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A CRITICAL AND EXEGETICAL COMMENTARY
ON
THE BOOK OF JOB

BY
SAMUEL ROLLES DRIVER, D.D.
AND
GEORGE BUCHANAN GRAY, D.Litt.

VOLUME I
THE INTERNATIONAL CRITICAL COMMENTARY

A CRITICAL AND EXEGETICAL COMMENTARY

ON

THE BOOK OF JOB

TOGETHER WITH A NEW TRANSLATION

BY THE LATE

SAMUEL ROLLES DRIVER, D.D.

REGIUS PROFESSOR OF HEBREW AND CANON OF CHRIST CHURCH, OXFORD
MON. D.LITT., CAMBRIDGE AND DUBLIN; HON. D.D., GLASGOW AND ABERDEEN
FELLOW OF THE BRITISH ACADEMY

AND

GEORGE BUCHANAN GRAY, D.Litt.

PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS IN MANSFIELD COLLEGE
AND GRINFIELD LECTURER ON THE SEPTUAGINT OXFORD
MON. D.D., ABERDEEN

(IN TWO VOLUMES)

VOLUME I

NEW YORK

CHARLES SCRIBNER'S SONS

1921
PREFACE

Some eighteen months before his death in February 1914, Dr. Driver began the actual writing of the volume on "Job" for the "International Critical Commentary." In the middle of January 1914, when the very serious nature of his illness had became evident, he wrote a short memorandum on the state of his MS, and suggestions for the completion of his work. In this he expressed a strong desire that I should complete what he was compelled to leave incomplete. The task, I knew at once, would be arduous and absorb much time; but not to undertake it, or to do less than my best to discharge it, would have been an ill return for all that I had long owed to the friendship and scholarship of Dr. Driver. The time involved has even exceeded my expectations, partly because what remained to be done proved so much more than appeared at first. Finding that the mass of material would be very great, and wishing that the publication of the commentary should not be unduly delayed, Dr. Driver had earlier invited Dr. A. H. McNeile to undertake the exegetical notes and the Introduction, and, under conditions with regard to the claims of other work, Dr. McNeile had consented. It was naturally my own very strong desire that this arrangement should stand, and at first Dr. McNeile agreed that it should, and indeed, in looking through the MS with a view to his own part of the work, added on the first chapters some brief notes which, duly initialed, have been retained. But later the claims of his other work became so pressing that he wished to withdraw from co-operating in this com-
mentary, and, though it was with the greatest regret, I could but acquiesce in his wish. Thus by far the greater part of the work, and the final responsibility for the whole of it, has fallen on me. Of the actual division of the work I will speak further.

In the memorandum to which I have alluded, Dr. Driver wrote: "I began this in Aug. 1912; and have completed the first draft of virtually all the philological notes, and revised them as far as about c. 14: I have also completed virtually the translation and (fairly completely) the exegetical notes on c. 3-9 and 40-41." When the material was handed to me, I found that it contained less of the translation than this might seem to imply: the translation consisted of a text of the RV. with the very extensive alterations placed on the margin; occasionally a choice between one or two renderings was left open for final judgement. These corrections of the RV. began with c. 3 and extended (with the exception of 1955-57) to c. 28, and again from 4015-4134. Of these parts, then, the translation in this volume is Dr. Driver's, except that (1) here and there I have modified certain renderings of the RV. left uncorrected, out of regard to other passages or express statements in the notes; (2) that I have exercised the final judgement as between alternative renderings; and (3) that I have throughout determined how the divisions into lines, distichs, and tristichs should be represented. The exegetical notes, which extended only, and that with very varying degrees of completeness, from 38-910 and 4015-4130, were not in form for publication: in another part of the memorandum the instruction runs: "Such exegetical notes as I have written, he [the editor] can utilize, supplement, or amend, as he likes. I should naturally like the explanations, etc., of my Job in the RV. to be, as far as possible, adopted, but I do not make this a sine qua non." I have accordingly incorporated much of this material in the commentary on these parts of the text; to have distinguished it constantly from the additions and modifications required would have unduly
complicated the notes, but here and there, especially when my own judgement slightly differed (e.g. on 34), I have made use of Inverted commas to indicate direct quotation. Broadly, however, it may be said of pp. 31-87 and 354-371 that the notes on individual verses, as distinct from the introductory and certain longer notes (e.g. on pp. 40 f., 77 f.), are very largely in substance and largely also in expression, Dr. Driver's. For the rest the commentary is mine, though in order to perpetuate Dr. Driver's point of view, I have frequently cited not only his Book of Job in the Revised Version, but also his Introduction to the Literature of the Old Testament, and occasionally I have transferred to the commentary, as being more appropriate there, a passage from the philological notes, distinguishing this matter by adding "Dr."

With the philological notes I have adopted a different course. It was to these the greatest attention and the fullest revision had been given. It seemed desirable then (1) that they should to the fullest possible extent be reproduced and their authorship made clear; yet (2) that these notes should be as complete and homogeneous as possible. I have, therefore, while adding freely, perhaps to the extent of about a third of the whole, distinguished all my own additions in substance, except in cc. 1. 2. 32-46 and 42-17, which are entirely mine, by placing them in square brackets; but I have not thought it necessary unduly to multiply these signs by using them for the filling in of obvious references left blank in the MS, nor to distinguish slight formal changes made in preparing the MS for press, or in proof. As mentioned in the passage already cited from the memorandum, cc. 1-14 had been more fully revised than the rest; some notes, or parts of notes, were still unwritten even in these earlier chapters, but the blank spaces in the MS were far more frequent in the later chapters, and unfortunately occurred where many of the most important or difficult passages, such as 1038f., were concerned.

Final responsibility for the whole must, as I have said,
under the circumstances rest upon me; but with this proviso, the distribution of the work may be thus tabulated:

<table>
<thead>
<tr>
<th></th>
<th>Translation</th>
<th>Commentary</th>
<th>Philological Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Driver</td>
<td>3-28</td>
<td>3-9\textsuperscript{10}, 40\textsuperscript{18}-41\textsuperscript{20} (in large part).</td>
<td>3-31, 32\textsuperscript{7}-42\textsuperscript{8} (except matter enclosed in square brackets).</td>
</tr>
<tr>
<td>Gray</td>
<td>1. 2. 29-42 * * also 19\textsuperscript{36}-47.</td>
<td>1. 2. 9\textsuperscript{11}-40\textsuperscript{14}, 42 entire, and the rest in part.</td>
<td>1. 2. 32\textsuperscript{1}-44\textsuperscript{7}-17 and, in the remainder, matter enclosed in square brackets.</td>
</tr>
</tbody>
</table>

For the Introduction I am entirely responsible.

The aim of the philological notes is indicated in these sentences of the memorandum: "On philological points I found there was a good deal to say, and I wished the philological basis of the commentary to be strong, and thought that many things deserved a fuller discussion than they generally received in the volumes of the ICC. Notes and explanations of the principal emendations of Du. and Be. ought also, I thought, to be given for the use of students (though I do not believe myself that 1 in 10 is necessary or probable)—sometimes also the conjectures of Bi. and others (though I content myself mostly with merely mentioning these from time to time, and do not polemize against them). . . . I have not thought it necessary to quote exhaustively authorities for renderings and readings: the principal recent ones seemed to me sufficient. Improbable conjectures I have also omitted (except sometimes those of Du. and Be\*). An emendation quoted at the end of a note is not intended to imply my acceptance of it." "In textual matters I generally find myself in agreement with Bu.; but I cannot adopt his view of the Elihu speeches. I intended to acknowledge generously in the Preface the great value and help which Be\* had been to me. But I cannot accept many of his
emendations; he seems to me often hypercritical and prosaic."

On account of the extent of and the importance attached to the philological notes, they are printed in the larger type, and in the American edition issued in a separate volume.

I need not repeat here much that I wrote in the Preface to Isaiah; it applies, mutatis mutandis, to the present commentary; but in the matter of transliterations I may observe that owing to the circumstances under which the present volume has been prepared there remain, much to my regret, certain inconsistencies—the p, for example, being sometimes transliterated k, sometimes q; and similarly different abbreviations of some names and titles will be found to have been used; but I trust that neither the one inconsistency nor the other will occasion any practical inconvenience.

G. BUCHANAN GRAY.
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ADDENDA ET CORRIGENDA.

Translation and Commentary.

P. 87. For "the chambers of the south" in 9, F. Perles (in Orient. Studien Fritz Hommel ... gewidmet (1918), ii. 132) suggests "the (stars) surrounding the south," after the rendering of ὀ Ἐβρ. in the Hexapla—καὶ πάντα τὰ ἀστρα τὰ κυκλούντα νότον = τὸν Ἔθνικ.
### PRINCIPAL ABBREVIATIONS EMPLOYED

#### 1. TEXTS AND VERSIONS.

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>'A, Aq.</td>
<td>Aquila</td>
</tr>
<tr>
<td>AVm.</td>
<td>Authorised Version (margin)</td>
</tr>
<tr>
<td>EV(V).</td>
<td>English Version(s)</td>
</tr>
<tr>
<td>MS(S) Ken., de Rossi</td>
<td>Hebrew Manuscripts as cited in Kennicott or De Rossi</td>
</tr>
<tr>
<td>Oc., Or(ient).</td>
<td>Occidental (Palestinian) and Oriental (Babylonian), see G–K. 711 n.; and for the readings of the two schools in Job, S. Baer, <em>Liber Jobi</em> (1875), pp. 56–58.</td>
</tr>
<tr>
<td>OT.</td>
<td>Old Testament</td>
</tr>
<tr>
<td>PBV.</td>
<td>Prayer Book Version</td>
</tr>
<tr>
<td>RVm.</td>
<td>Revised Version (margin)</td>
</tr>
<tr>
<td>Σ, Symm.</td>
<td>Symmachus</td>
</tr>
<tr>
<td>Θ, Theod.</td>
<td>Theodotion</td>
</tr>
<tr>
<td>$\text{G}$</td>
<td>The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887–1894). The readings of the codices are, when necessary, distinguished thus: $\text{G}^a$, $\text{G}^b$ (Alexandrian, Vatican, etc.). For the cursives, reference has been made to <em>Vet. Test. Graecae, cum variis lectionibus</em>, ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48–51): such matter is commonly cited as $\text{G}$ (Θ).</td>
</tr>
<tr>
<td>(\text{ש}).</td>
<td>The Hebrew (unvocalized) text, i.e. the consonants of the ordinary Hebrew MSS and printed Bibles.</td>
</tr>
<tr>
<td>(\text{ש}^1).</td>
<td>The consonants of the traditional Hebrew text (\text{ש}) irrespective of the present word divisions and after the removal of the vowel consonants (cp. <em>Isaiah</em>, p. xxv).</td>
</tr>
<tr>
<td>(\text{ס}).</td>
<td>The Coptic (Sahidic) Version of $\text{G}$ (§ 48).</td>
</tr>
<tr>
<td>(\text{L}).</td>
<td>Old Latin Version of $\text{G}$.</td>
</tr>
</tbody>
</table>
The Massoretic Text (i.e. the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, Variae Lectiones Vet. Test.; Kennicott, Vet. Test. Heb. cum variis lectionibus; or R. Kittel, Biblia Hebraica.

Abbreviations

1. PRINCIPAL ABBREVIATIONS EMPLOYED

**M.** The Massoretic Text (i.e. the vocalized text of the Hebrew Bible). Variants in the Hebrew codices have been cited from De Rossi, Variae Lectiones Vet. Test.; Kennicott, Vet. Test. Heb. cum variis lectionibus; or R. Kittel, Biblia Hebraica.

**G.** Targum Onkelos.

**S.** The Syriac Version (Peshitta).

**Sn.** The Syro-Hexaplar Version of G.

**T.** Targum: T1 T2, etc., first, second renderings in T.

**V.** Vulgate.

2. AUTHORS' NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

Anon. Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Qi.

AJSL American Journal of Semitic Languages and Literature.

Baer S. Baer, Liber Jobi, 1875.

BDB See Lex.

Be[er, G.] Be*.

(1) Der Text des Buches Hiob (1897)—Be*.

BeKitt. (2) Notes in R. Kittel, Bibl. Hebr.—BeKitt.


Cp. (3) Das Buch Hiob nach Anleitung der Strophik u. d. Septuaginta auf seine ursprüngliche Form zurückgeführt u. im Versmase des Urtextes übersetzt, 1894.

Boch[art] Opera Omnia, Lugd. 1712.

Rolducius Comm. in Jobum, 1631.

Bu[dde], K. (1) Beiträge zur Kritik des B. Hiob, 1876.

(2) Das Buch Hiob (in Nowack's, Handkommentar), 1896, 2nd ed.

Ruhl See G-B.

Carey, C. P. The Book of Job translated, etc., 1858.

Ch[e]yne, T. K. (1) Job and Solomon, 1887.

(2) Job and other contributions to EBI.

ChWB See Levy.

CIS Corpus Inscriptionum Semiticarum, Paris, 1881 ff.


Cox, S. A Commentary on the Book of Job, 1880.

CP. See Rogers.

Da[vidson], A. B. (1) A Commentary on the Book of Job [i-xiv], 1862.

PRINCIPAL ABBREVIATIONS EMPLOYED

Delitzsch, Franz. Das Buch Hiob in Biblischer Comm. u. d. AT, 1864 (Eng. tr.), 1876.
Delitzsch, Fried. (1) Assyrisches Handwörterbuch, 1896, cited as HWB.
(2) Das Buch Hiob neu übersetzt u. kürzerklärt, Leipzig, 1902.
Dr[iver, S. R.] (1) A Treatise on the Use of the Tenses in Hebrew, 1892.
(2) An Introduction to the Literature of the Old Testament (abbreviated LOT), 1913.
Duhrm, B. Das Buch Hiob erklärt in Marti’s Kurzer Hand- 

ET . . . . Expository Times.
Ew. . . . . (1) Lehrbuch a. Hebr. Sprache.
(2) Die Dichter des Alten Bundes, dritter Theil, 1854.
Exp. . . . . The Expositor.
Forms . . . . See Gray, 3.
Freytag, G. W. Lexicon Arabico-Latinum, 1859.
G-B . . . . Wilhelm Gesenius’ hebräisches u. aram. Handwör- 
terbuch über das AT . . . bearbeitet von Frants Buhl, 1915.
Gesenius, W. . . . Thesaurus.
GGA . . . . Göttingische gelehrte Anzeigen.
Gi[nsburg, C. D.] . . . . בֵּית קָנָה יִשְׂרָאֵל וְתַעֲבֹרָה יִשְׂרָאֵל יִשְׂרָאֵל, i.e. The Old Testament in Hebrew according to MSS and old editions, 1894.
Grätz, H. . . . Emendationes in pleroque . . . VT libros, 1892.
(2) [A Critical and Exegetical Commentary on] Isaiah [i-xxvii].
(3) [The] Forms [of Hebrew Poetry], 1915.
Hfm, or Hoffmann. Hiob nach J. C. E. Hoffmann, 1891.
Hitzig, F. . . . . Das Buch Hiob übersetzt u. ausgelegt, 1874.
Hirzel or Hrz, L. KEH (1839), see Di.
Honth[eim, J.] . . . . Das Buch Hiob als strophisches Kunstwerk nachge- 
wiesen übersetzt u. erklärt, 1904.
PRINCIPAL ABBREVIATIONS EMPLOYED

HPN . . . . . . See Gray, 1.
I[bn] E[bra], Abra-
ham († 1167)
ICC . . . . . . International Critical Commentary.
Isaiah . . . . . . See Gray, 2.
JBLit. . . . . . Journal of Biblical Literature.
Jer[ome] († 420) . . . . . . *Jahrbücher f. deutsche Theologie.*
JQR . . . . . . *Jewish Quarterly Review.*
JThS . . . . . . *Journal of Theological Studies.*

Ki . . . . . . See Qi.


Lane, E. W. . . . . . . *An Arabic-English Lexicon*, 1863.

Levy, J. . . . . . . (1) *ChWB*, i.e., *Chaldäisches Wörterbuch über die Targumim*, Leipzig, 1881.
(2) *NHWB*, i.e., *Neuhebräisches u. Chaldäisches Wörterbuch über die Talmudim u. Midraschim*, 1876-1889.

(2) *Ephemeris f. sem. Epigraphik*, 1900 ff.
LOT . . . . . . See Dr. 2.
NH(W)B . . . . . . See Levy, 2.
Nichols, Helen H. . . . . . . The Composition of the Elihu Speeches (in *AJSL*, vol. xxvii., 1911, and printed separately).
Principal abbreviations employed

NSE . . . . See Lidz.
NSI . . . . See Cooke.
Ol[sh]ausen, J. . KEH (1852) : see Di.
Oor[t, H.] . Testus Hebraicorum emendationes quibus in VT Neerlandice vertendo usit sunt A. Kuenen et al.

PEFQuSt . Palestine Exploration Fund Quarterly Statement.
Peries, F. . Analysen zur Textkritik des AT, 1895.
PL . . . Migne, Paleologia Latina.
Qi . . . . David Qimhi (†1230).
Renan, E. . Le livre de Job, 1860.
Richter, G. . Dunkle Stellen im Buche Hiob, 1912.
Saad . . . . Saadiaf (†942).
Samuel . . . . See Dr. 4.
Scourrer . . . . Animadversiones ad quodam loca Jobi, Tüb. 1781–2.
Stade, B. . . . (1) Lehrbuch d. hebr. Sprache, 1879.
(2) W[örterbuch zu dem AT.
St[ickler] . Das Buch Hiob, 1842.
Strahan, J. . The Book of Job interpreted, 1913.
Studer, G. L. . Das Buch Hiob, 1881.
Thomson, W. M. . The Land and the Book, 1897.
PRINCIPAL ABBREVIATIONS EMPLOYED

We[llh.]. . . Wellhausen, J.
Wetz[stein]. . . Notes in Del.
ZDPV . . . Zeitschrift d. deutschen Palastina-Vereins.

Biblical passages are cited according to the Hebrew enumeration of chapters and verses: where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs † † enclosing words in the translation (e.g. 314) indicate departures from (occasionally also departures even from ™™™ have been so indicated). Small print in the translation indicates probable additions, and unleaded type the longer interpolations of cc. 28, 32–37.

al. = alii (others).
Cp. = Compare.
Ct. = Contrast.
INTRODUCTION

I. TITLE AND PLACE IN THE CANON.

§ 1. The Book of Job is one of the eleven books which constitute the third of the three parts of which the Hebrew Scriptures, תריית kaps פסוקים, consist. In printed Hebrew Bibles it takes the third place among those eleven books, following Ps. and Pr. This order goes back to Hebrew MSS, especially those of German provenance; but other arrangements occur in other MSS or Jewish lists, Job preceding Pr. in the Talmudic list (Baba Bathra, 14b) and in many MSS, especially the Spanish, and preceding both Ps. and Pr. in Jer.'s list of the third part of the Hebrew Scriptures. But of Jewish arrangements it may be said (1) that Job is generally grouped together with the poetical books Ps. and Pr.; and (2) that this group generally stands at the beginning of the Hagiographa (and consequently immediately after the prophets), or preceded by one book only (Ruth or Ch.).

In Gr and in Greek and Latin lists, owing to the abandonment of the Jewish tripartite division, the different positions

1 Prov. Gal. (Prof. in Libr. Samuel et Malachim): "Tertius ordo Ληφράπη πωσιδεί; et primus liber incipit ab Ἰσσ. Secundus a David. . . Tertius est Salamon." The premier position thus given to Job was probably due to a chronological consideration, such as is cited and rejected in Baba Bathra, 14b: "The order of the Kethubim is Ruth, the Book of Psalms, Job and Proverbs, etc. . . Now, if it be said, Job lived in the days of Moses, Job therefore should be placed at the head; verily we do not begin with calamity."

2 Some exceptions to both these general rules are recorded in H. E. Ryle, The Canon of the Old Testament, 281 f. More generally on the place of Job in lists, Jewish and others, see Ryle, op. cit. ch. xii., and Swete, Introd. to the OT in Greek, part ii. ch. i.
assigned to Job become far more numerous. "Much difficulty seems to have been felt as to the place of Job: the book normally appears in connexion with the poetical books, either last or first, but it is sometimes placed among the histories (Augustine, Innocent, Cod. Clarom., Ps.-Gelasius, Cassiodorus), or after the Prophets." 1 In EV., under the influence of what had come to be the standard arrangement of δ, 2 the book stands in an ambiguous position—last of the historical or first of the poetical books. In deference to theories connecting Job with Moses or his age, the book was placed in δ between Deut. and Jos. 3 In Epiphanius (de mens et pond. 23) it stands between Jos. and Judges.

§ 2. Like Joshua or Ruth, the book bears as its title simply the name of its hero—יוֹב, יִיְיִּיָב. The disyllabic Hebrew name יִיְיִּיָב became in δ Job, and hence in EVV. mono-syllabic.

II. SUBJECT AND MAIN DIVISIONS.

§ 3. The Book of Job contains (1) the story of the sudden change in the fortunes of a sheikh of ancient times, and (2) the speeches in a discussion arising out of this. Job, so the story runs, was a man conspicuous for his wealth and good fortune which he had long enjoyed, but not less so for his character, which was beyond reproach from either God or man. On a single day he was stripped of all his possessions and of all his children, and shortly afterwards smitten with a fell disease. The occasion of this tragic change remains unknown to Job, but the reader is at once acquainted with it. One day when Yahweh in heaven was surrounded by the sons of the gods, He commends Job to the attention of one of them, the Satan, as the

---

1 Swete, op. cit. 228.
2 MSS of δ show many different positions of Job (S. Berger, Histoire de la Vulgate, 331-339): the still prevailing arrangement according to which Job follows the historical books and immediately precedes Ps. became fixed in the 13th cent. (Berger, p. 304).
3 Job is also mentioned in this order in Jer. Ep. liii. ("Ad Paulinum". Migne, PL xxii. 545). "Saint Jérôme, qui écrivait en Syrie, s'est-il inspiré de l'usage des populations qui l'entouraient?" (Berger, op. cit. p. 305).
best man on earth. The Satan at once disputes the depth of Job’s piety: it is, he suggests, but skin-deep: if Job be deprived of his wealth, he will abandon his fear of God and blaspheme. Yahweh permits the Satan to put the matter to the test. The Satan strips Job of his wealth; but Job stands the test. The Satan then with equal unsuccess tests Job by depriving him also of his health. Job’s wife, indeed, now breaks down, and bids her husband curse God and die; but Job himself still with undiminished piety accepts everything in a spirit of resignation. After an interval of, it is implied (see n. on i. ii.), at least some weeks, three friends of Job come to comfort him, and for seven days sit silently with him. Job then breaks the silence in a monologue raising the question why he and other sufferers are born or compelled to live. There follow two cycles each of six speeches, one by each of the three friends and an answer to each by Job, and a third cycle which, whether so originally or not, is now incomplete, two only of the friends taking part in it. In these speeches the friends assert and Job denies that his calamities are due to his sin. After Job’s speech at the conclusion of the third cycle, a new speaker, Elihu, intervenes at great length. Then Yahweh replies to Job, eliciting brief responses from him. After the speeches the story is resumed: taking no account of Elihu, Yahweh condemns what the three friends had said, approves what Job had said, and restores to him twice his former wealth. Thus five main divisions of the existing book are clearly marked:

1. Introduction or Prologue, 1-2.
2. Speeches of Job and the three Friends, 3-31.
5. Conclusion or Epilogue, 427-17.

For fuller analysis of the book see § 31; and cp. §§ 32-41.

III. Literary Form.

§ 4. On the ground of the subject discussed in the speeches (§§ 3, 32-41), Job has commonly and appropriately been classed with Pr., Qoh., Sir., and Wisdom as belonging to the
"Wisdom" or reflective literature of the Jews in which human life is considered broadly without the overruling national interest that characterizes most other Hebrew literature. But in two matters of form Job differs from these other specimens of Jewish wisdom:—(1) in its combination of prose and poetry, the Prologue and Epilogue being prose, the speeches poetry: and (2) in its use of dialogue. Something distantly similar to both these characteristics of the book may be found in other Hebrew literature; but the resemblances are partial, and the book of Job remains unique not only in the "Wisdom," but in the entire literature of the Jews.5


2 Pr. and Sir. are poetry throughout; Wisdom—written in Greek—is written throughout in a style strongly affected by Hebrew parallelism, possibly also by Hebrew rhythm; whether on this account it should be termed poetry or prose may here be left an open question (cp. Forms of Hebrew Poetry, 32 f., 136). Qoh. "is written, as a whole, in prose; but when the thought becomes elevated, or sententious, it falls into the poetical form of rhythmic parallelism" (Dr. LOT 465): yet even though this be so, the distribution of prose and poetry in Job and Qoh. is entirely different: in Job the prose parts are prose not passing into poetry, and the poetry is sustained poetry not dropping into prose.

3 Prose also are the formulae introducing the several speeches (31-41 6 41 etc.) and the longer introduction to Elihu's speeches (32 1-26). The distinction between poetry and prose, already mentioned by Jer. (Pr. in Lib. Job: PL xxvii. 1081), is imperfectly marked in by the use of two different systems: of accentuation—the ordinary system in 1-3 and 42-7, the system employed in Pr. and Ps. in 3-42, including the prose of 32-46 and the introductory formulae.

4 Perhaps we might add as a third difference its sustained treatment of a single theme. Sir., the work of a single writer, is indeed longer than Job, but it ranges discursively over a variety of aspects of human life and conduct; so does Pr., the work of many writers. Qoh. and Wisdom are considerably shorter than Job. Outside the "Wisdom" literature the historical compilations are, of course, much longer than Job, but the nearest approach to the sustained treatment of a theme is to be found in Is. 40-55 and Ezk. 40-48, both of which are shorter. In any case, Job has this interest that no other single Hebrew poet has left us the same amount of poetry: this remains true even though a considerable part of Job (28. 32-37. 39-41) be assigned to different poets.

5 Nor is it unique merely as an exotic, which has its own well-defined class elsewhere. It is, for example, no more similar to a Greek or any other epic or drama than to other works of Hebrew literature. A drama
§ 5. Many books of the OT. contain, it is true, both prose and poetry; but those books are either, like the prophetical books, which contain both prose memoirs and prophetic poems (cp. the Introd. to *Isaiah*), not single works, or, as in the prose historical books which *cite* poems, they combine the styles differently. On the other hand, *Job*, if the substantial integrity of the book can be maintained, is a single work written partly in prose, partly in poetry, the narrative in prose, the speeches in poetry. For analogies to this we must go beyond Hebrew literature: e.g. to the *Mahabharat* of Hariri in which the narrative is in rhymed prose, but the (longer) speeches of the characters are (commonly) metrical poems.

§ 6. Again some analogy to the dialogue, to the response of two or more speakers to one another, is to be found, for example, in Canticles (e.g. 171. 10f. 21-3); but for dialogue as a means of discussing problems of life, we must again pass for analogy beyond Jewish literature. Such dialogue¹ until recently was quite unknown in Babylonian literature; but certain texts—one of the age of Sargon (722-705 B.C.)—have now been published containing what their editor describes as specimens of philosophical dialogue.² These, however, offer a very distant

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¹ Dialogue of a different type was known; and König. (*Einl. 410f.*) had even compared that in the "Descent of Ishtar" (Rogers, *CP* 121 ff.) with that in *Job*, on the ground that both were cases of dialogue introduced into epic.

² E. Ebeling, *Keilinscrifttexte aus Assur rel. Inh. iii*. 193; *Mitteilungen der vorderasiatischen Gesellschaft*, 1918, pp. 50-70 (German translation with
parallel to the dialogue as handled in Job; they are simple, brief, and exceedingly schematic. In a dozen sections all cast in the same scheme and some eight lines in length, the advantages and disadvantages of various courses of action are discussed by a master and his slave. Between the Babylonian "philosophical dialogue," so far as yet known, and the dialogue in Job the difference is so great as to render any direct influence of one over the other altogether improbable. And the same is true, though in this case the difference is of quite another kind, of the Greek dialogue. It is curious that the most famous examples of this were written at probably no great distance of time from Job, and it is barely possible, though not probable (§§ 42-47), that the author of Job wrote later than Plato; yet between the dialogue of Job, consisting exclusively of long set speeches in poetical form, and the prose dialogues of Plato, with their closely knit analytical argument carried on by means of much quickly responsive conversation, the difference is so great that the probability that the Hebrew writer was influenced by those Greek literary models is so slight as to be negligible. So long as Job was commonly regarded as long anterior to Plato, it was not customary to look upon Plato as an imitator of Job; there is just as little reason now that Job is referred to a later age than formerly to assert that it is "unquestionably a Hebrew imitation of the philosophical dialogue of Plato." 1 Whence the author derived any suggestion for the use of dialogue in discussing the problems of life thus remains quite obscure.

notes). Cp. ET, 1920, pp. 420-423, where will be found an English translation of six of the sections, of which one may here serve as an illustration:

    "Slave, attend to me! 'Yes, my lord, yes.'  
    'I will love a woman.' 'Yes, love, my lord, love!  
    A man who loves a woman forgets trouble and care.'  
    'No, slave, I will not love a woman.' 'Love not, my lord,  
    love not.  
    Woman is a pit, a hole that is dug;  
    Woman is an iron dagger, sharp, which cuts a man's throat.'"

1 Oscar Holtzmann in Stade's Gesch. des Volkes Israel, ii. 331.
IV. Origin and History of the Book: Possible Sources and Additions.

§ 7. The unique character of the combination of prose and poetry in the book (§ 5) has sometimes been treated as the result of the origin of the book, of the existing material which the author utilized. What was this? That the book is a report of facts of history, the exact record in prose of the actual fortunes of a particular individual and of the words spoken in verse by him and others, is a view that was long maintained or accepted,¹ though not even in earlier times without occasional suggestions that the book is fiction.² It is unnecessary to repeat here the arguments against a view which has become entirely antiquated. But if the book is not history, and the speeches not the ipsissima verba of speeches reported verbatim, it need not be pure invention; the story with which it opens and closes may be, and in part almost certainly is, based on or derived from popular tradition or literature; and, indeed, this is quite certain, if the book is rightly inferred to have been written after the Exile (see § 42 ff.), for Ezek. 14:14, 30 refers to

¹ A defence of the strictly historical character of the book may be found in the learned work of S. Lee, The Book of the Patriarch Job (1837), p. 6 ff.: this was directed especially against Warburton, Divine Legation, Book vi. sect. 2, in which reasons for regarding the book as—in the main at least—not historical are already set forth.

² Ṭabur is a judgement attributed to an unnamed contemporary of Samuel b. Nachmani (Baba Bathra, 15a: Eng. tr., Ryle, Canon, 276 ff.). Similarly in Bereshith Rabba, § 57, a judgement is attributed to Resh Lakish (3rd cent. A.D.)—though it is noted that this conflicts with another judgement assigned to the same Rabbi—to the effect that the sufferings of Job are not historical though, had they actually befallen him, he would have endured them. See further, Isaac Wiernikowski, Das Buch Hiob nach der Auffassung des Talmud u. Midrasch (Breslau, 1902), p. 28. Maimonides (Moreh Nebuchim, iii. 21) says of the book: "its basis is a fiction, conceived for the purpose of explaining the different opinions which people held on Divine Providence. You know that some of our sages clearly stated Job never existed, and was never created, and that he is a poetic fiction. Those who assume that he existed, and that the book is historical, are unable to determine when and where Job lived. . . . This difference of opinion supports the assumption that he never existed in reality."
Job along with Noah and Daniel, as a conspicuously righteous man. Among those—and they are all but all who have discussed the subject—who admit that the author has utilized tradition or popular story, there is, however, wide difference of judgement as to how much he has derived from thence, some holding that he owes nothing more to tradition (and that in the form of popular oral tradition) than that there was once a righteous man named Job, others that the entire prologue and epilogue were excerpted by him from a book containing the popular story (a "Volksbuch"). Between these two extremes it is possible to hold as a middle view that the fundamental elements of the story—the righteousness of Job, his endurance under trial, etc.—the scene in which it is laid and the names of the persons are some or all of them derived from tradition; if this were so, it might offer some suggestions as to whence the story came.

§ 8. The scene of the book is outside the land of Israel. This might be explained as due to the deliberate choice of a "Wisdom" writer, seeking in this way to enforce the wide human and not merely national nature of his subject. If this were the correct explanation, the particular scene chosen by

1 It is quite unnecessary with Halévy (REJ xiv. 20) to substitute וָו for וה in Ezk. 14:16-20.

2 On the divergence of the book of Job from the popular legend, whether written or oral, and for the history of the legend independently of our book of Job, see D. B. Macdonald, "Some External Evidence on the Original Form of the Legend of Job" (AJS L xiv. 1898: 137-164) and earlier, JBLit. xiv. 63-71. Macdonald suggests that not only Ezk. but also James (5:1) refers to the legend, not to our book of Job.

3 So Karl Kautzsch, Das sogenannte Volksbuch von Hiob (1900), 18 ff., 87. Rather more traditional basis is postulated by Che.: "Most probably all that he adopted from legend was (1) the name of the hero and the land in which he lived; (2) the fact of Job's close intercourse with God; and (3) the surprising circumstance that this most righteous and divinely favoured of men was attacked by some dread disease such as leprosy, but was subsequently healed" (EBI. ii. 2469).

4 Du. (p. vii): of the "Volksbuch the opening has been preserved in cc. 1. 2 of the existing book of Job, the conclusion in 42-77 and also perhaps a fragment in 38; discussions between Job and the three friends, and a speech of Yahweh to Job, also formed part of this popular book, but these have given place to discussions of an entirely opposite character in the existing book."
the writer would be of little significance, and the reason for the author’s choice withdrawn from us. On the other hand, if the scene was traditional, it may point to the region whence the story passed to Israel, just as the scene of the story and its place of origin are associated in such a story as that of the Tower of Babel (Babylon). Broadly the scene is clearly fixed as east of Canaan; but whether it lay in or about Edom or farther north, and in particular in the Hauran, is less certain, the evidence afforded by (1) names and terms (§§ 9–13), (2) tradition (§ 14), and (3) the nature of the country implied in the story (§ 15) being inconclusive and conflicting.

§ 9. (1) Names and terms.—Job himself lived in the land of ‘Uš, and was, it is implied, one of the “sons of the East” (16): unfortunately the position of the land of ‘Uš cannot be closely determined, and the “sons of the East” is a term of wide application.

The “sons of the East” (יִדְרָר, cp. יַדִּרְוֹנ, Gn. 1519) in Jg. 618 710 810 are coupled with Midianites and Amalekites as nomad raiders of Western Palestine, in Is. 1114 they are opposed to the Philistines on the W., and mentioned with, but probably as distinguished from, Edom, Moab and Ammon, and in Ezk. 25618 they are nomads (cp. Jer. 4910 nomads: || Kedar) distinguished from, as dwelling E. of, Ammon and Moab. In 1 K. 510 (410) they are merely mentioned as famed for their wisdom; on Gn. 291, see below. The “land of the East” (יַדִּרְוֹנ, נוֹרְמָו) lay east of Abraham’s settlement in southern Canaan (Gn. 25). From Gn. 29 it has been inferred that the “sons of the East” and their land extended also to the far north-east of Palestine, to beyond the Euphrates; but this is a precarious inference from a composite narrative; the source may rather have intended, as in Gn. 254, country E. or south-east of Palestine (see Skinner on Gn. 291; Meyer, INS 242 ff.); a southerly, but not necessarily any far northern, district is implied in an Egyptian reference (about 2000 B.C.) to Kedem: in this Sinuhe relates that he passed out of Egypt into the desert, moved thence from place to place and arrived at Kedem, whence he was invited into Palestine: see W. Max Müller, Asien u. Europa, 46; Meyer, l.c.; Breasted, Ancient Records, i. 493.

§ 10. The name ‘Uš (Uš) appears to be brought into connection with three distinct districts. (a) Northern Mesopotamia: to this district Gn. 1028 (P)=1 Ch. 117 ‘Uš the “son” of Aram is commonly referred: see Skinner, Genesis, p. 206. But apparently the same ‘Uš is (Gn. 221) brother of Buz, who in Jer. 2528 is associated with the distinctly Arabian Dedan and Têma. (b) Damascus and the country S. of it: Jos. (Ant. i. vi. 4; cp. Jer. Quest. in Gen. 1029) states that Ωβρυν the son of Aram (i.e. the ‘Uš of Gn. 1028) founded Damascus and Trachonitis, i.e. the volcanic country beginning
of Damascus and 40 m. E. of the sea of Galilee (see *EBi. Trachonitis*). (c) Edom, or the neighbourhood of Edom: in Gn. 36:28—
1 Ch. 1:32 "Uz is a figure in the genealogy of "Seir in the land of Edom" (ib. 30c). In La. 4:11 "the land of Uz" (πυ τω precisely as in Job 1) stands in parallelism with Edom; unfortunately some doubt rests on the text, for rhythmically the line can spare a word and Ḡ om. πυ; however, the mere omission of πυ with Ḡ leaves an unsatisfactory phrase and an improbable text. Doubt also rests on πυ ικ in Jer. 25:8, for Ḡ omits the clause containing it. If the geographical distribution of the term "Uz was as wide as this survey suggests, viz. from Edom to Northern Mesopotamia, this may have been due to 'Uz, or rather 'Aus (Ḡ *Abūr*) itself certainly tribal rather than geographical, being the name of widely scattered tribes—Arab tribes, perhaps, deriving their name from a god 'Aūd (אוד), as W. R. Smith suggested (*Kinship*, 61, and, in reply to Nö. 's criticism in *ZDMG* xl. 183, *Rel. of the Semites*, 43). But though the tribes of 'Uz were widely scattered, it would not necessarily follow that the whole region over which they were scattered, or several distinct districts within it, passed by the name of the land of Uz. Apart from Job 1, the only passage casting a direct light on the situation of the land of 'Uz is, if the text can be trusted, La. 4:11, and this decisively connects it with Edom.

§ 11. Of the three friends of Job, Eliphaz certainly appears to come from Edom, Bildad from a tribe that may have been closely associated with Edom, while Sophar's origin is very uncertain. (On the name and origin of Elihu, see 32\textsuperscript{n}.)

Teman, the home of Eliphaz, lay at one, and that probably the northern, extremity of Edom (Ezk. 25\textsuperscript{3}), though other sites within Edom have been attributed to it (see *EBi* s.v.). Shurab (Gn. 25:2—1 Ch. 1:32), Bildad's tribe, claimed descent from Abraham through Keeturah, and, according to Gn. 25* Ḡ, was "uncle" of Sheba, Teman and Dedan, whence we may infer that Eliphaz and Bildad lived in regions not very remote from one another. The suggestion formerly put forward by Fried. Del. and accepted or favourably entertained by many writers (Dr. on Gn. 25\textsuperscript{2}; Peake on Job 12; G-B.\textsuperscript{18}, s.v.; Meyer *INS* 314; Glaser, *Skissens*, ii. 445 f.), that Bildad's home was Suhu on the Euphrates—some weeks' journey from Teman—has been withdrawn by Del. himself (*Hiob*, p. 139). Sophar the Na'amathite certainly did not come from Na'amah (Jos. 15\textsuperscript{4}) in the Philistine plain (though Lev. *Das Buch Hiob*, 27 is willing to believe it, and to infer that he was intended to play the rôle of a representative of the religion of Israel), nor necessarily from the Calebite Na'am (1 Ch. 4\textsuperscript{18}), so that Sophar also would be an Edomite (*EBi*. 5427), nor from distant Ma'in in southern Arabia, or even from the Minæan colony or trading station at El-'Ola—which lay some three or four hundred miles S. of the home of Eliphaz. Ḡ, it is true, describes Sophar as a *Mvâlur baAdñj, thinking not of El-'Ola, which as a trading colony would not be the seat of a king, but presumably of Ma'in 1200 miles away; but this is
in accordance with its tendency to turn Job's friends, great sheikhs of neighbouring tribes, into kings and tyrants of nations. Barton (JBL, 1912, p. 66), reviving suggestions of Wetzstein in Del., connects Na'amathite with en-No'e'me in the Nukra (see § 14)—a suggestion that may fall in with but cannot establish a theory—and Temanite with Tema in the same region; but judiciously finds the connection of Shuite with 'Su'ta (صویت) also in the same region, "unsatisfying."

§ 12. Some of the personal names are suggestive, or possibly suggestive, of Edom.

Not Job itself: ﷲ is unknown in Hebrew literature except as the name of the hero of the book, for with ﷲ (Gn. 46:18: EV. Job), and, in spite of 42:17 ﷲ, 22:1 (Gn. 10:25), it has nothing to do. The name may, on the analogy of ﷲ, have suggested to Hebrew readers or hearers of the story the meaning "the object of enmity," though the form ﷲ regularly expresses an active sense; alternatively it has been connected with the root which gives the Arabic ﷲ (penitent). But the etymology and the identification with the proper name A-ia-bu (Tel el-Amarna Tablet, 237-13) are alike uncertain. If of foreign origin the name may have been modified in the course of Hebrew tradition so as to express a meaning. Eliphaz, on the other hand, is well authenticated as an Edomite name (Gn. 36:1).—§ 13)., though being of an early type that was widely spread, it must not be assumed that the name was exclusively Edomite. Bildad (ʼm, Baladg) is unknown except through the story of Job, though Che. (EBi. 4495) and Bu. recall the Edomite ʼm (Gn. 36:1): the first element perhaps recurs in the Edomite ʼm, Balaas (Gn. 36:17), which is also the name of a Benjamite (1 Ch. 17:10), and in ʼm (Ammonite?; Nu. 22:6) and ʼm (Babylonian-Jewish, Ezr. 2:2): the second element occurs in the Hebrew ʼm and elsewhere (HPN 60£). Ṣophar as written in ﷨ in 11 43 (ʼm: but ʼm in 21 20) is identical with the name of the father of Balak, king of Moab, as written in Nu. 22:10 23:18 (ʼm: but ʼm elsewhere). In ﷨ the name of Job's friend, ʼm, ʼm, is always distinguished from Balak's father ʾm, ʾm. In ﷨ does not occur except in Job; but ʾm occurs in Gn. 36:16 (ʼm), 1 Ch. 17 (ʼm) in Edomite genealogies and in close connection with Eliphaz and Teman. The Palmyrene ʼm (Lidz. NSE 359; Eph. i. 347, ii. 293, 310) is ʾm (cp. De Vogue, Syrie Centrale, p. 15), and so probably is ʾm (Lidz. i. 199, ii. 303).

§ 13. The references to Sheba (15) and the "Chaldaens" (17) as raiding Job have also been invoked in determining the situation of his home: thus Dhorme (RB, 1911, 105) concludes that "nous sommes amenés au nord-ouest de l'Arabie quelque part au sud de Ma'an," i.e. to the frontiers of Edom. Yet even if the terms are correctly read, such a conclusion is probably too precise.

§ in 13 has of ἀλλαγιασκόμενε (= ἀληθικό taken collectively), and in 17 of ἀλλαγιασκόμενε, which may be an interpretation of σώζω (see phil. n. on 17), or a translation of a different text—of σώζω (Che. ET viii. 433) rather than of σώζω (Nestle, ib.) or σωσί (Hommel, ib. 378 f., 431). Barton (JBLit., 1912, 67) follows Ε: Che. (EBI. 968, 2469) emends σώζω into σωσί (north-Arabian) Cushites, and Hommel (l.c.) into σωσί, those of Havilah. None of these suggestions, however, is more probable than Ε. But what does Ε mean? That Job, a great sheikh indeed but not a monarch, was raised by the forces of two distant and famous kingdoms—the Chaldeans of Babylonia and the Sabaeans (see on 18)—is unlikely even in fiction. Even if this is the meaning, which seems highly unlikely, any part of the land of the children of the E. would have been as likely as any other to receive an attack from this curious combination. But if σωσί here and in 2 K. 24 are nomads E. or S.E. (note the order in 2 K., particularly if σωσί be read for σώζω of Judah (see on 18, also Dhorme, RB, 1910, 384; 1911, 105), Job's home must no doubt be placed not too far north, but whether it is necessary to place it farther south than the Hauran is questionable. The Sheba intended, though not the south Arabian kingdom, certainly lay south of Edom (18 n.).

§ 14. (2) Tradition, Christian (from the 4th cent. A.D.) and Moslem, persistently connect Job with the Hauran, and more exactly with the Nukra, "the great plain of the Hauran and the granary of Syria" (Baedeker, Palestine, 183), where Der 'Eyyub, some forty miles S.S.W. of Damascus, perpetuates Job's name to the present day. Dhorme (RB, 1911, 103 f.), however, explains this tradition as due to a series of confusions, and finds traces of an early alternative Christian tradition in Chrysostom on Job 28 and Isho'dad († c. 850) on Job 1, who speaks of a land of 'Uṣ still existing in Arabia. However this may be, still earlier association of Job with Edom is certainly found in the appendix to Ε, which makes Job a king of Edom.

§ 15. (3) The nature of the country in which Job's home lay, if considered by itself, would point strongly to such a district as the Hauran rather than to Edom. For Job's home lay in a country of great farms, at once near a town and yet open to the desert (see on 11-5, p. 2). But Edom, the home of Esau, was among the Hebrews proverbially distinguished from such country as being "away from the fatness of the earth and from the dew of heaven" (Gn. 27:39). Job obviously in habit

1 See Wetzstein's Appendix in Del.; Clermont-Ganneau, Rec. d'Archéologie Orientale, v. 11 ff.; Guy Le Strange, Palestine under the Moslems, 515.
of life more nearly resembles Abraham, Isaac and Jacob, than Esau.

Thus a number of small considerations combine to suggest, though not to prove, that certain elements in the story of Job came to Israel from or through Edom; but others, while still compatible with an Eastern origin, would seem to indicate that certain features of the story, if originally Edomite, have become blurred and indistinct or transformed.

§ 16. More recently quite a different class of evidence from that already considered has been adduced in order to suggest that the ultimate source of Job is in Babylonian literature. In this case it is not the scene and the names, but the substance of the story, and in particular the speeches of Job, that are involved. The particular Babylonian poem\(^1\) which has provoked this theory has sometimes been described as the **"Babylonian Job."** The hero of the poem—a king, as most have concluded—was named Tabi-utul-Bel (Jastrow), or Šubši-mešri-Nergal (Landersdorfer), Tabi-utul-Bel in the latter case being another king warned by Ur-bau in a dream to take a message to Šubši-mešri-Nergal. Tabi-utul-Bel is described as dwelling in Nippur, and the god Marduk is mentioned: other names of places and persons do not occur.

The poem opens:

> I will praise the Lord of Wisdom,

\(^1\) It has survived fragmentarily in several copies of the 7th cent. B.C., and a commentary on the poem has also been discovered; and so we may infer that, probably itself far older than the 7th cent., the poem was then still much read and studied. It appears to have extended to four tablets, containing about 300, or perhaps about 480 lines: of the first tablet only a few lines survive, of the second the greater part, of the third and fourth less—in all, probably somewhat more or less than a half. The poem is mostly in 4:4 rhythm (Job is in 3:3; see § 52). On the history, restoration and interpretation of the poem, see M. Jastrow, *Rel. Bab. u. Assyr.* ii. 120-133; *JBLit.* 1906, 135-191; *Contemporary Review*, Dec. 1906, 801-808; S. Landersdorfer, "Eine babylonische Quelle f. d. B. J." (*Biblische Studien*, xiv. 2), 1911; Martin, "Le juste souffrant," in *Journal Asiatique*, 10th series, xvi. 75-143. See also Zimmern in *KAT*\(^2\) 384-386 (where parallelism not with Job, but with the servant of Yahweh is suggested); Rogers, *CP* 164-169 (translation of the second tablet); R. Campbell Thomson, *PSBA*, 1910, 18 ff. Further literature is given by Jastrow and Landersdorfer (pp. 11-14).
presumably for release from the sufferings, which the rest of what survives of the first tablet describes:

Although a [king], I have become a slave.
The day is filled with groaning, the night with weeping:
The night with howling, the year with mourning (cp. Job 7:24).

The second tablet opens as follows:
I attained to (long) life, I moved beyond the appointed time;
(Wherever) I turn, (there is) evil, evil;
Oppression is increased, righteousness I see not;

and then after recording that he had appealed to his god, his goddess and various classes of enchanters, etc. (ll. 4–9), he passes on to say that trouble has overtaken him as though he had been negligent in his religious duties (12–23), whereas he was only conscious of having been exemplary in his conduct:

But I myself took thought only for prayers and supplications,
Prayer was my rule, sacrifice my order.

This passage concludes with the lines:
The respect of the king I made of highest power:
In reverence of the palace I instructed the people:
For I knew that before the god such deeds are in good favour.

This is immediately followed by reflections on the mysterious ways and judgements of the gods, which are beyond the comprehension of man's short life and subject to sudden changes of fortune:
That which seemeth good to itself, that is evil with god:
And that which in its heart is rejected, that is good with his god.
Who can understand the counsel of the gods in heaven?
The plan of the gods full of darkness, who shall establish it?
How shall pale-faced men understand the way of the god? (cp. Job 4:17).
He who lives in the evening is in the morning dead (cp. Job 34:20 27:19 4:18).

Quickly is he in trouble, suddenly is he smitten;
In a moment he is singing and playing,
In an instant he is howling like a complainer;
Every moment, so are their thoughts changed.
Now they are hungry, and are like a corpse,
Again they are full, and like unto their god.
If it go well with them, they speak of climbing up to heaven:
If they be in trouble, they talk of going down to hell.

The suffering king now describes his sufferings and the symptoms of his malady: the particularity of the description and some of the figures employed recall Job’s descriptions of himself; of this loquacious description it must suffice to cite a few lines:
With a whip he has beaten me,—
With a staff he has pierced me, the point was strong.
All day long doth follow the avenger,

1 Variant: like a god. Jastrow supposes that the king had sinned in allowing the people to pay him divine honour.
In the middle of the night he lets me not breathe for a moment (cp. Jb. 7:10, 30). Through tearings my joints are sundered, My limbs are undone... Upon my couch I passed the night like a bull, I was covered with my excrement like a sheep. My symptoms of fever were not clear (?) to the magicians. He felt himself forsaken, in immediate prospect of death, and already given up for dead: The god helped me not, he took me not by the hand; My goddess did not pity me, she came not to my side. The sarcophagus hath opened (cp. Jb. 17:14.)... Before I was dead, the death wail was finished. My whole land cried out, "Alas!" (or, He is ruined). Mine enemy heard, his face glowed, To my female enemy they brought the good tidings, her spirits brightened up. The opening line of the third tablet, "Heavy was his hand, I could no more endure it" (cp. Jb. 23:26), seems to represent the sufferer as reduced to despair. But God now intervenes on his behalf: for at this point, so far as can be judged from the broken and difficult text, a revelation relating to the sufferer's case is communicated to him. When the text becomes clearer again, the sufferer is obviously recording the removal of his sins and of the various symptoms of his illness:

My sins he caused the wind to carry away;

and the poem appears to conclude with the restoration of the sufferer to the favour of Marduk.

§ 17. Among the points of resemblance between this poem and Job are the poetical form, the subject, viz. the sudden reduction of a man of great position, who had already lived a long and prosperous life, to great misery of mind, body and estate, the long description of his sufferings put into the mouth of the sufferer,¹ the contrast between these sufferings and the kind of life to which his long-maintained piety might have been expected to lead, the reflections on the mysteries of God's dealings with mortals. These resemblances are certainly noticeable, but the differences are equally striking. The names of the persons, the topography, the rank² of the sufferer

¹ Parallels to this are frequent among the so-called Babylonian "penitential Psalms" and the Hebrew Psalms (e.g. 22, 102).
² Landersdorfer rightly insists that the transformation of a king into a sheik is against the normal tendency of popular tradition.
are all different: there is no parallel in the Babylonian work to the combination of narrative and discourse in Job, there is no parallel at all to the dialogue which forms so conspicuous and distinguishing a feature of Job: there is a sharp and crucial difference between the two works on the question of guilt as a cause of the sufferings described; Yahweh in the Prologue and Job in his speeches agree in asserting the innocence of Job; Yahweh asserts the perfection of Job's character, and Job is certain that his sufferings cannot be explained by any sin that he has committed. On the other hand, the Babylonian sufferer, though he is conscious of having been punctilious in the discharge of duties the neglect of which would have explained his sufferings, is anything but certain that he has not committed some sin which, unknown to him, may have been displeasing to the gods and therefore the cause of his sufferings; and he more or less clearly admits that he had done amiss. His problem is to discover what it is that he has done to displease the gods and so to bring his sufferings upon himself. Job's problem is to understand how God can plague him though he has done nothing to displease Him. Finally, the difference in the name and country of the heroes of the two works points strongly away from, at any rate, any close connection between them. At present, at all events, it cannot be said that any Babylonian source of the book of Job has been made out.

§ 18. Whence and in what form the story used by him came to the author of the book of Job, what predecessors he may have had in the employment of dialogue as a literary form, are questions that evidence external to the book and such internal evidence as we have so far examined answer at best very incompletely and uncertainly. But there are some who find a much more precise answer at least to the question in what form

1 Even if the two or three lines mentioning the name and residence of Tabi-utul-Bel were, as Jastrow claimed, narrative, standing as they do in the middle of the poem and being themselves in verse, they would form no real parallel to the sustained prose narrative of the Prologue and Epilogue of Job.

2 Che (EBi. 2469) suggests a different Babylonian origin for both the Hebrew story and the name of its hero: 'Iyyob is Eabani, the friend of Gilgamesh.
the story came to the author of the existing book. On the
ground of differences in style and in other respects it has
been claimed that the Prologue and Epilogue are the work
of a writer not identical with the author of the Dialogue,¹ but
that the latter extracted these from a prose book of Job,² and
inserted his Dialogue between them.

There is one difference between Prologue and Epilogue on
the one hand and Dialogue on the other that might at first
seem to point to a use of sources in Job similar to that apparent
in the Pentateuch: the Prologue and Epilogue employ, the
Dialogue (3–31) studiously avoids, the use of the name Yahweh,
regularly employing in its stead God (El, Eloah) or, like P,
the Almighty (Shaddai).

§ 19. The use of the divine names in different parts of the book is as
follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Number of Occurrences in</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Cc. 1, 2 and 42–47</td>
<td>Cc. 3–31</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>0</td>
<td>33</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>0</td>
<td>33</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>0</td>
<td>24</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>8</td>
<td>3</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>3</td>
<td>0</td>
</tr>
<tr>
<td>כָּלִים</td>
<td>23</td>
<td>1 (12*)</td>
</tr>
</tbody>
</table>

¹ In an earlier stage of criticism, a theory (now generally and rightly
abandoned), according to which the Dialogue was written first and the
Prologue and Epilogue were added later by another writer, gained some
currency: so, according to K. Kautzsch, to whose dissertation, Das
sogenannte Volksbuch von Hiob, 3ff., reference may be made for the
history of this theory, first Simon (1685), then Schultens (1737), Hasse
(1783), Stuhlmann (1804), de Wette (1807), Studer (1875), who threw out
the suggestion that the original introduction to the poem exists in c. 29f.
(Jahrb. f. protest. Theologie, i. 706 ff.). S. Lee (1837) held that Job
committed the speeches to writing, and that Moses added the Prologue and
Epilogue.

² So Du. most incisively (see p. xxvi, n. 4). For earlier theories of the
Prologue (and Epilogue) as derived from or resting on an earlier popular
(prose) book of Job, see Che. Job and Solomon, p. 66 ff.; Hoffmann; Bu.
never occurs in Job, nor יְהוָה, for in view of the frequent occurrence of יְהוָה without the article it would be illegitimate to assume its presence with the particles ב and ו (§§ 29 b, 30 b) in 13:21 22 27 31 33 34 37 (cp. G-B. pp. 36b, 37a). The pl. יְהוָה occurs nowhere in the existing text, nor should it be introduced by emendation (Che.) in 41:9. יְהוָה occurs only in 28a. The terms regularly used in other parts of the book never occur in the Prologue and Epilogue, and the terms used in the Prologue and Epilogue occur either not at all or very rarely, or only under special circumstances, in the other parts of the book: thus the single occurrence in cc. 3-31 of יָהָּה is in 12*—an interpolated v., and the five occurrences in 38-42 all occur not in the speeches, but in the narrative links (38:40-41. 42); the three occurrences of יָהָּה in 3-31 are in c. 28a (probably an interpolated c.), 20a a rhythmically overloaded line, and 5b, where perchance יָהָּה has arisen from מַה under the influence of the following מַזִּים; and of two occurrences in 32-37, one occurs in the prose introduction (32b), the other in 34* which may be an interpolation. In part the difference of usage in different parts of the book is merely part of the difference between the language of prose and that of poetry: so at least we may account for the use of יָהָּה to the almost complete exclusion of יָהָּה in the poetical parts. But the use of يַהֲנָה, יָהָּה, מַה to the complete exclusion of מַָּה in the speeches must be due to the fact that the speakers are represented as living before, or outside the sphere of, the revelation of the name Yahweh; on the other hand, the narrator, alike in the Prologue and Epilogue and in 38-42b, regularly uses Yahweh. Again, as the term Yahweh is avoided in the speeches of 3-42b, so it is absent from the words of Job in 1-20, and of the messenger in 18, and of Job's wife in 21, יָהָּה (נ) being used instead; only in 1:1 is Yahweh used in words of Job, this speech thus differing not only from the longer speeches of 3-42b but also from the briefer sayings in 1.2. Whether or not this difference within the Prologue can be satisfactorily explained, in view of the difference of usage in speeches within the Prologue and the identity of usage in narrative in the Prologue and in 38-42b (in 3-31 there is no opportunity for the use of מַָּה in narrative), it is very precarious to infer from the use of the divine names that the Prologue and Dialogue are the work of different writers. Other differences may be more significant: viz., in c. 28 the use (see p. 232 n.) of Elohim and Adonai and the greater relative frequency of יָהָּה in 32-37 (see § 24).

§ 20. If the differing use of the divine names in the Prologue and Dialogue and the mere fact that the one is prose, the other poetry do not point to difference of authorship, certainly nothing else in the style and vocabulary does so: on the other hand, there are certain noticeable similarities of usage which, if they do not by themselves prove, yet rather favour the common authorship, or, failing that, a rather thorough assimilation by the author of the one of the style of the other.

Thus Prologue and Dialogue agree in describing Job as perfect and in expressing this preferably by the forms דֶּסַּד and מַָּה as against the forms יָהָּה
and which are more frequent in other books (see n. on 1). The particle אָמַר is a common characteristic of various parts of the book, being as frequent in Job as in the whole of the rest of the OT. (see phil. n. on 331); note also וַיַּפְּלִי, meaning to destroy (28 n.); וַיַּנְוֹכֵל to console 211 4211, 71, 168 (28 n.);

and וַיַּהֲרֹל (defiantly), 111 (אָמַר, 21 1211) 611 2111, וָיָּנֶן of Job's three friends (211 1511), 211, 211 168 (but וָיָּנֶן in Elihu, 311). Most of these with several other—mostly insignificant—similarities of vocabulary are given in K. Kautzsch, Das sogenannte Volkbuch von Hiob, pp. 39-44. Noticeable also in this connection is the presence in 211 of the very pronounced Aramaism הָרְפָּא (for Hebrew הָרְפָּא), as a companion of the Aramaism of the Dialogue (§§ 28, 47). It may be observed that these similarities—for what they may possess of positive worth—are confined to the Prologue, and do not extend to the Epilogue.

Other grounds for assuming difference of authorship have been sought in certain supposed inconsistencies of details, such as the alleged reference in 1917 (but see n. there) to Job's children as still living, or of general attitude and purpose (but see §§ 32 ff.). But whether the author was content to provide his dialogue with a ready-made setting, which, according to the exponents of this theory, was incongruous and out of harmony with his own purpose, or whether he moulded the more plastic material of oral story to his own purpose, the work in either case as it left his hands consisted of Prologue, Dialogue and Epilogue. We have next to inquire how far this work has been affected by subsequent expansion, mutilation or other modification.

§ 21. Apart from shorter passages,1 which have been suspected of being additions to the original text, but which, even if such, do not affect the general structure of the work, there are two sections which are or have been under suspicion of being in whole or in part additions, and a third which has probably been in some way seriously modified.2 The sections in question are:

1 See particularly the commentary on 7 1011 11 12 4-13 15 16-11 17-18 20 21 22 23 24 (introductory note).

2 Reference may also be made here to the theory that the scenes in heaven (16-11 21-7) are additions to the original Prologue (so, e.g., Kön. Einl. 413): certainly 11 connects formally in a certain respect (see n. on 113) even better with 12 than with 11, and by reading "And Yahweh smote" in 27 this might attach though rather abruptly to 22. But a theory which on inadequate grounds destroys, as this does, the dramatic effectiveness of the Prologue is not to be accepted.
(a) Cc. 25–28, the conclusion of the third cycle of speeches; 
(b) Cc. 32–37, Elihu; (c) Cc. 38–42, the speeches of Yahweh.

(a) Cc. 25–28.—Down to 24 the interchange of speeches has proceeded quite regularly, a speech of one of the friends, ranging in length from 19 to 34 distichs, receiving in reply a speech of Job, in every case longer and in the present probably expanded text of cc. 12–14 much longer. Each of the friends has spoken twice: Eliphaz has also spoken a third time and received Job’s reply. After c. 28 there follows a speech of Job (29–31) which, like his opening speech (3), is neither addressed to, nor takes any account of, the friends, though, unlike 3, it is in part, though a very small part, addressed to God (30–32). Thus the conclusion of the dialogue proper is to be sought in or within 25–28, or rather 25–27, for 28 is, as a quiet impersonal description of Wisdom, differing from the Dialogue in its use of the divine names (§ 19) and for various reasons discussed in the commentary, best regarded as an independent poem, which formed no part of the original work.

Now 25–27 at present contain a brief speech of Bildad (25–8, consisting of 5 distichs only as against the 19 distichs of the shortest of the preceding speeches, viz. 3) of Job to Bildad in particular (26–8), or, like Job’s previous speeches, to the three friends in common (27–5). In the brevity of Bildad’s third speech and the absence of the attribution of any third speech to 3, it has frequently been held that the poet provided a formal indication that the friends had exhausted their arguments and thrown up their case. This explanation might be more favourably entertained, if everything else in 22–27 containing the third cycle of speeches were in order; but this is not so. Even in c. 24, as is pointed out in the commentary, there is more or less matter that fits ill in a speech of Job: in 26 f. there is much more: and indeed we may analyse 26 f. into (1) matter appropriate to a speech of

§ 21.] ORIGIN AND HISTORY OF THE BOOK

Job's and inappropriate to a speech of one of the friends—
273-6. (11) 12; (2) matter inappropriate (for opinions to the con-
trary, see the commentary) to a speech of Job, but appropriate
to the friends—277-10. 13-22; and (3) neutral matter, i.e. matter
not inappropriate either in Job or the friends—283-4. 5-14. Now
(2) has been by some (Stu. Bernstein, We. Sgf. Kue.) dismissed
as consisting of interpolations; but, since so regarded they are
entirely suitable, it is far more probable that these passages
are contributions to the third round of the debate by Bildad
and Şophar. In this case 25-27 should contain in whole or in
part Bildad's third speech and Job's reply to it, and Şophar's
third speech and (unless, as indeed might well be, the mono-
logue in 29-31 takes the place of this) Job's reply to Şophar—
in all four or, at least, three speeches. But from the limited
extent of these chapters we must conclude that part only and
not the whole of these four (or three) speeches survive.

The three cc. contain the equivalent of about 40 distichs, whereas four
speeches equaling in length only the shortest of the preceding speeches
of Job, Bildad and Şophar would amount to about 95, three speeches to
about 70 distichs. By assigning to Job all the neutral in addition to the
positively appropriate matter, 20 distichs can be obtained for him which
would perhaps suffice for one speech (his shortest previous speech ran to
28 distichs) though certainly not for two; but in this case there remain only
20 distichs to be distributed among Bildad and Şophar which are far too
few. On the other hand, if the neutral matter be assigned to Bildad and
Şophar, even then there is scarcely enough to bring up their speeches to
even approximately normal length; and the effect is to leave only 7
distichs in all to Job—altogether insufficient for his reply to Bildad alone,
even if 29-31 may be regarded as taking the place of any reply to
Şophar.

The probability is great, not that to the third cycle Şophar
contributed nothing and Bildad less than half a dozen distichs,
but that the speeches of the third cycle have through some
accident reached us in a very imperfect form, part of them
having been lost, the remainder dislocated. This single hypo-
thesis of mutilation of the text accounts at once for the whole
of the peculiarities of the existing close of the third cycle—the
brevity of Bildad's speech, the absence of Şophar's, the utter-
ance by Job of matter contradicting his own and in harmony
with previous utterances of Bildad and Şophar, and the attri-
But if there has been serious loss and dislocation of matter, the data for any complete or certain reconstruction of the third cycle do not exist. We cannot determine, for example, whether the loss has affected the speeches of Sophar and Bildad equally, whether Sophar’s speech was wholly lost while most of Bildad’s survives, or whether most of Sophar’s but only a mere fragment of Bildad’s has survived. The main point is to recognize that the passages inappropriate in the mouth of Job formed no part of his speech in the original poem.

Under these circumstances it may suffice to record, without entering into particular criticism of them, some of the reconstructions which have been attempted. Most of those who find any of Sophar’s speech find it in 27-28 to which Grätz (Monatsschrift, 1872, pp. 241-250) adds c. 28 as a development of Sophar’s standpoint in 11f-14. Marshall exceptionally attributes 25f-4 26f-14 to Sophar; and Bi. (1894) 27f-26. Among the reconstructions offered of Bildad’s speech are the following:—(1) 25+28 (Stuhlmann, 1804); (2) 25+26f-14 Elzas, The Book of Job (1872), p. 83, cited by Che. Book of Job, p. 114, n. 1; Che. ib. (in EBi. 2478 he regards these vv. as substituted for a lost third speech of Bildad); Reuss, Sgf.; (3) 26f-4+25f-4 26f-14 (Du.); (4) 25f-1+26f-14, Peake; (5) 15f-10 25f-8, Honth.; (6) 25. 24f-2f, Hoffm.; (7) 25. 24f-2f 27f-2f, Ley; (8) 24f-2f, Marshall; (9) 25. 27f-18, Bi. (1882); but, in 1894, 25f-1 26f-18. 1f6 25f-4.

§ 22. (b) Cc. 32-37. Elihu.—These cc. consist of a brief introduction in prose (32f-6), and a long speech or series of speeches in verse delivered by Elihu. The cc. were obviously written to occupy their present position in the book: as 32f-6 explains, Elihu speaks when the three friends had ceased to reply to Job; and in the speeches Elihu rebukes Job and the friends alike; and from Job’s previous speeches he cites actual words, or summarizes statements in them (p. 278), in order to refute them. But it is scarcely less obvious that the rest of the book was not written with any knowledge of these speeches; and consequently that they formed no part of the original work. In contrast to Elihu’s frequent direct reference to the friends and to Job, there is no reference, direct or indirect, in any other part of the book to Elihu; the Prologue gives the setting for the debate that follows, and explains how the three
friends who subsequently take part in it come to be present, but it says nothing of Elihu, and the special prose introduction to Elihu's speeches only partially supplies the omission; it gives a reason why Elihu speaks, it gives no reason why he is present. Neither Job nor the friends take the slightest notice of Elihu's attacks on them, or of his arguments; his speech is of greater length than any that have gone before, but no one interrupts him while he is speaking, no one has a word to say of or to him when he has done. Job's last speech closes with an appeal to God to answer him (§§ 31-32.), and Yahweh's reply opens (§ 38) with words obviously addressed to the person who has just finished speaking; since this cannot be Elihu but must be Job, Yahweh's opening admits of no intervening speech of Elihu. Finally, in the Epilogue Yahweh expresses a judgement on what Job has said and what the three friends have said, but makes not the slightest reference to Elihu. Thus this entire section can be removed from the book without any sense of loss or imperfection in its construction being created.

But the speeches are not only superfluous, they are also destructive of the effect of what follows. They are superfluous, because they add nothing substantial to what the friends have said except in so far as they anticipate what Yahweh is to say; they fail, as those speeches had failed, to meet Job's case. They repeat arguments, and even words of the friends (see 33. 19, 30. 34, 8. 11. 35, 8-7 with nn. there). But they also anticipate (32-37-37) in part what Yahweh says (38-38) — a fact which is entirely explained, if the writer had before him or in his mind the whole book, the speech(es) of Yahweh equally with those of the friends, but most unnaturally if they were the work of the original author who intended Yahweh's speech to round off the debate.

§ 23. Further in the style and language of these chapters there is, in spite of very much that is common to, much that

1 See Bu. Beiträge, 92-123; W. Posselt, Der Verfasser d. Elihu Reden (1909), 67-111. The common features are the natural result of the familiarity of the writer with the book which he was supplementing; so, e.g., he naturally uses the same names for God, but (see § 24) with differing relative frequency.
is notably different from the rest of the book, alike in the
verbose prose of 32:5-6 as compared with the Prologue, and in
the poetry of the speeches as compared with the other speeches
in the book. Some differentiation in the style and even in
vocabulary (Eliphaz, for example, alone uses שָאֵל in the sense of
religion, 4° n.) might be attributed to dramatic differentiation:
and we might seek to explain the prolixity of these speeches as
dramatic differentiation: and the speaker is a wise young man
who is conscious of possessing much more wisdom than his
elders, and makes up for lack of real contribution to a discus-
sion by the abundance and violence of his speech; and yet
such an explanation, however consonant with the impression
made on many readers by Elihu's speeches, is not true to the
writer's own intention (see on 32:6-22). And in any case there
remains much which cannot be attributed to dramatic differ-
entiation, and which, in the mass, is most reasonably attributed
to diversity of authorship.

§ 24. (i) Elihu shows a marked relative preference for סְי, using
this term more frequently than all other terms for God
together, whereas in the Dialogue נָר is used with the same
frequency, and לָז also frequently (§ 18).

Naturally enough even in the Dialogue the relative frequency of the
three terms differs in different groups of cc.; but never does the differ-
ence in any six consecutive cc. equal that found in the six cc. of Elihu's
speech; and the occurrences in Bildad's speeches are too few for a safe
comparison. The following table will serve to bring out the differences:

<table>
<thead>
<tr>
<th>Occurrences in</th>
<th>סְי</th>
<th>נָר</th>
<th>לָז</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elihu</td>
<td>19</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Rest of the Book</td>
<td>36</td>
<td>35</td>
<td>25</td>
</tr>
<tr>
<td>Job's Speeches down to c. 24</td>
<td>10</td>
<td>17</td>
<td>7</td>
</tr>
<tr>
<td>Cc. 26-31</td>
<td>7</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>Eliphaz's Speeches</td>
<td>8</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Bildad's</td>
<td>6</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Sophar's</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>Cc. 3-8</td>
<td>5</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>&quot; 9-14</td>
<td>5</td>
<td>7</td>
<td>2</td>
</tr>
<tr>
<td>&quot; 15-20</td>
<td>9</td>
<td>6</td>
<td>1</td>
</tr>
</tbody>
</table>
The net result of Bu.’s additions and omissions is to reduce the occurrences of מִשְׁמָרָה and מִשְׁמָר by one each. He adds מִשְׁמָר in 32, 33 and omits 33, 35 containing מִשְׁמָר, and 31 containing מִשְׁמָר (also 34 containing מִשְׁמָר).

Throughout the Dialogue the three names are used without marked preference for any one of them, a more frequent use of one of them, in say a dozen occurrences of all three being balanced by a more frequent use of the others in the following passage: note these most striking cases: in cc. 3-7 מִשְׁמָר, מִשְׁמָר, מִשְׁמָר occur—1, 8, 3 times respectively, in c. 8—4, 0, 3; in cc. 9-11—1, 5, 1; in cc. 12-15—8, 3, 2; in c. 22—3, 2, 5. One consideration governing the choice of the names may be noted: where in each line of a distich a divine name is used (often the parallelism, if expressed at all, is expressed by means of a pronoun), a marked preference is shown for מִשְׁמָר as one of the two: this is true of all parts of the book: in Elihu מִשְׁמָר occurs four times in parallelism with another divine term, twice at most not in such parallelism; in the rest of the book it occurs 17 times in, 8 times not in parallelism with another term. On the other hand, מִשְׁמָר occurs in Elihu 15 times not in parallelism against 4 times in parallelism, and in the rest of the book 23 times not in parallelism against 13 times in parallelism. Thus the relative infrequency of מִשְׁמָר in Elihu’s speeches is but another side of a difference between those speeches and the rest of the book; in Elihu a single divine name with no expressed parallel is a more frequent occurrence than elsewhere. Finally, when but a single name is used, Elihu shows a very marked preference for מִשְׁמָר (מִשְׁמָר, 15; מִשְׁמָר, 6), the rest of the book a slight preference for מִשְׁמָר (מִשְׁמָר, 23; מִשְׁמָר, 27).

§ 25. (a) Elihu shows a decidedly increased preference for מִשְׁמָר rather than מִשְׁמָר.

The occurrences of the two forms of the 1st pers. pronoun in various parts of the book is as follows:

<table>
<thead>
<tr>
<th></th>
<th>מִשְׁמָר</th>
<th>מִשְׁמָר</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prologue</td>
<td></td>
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<td>Dialogue</td>
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<td>Yahweh (40)</td>
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<td>42 (=21)</td>
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<tr>
<td>Elihu</td>
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To avoid either over- or under-emphasizing the significance of the figures, a closer analysis of the usage is needed. Increased preponderance of 1a over 2b, in so far as it is due to the age of the writing, is due to lateness (Dr. LOT 155 n.). The four occurrences of 1a in the Prologue would therefore be striking, if they were really four; but they are merely the four-times repeated phrase "and 1a was the least of all things," where 1a follows a particle as it frequently does in both the Dialogue and Elihu. Too slight again is the use in 40 and 42 (a virtual quotation of 21) to throw light on either the age or authorship of these passages.

As between the Dialogue and Elihu, while some of the difference might be otherwise explained, some of it is more reasonably attributed to the difference of authorship and the somewhat later date of cc. 32-37. One occurrence of 1a in the Dialogue is due to a repetition (12 = 13) probably not in the original text; another is open to some doubt (see phil. n. on 21 where 3 omits 1a). So also one occurrence of 1a (92) may be secondary. Similarly in Elihu one occurrence of 1a occurs in a repetition (32 = 17). Allowing for these textual uncertainties the ratio in the Dialogue is 14:9, in Elihu 8:1. Both agree in using both forms for the prefixed subj. of a vb.: so in Elihu 35, but 34 (cp. 21); in the Dialogue 38 and so, though always after 1 or other particles, and, except in 19, with the impf., 34 21 29 16, but 30 and with preceding 1 or other particle 32 13 14 16, and without preceding 1. As the subj. of a non-verbal pred., Elihu uses 1a in 33, 32, 1a in 33, where desire for a variation in a parallel line may account for the use of the (with Elihu) very infrequent form; the Dialogue so uses 1a in 7, 9, 31, but with equal frequency 1a 12 ( = 13) 20. After particles (other than 1), while Elihu uses 1a exclusively (1a 1a 32 = 17), 34, 33, 30, 15, where 31 or 30, the Dialogue uses both 1a 13, 31 15, 32 13, 15, and 1a 19, and 1a 9, 1a 21 (7). In particular, the contrast is interesting between the rarely, if ever, 31, and 1a 31, and 1a 31. To sum up; whereas in the Dialogue 1a is a frequent alternative to 1a, in Elihu 1a occurs only in 31, a reminiscence of 21, and in 33, where 1a is a parallel term to 1a in 33.

§ 26. (3) Similarly Elihu makes distinctly less use of certain rarer forms of particles and pronominal suffixes.

No doubt several of these forms occur too infrequently to have separately much or any significance. But the significance of the whole group is hardly to be cancelled by the considerations which Bu. and Posselt have brought forward. The usages may be tabulated thus:

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The text is a section from the commentary on the Book of Job, discussing the use of various grammatical and lexical features in the text, comparing the usage in the Dialogue and Elihu, and examining the significance of these differences.

---

The commentary notes the importance of analyzing the usage of grammatical features to avoid over- or under-emphasizing the significance of figures. It highlights the differences in usage between Elihu and the Dialogue, pointing out that Elihu makes more frequent use of certain pronouns and particles, while the Dialogue has a more varied use of these features. The commentary also suggests that some of these differences might be attributed to the age and authorship of the texts, with Elihu's use possibly being secondary to the Dialogue's original text. The text concludes by emphasizing the importance of considering these usages together to gain a more complete understanding of the significance of the figures in the text.
§ 27. (4) In certain cases E expresses ideas common to himself and R by different terms: e.g. מָי (p. 234), מָשָׁה (except in E, only in the probably interpolated v. 124) in lieu of מָשָׁה (p. 3), מָזָה in lieu of מָשָׁה (p. 250). Cp. also 32 n., 33 n., and the phil. nn. on מָשָׁה 32, מָשָׁה 36 (ct. מָשָׁה 31), מָשָׁה 34. Note also that E always uses מָשָׁה in phrases of the type מָשָׁה מ (34, 10, 34, 30; in 37 the text is probably corrupt), whereas elsewhere in such phrases מ is always employed (11 19 22 31).

1 The occurrences in Job are in 64, 71 (Qre) 86, 98 187, 1618 18 204, 29 3. 17 38 41 22 33 36. Add perhaps 31 (l. מ רפ). Cp. the occurrences of רפ in the poetical parts of the book: R 48 22 (רף), E 15 3 (רף). Note further in R רפ and רני always, and רפ, except in four cases (16 18 209), occur before a tone syllable (7 n.): both cases in E are before toneless syllables (33 36). רפ occurs R 21, E 2 (32 34 מ רפ רפ); מ R 22, E 5.

2 32 5 15 20 24.

3 (96) 16 3 19 | 37, Is. (25) 43 44 11, Ps. 111.

4 64, 10, 18 12, 14 19 26 38 39 33 38 40 41 16.

5 There would be one occurrence in E, if in 33 we read מ רפ.

6 27 29 38 40.

7 64 74 3 11 12 14 16 16 16 18 20 20 21 38 39 47 12 43 | 38 34.

8 11 24 20 38 39 41 12 43 | 38 34.

9 34 64 14 21 15 22 15 24 39 39. Against these ten occurrences of וּב there are in E 1, in R 4 cases of מָשָׁה: Mandelkern, Concord. Minor, 811 f.

10 Three (20 22 4 23): cp. also 18 (Gr; see nn. on the passages), if the text is correct רפ (which occurs in E 4, in R 20 times): five times (6 21 17 30 20) = מ רפ (which occurs once in E, twice in R). Statistics based on Mandelkern, Concord. Minor, 528, 529. Note also מ רפ, 27, G-K. 911.
§ 28. (5) In common with R, E contains a number of Aramaisms; ¹ but, though this feature has been on the one hand exaggerated, on the other minimized, in E the Aramaic element is somewhat more prominent. Since in detail there is much that is open in varying degrees to uncertainty, exact statistics cannot usefully be presented; but of 32 Aramaisms which Kautzsch (Die Aramaismen im alten Testament, p. 101) claims in Job, 5 are common to E and R, 8 peculiar to E, 19 peculiar to R, whereas the ratio of E to R (1:6) would lead us to expect but three peculiar to E. I now give the Aramaisms claimed as certain by Kautzsch with the passages under which the words are discussed in the philological notes, and then add a few from Kautzsch’s list of uncertain Aramaisms or elsewhere. Most of the words in question occur but once in Job; of those that occur more frequently I place the number of occurrences after the word. I prefix a ? to certain words open to doubt textually or as to their actual Aramaic character, and give references to Nöldeke’s criticism in his important review of Kautzsch (ZDMG lvi. 412–420: cited below as N with the number of the page).

Common to E and R are בְּאָלָה (Piel to teach, 15⁷ 33⁸ 35¹¹: Qal to learn, Pr. 22⁶¹: in צֹלוּ = Heb. צָלּ, כַּהֲנָה (R 1, E 4) 15¹⁷, 40¹³ (R 1, E 1) 8², חַפּוּ (R 20, E 14) 4², מַעַש, חַפּוּ (R 2 + 1, E 1) 8⁷.

Peculiar to R are כַּהֲנָה 13¹⁷, ² הַל, יְה; ⁴ הָיָה 3⁶, שֶׁמֶה 9⁶, ?נְשֵׁם (2)⁶

¹ On the Aramaisms in Job, cp. in addition to the works cited above and those of Bu. and Posselt cited in § 23 n., Bernstein, “Inhalt, Zweck u. gegenwärtige Beschaffenheit des B. Hiob,” in Keil u. Tzscherner’s Analekten (1813), i. 3, pp. 49–79; Che. Job and Solomon, 293–295, in many respects modified in EBi. 2486 f.

² Che. (EBi. 2487) omits 15¹⁷ and 13¹⁷, thus leaving the root מַל confined to E.

³ N. 413 claims יָסָף, יָסָף as “echt hebräisch.” In Job יָסָף is a synonym of יָסָף and יָסָף: it is relatively more frequent in E (יָסָף, 14; יָסָף, 4; יָסָף: 4: R יָסָף, 20; יָסָף, 6; יָסָף, 12). For the Aramaizing pl. (but see N. 413, n. 2) יָסָף, E has a preference, using it 7 times against יָסָף 3 times; R יָסָף 6, יָסָף 7 times.

⁴ Kautzsch claims 6 occurrences—9¹³, 12¹⁶, 23², 40²; but see 9¹³ n., where Dr. admits at most 9¹³ 40²; cp. N. 416.

⁵ N. 415.
Peculiar to E are certain words which should also be considered Aramaic, notably 33** (probable Aramaic, N. 34**), and perhaps 37* (if it meant wine-skin, Be.; Nestle, ZAW i), would also be an Aramaism, but two 7, cited by Kantsch in his doubtful examples, may be disregarded.

As important as the details which can be statistically presented is the general impression of the style. "The style of Eliphaz is conspicuous in the poet as he passes from Job and his three friends to Elihu, conscious at once that he has before him the work of a writer, not indeed devoid of literary skill, but certainly inferior to the elaboration of some 30 verses (32:4, 44:14-17 33:1, 34:*), but he attributes this practically to an interpolated and the thought-strained book. The language is often involved and the thought strained (Comm. xix, xvii, xxviii) but he attributes this practically to the interpolation of some 30 verses (32:4, 44:14-17 33:1, 34:*), but he attributes this practically to the interpolation of some 30 verses (32:4, 44:14-17 33:1, 34:*)."

Other words which may be considered Aramaic are 33** (probable Aramaic, N. 34**, therefore 37*, if it meant wine-skin, IMDb).
been (e.g., perhaps in 34:25 36:28. 29-30) here, as elsewhere in the book; but it is in general improbable that these chapters have been more extensively interpolated than the rest, and in particular there is no sufficient reason for regarding as interpolations most of the passages omitted by Bu. The assumption again, that the omissions of *E* represent additions to the original text, is as precarious here as elsewhere (see § 50). A different theory of diversity of authorship within 32-37 is put forward by Nichols, who distinguishes 32:11-16 34. 35:16. 18 (placed between 34:27 and 38) as the words of a "second wise man" addressed not at all to Job (34:18 is omitted, and with *E* 34:38-38), but throughout to the wise; the style of both authors in 32-37 is held to differ from that of the rest of the book.

The various reasons already given, independently of considerations adduced in § 32 ff., suffice to show that cc. 32-37 are the work of another writer than the author of the book.

§ 30. (c) Cc. 38:1-42:8, the speech(es) of Yahweh.

The only ground for questioning this section as a whole lies in the nature of the contents which have appeared to some incapable of reconciliation with the standpoint of the author of the Dialogue. This will be discussed below (§§ 38-39). Apart from this everything is in favour of the main part of the section having formed part of the original work. The speeches of Elihu may be removed without causing a tremor to the structure of the book; but without some speech of Yahweh the structure falls to pieces. The book as a finished structure can never have closed with c. 31 (or 37); a speech of Yahweh is the natural, if not the necessary sequel to Job’s closing soliloquy; and a speech of Yahweh is certainly presupposed in the opening words of the Epilogue (42:7). Thus there are three alternatives: (1) the speech is authentic; (2) the original author left his work unfinished, and a subsequent writer added the speech of Yahweh; (3) the present has been substituted for a speech in the original work. In either of the last two alternatives we might expect difference of style; but such difference, if it can be detected at all, does not extend beyond 40:8-41:34 (30). Cc. 38 f. at least are by general consent un-
surpassed for poetical power. On the whole, then, 38. 39 together with 40-42 and 43-44 appear to be integral to the book, but 40-42 for reasons given in the commentary (pp. 348 f., 351 f.) are probably later additions.

§ 31. The conclusions on the main questions now reached, and those on minor details indicated in the commentary, may be tabulated so as to indicate the original structure of the book and additions which at various times it may have received. The passages absent from \( \mathcal{G} \), representing (in the main) a subsequent abbreviation of the book (§ 48), are also given: as omissions from \( \mathcal{G} \) are reckoned lines absent from \( \mathcal{B} \) (with half a dozen exceptions), or (in 39-40) asterisked in § 21, and also 17-20 (see § 49).

### THE ORIGINAL STRUCTURE AND SUBSEQUENT MODIFICATIONS OF JOB

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<td>3. Dialogue between the friends and Job</td>
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<td></td>
<td>( 9^{\text{th}} - 10^{\text{th}} ) (( \mathcal{B} ); ( 10^{\text{th}} ) ( \mathcal{B} ); Sw. both = ( 10^{\text{th}} ) ( \mathcal{B} )).</td>
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<tr>
<td>Eliphaz, 4-5</td>
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<td>( 18^{\text{th}} - 20^{\text{th}} ) (Job 18, 208, Sw. 10, 19 (but 18, ( \mathcal{G} = 18 ) ( \mathcal{B} )).</td>
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| 3. Dialogue between the friends and Job Third cycle of speeches Eliphaz, 22 except Job, 23-24 | 22\[E\]
| | 23\[B\] and ? parts of 24 (p. 206) | 23\[A\] 18 (14) 24\[A\] 6-6a, 14-15a
| | | (16a SW., cp. 34\[A\] 41b) (15b) |
| | | 26\[A\] 11-14a. |
| | 28 Poem on Wisdom | 27\[A\] 21-39 |
| | | 27\[A\] 1-10. 11-12a. 14-15. 23b. 30b-37a. |
| | | 29\[A\] 11b. 11c-12a. 15b. 16b. 21b. 23a. 26b-27a. |
| | | 31\[A\] 1-2. 12-13b. 26a. 27a. 28a. |
| | | 32\[A\] 9b. 11b (11b). 13. 15. 16 (17a). |
| | | 33\[A\] 13a. 20b. 20c. 22b. 28b-33a. |
| | | 34\[A\] 4. 6b. 7. 11b. 18b. 23b. 25b. |
| | | 35\[A\] 7b-10a. 12a. 15. 26b. 6. 7 |
| | | (9a. 7b. 6b. 7a 14b. 17a |
| | | 32b. 24b. 25b. 27b. 28b. 29b-32b. |
| | | 37-42b. 6b. 7a. 10a. 11a-12a. 18. 19. 21b (6b). |
| | | 38\[A\] 27. 28. 29b. 30a-4. 6a. 6. |
| | | 42\[A\] 18a. 17. |

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<th>ORIGINAL ELEMENTS.</th>
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| 4. Yahweh 38-40 except Job, 40-44. 42a. 3c. d. e. f | 39\[D\]
| | 40\[A\]-41\[B\] (42) | 38\[A\] 27. 28. 29b. 30a-4. 6a. 6. |
| | | 42\[A\] 18a. 17. |

## V. THE PURPOSE AND METHOD OF THE WRITER.

§ 32. If we are right in concluding that a single writer is responsible for the Prologue, the speeches of Job, of his three friends and of Yahweh (apart from the passages indicated in the preceding table as possible additions), and the Epilogue, what was the purpose of this writer, and what are the distinctive features of his thought and outlook on life which he reveals in his work?
It would no doubt be as inadequate a description of Job, as, for example, of Paradise Lost, to call it merely a didactic poem; it would be even further from the truth to regard it as a purely objective dramatic poem in which the author maintains an interested but quite impartial attitude towards the various characters which are introduced and the various points of view which are expressed by them. On the other hand, the author obviously ranges himself with Yahweh in approving Job as against his friends; as passionately as Job he rejects the interpretation of life maintained by the friends, and as decisively as Yahweh the estimate of human character (so closely associated with the friends' outlook on life) that is offered by the Satan. The writer's purpose is never so directly formulated as Milton's—to assert Eternal Providence

And justify the ways of God to men;

nor is it coextensive with it; but it is akin, and not really concealed, and the differences of opinion which have prevailed with regard to the purpose of the book have been due to seeking from the author more than he was able or intended to offer. He had no clear-cut theology, like Milton's, enabling him to say why God acted as He did and thus positively to justify His ways; but through pain and trial he had discovered in his own experience that God did not abandon the sufferer, and therefore he was able to assert that God did not send sufferings on men merely for the reasons commonly assigned, and that it was not necessarily or always true that as an individual suffered so he had sinned; and thus, if he could not positively justify God, he could at least vindicate Him against the ways attributed to Him by the current opinion of his time, represented in the poem by the friends. There was also another side to his experience: he had discovered not only that God did not abandon the sufferer, but also that suffering and loss had not detached him from God, that it was possible to serve and love God not for the outward things He gave, but for what He was in Himself. The book aims not at solving the entire problem of suffering, but at vindicating God and the latent worth of human nature against certain conclusions drawn from a partial observation of life.
§ 33. The book opens with the presentation of a perfect character: Job is so described in the first words of the narrative (1:1), and the truth of the description is endorsed by Yahweh (1:8 2:3); the kind of life and character thus described in general terms is indicated in detail elsewhere in the book (cp. especially c. 31: also, e.g., 4:6; and see n. on 1:1). But the Satan disputes the inherent worth of this character: Job, he insinuates, had lived as he had, not simply with the result (1:1 n.) that he had become outwardly prosperous, but in order that he might prosper; he had served God not for God's sake, but to obtain the handsome price of such service: human nature is incapable of pure devotion to God, human conduct is not disinterested; if the payment for it ceases, or becomes uncertain, man's service of God will cease, man will no longer address God reverentially, or affectionately, but blasphemingly; where love and trust had seemed to be while such qualities received their price, there hate and contempt will certainly be when the price is withdrawn. Such is the issue between Yahweh and the Satan, Yahweh upholding, the Satan calling in question, the integrity, the sincerity, the disinterestedness of Job. Such also had been the issue in the mind of the writer who wrote the speeches that follow the opening narrative; he had faced the same problem of life as Plato in the Republic (Bk. ii.); he had realized that the really perfect man must be prepared to prove his perfectness by maintaining it even when there befell him calamity such as would have seemed the meet sequel to wickedness, and such as actually had the effect on the ordinary judgement of men of making him seem to have been wicked though actually he had been good. The very friends of Job, held by the dogma that a man of broken fortunes cannot have been "integer vitae scelerisque purus," infer from Job's calamities that he must have been wicked, though his own conscience and God's unerring judgement assert that the life on which these calamities descended had been free from blame.

§ 34. Within the Prologue the issue is decided against the Satan: when the Satan sneeringly says to God, Take away all the wealth Thou hast given Job, then go and see him, and he
will curse Thee, he is obviously contemplating the immediate result of deprivation on Job; for when in the second scene in heaven he is challenged by Yahweh to admit that Job's conduct and temper under loss have proved the Satan's estimate of him wrong, he does not plead that the experiment has not had long enough to work, but claims that it is merely necessary to withdraw health as well as wealth, and Job will at once cease blessing and curse. The Satan's estimate is based on weaker characters, exemplified by Job's wife, who would have Job do what the Satan had counted on his doing; but Job himself rejects the advice of his wife in words which are tantamount to saying: to curse God now would be to prove that I have served and blessed Him hitherto not for what He is, but for the good-fortune which for so long He gave me; now that ill-fortune has befallen me I can show that I serve Him for what He is. Thus Job left at last only with bare life, without which he could be no subject of testing, and his character which had been called in question, but which he had maintained intact under the last test that the Satan could suggest, by these words proves his disinterested attachment to Yahweh, that he had not served Him for what He gave, and thus finally and completely puts the Satan in the wrong, and that so obviously that it is unreasonable, as some have done, to complain that the writer has not depicted Yahweh pressing home the Satan's discomfiture, whether by a third scene in heaven, or in the Epilogue.

Job by his attitude in the Prologue has, unknown to himself, vindicated Yahweh's against the Satan's estimate of his character; but the result of the Satan's experiments, the origin and purpose of which remain unknown on earth, is to expose Job's character to attack from another quarter. The Satan in heaven disputes the integrity of Job's character, because prosperity had necessarily left it untested: when his prosperity forsakes Job, his friends on earth dispute his integrity on the ground that he must have sinned because he no longer prospers. Thus the Prologue opens up the question of the relation of loss and suffering to sin: with this question the Dialogue is concerned, and necessarily (for it is a crucial instance for the theory at
issue) interwoven with the discussion of it is the attack on
and defence of Job's integrity.

§ 35. Between Job's rebuke of his wife with its implicit
assertion of his own resignation and the opening of the
Dialogue some weeks intervene: in the interval Job's experience
has raised questions in his own mind: why is he, why are men
born to suffer? The ready answer of his old faith would have
been: men are not born to suffer; they only suffer if they sin;
but his experience has proved this false in his own case, and,
as he is now ready to believe, it would also be false in the
case of countless others, but to the bitter question he now finds
no answer. Thus he goes into the following debate con-
vinced that the solution there repeatedly put forward is false,
but with no other theory to oppose to it. To these questionings
of Job his three friends, who being no fair weather friends had
come to him on hearing of his calamities, had listened: they
had brought with them the same old faith as Job's, but not the
direct personal experience which had proved to Job its in-
adequacy. In all friendliness they would recall Job to the faith,
and lead him to the course which that faith indicated—humble
acceptance of the discipline of suffering, confession and aband-
ment of the sin which had brought his suffering upon him, and
return to God. Job cannot accept such advice, for in doing so
he would be false to his conviction of his integrity. The nature
of the Dialogue—so different from those of Plato—is thus
determined by the nature of the difference in character of what
the two parties—for the three friends constitute a single party
—stand for: the friends maintain a theory, Job defends a fact
—the reality and truth of his conviction of innocence. The
Dialogue, therefore, is not directed towards reaching a correct
or more adequate theory, but towards emphasizing the certainty
of the fact and the consequent falseness of the prevailing theory.
So far, indeed, is Job from opposing a different theory to the
theory of the friends that his own outlook, and his own inter-
pretation of what has happened, is still largely governed by the
theory which he also had once unquestioningly held; and which
is still the only positive theory to hold the field till driven from it
by the vindication of the truth of Job's conviction, which proves
the theory false. Because he has no other theory of suffering than that of the friends, he can imagine no other just cause for his own sufferings than sin on his part; since, then, as he knows directly and for certain that such just cause does not exist, he infers that his suffering has been unjustly inflicted, that God—the God at least of his own old and the friends' still cherished theory—is unjustly causing his suffering, has changed without good cause from being his friend into his enemy. In the early days of his loss, Job was conscious only of his own unchanged attitude towards God; as time gives opportunity for reflection, and more especially as the friends press home the inference, inevitable under the theory, that because Job greatly suffers he must have greatly sinned, Job awakes to another aspect of his strange fortunes; loss gives him the opportunity of proving his willingness to receive from God ill-fortune no less than good fortune; of remaining, when rewards fail, for His own sake, the servant, the friend of God; but loss at the same time, if the friends and their theory are right, is God's unambiguous assertion that He has rejected Job and become his enemy. This is Job's severest trial of all—a trial the Satan failed to think of; and under the stress of it Job says much that doubtless needs correction, and yet nothing that corresponds to anything the Satan can have meant by "cursing God to His face," nothing that reflects back upon Job's previous character in such a way as to indicate that it lacked the wholeness which Yahweh claimed for it and the Satan denied. Job nowhere regrets his previous service of God, and never demands the restoration of the previous rewards; what he does seek is God Himself, God unchanged, still his friend—on his side, unestranged from him, and not, as the theory assures him He has now become, his enemy; and what he seeks he never really and permanently despairs of finding; against God, seeming by the calamities He sends to take away his character, he appeals to God to vindicate it (16:18-21 n. 179), and rises to certainty that He will do so, if not this side death, then beyond (19:27); but it is only for this vindication, for the realization that God really remains his friend, not for the restoration of good fortune, that Job contemplates the intervention of God on his behalf.
§ 36. It is unnecessary to review in detail here all the speeches of the friends and Job's replies to them: they cover the same ground again and again. So far as the friends are concerned it is of the very essence of the writer's purpose that they should one and all say essentially the same thing: they are not introduced to represent many existing theories; but the three of them, expounding the same theory, represent that as the unchallenged judgement of ancient and still current opinion. All the variety that is thus possible in the friends' speeches is variety of expression, the formulation of different aspects of the same theory, or different proofs of it, such as the divine origin of it (4:\textsuperscript{8th} Eliphaz), its antiquity (8:\textsuperscript{th} Bildad, 15:\textsuperscript{th} Eliphaz, 20\textsuperscript{th} Šophar), the impossibility, due to man's ignorance, of successfully disputing it (11:\textsuperscript{th} Šophar), or of such subsidiary theories as had been called in to help it out. Of these a word or two may be said here. Briefly, the theory itself is that the righteous prosper, the unrighteous come to grief, and conversely that suffering implies sin in the individual sufferer, and prosperity the righteousness of the prosperous. But the facts of life at any time too obviously challenge this simplest form of theory; and these had already led to certain additional details which accordingly are not represented as elicited by the debate, but are many of them already expressed or implied in the very first speech of Eliphaz. Such details are the suggestions that all men are impure and sinful to some extent, and that therefore suffering is to some extent due to all; that righteous individuals might suffer to some extent and for a time, and unrighteous individuals might similarly prosper, but that the unrighteous did and the righteous did not come to an untimely end (\textit{e.g.} 4:8\textsuperscript{16-19}); that the wicked, even when seeming to be prosperous, were haunted by terror of the coming calamity that was their due (15:8\textsuperscript{th-}). Again—and here there persists the influence of that strong sense of the solidarity of the family or clan, with its relative indifference to the individual, that preceded the increased value set on the individual, which is the presupposition of the book of Job—it is urged that even if an unrighteous man lives out a long prosperous life, his children pay the penalty for it (5:
20\textsuperscript{10}). Or again it is conceded, especially by Eliphaz in his first speech (§12\textsuperscript{a}: so also Eliph., \textit{passim}), that suffering need not be mere penalty, but may have as its end the conviction and removal of sin, the purification of character; in other words, that suffering is not only penal, but may also be disciplinary. But with all the admissions and concessions that the current theory allows them to make, the friends in the development of the debate clearly make plain that the substance of the theory is that God distributes suffering and prosperity to the unrighteous and righteous respectively, and that in proportion to their righteousness or unrighteousness. Accordingly Eliphaz, who in his first speech introduces the subject of disciplinary suffering (arguing that since no man is free from sin, all men must suffer, but that if they rightly accept suffering due to essential human infirmity, they will ultimately prosper, whereas if they prove obstinate and greatly suffer they must greatly have sinned) in his second speech\textsuperscript{1} expresses his conviction that Job must be a peculiarly heinous sinner (15\textsuperscript{14-16}), and in his third speech invents charges against him of certain specific sins of great enormity (22\textsuperscript{5-8}), thus lying on behalf of his theory of God. Bildad and Šophar by dwelling in their second speeches (and Šophar also in his third, if this survives in 27) almost exclusively on the fate of the wicked—depicted often in colours borrowed from Job's experience—indirectly convey the same judgement that Eliphaz expresses directly.

§ 37. In his replies to the friends, Job insists on his integrity—the fact by which their theory is shattered, their advice rendered nugatory. He agrees with them as to the might of God, and as to the frailty of human nature, carrying with it proneness to sin and yielding to temptation in all men, himself included; that all should suffer raises a question (3\textsuperscript{30}), which, however, perplexing as it is, would be relatively intelligible and endurable; but while all men sin, men differ widely in the extent to which they sin, and yet it is those who like himself are relatively free from sin and within the limitations of human frailty perfect who suffer—not invariably, but often; and it is

\textsuperscript{1} Cp. in Šophar's very first speech, 11\textsuperscript{8e}; but the line is probably not original.
the wicked who prosper—not again invariably, but often, so that it may be said that God sends suffering indifferently on the perfect and the wicked (9:22-24). If, then, suffering is always punishment, God is an unjust judge, inflicting punishment where it is not due, and failing to secure its infliction where it is due. Nor again will the plea of the friends do, that Job's sufferings are sent in kindness by God to deflect him from his wicked way, and so even yet secure an end of life richer and more amply blessed than even his earlier life had been: Job has no wicked way to be deflected from, as his own conscience attests and God Himself—though this, of course, is unknown to Job and the friends—has insisted. Starting from the same point—that all suffering is penal—Job and the friends thus reach different conclusions—he, with eyes opened to the facts of life but himself not yet rid of the theory, concluding that God is unjust (9:15-19) though mighty (9:26: 1:21-25), not only letting Job suffer, but letting the wicked enjoy life to the full and to the end (c. 21), they, distorting or blind to facts, that God is both mighty and just. This is a sufficiently clear-cut difference. But Job is also at issue with himself. The old theory leads inevitably to the conclusion that God is unjust, but the old experience of God still prompts him to trust God as being good as well as mighty. So long as the theory dominates him, he can only wish and pray that this mighty unjust God would leave him alone, cease to think it worth His while to continue to torment him (7:17-31 10:20 19:23); but when the old experience of God (29:25-) reasserts its influence, what he longs for is that God should again speak to him, recognize him (14:15), yearn for him (7:21d), admit his innocence and even vindicate it against (16:18-17 19:35-37) His own charges, made in the language of misfortune, that he has sinned, and so far from being perfect is one of the most imperfect and wicked of men.

§ 38. The double issue—that of Job with the friends, and that of Job with himself—should be determined when God intervenes; and if we have rightly analysed these issues, in the speeches of Yahweh—less directly, perhaps, than we might at first expect—and in the Epilogue, these issues are determined. Certainly the speech of Yahweh does not contain what
Job had not demanded, a positive theory of the meaning or purpose of suffering—and doubtless for the very good reason that the author himself had no such theory; had he had, he would probably have represented Job discovering this theory through suffering, and God at last approving Job’s theory as against that of the friends; as it is, he is content to make clear the truth of Job’s and the falseness of the friends’ assertion as to the fact of Job’s integrity. What Job had demanded was that God should formulate the charges of sin for which his sufferings had been sent; and to this God replies in the only possible way (cp. 18) by formulating no such charge. The speech of Yahweh contains a charge, it is true; but it is a charge of a different kind; and the Epilogue in the most direct terms pronounces Job in the right and the friends in the wrong. Are the speech with its charge and the Epilogue with its vindication at variance with one another? In particular, does the speech condemn where the Epilogue acquits Job? There certainly is a difference of judgement; but is it on the same issue? When, in the opening words of His speech, Yahweh asks: Who is this that darkeneth the purpose (of God) with words spoken without knowledge, He is certainly under the form of a question definitely charging Job with having spoken ignorantly and misleadingly about God, and this Job in his response admits (42). On the other hand, in the Epilogue Yahweh directly asserts that Job has said what was right, and the friends what was wrong about God. Is the one a condemnation, the other an acquittal on the same charge? In attempting a reply to this question, it is necessary to take into account the speech of Yahweh as a whole, and to observe what it does not contain as well as what it does. What the speech does not contain is singularly important; for its silence is a tacit repetition of the judgement challenged by the Satán in the Prologue, an anticipation of the vindication of Job against the friends expressed in the Epilogue, and a justification of one of Job’s two thoughts of God against the other. The speech in no way goes back on Yahweh’s judgement in the Prologue; it does not in the slightest degree admit the justice of the Satan’s impugnment of the inner springs, or the friends’ impugnment of the outward
elements of Job's conduct before his sufferings came upon him: it does not, as Job had at times feared, show God, when He appears, unjustly treating him as and pronouncing him guilty of sins such as could account for his sufferings. Thus the speech tacitly confirms the voice of Job's conscience, that his life had been free from blame. The condemnation implied in the opening and closing words (38* 40*) of the speech is of Job's criticism of God's ways, not as they actually were, but as they would have been if the theory of suffering being always and merely penal were true; in other words, it is a condemnation of something that had taken place after the calamity had befallen Job, of something consequently that was not the cause of that suffering. It is at the same time a condemnation of the theory persistently maintained by the friends and only half abandoned by Job himself; for that theory implied a claim to an extent of acquaintance with God's ways which it is the purpose of the speech to show that man did not possess. For the rest, the speech is directed towards illustrating the marvellous range of Yahweh's activities, the innumerable elements, inexplicable by man, in His ways. In certain respects this may seem irrelevant: Job no less than the friends had acknowledged that God's ways were past finding out; but Job in charging God with injustice had made use of the old theory that implicitly laid claim to a complete knowledge of God's ways with men; Job's acknowledgment of fault (42*6) is accordingly limited to the confession that he had spoken beyond his knowledge.

§ 39. But the speech of Yahweh accompanies an appearance or direct manifestation of Yahweh to Job, and in this respect is the direct response of Yahweh to Job's deepest desire: Job has at last found Yahweh; and, in spite of the rebuke of his words beyond knowledge, he has found Yahweh on his side, no more estranged from him than in the days of his former prosperity, but more intimately known; as compared with his former, his present knowledge is as sight to hearing, as direct, first hand personal to second hand and traditional knowledge. So far from his earlier sense of God's friendship having been shown by his sufferings to be a delusion, its reality has been vindicated,
and by God's response to his appeal his communion with God has been intensified.

So we may relate the speech and the accompanying manifestation of God to the purpose of the book; but inasmuch as that speech had to condemn the theory without putting another in its place and to criticize Job for continuing to make use of it, even when his own experience was showing that it had broken down, for the sake of clearness at least it was essential that the book should close with an unequivocal reassertion of what God had asserted in the Prologue, and the Satan there and the friends in the Debate had denied—the integrity of the man on whom the great sufferings had fallen. This is reasserted in two ways, both of which leave nothing lacking in the explicitness of the assertion. In the first place, Yahweh in the Epilogue directly pronounces Job to have been in the right, the friends to have been in the wrong; but there is one remarkable aspect of Yahweh's words: what He says is that Job has spoken truly and the friends falsely about Him: in this there is, so far as the judgement on Job is concerned, an apparent divergence from the condemnatory questions in 38:40; but in God's speech to Job there was no reference to what the friends had said of Him; and it is this that stands first in the Epilogue and carries with it the judgement on Job's words, which if it stood alone unlimited by the context would perhaps be irreconcilable with 38:40. It is true, Yahweh might have said expressly that the friends falsely deny, and Job rightly asserts his innocence; but this in itself would only indirectly have indicated the falseness of the friends' theory of God in relation to human suffering, which it is, as we have seen, a main purpose of the writer to assert; he has therefore preferred to present Yahweh's judgement on Job and the friends in a form of words which directly asserts that the friends have spoken wrongly about God, and that in the point where they have been wrong Job has been right; in inventing charges against Job they have told lies to maintain their theory of God; in repudiating these charges and denying that his calamities are God's accusation of wickedness in him, Job has spoken right.

§ 40. Not only does Yahweh thus expressly assert Job's
integrity of character, He also marks it by renewed and increased outward tokens of His favour. This aspect of the Epilogue has often been judged unworthy of the author of the poem, and really inconsistent with his purpose of maintaining the possible disinterestedness of human conduct, and a virtual giving of the case away to the friends on the ground that Job's fate illustrates afresh the formula that the righteous can only suffer for their sins for a time and must ultimately prosper. But the two points are not quite rightly taken. If the double prosperity of Job's latter days had been the price he demanded for continued service of God, the objection would hold; but it was not: and what Job had demanded was something very different—the vindication of his character. Again the restoration to fortune falls not after any confession on the part of Job of sins which had caused his sufferings, as Eliphaz had led him to expect that it might, but immediately after the judgement of God that Job the sufferer has far surpassed the friends who had not suffered, in righteousness. Job's character being directly vindicated, his disinterestedness established, there was no reason why the story should end with the sufferings inflicted for a particular purpose made perpetual after the purpose had been achieved.

The removal of the speech of Yahweh, if the Epilogue remained, would leave the vindication of Job and the consequent condemnation of the theory of the friends unobscured, not to say clearer than it is; and since the speech contains no positive theory of suffering, no counter theory to that of the friends, it has to some appeared alien to the original work. Yet the omission of the speech would leave Job without that direct manifestation and speech to him of God which he had desired, and unanswered except by the restoration of his fortunes, which he had not desired; God would still speak at the end of the debate, but—in condemnation, it is true—to Eliphaz only! Towards Job he would then remain silent to the end. If, then, the speech can be related in some such way as has been attempted above to the rest of the book, it is certainly safest to retain it; for (§ 30) there are no independent reasons of style, etc., for regarding the chapters as secondary. Had an inter-
polator felt called upon to compose a speech, it is only too probable that he would, like the author of Elihu, have dwelt more clearly and directly upon Job's blameworthiness. On the other hand, it is difficult to see what kind of speech, creating fewer difficulties or giving greater satisfaction, could have been composed by a writer who like the original author (r) intended to insist that Job had not suffered for sins he had committed, and that the theory which necessitated the inference that he had, was therefore false; and (2) had yet no positive theory of suffering to propound, and was rather, perhaps, inclined to deprecate the formation of fresh theories, lest, resting as they must upon inadequate knowledge, they too should have practical results as terrible as his own experience had shown flowed from the current theory. For these reasons, while still sensible of certain difficulties and the necessity for some subtlety in defending the speech as an integral part of the book, I now retain it more decisively than in my Crit. Introd. to the OT, pp. 119-122.

§ 41. Any judgement of the scope and purpose of the book is much more affected by the question of the integrity of the speech(es) of Elihu. Reasons which have appeared and are likely to appear to many sufficient to show that this part of the book is an addition to the original poem, and consequently must not be used in determining the purpose of the author of the original work, have already been given (§ 22 ff.); and these reasons are enforced rather than weakened by the attempts that have been made to find here the original author's solution of the problem of the book.

The ablest and most elaborate of these attempts is Bu.'s, which is thus described and criticized by Dr. LOT* 430 f. :—"A different view of the scope of the book is taken by those who—as Schlottmann, Hengst., Riehm (Einl. ii. 263 f., 278 f.), and especially Budde—acknowledge the Elihu-speeches as an original part of the poem. These writers consider that what was indicated above as a collateral aim of the book, viz., the doctrine of the disciplinary or purifying value of suffering, is in reality its main aim—or, at least (Riehm), its main positive aim. Thus Budde (Comm. p. xxx (3 xl) ff. etc.) observes that Job, though righteous before the visit of his friends, in defending his righteousness against their silent reproaches (xi) and (c. 4-5, etc.) open attacks, fell into sin: spiritual pride, a sin subtler even than the selfishness of his piety, which was what the
tempter suspected, was latent in his nature from the first (cp. Riehm, p. 263): and the object of the suffering sent upon him was to bring this hid 'en sin to his consciousness, to lead him to confess it, as he does in 42:3, and so to purify and confirm his spiritual nature. . . . The original folk-tale [§ 7] of Job, in which the question was, Is Egoism the root of piety? Is there such a thing as disinterested piety? . . . the poet adopted as the framework for his thoughts. With him, however, the question becomes a deeper and broader one, Can the righteous suffer? and if so, why? and the trial of Job's righteousness (which is the theme of the Prologue) becomes the purification of his character and the confirmation of his faith. . . . Consistently with this view of the general scope of the book, the same writers consider not only that the Elihu-speeches are the work of the original author, but that they present his own solution of the problem. And so Budde remarks (? pp. xlvff., 223) that Eliphaz (c. 4–5) explains suffering only as a punishment of actual sin: Job takes the same view of it; Elihu, on the contrary, explains it as designed to make man conscious of latent sin, and thereby to enable him to repent and overcome it. Budde defends his theory of the book with marked skill and ability; but it may be doubted whether a doctrine which, however true and profound in the abstract, is so little developed by the poet himself, can have formed the main idea of his work. The doctrine of the disciplinary function of suffering is very subordinate in the book; even in Elihu it does not stand out with the clearness and directness that would be expected, if the poet were there presenting his own solution of the problem. Nor, though it is true that Elihu sees in suffering a purpose of grace, is it at all clear that he views it as sent only (or even chiefly) for the correction of latent sin: and pride is alluded to by him only in 33:17, 36:1. It may be added that the text and meaning of 33:17 is not quite certain (see n. there), and that the term in 36:1 (ץֱּמֶשֶׁנֶת) implies anything but subtle spiritual pride: it refers, as the context also shows (vv. 10–14), to proud, defiant, opposition to God's will and refusal to serve Him—the very opposite of Job's blameless and God-fearing life. There would, too, be something humorous in Elihu, who certainly suffers from no excess of humility, rebuking Job for spiritual pride. See, further, on 33:1–18 (p. 285) 34:1.

VI. The Age of the Book.

§ 42. As to the age of Job, opinions have differed perhaps more widely than with regard to any other book of the OT, though in recent times there is increasing agreement that while the book is certainly older than the 1st, it is scarcely older than the 5th or at all events the 6th cent. B.C.

It is often said that the book was traditionally ascribed to Moses; this is not correct, if by it is meant that such was the consistent ancient opinion. On the other hand, early Jewish was scarcely less divided than modern opinion. In the well-known passage in the Babylonian Talmud (Baba Bathra, 14b, 15a) on the origin of the books of the OT. it is stated that "Moses wrote his own book, and the passages about Balaam and Job"; but in the discussion that follows various Rabbis ascribe the book (or the lifetime) of Job to the age of Isaac, or Jacob, or Joseph, or the spies, or the Judges, or of the kingdom of Sheba, or of the return from the Captivity, or of Ahasuerus.

The passage is translated in full in Ryle, Canon of the OT. 273 ff. The various opinions rest on a very crude form of criticism; e.g. the similarity of 24 Job 12 and 27 Nu. 13; the use of LXX in Job 19 and Ex. 33; the supposition that Job was married to Dinah, Jacob's daughter, since in connection with both Dinah and Job's wife the term מִשְׁנָה is used or implied (Job 216, Gn. 347).

§ 43. External evidence clearly defines c. 100 B.C. as the downward limit of date; and by then the book already contained the speech(es) of Elihu, and had been translated into Greek.

The evidence consists of a passage extracted by Eus. (Præp. Ev. ix. 25) from Alexander Polyhistor (80-40 B.C.), who in turn cites from Aristeas; Aristeas having summarized the story in the Prologue runs much more summarily over the rest of the story; in Polyhistor's words: 'Ἀριστέας δὲ φησιν ἐν τῷ περὶ Ἰουδαίων . . . φαθίως δὲ αὐτοῦ (εἰς Ἱωάν) διακειμένου τοὺς εἰς εἰκόσιον Ἐλίφαν τῶν Θαυμαστῶν βασιλέα καὶ Βαλδαί τῶν Σακχαρίων τύραννοι καὶ Σωφαρ τῶν Μανναίων βασιλέα, ἐλείν δὲ καὶ Ἐλιον τὸν Βαρσαχίλ τοῦ Ζωβίτην. Παρακαλοῦντος δὲ, φανερὰ καὶ χωρὶς παρακλήσεως ἦμερες αὐτοῦ ἐν τῇ εἰσβείᾳ καὶ τοῖς διοικοῖς. Τὸν δὲ θεῖον, ἀγαθόντα τὴν εὐφυχίαν αὐτοῦ, τῇ τε ἑκάστου αὐτῶν ἀποθεών, καὶ πολλῶν κόρων ὑπάρχουσιν παιδαί.
THE BOOK OF JOB

§§ 48-44.

Ben-Sirach 1 (c. 180 B.C.) refers to Job as a person mentioned in the book of Ezekiel; but this would suggest unfamiliarity rather than familiarity with the Book of Job, and yet the parallel passages (§ 45) prove that (unless Job was written later than Sir.) Sir. was actually familiar with the book of Job.

§ 44. We are thus thrown back on internal evidence for such determination of the upward and of such exacter determination of downward limits of date as may be possible.

(1) Since the author's imagination extends to the setting of the poem, it is a mistake to infer the age of the writer from the circumstances of the hero of the book. Broadly speaking, the age in which the writer intends us to think of Job as living, but certainly not that to which he himself belonged, is the patriarchal age, and he depicts conditions which he regarded as characteristic of that age. This is very clearly seen in the length of life assigned to Job: he lived 140 years after the restoration of his fortunes, and therefore something approaching, if not exceeding 200 in all (perhaps 210 years, 4218 n.); in other words, his years exceeded those of Abraham (175, Gn. 257), Isaac (180, Gn. 3588), and Jacob (147, Gn. 4788), though they fell much short of those of the antediluvians. As part of this imaginative setting, not necessarily as reproducing the conditions actually prevailing in or peculiar to the author's own age, or applying to the writer's own circumstances, we may regard the description of Job's wealth in cattle and slaves (11, cp. Gn. 13; 2618-14 33), his sacrificing as head of a family, like Abraham, Isaac and Jacob, without the assistance of a priest, his use of burnt-offerings rather than the more specific expiatory sacrifices of the later codes (15 n.), the currency of the ḫṣīḥah (4211, Gn. 3319, Jos. 2483). It is only when familiarity with conditions and customs not belonging to the patriarchal age, or at all events less characteristic of it than of later ages, is shown, that we may look for light on the writer's own age: thus in contrast to the Hebrew patriarchs, Job is apparently himself a monogamist (296. 1917 3119) and a

1. תְחֵישה, נַשׁ יָדוֹ וְאֵין נֶמֶלָלָה כַּל דִּיָּןmekol. In Ge which mistranslates, and EV. which depends on Ge, the reference disappears.
member of a society in which monogamy prevails (27\textsuperscript{15} not being proof to the contrary)—a feature most characteristic of an age later than Dt. (21\textsuperscript{15-17}) and reflected also in other Wisdom literature (cp. EBi. 2947); the part played by Sheba—the Sabæans—in 1\textsuperscript{15} n. 6\textsuperscript{10} can be illustrated by an inscription dating probably from about 525 B.C.; and the political vicissitudes reflected in 9\textsuperscript{44} 12\textsuperscript{17ff}, the unhappy social conditions suggested by 3\textsuperscript{30} 7\textsuperscript{1} 24\textsuperscript{18}, the developed judicial system implied in the phraseology of 9\textsuperscript{14-19} (cp. Index, s.v. Law), are scarcely those of the patriarchal but of some later age, though whether that be the age of Sennacherib, Nebuchadnezzar, Alexander the Great, or some other, the allusions are far too general to determine. See, further, 15\textsuperscript{10} n.

This line of evidence does not by itself lead to any very precise or secure result, though some of it suggests a date not earlier than the Exile.

§ 45. (2) The book is certainly not a product of the earliest periods of Hebrew literature. It is certainly later than Ps. 8, for in 7\textsuperscript{17} the writer parodies Ps. 8\textsuperscript{6} (4); if, as is probable, Ps. 8 implies familiarity with P, and P was written about 500 B.C., this alone brings down the book of Job as late as the 5th cent. B.C. It is scarcely less certain that in 3\textsuperscript{3-10} the author of Job is dependent on Jer. 20\textsuperscript{14-18}, though Di. (p. xxxii f.) still strongly argued for the dependence of Jer. 20\textsuperscript{14-18} on Job 3\textsuperscript{8-10}.

There are many other passages in Job which have points of resemblance with passages in other books, and some of such a character as to indicate direct literary dependence on one side or other; but (1) it is generally difficult to determine on which side dependence lies; (2) some of the passages in question are of uncertain date. If the dependence lies mainly or exclusively on the side of Job, it shows very great familiarity of the author with the literature of his people, and also his great literary craftsmanship, for the phrases or figures borrowed are used by him freshly and independently; if the dependence is on the side of the other writings, the parallels show the extent of the influence of the book of Job on subsequent writers. Probably by far the greater number of cases of real literary dependence is on the part of the author of Job. Of the vast number of "parallels" that have been collected, a selection may be given, though in by no means all even of these is direct literary connection necessarily implied.
§ 46. (3) The theology and religious ideas of the book of Job are those of a relatively late period, though not of quite the latest period represented in the OT. The book presupposes (a) a general agreement as to the religious value of the individual independently of the community, of personality: yet also (b) a practically unchallenged conviction that the real life or personality of the individual is terminated by death; (a) is the necessary condition of the entire discussion, and (b) determines its limitation: had there been a general belief in the survival
after death of the personality with undiminished or enhanced relations with God, this must have affected the discussion by Job and the friends of the sufferings of the righteous and the prosperity of the wicked in this life. Now of these two ideas (a) is seen emerging against the still prevalent acceptance of the principle of solidarity at the end of the 7th cent. B.C. (Dt. 24:10, Ezk. 18. 33, Jer. 3:20f.), and (b) was already discarded by at least the important circles represented by the book of Daniel (12:2: cp. also the post-exilic prophecy, Is. 24-27; and see Isaiah, p. 399 f.), i.e. by about 167 B.C. Consequently the book of Job is best explained as the product of a period lying between the close of the 7th and the beginning of the 2nd cent. B.C., and indeed at some distance from either of these extreme limits; considerably earlier than the 2nd cent., for even the Elihu speeches, separated probably, as the linguistic differences suggest, by a century or two from the rest of the book, say nothing of an after life; and considerably later than the 7th cent., for what there appears as a freshly gained perception is here the common possession of Job and his opponents in debate who represent the current theology of the time. Certainly the question of the sufferings of the righteous was much discussed from the close of the 7th cent. onwards, but the question is at first raised either with reference to nations (Hab. 12f., Is. 40-55), or if in reference to individuals (Jer. 12:1-5) yet in such a way as not to suggest that it was one of general concern. Such Pss. as 37. 49 and 73, which discuss the question, are themselves of uncertain date though scarcely pre-exilic. But Mal. 2:17 3:14, certainly written in the middle of the 5th cent. B.C., offer significant parallels to the formulation of the problem in Job.

Other ideas agree well with such a date as the 5th cent. or independently suggest it. A lofty monotheism (cp. 1 n. 3136-38 n.), such as Deut.-Isaiah had argued for, is presupposed in all parts of the book; and the descriptions in Job of God's majesty and might in nature and history are not as the similar

1 The doctrine of a future life also appears in 66—not only in the Appendix to the book, most of which at least is later than the original version but also in 14:16: see Exp., 1920 (June), 430.
description in Deut.-Is. introduced to prove that there is no room for any other but one God, but that that one God’s ways are past man’s comprehension. Under God are angels (§ 15) with well-defined functions (ct. 1 K. 22), such as that of interceding for men (§ 1 n. 33) or criticizing them—the Satan. The Satan of Job appears to belong to an earlier period than Satan (without the art) of 1 Ch. 21 (not earlier than c. 300 B.C.), and is decisively earlier than διάβολος of Wis. 24, but is later rather than as early as or earlier than the Satan of Zec. 3 (520 B.C.); see 1 n. The highly developed ethical standpoint, implicit particularly in c. 31, also points to a relatively late period.

§ 47. (4) Like the ideas, the language of the book is late, though not so late as that of some other books of the OT. (e.g. Eccl. Ch.). Certain linguistic features taken by themselves would point even to a period earlier rather than later than the 5th cent. B.C.: thus יִם (§ 25) is relatively more frequent in Job than in Is. 40-55 (Job—excluding Elihu—יִם 12, יִנ 20; Is. 40-55, יִם 18, יִנ 54). Many other features point away from the latest periods—e.g. the use of the waw conversive (ct. Eccl.), the avoidance of ב (ct. e.g. Eccl.). On the other hand, there are distinct signs of lateness. Even apart from the Elihu speeches, the Aramaisms (§ 28)—decidedly more conspicuous than in Is. 40-55—are very noticeable; and so also is the use of ה as the nota acc.: see § 2 n. 8 n. 9 n. 12 14 19 21 23—and perhaps 34 (Elihu). The rarer forms of particles and pronominal suffixes (§ 26), which form a striking feature of the language of Job, might be largely explained as the idiosyncrasy of a writer of any period, but as a whole (cp. Isaiah, p. 467) point rather to a relatively late period. The vocabulary contains very much that is peculiar (see Index II.) to the book, including a number of words explicable only from the Arabic, and sometimes termed, with questionable propriety, Arabisms; but this does not, at all events directly, contribute anything to the determination of the date.

Thus the various lines of evidence converge towards the conclusion that Job was most probably written in the 5th cent.

1 See references under “Arabic” in Index I.
b.c.; since much of the evidence taken in isolation is neither rigorous nor indicative of such narrow limits as a century, the possibility of a somewhat earlier or a somewhat later date may be entertained as alternatives; but several lines of evidence are very unfavourable to any theory of much earlier or much later date.

VII. The Text.

§ 48. As in other books of the OT., so in Job variants that materially affect the sense, whether between existing MSS of H or between the Qrê and K'thib, are not numerous; but G here, as elsewhere, points to the existence of now lost MSS that differed more extensively. Unfortunately the determination of the Hebrew text lying behind G is rendered peculiarly difficult in Job by the fact that the version is often free and paraphrastic; and the use of G for determining the original text of H is greatly limited by the fact that much of that text was not rendered at all.

Printed editions of G (including Swete's), following the great mass of Greek MSS, it is true, present a text not differing greatly in extent from H; but this text, as we know from the most direct and certain evidence, has resulted from the addition to the short ancient version of Job, dating from before, but not necessarily long before, 800 B.C., of renderings of many passages not contained in that version from later Greek versions, chiefly Θ, very much more rarely 'A, Σ (2nd cent. A.D.). These additions to the original text of G were made by Origen in the Hexapla, but were there distinguished by the use of diacritical marks; subsequently the Hexaplaric text drove out the much shorter text, and, further, the diacritical marks were

\[1\] Many illustrations of this will be found in the phil. nn. (e.g. on 810 913 1414 1515 1717 2018 2918 3018 3214 3618). See also Bi. De Indole vers. Alex. Jobi, 1862.


\[3\] Aristeas (ca. 80 B.C.) made use of the version (cp. § 43). On this and the date of G, see Swete, OT. in Greek, 25, 370 f.; Schürer, Gesch. d. jüd. Volkes, 311, 356 f.; J. Freudenthal, Hellenistische Studien, 136 ff. Grätz in the Monatsschrift, 1877, p. 83 f. (cp. Exp., June 1920, p. 430) argued unconvincingly that G was no older than the middle of the first cent. A.D.
commonly omitted, surviving only in two Greek minuscules, in two Latin MSS, and in the unique MS of $\text{H}$. These five MSS differ in some places as to the positions of the marks, and so leave a certain amount of doubt as to the exact extent of the additions made by Origen.

A witness of another kind to the original extent of $\mathfrak{G}$ appeared with the discovery of $\mathfrak{B}$—the Sahidic version of $\mathfrak{G}$, Ciasca, who edited this, argued that $\mathfrak{B}$ was a pre-Hexaplaric version of $\mathfrak{G}$, and his view was commonly accepted. Burkitt, on the other hand (EBi, 502 f.), argues that $\mathfrak{B}$ is "a translation of Origen's revised text with the passages under asterisk omitted"; in this case $\mathfrak{B}$ is still a valuable witness, though its evidence is now in reality early evidence as to the use of the Hexaplaric marks. Be the exact relation of $\mathfrak{B}$ to the Hexaplaric text what it may, from it the passages asterisked in the MSS of $\mathfrak{G}$, $\mathfrak{L}$, and $\mathfrak{H}$ are, broadly speaking, absent, and


3 Published in facsimile by A. M. Ceriani, Codex Syria-hexaplaris Ambrosianus, Milan, 1874.

4 The evidence of these together with the fragments of $\text{G}^\prime \text{A}$ were collected by Field in Origenis Hexaplorum quae supersunt (1875)—published before the discovery of $\mathfrak{B}$. For corrections of and additions to Field, see J. B. Pitra, Analecta Sacra (1883), 556 f.; E. Klostermann, Analecta siv Septuaginta (1895), 68-74. See also E. Tisserant in RB, 1912, 481-503; 1919, 89-105, 500-505, and A. Rahla, Mit. d. Septuaginta-Unternehmen, i. 7 (1915)—all on the Greek Uncial Cod. Hierosolymitanus Sancæ Crucis, no. 36.

5 Edited by Ciasca in Sacrorum Bibl. fragmenta Copto-Sahidica, Romæ, 1889, ii. 1-68. From mutilation of MSS, cc. 39-40 of this version are missing. The lower Egyptian, or Bohairic, version of $\mathfrak{G}$ was edited and translated by H. Tattam (The ancient Coptic Version of the book of Job, London, 1845); but this version contains the Hexaplaric additions and is of relatively little interest. An index of existing Coptic texts of Job is given by A. Vasilache in RB, 1920, 95-98.

6 Thus the only stichoi asterisked in $\mathfrak{H}$ and yet present in $\mathfrak{B}$ are 9, 10 (in $\mathfrak{B}$ before 9) 12, 16, 20, 23, 27, 30 (in $\mathfrak{H}$ exactly = 29, which is not asterisked even in $\mathfrak{H}$) are not asterisked in any other MSS. On the possibility of some of the remaining four passages being pre-Origenian, see p. lxxii, n. 3.
so far as extent is concerned B closely represents the pre-
Origienian and presumably also the original state of G. It is 
probable, indeed, that to a very small extent the present defect 
of B is due to loss in the transmission of B itself. 1 On the 
other hand, there is some reason for thinking that two passages 
corresponding to nothing in B but found in B as in all other 
authorities for G after 2 42 17, formed no part of the original 
text of G; 2 and it is also possible that a very small number of 
entire stichoi common to G, B, and H, are derived from or 
influenced by the later Greek Versions. 3

§ 49. Of the existing text of B, then, there appears to have 
been in the original text of G no equivalent for (1) the passages 
absent from B (except 1 15b 615a 15 10a 33 15b. 10a 37 21b); (2) some 
dozen stichoi in 39 40 a (lost through mutilation of the MS in 

1 Due to loss, probably in the transmission of B (and if not, then in the 

earlier transmission of the text of G rendered by B) are probably the few 

lines absent from B though not asterisked in any of the existing MSS con-
taining the Hexaplaric marks: there are 1 15b 615a and 15 10a 33 15b. 10a 37 21b. 

In the case of 33 15b. 10a, homoioiteleton, as Ciasca pointed out, would easily 
account for the loss of the lines in Sahidic, while the rendering of nu by nof 

instead of πλημα points strongly to G rather than Θ or any of the other 

later versions.

2 See The Additions in the Ancient Greek Version of Job (Exp., June 

1920, 422 438). The conclusions there reached were that the speech of 

Job's wife in 2 as well as the Appendix (after 42 17) formed no part of the 

original version: the vocabulary in 2 points strongly to a different hand: 

note λατρεια, μπαστο, άλπως, διανυκτερευον, επαυγης, εις το κατονω. The minor 

additions of a word or a clause such as occur in 1, 9, 22, 22 21, 37, 7 10, 
13, 15, 24, 8, 31, 33, 38, 38. 41, 42 10, 11, 14 may most or all of them be original to 

the version.

3 From what has been said above (p. lxiii, n. 6), it is clear that the stichoi 
present in B, which all the MSS with the Hexaplaric marks agree in marking 
as additions, do not exceed half a dozen. In one or two of these cases, style 
supports the suggestion of the Hexaplaric marks that the stichoi, though 
in B, were derived from, or at least as now read influenced by, Θ. Thus in 
17 χωμα (= νως) points to Θ, who substitutes it for G's πτερα in 14, for G's 
γη in 15 28; note also in 20 ραιδια (cp. Θ 36 10 37; and ct. ποιετημα in 57 
G). It is possible B in these cases rests on a text of G not yet affected by Θ; 
thus in 17 ειπκας might render γη (which, if the stichos actually stood in 
G, would almost certainly have been used) just as well as the χωματοι of the 
existing text. So in 20 ραιδια and perhaps also δακρυσται μοι rather 
point to Θ; but B might be a rendering not of these words, but of 
ποιετημα (cp. 57) and δωοι μοι δακρυσω (cp. 13 11 G and B), which would 
probably have been used by G.
§ 49. Does, now, this defect of $G$ represent an earlier or later form of the text than $\mathfrak{H}$? Is it due—in the main at least—to the loss or disregard on the part of the translation of what previously existed? or is it due to the subsequent expansion of the Hebrew text by the addition of the matter now found in $\mathfrak{H}$, but absent from the earlier form of $G$? In considering this question these observations may be made:

(1) The main structure of the book is unaffected by the defect of $G$: in $G$ as in $\mathfrak{H}$ there are found Prologue, Dialogue, with three cycles—two complete and one incomplete—of speeches, the speeches of Elihu, the speeches of Yahweh (including the lengthy descriptions of Behemoth and Leviathan), and the Epilogue.

(2) The defect is not at all evenly distributed over the book. The following table may serve to indicate this sufficiently:

1 A defect of 350 stichoi represents about $\frac{1}{4}$ of the whole, the total length of the existing text of $\mathfrak{H}$ being equivalent to about 2200 stichoi, and the stichoi of the confute Greek text ranging in different MSS from 2021 to 2153. Some of the stichometries indicate a larger proportion of originally absent stichoi, giving the number of non-asterisked stichoi, $i.e.$ the stichoi of the original version, as 1800, 1700, 1600, the last figure having the better authority (cp. Swete, Introduction, 347, 350; PRE viii. 101 with references). Klostermann (ib. 102) concludes that $G$ was originally shorter by at least a quarter than the existing text of $\mathfrak{H}$.

2 The priority of $\mathfrak{H}$ was generally unchallenged till 1889, when E. Hatch, in Essays on Biblical Greek (vi.), argued for the priority of $G$—that, in the main $G$ represented the original extent of the book and $\mathfrak{H}$ an amplification. In favour of the priority of $G$ is also Bi. (a); cp. the English translation of Job by E. J. Dillon in The Sceptics of the OT, 1895. This theory has been criticized and the priority of $G$ maintained especially by Di. (Sitzungsberichte d. Berliner Ak., 1890, pp. 1345-1373), Dr. (Contemporary Review, Feb. 1896, p. 159 ff.), Bu.
(3) The passages absent from \(G\) are not in Hebrew distinguished from the rest by any differences of style and vocabulary, but on the other hand they are connected with them by some noticeable similarities. Thus what is absent from \(G\) employs the same three terms for God—\(\text{הנ}n\) (7 times), \(\text{ננ}n^\text{n}\) (3 times), \(\text{ננ}n\) (2 times); and as within \(H\) there is a difference in the degree of preference for \(\text{ננ}n\) (see above, § 24), so also is there in the passages of Elihu absent from \(G\) (\(\text{ננ}n\) six times, \(\text{ננ}n^\text{n}\) once). Similarly the passages absent from \(G\) contain in \(H\) several of the rarer particles (see above, § 26), as, e.g., \(\text{ננ}n\) in 29\(^{19}\) and \(\text{ויה}y\) (27\(^{28}\), 30\(^{37}\)).

(4) The removal of the passages absent from \(G\) in many cases destroys the poetical structure by depriving one parallel line of its fellow, e.g., 10\(^{16}\) 20\(^{14b}\) 31\(^{27a}\) 33\(^{25a}\) 34\(^{10b}\) 11\(^{11b}\) 18\(^{28}\) 39\(^{6b}\), while in few if any cases does \(G\) yield good distichs where \(H\) has tristichs or isolated stichoi. It is true Bi. establishes at least an appearance of a very rigid poetical structure, but this he does not by accurately reproducing \(G\), but by omitting both more and less: e.g. in 10\(^{4}\) he omits 10\(^{18}\) with \(G\), but then also 10\(^{5a}\) without the authority of \(G\), in order to obtain a distich of sorts indeed, but inferior to either of the distichs in \(H\).

Of the foregoing (1) is obviously quite indecisive: a book of the present length of \(H\) may have been abbreviated; on the other hand, a shorter book which had already been expanded
by the addition of the speeches of Elihu might at a later date have been expanded in quite a different way by the addition of what is present in $\mathfrak{R}$, but was absent from $\mathfrak{G}$. But (2) already inclines the balance against the priority of $\mathfrak{G}$: it would have been natural for an abbreviator to shorten increasingly in the successive cycles, which in general cover much the same ground, and most of all in the speeches of Elihu, which contribute so little that is fresh. On the other hand, increasing activity on the part of an expander such as would be required to account for the distribution of the additional matter is less likely. Finally, (3) and (4) tell heavily against the priority of $\mathfrak{G}$ and in favour of $\mathfrak{R}$.

But although in the main $\mathfrak{R}$, so far as extent is concerned, represents an earlier text than $\mathfrak{G}$, some of the omissions of $\mathfrak{G}$ are of passages which there are independent reasons for suspecting not to belong to the original text of $\mathfrak{R}$: see, e.g., 78 129 239 with the notes. Yet it must remain uncertain whether even these passages which relatively to the whole omissions of $\mathfrak{G}$ are exceedingly few, are absent because not in $\mathfrak{G}$'s Hebrew text, or like the rest of the omissions are due to abbreviation—in these cases accidentally restoring the original text.

§ 51. In those parts of the book rendered by the early version, $\mathfrak{G}$ sometimes points to a better text than $\mathfrak{R}$, though less frequently, and on account of its paraphrastic tendency less clearly, than in some other books (e.g. Samuel). The other ancient versions1 made direct from the Hebrew rarely serve, where $\mathfrak{G}$ fails, to correct $\mathfrak{R}$. Many places remain in which neither $\mathfrak{R}$ nor any text to which the versions point can be regarded as original: in these cases the original must be regained, if at all, by conjecture, and here rhythm becomes a valuable aid.

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1 On these see for $\mathfrak{Z}$, A. Mandl, Die Peschitta zu Hiob, Leipzig, 1892; E. Stenij, 'De Syriaca libri Jobi interpretatione quae Peschita vocatur, Helsingfors, 1887; E. Baumann, "Die Verwendbarkeit der Pesitta z. B. Hiob für die Textkritik," in ZATW, 1898-1900: for $\mathfrak{G}$, W. Bacher, "Das Targum z. Hiob," in Monatsschrift, 1871, 208-223, 283 f.; M. Lewin, Targum u. Midrasch zum Buche Hiob, 1895.
§ 52. THE RHYTHMS OF THE BOOK OF JOB.

VIII. The Rhythms\(^1\) of the Book of Job.

§ 52. The prevailing rhythmical form in the book is that of the balanced distich of two lines each containing three stresses \((3:3)\); but this is only the prevailing, not the exclusive rhythm; still less do the lines necessarily consist exclusively of seven syllables (Bi.), or the distichs regularly coalesce into quatrains (Bi. Du.).

The dominance of the \(3:3\) rhythm is too obvious to call for proof here, but on the extent of departure from it—certainly in the existing and probably also in the original text—something more must be said. It follows from their rigid quarain theory that Bi. and Du. allow no tristichs in the original text, though in what they regard as additions to the original they sometimes imagine more tristichs than exist now, or ever existed (see p. 205). In the existing text there are in all a considerable number of tristichs, or, alternatively, distichs preceded or followed by isolated stichoi;\(^2\) some of these are open to more or less suspicion,\(^3\) but a number remain which there is no reason whatever, beyond the fact that they are tristichs, for questioning. Although elsewhere combined with \(3:3\) there occur as occasional variants other divisions of the full six-stress period, viz. \(2:2:2\) or \(2:4\) or \(4:2\); in the book of Job these variants are at most exceedingly rare: see phil. n. on 17\(^{11}\), also AJSL xxxvi. 95 ff. A striking example of \(2:2:2\) would be 9\(^{21}\), if the text is correct there.

On the other hand, of other rhythms there are examples, relatively rare, it is true, yet actually too numerous in the present text for it to be probable that none are original. Thus in the phil. n. on 17\(^{14}\) (p. \(14\)) references are given to 22


\(^2\) See 3\(^{4}\) 6\(^{6}\) 9\(^{10}\) 11\(^{11}\) 17\(^{12}\) 18\(^{13}\) 20\(^{14}\) 21\(^{15}\) 22\(^{16}\) 23\(^{17}\) 24\(^{18}\) 25\(^{19}\) 26\(^{20}\) 27\(^{21}\) 28\(^{22}\) 29\(^{23}\) 30\(^{24}\) 31\(^{25}\) 32\(^{26}\) 33\(^{27}\) 34\(^{28}\) 37\(^{29}\) 38\(^{30}\) 39\(^{31}\).

\(^3\) See, eg., p. 30 on the four tristichs in 3\(^{10}\).
examples of 3:2 (several with the echoing parallelism characteristic of this rhythm: see, e.g., 821 1217 1818 2721 295 3322 3614 379 389 399), to which a few more might be added, for example, two in 721. But 4024 is very questionable proof that 2:3 was used. Of 4:3 a dozen examples are referred to in the same note; and of these, too (add 4210 and 2913), a few are likely to be original, though several are open to serious doubt on one ground or another. Even possible instances of 3:4 are very rare (phil. n. on 2116, p. 147: cp. 296, p. 200). The examples of 4:4 are few; however, see 32 1520 2218 2712 294 3429, but 1523 2128 and 232 are all doubtful (see phil. nn.). The rhythm 2:2, i.e. a single period of four stresses divided into equal parallel lines, is very rare; but 106 seems a secure example of it: 1914 is much more doubtful (see phil. n.).
I. II. The Prologue.—This consists of a prelude, 1:1-4, two scenes in heaven, 1:6-11 and 2:1-4, two series of consequences to Job on earth of what had been determined in heaven, 1:13-22 2:7-19, and a conclusion, 2:11-18. The prelude depicts Job at the height of his prosperity, rich in children and possessions; in the conclusion, Job is seen, not for any fault in him, but for reasons revealed to the reader though concealed from the sufferer and his friends, deprived of children, possessions, and health, and thus brought to such a degree of adversity as to stupefy into silence the very friends who had come to comfort him. The writer relies on repetition rather than variation for emphasis and effect; for it is the repetitions rather than the slight variations, in so far as these latter are original, that are prominent in the account of the scenes in heaven, the descriptions of Job's character (1:8 2:2), and his constancy (2:2 2:10), and in the words of the messengers (1:14-19); and yet along with this use of repetition, there is an almost more striking effect of concentration and compression. In these two brief chapters the long and peaceful earlier life of Job, and the series of tragic actions of what threatens to be its close, are alike, though briefly, yet vividly depicted with sufficient fullness for the writer's purpose, but with a severe neglect of all that is unessential.

Two things the writer intends to stand out: the character of Job and his prosperity; the one as constant, the other as passing; the one as essential, the other as accidental. The
I. There was (once) a man in the land of Uṣ, whose name was Job. That man was perfect and upright, fearing God and the fortune of Job grow, culminate, vanish; the character of Job remains intact. Without his character Job is nothing; without his wealth he remains everything. But it is with this constancy of character, not the growth or formation of it, that the writer is concerned; how Job's wealth came is indicated, how it vanished is described; how his character was formed is not even indicated: but that it existed before his wealth is implied, and how it endured through prosperity and in adversity is depicted. In the interest of these two themes, the changing fortunes and the enduring character of Job, the restraint in the choice of detail and the repetitions are alike employed. A modern writer would almost certainly have depicted, even within the scope of the Prologue, character as well as fortune developing, the two in action and reaction; the ancient writer does not.


I. The name and country of the hero of the story are given (1), and then immediately the writer passes to the main point—the character of Job (2);—this was completely good, and so, on the current theory, explained his great wealth, but made his deprivation of wealth a riddle. There was (once) a man] cp. 2 S. 12: and see phil. n.—[Uṣ] One of the tribes who together made up "the children of the East" (3): the land of Uṣ lay to the East of Palestine, but whether in the Hauran, or farther south on the confines of Edom, cannot be certainly determined (see Introduction); and it has been suggested (Bu. p. xi) that even to the writer himself it was a wide and vague term. Be this as it may, the writer had a clear idea of the nature of Job's country: it lay on the confines of the desert (18; cp. 15:17) to the E. of Palestine (4), yet in a district of great farms (14), and near a town (29; cp. 28 n.). Job was at once a great sheep-master, like Mesha of Moab (2 K. 3:4), a great agriculturist, and a man of great influence in the town.—[Job] strictly Ḫyōḇ: see further, on the name, Introduction.—[That man was] the tense is frequentative, the following tense (1)
consecutive: first the character, then, and in consequence, the children and the wealth. But the children are all grown up, and the sons at least settled in houses of their own: this character of Job is, therefore, carried far back, and throughout the long years it had habitually manifested itself. Job, like Noah before the Flood (Gn. 6² P), like Abraham (Gn. 17¹ P) and Jacob (Gn. 25⁷—JE or ? R), is complete, sound, free from defect, and, in this sense, perfect (tām, 8 2³ 8²⁰ 9²⁰. 31. 2² and six times † outside the book of Job; tāmim, 1² 3⁶ 3⁷, and nearly ninety times † elsewhere). A satisfactory single rendering for the adj., which will preserve in English the connection with the corresponding substantives (tumāmah, 2³ 8 2⁷ 3¹, also Pr. 11² †; tōm, 4³, also Pr. 2⁷, Ps. 2⁶¹ al.), is difficult to find; EV. renders the adj. by perfect, the subst., excellently, by integrity. Used as ethical terms these nouns and adjectives describe rather generally the good as contrasted with the bad man: thus one or other of them is used combined, or in synonymous parallelism, with נַחַל, upright (n. or adj.), in Ps. 3⁷ 2⁵, Pr. 2³¹ 2⁸¹ (?) 2⁹ (?) (cp. 1 K. 9⁴, Pr. 2⁷); with הַשְּׁנָה (n., adj., or vb.), righteous, in 9²⁰ 1², Ps. 7⁰, Gn. 6⁸, Pr. 1¹⁶ (cf. c. 2² 2⁷, Ps. 1⁵²); with חָי, fidelity, truth, in Jg. 9¹⁶, 1⁹, Jos. 2⁴; with רָא, to be innocent, in Ps. 1⁹⁴ (cp. Gn. 2⁰); they are used in antithesis to רִשִּׁים, evil doers in 8²⁰ (cp. Ps. 6⁴ 0 after 8 (2)); רָע, wicked, in 9²⁰, 3², Pr. 1¹⁸ 2⁸¹; רִשָּׁה, blood-guilty men, in Pr. 2⁹ (and implicitly) שֶׁפֶל, twisted, in 9⁰, Pr. 1⁰ 1⁹, Dt. 3² (after v. 4). Noticeable also is the association of being tāmim with walking before God in Gn. 1⁷ (cp. 6⁹); and of those whose way, or conduct, is perfect (יֶדֶר הָאֱלֹהִים), with “those who walk in the law of Yahweh” (Ps. 1¹⁹). In so far as the terms retain the special meaning suggested by the common meaning of the root alike in Hebrew and Arabic, they refer to the completeness of the character; in Job tām does not mean perfect in the sense of absolutely sinless, for Job, who maintains that he is tām (2⁷, cp. 2⁹), admits the presence in himself of the sins common to humanity (1³ 1⁴, cp. 1⁴, if original); but it is more than ἄμιμος (εἰς), “blameless” (RVm. in Gn. 6⁹); it implies a character that is complete, all of a piece, not, as the
and avoiding wrong. "And so there were born to him seven sons and three daughters. "And his cattle came to be

Satan and after him the friends insinuate, one thing on the surface and another within; it is a character that seeks its ends openly, along the one true path, not like the 'ikkesh trickily, by crooked and devious paths; or, in a figure used by the writer himself, the t'am, or perfect man, is one whose character is full-weight: "let me be weighed in correct scales that God may recognize my integrity," i.e. that I am full weight (31*).—Upright] another of the frequently recurring ethical terms for the good man: yashar etymologically describes the good man as straight, straightforward; it commonly occurs combined or in parallelism with other wide ethical terms such as t'am (see last n.), יָד (47 179), י (86), יִשָּׁר (e.g. Ps. 334 14014); in 1 S. 2982 the term expresses the idea of loyalty. As the first adj. applied to Job associates him with Noah, Abraham, and Jacob, so does the second with the Hebrew ideal of conduct as expressed in the title "the book of the upright" for the collection of early poems, and the national epithet Yeshurun (see Numbers, p. 347). At the same time there is nothing exclusively Jewish associated with either term; for Abimelech of Gerar acts in the integrity (tom) of his heart (Gn. 204), and Achish of Gath and the Philistine princes set store by the quality of uprightness (1 S. 2982).—Fearing God] this, rather than the distinctively Jewish phrase fearing Yahweh, is chosen, and is even used in the speech of the Satan to Yahweh in v.1; cp. "the fear of God" (Gn. 204), "the fear of the Almighty" in 614. Corresponding to the fear of God, as the principle of conduct, is the habit of avoiding evil (cp. 2888, Pr. 37), i.e. not the abandonment of evil courses previously followed (an idea otherwise expressed at least in Is. 116), but the resolute rejection of the opportunities to evil which life offers; so in Pr. 1319 "to avoid evil" is the antithesis to the satisfaction of (evil) desire; cp. also Is. 5916, and, though less obviously, Ps. 3416 3727. Evil is avoided by constant adherence to the path of right (Pr. 427). Job's life had offered many opportunities of wrong-doing (cp. c. 31), but he had refused to use them.
seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses,

2, 3. The ideal character of Job was rewarded with ideal good fortune—many children, the majority of whom were sons (the foundation of a man's strength and security: Ps. 127:2-3), vast numbers of sheep and goats, of camels for distant journeys and transport, of asses and oxen for work in the fields, and many slaves. The addition of child to child, and the increasing multitude of his live-stock as the years passed, were recurring tokens of God's approval of Job's constant character. The recurrence of the numbers seven, three (in sum, ten), and of five and five (again, in sum, ten), symbolize the perfection of Job's wealth. Nabal, who was "a very great" (1 S. 25:5) man, had 4000 sheep and goats as against 7000 assigned here to Job. And Job's possessions are not exhaustively described, for there is no direct reference to his arable land, v.14 31:30-40 (though the "oxen" suggest agriculture: cp. 1 K. 19:20-21, 2 S. 24:11-14, Dt. 22:10 25:4) or to other forms of wealth, such as gold (cp. Gn. 13:2).

3. Cattle] The term (יָאשׁ), though etymologically wide and applicable to possessions of all kinds, is, with one or two doubtful exceptions, such as Gn. 49:24, limited in usage to possessions of cattle (see Lex.).—Sheep and goats] expressed in Hebrew by a single collective term (יָאשׁ), inadequately rendered by EV. "sheep," or sometimes, less inaccurately, "flock": so Gn. 30:1-11, a passage which proves the extent of the term in Hebrew. A single term sufficed to cover the two classes of animals, inasmuch as the flocks generally contained both sheep and goats, as they commonly still do to-day. So Doughty (Arabia Deserta, ii. 234) records the contrary as exceptional: "we soon saw a great flock trooping down—and unlike all that I had seen till now, there were no goats in that nomad flock." Cp. Robinson, Biblical Researches, ii. 169, 180.—She-asses] the she-ass (cp. Gn. 32:18) is more valuable than, in modern Syria costing three times as much as, the male (Wetzst. in Del.). The number of Job's male-asses is not given—an indication that his wealth even in cattle is not
and very numerous slaves. And so that man became greater than any of the sons of the East.

4 His sons used to go to one another's houses, and each

exhaustively stated. The terms used for sheep and goats, and for oxen, are collective, and as such include females; the masc. pl. used of the camels is applicable also to females (Gn. 32:15). — The sons of the East] a wide term for the inhabitants of the country to the E. of Canaan; see Introduction. In some cases the nomadic tent-dwellers of the Syrian desert are intended (Jer. 49:24f., Ezek. 25:4-10); here, and probably in 1 K. 5:10 (4:80), the term at least includes the settled house-dwellers in (rich) agricultural country on the confines of the desert.

4, 5. A picture of Job's past life before the opening of the main story (cp. c. 29). It serves in part to illustrate Job's position: his numerous sons live an ample life in houses of their own; but its main purpose is to give an example of Job's constant fear of God. The numerous frequentative tenses (see phil. n.) indicate that it had (long) become habitual with the children to entertain one another at a series of banquets; and that it had become a habit with Job to turn aside by means of burnt-offerings any anger of God which they might at such times have aroused by unbridled act or thought.

4. A banquet (יוֹם) was so called from the prominence at such feasts or banquets of drinking (cp. Is. 25:6 5:13), which led at times to excessive drunkenness (1 S. 25:38, Jer. 51:50); such banquets were given at the weaning of a child (Gn. 21:8), a wedding (Gn 29:22, Jg. 14:10), a birthday (Gn. 40:20), sheep-shearing (1 S. 25:38, 2 S. 13:17 15), and doubtless on other special occasions; but the term implies neither the ordinary meal of daily life,¹ nor the sacred meal eaten before Yahweh at the great annual festivals.² Is it meant, now, that what was exceptional with other people was constant with Job's children, that every day in the year (G ναθ' ἐκαστὴν ἡμέραν) they sat down and drank and made merry (so Da. Du. Peake)? or only that, as opportunities incident to their life, such, e.g., as

¹ So Del. here.
² So Ew. here.
on his day to give a banquet: and they used to send and call their three sisters to eat and to drink with them. 5 When they had completed a round of the banqueting days, Job sent

sheep-shearing, presented themselves, they made a habit of keeping a week (cp. Jg. 1411, 17) of banquets, the eldest entertaining on the first day, and so on to the youngest, who would entertain on the last day of the festal week (so, in the main, Bu. Di.)? Nothing in the text very directly decides those questions, certainly not the last clause of 5 to which Du. appeals, for in view of the first clause of that v. all the days cannot in any case mean every day in the year, but simply all the days that concluded a week spent in banqueting. On the other hand, the first clause of5 would read a little unnaturally, if the writer really meant that all the days of the year were banqueting days; and again a daily invitation to the sisters is less probable than an invitation sent as often as, after an interval, a banqueting week was approaching; see also on 15. —On his day] the day on which it fell to him to entertain: scarcely his (birth-)day (cp. 31), for the banqueting-days were apparently (8) a round of seven successive days, which the birthdays of the seven would not naturally have been.—To call their three sisters] the sisters may be thought of as still unmarried and in their father’s house to which their brothers send, as in turn Job sends from his house to the houses of his sons. But the writer may as little have thought distinctly of this point as of the family affection which the invitation to the sisters suggests to some commentators, or of the easy or loose manners which Du. infers from it; or of all the brothers being unmarried (Du.); the last point, if intended, would find a very partial analogy in David’s sons Amnon and Absalom each living, though unmarried, in houses of their own (2 S. 137–80); for seven adult sons of a single mother—and Job is represented as a monogamist—to be all unmarried would be flagrantly out of keeping with the social customs of the time and country. In any case such details are immaterial to the purpose of the story; and it is wiser not to press the inferences.
and consecrated them, his habit being to rise up early in the morning, and to offer burnt-offerings for them all, one for each.

5. *Sent and consecrated them*] terse to obscurity. The consecration in question is the preparation by ritual washings and the like (cp. Gn. 35:6) for participation in some sacred ritual (cp. Ex. 19:10, 14, Jos. 3:7—18)—here, as is generally supposed in the ritual of the burnt-offerings on the next morning. So Samuel (1 S. 16:5) calls on Jesse and his family to consecrate themselves, and himself consecrates them, that they may participate with him in a sacrificial meal. Some (Di. Bu. Peake) suppose that Job sends and summons or brings his children to his house, and consecrates them there; others (Fried. Del.) that Job sends a priest to consecrate them in their own homes. B. Jacob (ZATW, 1912, p. 278) suggests that יָרֵצָה was synonymous with יָרְכָה and meant to invite some one (cp. ט: see phil. n.) to make himself ritually ready for, and to come to, a feast; and that what is meant in 31:6 is that at the end of the round of secular meals in the sons' houses, Job sent and invited the children to a sacred meal in his own house, and that on the morning after this meal Job offers sacrifice against sins of thought (for other sins the children would not have ventured in their father's presence) which might have been committed in his own house, so compromising him. But the parallelism of יָרֵצָה and יָרְכָה in Jl. 1:14 2:18 4:9 does not prove that the two vbs. were so completely synonymous that יָרֵצָה included the sense of invitation; and if a meal in Job's house had been intended, it would probably have been more clearly indicated. *To offer burnt-offerings*] after the manner of the patriarchs in JE (Gn. 8:20 22:7.13 31:14), Job as the head of the family, without the assistance of any priest, offers sacrifice; also in accordance with early custom he offers for an expiatory purpose (cp. 2 S. 24:15) burnt-offerings (cp. 42:8), not the more special sin-offerings of later times—a want which Ε supplies.—*For them all, one for each*] lit. according to the number of them all; i.e. ten, if "sons" include the daughters (cp. Gn. 3:16, Ex. 21:5 22:28, Jos. 17:5): otherwise, seven.—*Cursed*] Hebr. blessed—a euphemism or scribal correction for cursed: see phil. n.—In their
For Job said, "If haply my sons have sinned, and cursed God in their heart." So used Job to do on all the(se) days.

[heart] unless we can adopt Jacob's suggestion noted above. Job fears sin committed by the children in their own homes; but so sure is he of the character of his children that even when they are out of his sight and control he fears only that they may commit some unintentional sin or sins that are stifled before they issue in speech or outward action. Yet such is Job's fear of God that he is careful to counteract the mere possibility of even such sins as these.—On all these days] on the morrow of the last day of each week of feasting.

6–12. The first scene in heaven: the Satan questions the disinterestedness of Job's religion.—The scene, though not explicitly defined, is, like that in which Mastêmá questions the whole-hearted devotion of Abraham to God (Jub. 1714), clearly heaven: it is here that the "sons of the gods" present themselves before (יהי) Yahweh, who is pictured, as the prep. probably implies, seated (on a throne): so in a companion picture (I K. 2219) Yahweh is depicted "sitting on his throne and all the host of heaven," which correspond to the "sons of the gods" here, "standing before him (يمنיו על) on his right hand and on his left," and ready (I K. 2220), as here (I2 22), to go out (ל走出来) from the divine assembly, and affect human affairs according to the will or permission of Yahweh. Cp. also Zec. 65 "the four winds of heaven going out from presenting themselves before (לאוהו וּמִשְׁתַּחֵתִּים) the Lord of the whole earth." Since the Satan does not report immediately and alone, but presents himself along with the other sons of the gods (21), it may be inferred that Yahweh was conceived as holding a session at stated intervals for the dismissal of his messengers to earth, and for the reception of reports from them on their return.—The sons of the gods] "the sons of God" (EV.) is grammatically an equally legitimate rendering, and might be compared with "sons of the Most High" (בני על, Ps. 826), but whether interpreted offspring of the one true God, or beings dependent on, but sharing the spiritual nature of the one true God, this rendering fails to reproduce the Hebrew con-
6 And there was a day when the sons of the gods came to present themselves before Yahweh; and the Satan came also

cception. "The sons of the gods" (בניהם אלוהים) are individuals of the class god, as "the sons of man" (בני אדם, 1 S. 26:19) are individuals of the class man: cp. also "the sons of the prophets," meaning members of a prophetic guild. Consequently the same class of beings who are called "the sons of the gods" (בניהם אלוהים, 21 387, Gn. 6:6; Ps. 29:89: cp. בנים עליה, Dn. 3:28) can also be called simply "gods" (אלוהים, Ps. 82:1-6: cp. אלהים (point 85) in Ps. 58). The phrase is traceable to a stage of thought in which Yahweh was not supreme or sui generis: the class of gods like that of men was numerous, though members ("sons") of the two classes were sharply distinguished in appearance (Dn. 3:28) and manner of life (Ps. 82:6f.). But within this class Yahweh, to this writer, is absolutely supreme; Yahweh is not a man, but one of the elohim; and yet not merely any one of the elohim, but that one who is in absolute control of all other elohim, as also of all men and of the affairs of the whole world. There is as little suggestion here in the Prologue as in the speeches of the earlier Hebrew thought, that Yahweh's power and authority were limited to certain areas, and that other gods shared with Him the control and allegiance of men (cp. e.g. 1 S. 26:19); on the other hand, the sons of the gods, including the Satan, are completely subordinate to Him, and act, not on their own initiative or authority, but on His; like Him in contrast to men they are elohim, or holy (15:51), but no less than men they are His servants (4:17-19). As employed by Him in the administration of human affairs, these beings are termed angels (מלאכים, ib.). Consequently, in rendering here οἱ ἄγγελοι τοῦ θεοῦ (so 21, cp. 387), gives a substantially correct equivalent of the entire Hebrew phrase, though not an exact equivalent of either of the terms that compose it.—The Satan] here, as in Zec. 3:1-8, with the article, and therefore not yet, as it virtually has become in 1 Ch. 21 (without the article), a proper name. But here and in Zec., no less than in Ch., though in these three passages only in the OT., the term denotes a distinct and permanent
among them. 'And Yahweh said to the Satan, Whence comest thou? And the Satan answered Yahweh, and said,

personality, who was thus designated originally in reference to his function of opposing or accusing (cp. G's διάβολος) men before God, before he had developed his later character (Ch., NT.) of tempter or instigator of men to act in opposition to God. The force of the word is well shown in Nu. 2222 where the angel of Yahweh becomes for the occasion a satan in order to oppose Balaam and to stay his course; or somewhat differently in Ps. 1096 where opposition in the sense of accusation before a legal tribunal is intended (cp. v. 20 where יַעֲבֹר is parallel to יהוה תשן (י"ע ו')): cp. also 1 S. 294, 2 S. 1928(29), 1 K. 518(4) 1114f. Here the Satan opposes Job by endeavouring to overthrow his good standing with God (cp. the antithesis between the vb. בָּשָׁל and the phrase "to seek our good" in Ps. 3821), not as in Zec. by drawing Yahweh's attention to actual sins which He is prepared to pardon and remove, but by suggesting unworthy motives in a man in the outward manifestations of whose life even he can find no fault. See, further, on the history and development of the term, art. "Satan" in EBi.—Came also among them] not as a being of a different class, but as himself one of the sons of the gods: וְאוֹנַח is not infrequently tantamount to: (one) of the number of, with others of the same class (see Gn. 2310 425, Nu. 1721 2658, 1 S. 1010, Ezk. 2913). But as in several of the passages just cited the person or persons in question are peculiar or pre-eminent in the class to which they are referred, so is the Satan here: he is one of the sons of the gods, or angels, and as such subject to and under the control of Yahweh and incapable of acting beyond the terms of His permission; but there are perhaps germs of the later idea of Satan, the opponent of God, dividing with Him the allegiance of men (Wisd. 224), in the freedom with which he here moves about in the earth, so that Yahweh asks where he has been (7 22), in contrast to the angels who are sent to definite persons and places.

7. Whence comest thou] if the implication of the question is as just suggested, the Satan is the "vagabond among the
From going hither and thither in the earth, and walking to and fro in it. 

And Yahweh said to the Satan, Hast thou considered my servant Job, that there is none like him in the earth, a man perfect and upright, fearing God and avoiding wrong?

heavenly beings” (Da.). Others find in the question a distinction between the angels to whom superintendence of special nations and countries was entrusted by Yahweh (Dt. 32:6, Dn. 10:13, Sir. 11:17), and the Satan whose function confined his energies to no fixed region of the earth, and who “in his unresting service of Yahweh has been visiting all parts” of the world (Peake).—From going hither and thither the vb. (כֹּל) may be used of roving aimlessly or distraught (Jer. 49:8, Hithp., and, if correctly restored there, Gn. 24:8); but it occurs more frequently of movement hither and thither within a given area and with a definite purpose, which requires something more than direct passage from one point to another: so the Qal is used of the manna-gatherers (Nu. 11:8) and the census-takers (2 S. 24:8), and the intensive Po'el of movement in diligent search for information (Jer. 5:1, Am. 8:2); so the eyes of Yahweh, moving hither and thither in the whole earth, put him in possession of complete information of all that goes on there (Zec. 4:10, 2 Ch. 16:9). It is in this sense that the vb. is used here in combination with גְּשִׁים, which is similarly used at times of so walking to and fro in a given area as to leave nothing undiscovered (Zec. 11:10: cp. 6:7, Jos. 18:1-5). Thus the Satan, if a vagabond, is yet a vagabond with a purpose: he scours the earth, leaving no corner unvisited, that he may discover the failings of men.

8. Of course, the Satan in his complete tour of discovery (?) must have come across Job; but has he devoted his attention to ((לַעֲשָׁנְיָו) לֹא יִשְׁתַּלְתָּל: cp. e.g. 2 S. 18:8, Ex. 9:21; with ה, 1 S. 9:20, Ezk. 40:4) him, and to the fact that here, at least, is a man against whom no accusation can be brought? or, is it for that very reason that he, unlike Yahweh, has found no further interest in him?—That] rather than for (EV.); so 2:8. —There is none like him in the earth] this goes beyond 1: Yahweh endorses the judgment of Job's character in the narrative, and, by an addition, enhances the startling nature
9 And the Satan answered Yahweh, and said, Is it for nothing that Job has feared God? 10 Hast not thou thyself made a hedge about him, and his house, and all that he hath everywhere? the work of his hands thou hast blessed, and his cattle hath increased in the land. 11 But stretch forth thine hand now, and touch all that he hath: surely he will curse thee to thy face. 12 And Yahweh said unto the Satan, Behold, all that he

of the change of fortunes that is to come: Job's piety, according to the narrative (1-9), had led to his being prosperous beyond all the children of the East; as certified by Yahweh, it would justify his being the most prosperous man in the earth, and so, on the current theory, makes him the least likely object in the world of a disastrous change of fortune.

9. The Satan admits what he must, but no more. Up till now, Job has feared ( נֵּן, pf., not the part., for note the order: cp. Dr. § 135 (4)) God, but the future may reveal even outward failings; and, as it is, his piety is probably a mere *quid pro quo*. Yahweh has given a good price to the man for the life which pleases Him so much; and the man has had the sense not to imperil a good bargain by failing in his part of it.

10. *Thou thyself*] ( נָּת for נָתַּן; *Lex.* 616) emphatic: the hedge, which surrounds and screens Job and his children and his possessions, has been made by none other than God Himself, and for this reason must remain unbreached—unless God Himself can be induced to breach it, and let in destruction (cp. Is. 56).—*Cattle* 8 n. Here mentioned as the principal part for the whole of Job's wealth.

11. *But* (an emphatic adversative, see phil. nn. on 134 331) let Yahweh reverse His treatment, and Job will certainly reverse his conduct; when piety no longer pays, Job will become defiantly profane. Yahweh may think that He has found a man good all through: the Satan knows better, and confidently challenges Yahweh to bring the matter to a test.—*Touch* hurtfully or destructively (יָשִׁל), as 1941, 1 S. 69, and (with a human subj.) Gn. 2611, Jos. 919, Zec. 218, and (of the wind) c. 219 (RV. "smote").—*Curse* lit. *bless*, as 6 (n.).

12. Yahweh accepts the Satan's challenge, and on the
hath is in thy hand; only against himself stretch not forth thy hand. And the Satan went out from the presence of Yahweh.

Satan’s terms, except that He delegates to the Satan the work of destruction, instead of performing it Himself; the reservation that Job’s person is not to be injured is within the terms of the challenge; at present (ct. 24:1) the Satan is confident that the destruction of Job’s children and property will suffice to turn this pattern of piety into a profane person; and Yahweh empowers him to do what he likes with all that Job possesses. To speak of the “rapidity and coldbloodedness” with which Yahweh, in accepting the challenge, gives up his favourite to torture, or of lack of omniscience in Yahweh, making it necessary for him to test Job’s disinterestedness (Du.), is not very helpful: everything in the Prologue moves rapidly, and is told with few words; nor would it have eased the situation to have shown Yahweh being gradually compelled to give up His servant to trial. That He does allow him to be tested, and, though righteous, to suffer, is simply the unexplained fact of life, as the author observed it, but which the current theory denied.—*In thy hand* as Gn. 16:8: cp. c. 84.

13-22. Job bereft of children and wealth.—The Satan uses his power to the full: in a single day Job loses everything, but he maintains the integrity of his character. With simple but effective art the writer heightens the impression of the suddenness and completeness of the calamity. The opening v. of the section depicts afresh the old (4) careless, happy life of Job’s children; and leaves us to think of Job still tranquil and unexpectant of evil up to the very point when the first messenger of ill comes (14). The calamities are only described through the mouth of the messengers; they all happen on the day that has begun, as so many days before, quietly and happily for Job and his children; each messenger is the sole survivor of the calamity he describes; each messenger after the first arrives before his predecessor has completed his tale of woe. Within a single day all the calamities happen; within a few moments Job receives the news of them. The first message, like the paragraph as a whole, begins (14) with a
And there was a day when his sons and his daughters were eating and drinking wine in the house of their eldest peaceful, familiar picture of Job's cattle ploughing, then suddenly (15) this picture is completely wiped out—for ever. The next two messages at once suggest a new calamity with their opening words: "the fire of heaven fell"; "the Chaldaens made three bands": the last, like the first, begins with an old familiar scene—the children banqueting; but this, after the recital of so much calamity, only heralds the last and crowning stroke, and by recalling the happier days, for ever ended, only adds to the poignancy of this final message. The alternation of human beings (the Sabaeans and the Chaldaens, 15.17) and the elements of nature (the lightning and the hurricane from the desert, 16.18) as the instruments of calamity is noticeable. The last calamity is obviously the greatest: the third—the loss of three thousand camels—more severe than the second (seven thousand sheep and goats); the second perhaps also more severe than the first (a thousand kine and five hundred she-asses). As the section opens with a picture of the old life on its sensuous side, so it closes with the picture of the new life, brought about by the calamities, on its spiritual side—Job deprived of all, naked of all outward belongings, as when he issued from his mother's womb, but maintaining his fear of God and his God-approved character.

His sons] though Satan is the person last named, the writer uses the suffix in reference to the main person of the story. Ex: the sons of Job, a correct and obvious interpretation rather than a difference of text.—A day . . . in the house of their eldest brother] the first day of a week of banqueting (cp. 4). If every day of the year was a banqueting day with Job's children, the day of calamity is a day on which Job had offered expiatory sacrifices for the preceding week (4), and the day may be specified so as to bring Job's godliness and his calamity into the closest connection (Dav.), or so as to prevent the calamity being attributed to unexpiated sins of Job or his children (Du. Peake). If, however, the periods of banqueting were separated from one another by intervals, the point is that the Satan chose the first opportunity, when all the children were gathered into
brother: 14 and a messenger came to Job, and said, The oxen were plowing, and the asses were feeding beside them: 15 and

one house, to use the authority given him to destroy them by one fell blow (so Bu.). An interval between the Satan's departure from heaven and his destructive activity on earth is rather suggested by the insertion of the clause, And there was a day (cp. 6 21): ct. 27, where we have, "he went out and smote," without any such intervening clause.

14. Were plowing] the season is winter.—The asses] fem., as in 8: see n. there.

15. Sheba] in 619 the travelling companies of Sheba are closely associated in synonymous parallelism with the caravans of Tema. Sheba (םְבַּה) is the name of the South Arabian (cp. Gn. 108 J) people whose capital was Marib, about 45 miles east of San'a, and about 1200 miles south of Jerusalem. The Sabaean inscriptions, discovered and deciphered within the last century, record many kings of Sab'a (םְבַּה = Heb. Sheba נְבַה) and the buildings of these kings and others in later times continued to bear witness to the wealth and power of ancient Sheba. The remoteness of Sheba, its trade in frankincense, gold, and precious stones, and its wealth, are the subjects of most of the OT. references (1 K. 104, Is. 604, Jer. 630, Ezk. 2722, Jl. 48, Ps. 7210.18—all, with the possible exception of 1 K. 1018, as late as or later than the end of the 7th cent. B.C.). The association with Dedan in Gn. 104 255, Ezk. 3813, and with Tema (c. 350 miles south of Jerusalem and 230 miles north of Medina) in 619, and the reference to Saba in inscriptions of Sargon (Gen. inscription I. 32: Rogers, CP, p. 332), and in the Minaean inscription cited below, have been thought to point either to a northern home of Sheba prior to their settlement in southern Arabia, or to the existence of trading stations of the South Arabian Sheba in northern Arabia and "in the neighbourhood of Edom" (Dr.). The present is certainly the only passage in the OT. which represents Sheba as raiders or, as some would put it more definitely, as "Bedouin of the northern desert" (Skinner, Genesis, p. 203); but a Minaean inscription (Gl. 1155) records the thanks of the donors to 'Athtar of Ḥabd for the
Sheba fell (upon them), and took them, and the young men they smote with the sword; and I only have escaped alone to tell thee. 16 This one was still speaking, when another came and said, The fire of God fell from heaven, and burnt up the sheep and goats, and the young men, and consumed them; and I only have escaped alone to tell thee. 17 This one was yet speaking, when another came and said, Kasdim formed (themselves into) three companies, and made a raid upon the camels, and took them, and the young men they smote with the sword; and I only have escaped alone to tell thee. 18 This one was yet speaking, when another came and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: deliverance from Sab'a of their caravan with their camels and possessions, on its return from Mṣr (Egypt?), and perhaps during its passage through northern Arabia. According to one theory (Glaser) this inscription dates from c. 1100 B.C.; according to another and more probable theory (Hartmann), however, the inscription refers to the Medes (i.e. the Persians) in Egypt, and accordingly dates from the time of Cambyses (c. 525 B.C.). On Sheba, see, further, Ed. Glaser, *Skisse der Gesch. u. Geog. Arabiens*, ii. 399ff.; Hartmann, *D. islamische Orient*, ii. 130ff.; D. S. Margoliouth, *Sheba*, in *DB.—The young men* i.e. the servants (נָעָה as Nu. 22:22 and often) in charge of the cattle: of these the messenger alone escapes.

16. *The fire of God* i.e. lightning, but lightning of extraordinary destructiveness, since it burns up and consumes the whole of Job's large flocks and all the shepherds with them, except only the messenger that escapes. The fire of God is on this occasion directed by the Satan: Yahweh having permitted the end, the destruction of Job's possessions (19), permits the use of the means.

17. *Kasdim* or the Kasdim (see phil. n.). The term is that commonly rendered Chaldæans; but the Chaldæans, who formed the nucleus of Nebuchadnezzar's army and empire, would appear here even more strangely than in 2 K. 24, where we read of marauding "bands of Kasdim, and bands of Aram (? read Edom), and bands of Moab, and bands of the
19 and, behold, a great wind came (sweeping) across the wilderness, and smote the four corners of the house, and it fell in upon the young men, and they died; and I only have escaped alone to tell thee. 20 And Job rose up, and rent his robe, and sons of Ammon," let loose on Judah to destroy it. In both these passages the Kasdim are rather (Aramaean: cp. Gn. 2223 with Skinner's n. there) nomads, whether ultimately connected with the Kasdim (Chaldaeans) of Babylonia or not: cp. Wi. AOF ii. 250ff. Che. (EBi. 968, 2469) substitutes Kushim for Kasdim. These marauders, whoever they were, formed into three companies so as to attack from three sides, and so the more easily to prevent the escape of the camels.

19. The wilderness] The great desert stretching across from the eastern confines of Palestine to the Euphrates valley. The violence or destructiveness of the east wind (the sirocco, 152721), or, as it is here called, the wind from the other (i.e. eastern) side of the wilderness, is elsewhere referred to: see Hos. 1315, Jer. 411 1817; here the wind is a whirlwind which strikes all four corners of the house.—The young men] Job’s children, both sons and daughters (cp. 295), together with their attendants: see phil. n.

20. Job has received the messengers seated (cp. 1 S. 418, 2 S. 1824ff.): their messages have followed one another without a moment’s interval, so stunning Job that he does not interrupt them; but when the last has spoken he rises from his seat and, still apparently without spoken comment on the news, rends in a moment his outer garment in token of his sudden distress (cp. 2 S. 1319), and then performs the customary mourning rite of shaving the head so as to make it bald (cp. Am. 810, Is. 158 2218, Jer. 166). The latter rite cannot have been momentary; Job must have gone himself, or sent another, in search of the necessary instrument. Consequently and he fell to the ground does not describe an immediate half-involuntary physical reaction against the distressing news (Di.: cp. 1 S. 2820), but an act of reverential obeisance or worship; so, e.g., with man as the obj. and, as here, followed by worship, in 2 S. 1294 144, Ru. 210, with God as obj. 2 Ch. 2018,
shaved his head, and he fell on the ground, and worshipped, and said,

\[1.90-81.\]

Naked came I forth from my mother's womb,
And naked shall I return thither:
Yahweh gave, and Yahweh hath taken away;
Blessed be the name of Yahweh.

cp. Jos. 5\(^{14}\). The implied object of obeisance is Yahweh: but what follows is not a prayer to Him (for He is referred to in the 3rd pers.), but a confession in the presence of the messengers of Job's entire dependence on God, and of his acquiescence in His dealings with him.—*His robe*] the *mšll* (of Jb. 29\(^{14}\): of the friends, 2\(^{13}\)) was the outer garment worn above the tunic—especially the outer garment of men of position; so of Jonathan, 1 S. 18\(^{4}\); of Saul, 1 S. 24\(^{5}\); of Samuel, 1 S. 28\(^{14}\); of the high priest, e.g. Ex. 28\(^{31}\); of Ezra, Ezr. 9\(^{8}\). See, further, *EBi.* 2933 n.

21. Cp. Gn. 3\(^{19}\), Ec. 5\(^{14}(18)\), 1 Ti. 6\(^{7}\). Owning nothing Job (like all men) came into life, carrying nothing with him he will leave it and descend to Sheol; life and all that it had brought him (25) were the gift of Yahweh; at death at latest he must have left all these gifts behind—Yahweh who had given would then have taken them away; He has done so earlier, as He had an absolute right to do; nevertheless Job does not curse, as the Satan had expected, but blesses the name of Yahweh. To ancient Hebrew thought the state after death was not identical with that before birth; but, as compared with the rich activity of life on earth, the thin and unsubstantial life after death in Sheol was not very different from the absence of life that preceded birth; so Job in 3\(^{13-18}\) plays on the similarity of the two states; and so here, as elsewhere, expressions that, strictly speaking, would imply identity of the states before birth and after death are employed, without that precise implication being intended by the writer. With *thither*, cp. *there* in 3\(^{17-19}\); with *return*, cp. 30\(^{23}\), Ps. 9\(^{18}\). To infer from *thither* that *my mother's womb* means the womb of mother earth (cp. Ps. 139\(^{15}\)) is mistaken (cp. Nöldeke in *Archiv f. Religionsgeschichte*, viii. 161–166); and had the writer intended his
In all this Job sinned not, nor charged God with unworthiness.

II. 1 And there was a day when the sons of the gods came to present themselves before Yahweh; and the Satan came also among them. 2 And Yahweh said to the Satan, Whence comest thou? And the Satan answered Yahweh and said, From going hither and thither in the earth, and walking to and fro in it. 3 And Yahweh said to the Satan, Hast thou considered my servant Job, that there is none like him in the mother's womb in the first line, and the womb of mother earth in the second, he would doubtless have expressed the idea as clearly as Ben Sirach (40:1). In this saying Job uses the name Yahweh; for the rest, in the Prologue as in the Dialogue, the human speakers use the term God (15:16 29:10), though the narrative regularly employs Yahweh; see Introd.

22. In all this] viz. all that happened, or that Job had thought or done, or perhaps in spite of all this (3 as Is. 9:20). Job, true to his character, avoided sin.—Unworthiness] see phil. n.

II. 1-6. The second scene in heaven closely resembles the first, and is largely described in identical language: here as there the sons of the gods with the Satan among them come before Yahweh: 1 Yahweh puts the same question to the Satan, and receives the same answer, 2 but the same answer under different conditions: the Satan avoids reporting the effect of the permission given to him at the last assembly. Yahweh repeats His second question, 3 but now with an addition, bringing out, what the Satan has not been ready to volunteer, that Job's character has stood the strain of calamity, and that the Satan's insinuation against it had not been justified. Thus challenged, the Satan, with the same assurance as before, claims that it is only necessary to attack Job's own person, to plague him with disease, in order to make him curse God, 4-5. Yahweh permits the Satan to try the further experiment, and he departs, 6-7a.

I. Among them] to present himself before Yahweh: see phil. n. 2. = 17. 3a. = 16.
earth, a man perfect and upright, fearing God and avoiding wrong? and he still holds fast his integrity, and yet thou hast enticed me against him to destroy him without cause. 4 And the Satan answered Yahweh, and said, Skin for skin, yea, all that a man hath will he give for his life. 5 But stretch forth

3b. And he still holds fast . . . and yet, etc.] or, perhaps, . . . and so in vain hast thou enticed me to destroy him: see phil. n.—Integrity] or, perfection; see n. on perfect in 11, and on integrity in 276.—Destroy] the same vb. (יָשַׁר) with a similar sense occurs in 108: cp. also 818 3780, Is. 318 198, 2 S. 2085.—Without cause] cp. 97 in a similar connection; so also 1 S. 195 and often. For the sense, in vain, see Pr. 117, Mal. 110.

4. Skin for skin] "the meaning apparently is: a man will sacrifice one part of his body to save another, an arm, for instance, to save his head, and he will similarly give all that he has to save his life: Job's resignation (111), therefore, is not disinterested: it is still not shown that he serves God 'for naught' (109)"; so Dr. following T Rashi, Ibn Ezra, Del. The objection has been raised to this that ἡ γὰρ does not denote a member of the body. Numerous other interpretations of the phrase skin for skin have been offered: it was probably a proverbial saying, and, as such, to those who were familiar with it, it would have enforced the following clause; to us its origin and associations are unknown, and its meaning can only roughly be determined by what follows. On the force of the prep., see phil. n. Among other interpretations that have been offered, there may be mentioned: (1) Leave Job's skin unbroken, and he will so leave you yours (Olsh.): if this were correct, the language of the Satan would indeed be "rather vulgar" (Peake: cp. Du.)—indeed to Del. this seemed too indecent even for the Devil; otherwise the language, as in 18.10, is cynical, but hardly vulgar; (2) like for like a man readily gives up, how much more his outward possessions for life and health (Ew. Di.); (3) the skin of an animal or of his children a man gives up to save his own: so Ros. Hupf. Da. Du., who think the proverb arose in circles in which skins were an important article of exchange. Similarly Dhorme (RB, 1914, 128 f.), who, however, suggests that the
thine hand now, and touch his bone and his flesh, surely he will curse thee to thy face. 6 And Yahweh said to the Satan, Behold, he is in thy hand; only preserve his life.

7 And the Satan went out from the presence of Yahweh, and smote Job with malignant ulcers from the sole of his foot

skin was not itself the unit of exchange, but stands—the part for the whole—for what was, viz., the animal; “skin for skin,” therefore, means “animal for animal,” i.e. “money (cp. pecunia from pecus) for money”; (4) one skin surrounds another; a man can give up one skin, i.e. much, and yet have another, i.e. something, left: against Di.'s objection that the figure of men having two skins is untrue, Bu. appeals to the Arabic use of bašarat for the outer; 'adamat for the inner skin; (5) see on v. 6 end.

5. Beneath the skin lie bone and flesh; let Yahweh smite Job's body, and that, too, more than skin-deep, with disease. For the bones as the seat of disease, see, e.g., La. 118; for the flesh, Is. 1018.

6. As before (118), Yahweh meets the Satan's wish to the full, and gives him permission to do all that he has asserted will suffice to show up Job. Before, as he had then asked, Job's possessions, now Job's body is put in his power; the only limitation imposed this time is that Job must not be killed outright. The limitation is necessary in order to allow of the experiment being carried through; but the use of the same word šem, his soul or life, at the end of 4 and 6 is awkward, and is perhaps due to the first occurrence of the word belonging to the proverb cited by the Satan, which most have limited to “skin for skin”; in this case it would be tempting to read ידני for ידני, and render (another) skin for (i.e. to save) his own skin, yea, all that he hath will a man give for (i.e. to save) his life, ידני and ידני thus being parallel expressions.

7-8. Job smitten with malignant disease.—The Satan this time immediately (ct. 118) works out his will on Job, and the scene in heaven dissolves into the picture of Job suddenly smitten with a malignant and loathsome disease that leaves no corner of his body sound. The disease is not named, but here
a single prominent symptom, and elsewhere in the book many other symptoms are indicated. These have commonly been supposed to indicate elephantiasis, a disease so named from the swelling of the limbs and blackening of the skin which disfigured the sufferer, so that his limbs and skin resemble those of an elephant. The term שַׁהֲנַנָּן occurs also, qualified as here by the adj. קָרָן, in Dt. 28:58, qualified by the gen. "of Egypt" in Dt. 28:27, and without an adj. in 2 K. 20 = Is. 38:21 (of Hezekiah's sickness, which was treated with a fig-plaister), in the phrase ישן אַבּוֹטעַנְתָּו פֶּרֶשׁ דָּבָרִים which was used of the Egyptian plague in Ex. 9:9-11, and lastly, in the law of leprosy in Lv. 13:18-20, 22. It is not clear that in all these passages שַׁהֲנַנָּן indicates the same disease: Dr. Macalister, for example (DB iii. 229 f.), holds that the Egyptian plague may have been small-pox, Hezekiah's sickness (bubonic) plague, and Job's the Oriental sore; the last suggestion Dr. Masterman (PEFQuSt, 1918, p. 168) finds highly improbable, since the Oriental sore is "commonly a single lesion and never a general eruption"; Job's disease was rather "a very extensive erythema." The term שַׁחָּטָן, from a root which in Arabic (saḥuna) means to be hot, inflamed, and in Aram. (šḥān) to be warm, appears to have denoted inflamed eruptions of various kinds, and here, as the next v. suggests, such an eruption as discharges purulent matter and produces itching; the discharge and the subsequent crusting over of these eruptions are referred to in 7:5. Other symptoms of Job's disease are the maggots bred in the ulcers (7:6), the fetid breath (19:7), the corrosion of the bones (30:17), the blackening and falling off of the skin (30:20), feelings of terror (3:26 6:16), and by night terrifying dreams and nightmares (7:14 n.; cp. 7:4). There are also many allusions to intensity of pain and to groanings and cryings out; and 7:15 is commonly taken to refer to the feeling of strangulation that is a symptom of elephantiasis, and 2:13 to the disfigurement that is so prominent a characteristic of that disease. See, further, for a discussion of the symptoms and of the diseases to which they have been considered to point, Dr. on Dt. 28:27, 28 and Ex. 9:9; EBi. articles BOIL and LEPROSY; DB iii. 329 f.: the commentaries on this passage of Stickel, Del. Di., and the references there given. The
to the crown of his head. 8 And he took for himself a potsherd to scrape himself with, as he sat among the ashes.

writer may or may not have had a single disease in mind throughout; but, in any case, we must beware of extending to Job's case irrelevant symptoms of the disease: for example, elephantiasis develops slowly, and often lasts some years before death ensues; but the narrative almost certainly intends us to understand that Job was immediately smitten with intensely painful and loathsome symptoms, attacking every part of his body, and, as the discussion proceeds, death does not appear far off.

8. Job already, when the disease smites him, sitting among the ashes, as a sign of mourning (cp. 42:6, Jon. 3:6, Is. 58:6), additional to those mentioned in 1:20, takes up a potsherd lying there and uses it to allay the intolerable itching caused by the disease. So taken, b is a circumstantial clause of a normal and very frequent type (Dr. § 160). The v. has also been translated: And Job took for himself a potsherd to scrape himself with. And (as) he was sitting among the ashes, 9 his wife said to him, and, were this correct—though it would naturally be expressed by מִשְׁמַת יֹאָשָׁה, or the like, instead of רְמֵאָשׁ (cp. e.g. 18b:19 and Dr. §§ 165-169)—Job first retired to the ashes after being smitten with disease, whether as a further means of allaying the itching (DB iii. 329), or because the ash-heap or hill was the proper place for lepers. In the latter case certainly the ashes would be the mound of burnt dung lying outside the town (κοπρας ἕξω τῆς πόλεως). Still a conspicuous feature of the Hauran towns and villages, such a mound is now termed mesbele, and is vividly described by Wetzst. (in Del.): "The dung . . . is carried in baskets in a dry state to that place outside the village, and there generally it is burnt once a month . . . The ashes remain . . . If a place has been inhabited for centuries, the mesbele attains a height far greater than that of the place itself. The rains of winter reduce the layers of ashes to a compact mass, and gradually convert the mesbele into a solid hill of earth . . . The mesbele serves the inhabitants of the place as a watch-tower, and on sultry evenings as a place of concourse, for on this height there is a
Then his wife said to him, Art thou still holding fast thine integrity? curse God, and die. And he said to her, As one of the impious women wilt thou speak? shall we receive good breath of air. . . . There lies the outcast who, smitten by loathsome disease, is no longer admitted to the dwellings of men. . . . There lie the dogs of the village, gnawing perhaps some fallen carcase, such as is often thrown there."

9, 10. Job's wife, like Adam's (Gn. 3), becomes, even if unwittingly, "diaboli adiutrix" (Aug.); subtle psychological analyses, however, whether to heighten or diminish her weakness, are probably as foreign to the author's intention as the lengthy harangue attributed to her by Fl, the translator, "feeling, no doubt, nature and propriety outraged, that a woman should in such circumstances say so little" (Da.) as in Ps. Her terse question serves to bring out the uniqueness of Job's character: many others of more ordinary character might well have failed at this point (cp. Is. 821, Rev. 1611): Job stands fast. Once again, it is best to think of the wife's question as following, not long (Fl), but immediately after the disease has attacked Job; the symptoms hold out no hope of alleviation and recovery; let Job therefore curse God and take the penalty, death (1 K. 2110, Lv. 2411f.; cp. Ex. 2227(28)), as preferable (cp. p. 718) to life under present conditions.—*Integrity* see n. on 8.

10. Job rejects the impious advice, yet in terms suggesting that his wife may have offered it unthinkingly, not fully realizing its enormity. Her speech is, in fact, nothing less than impious; and, if spoken intentionally, she herself must be an impious woman. But Job neither says directly that she has spoken impiously, nor that she is an impious woman: he rather implies that she has spoken, under momentary stress, as any one of a class to which she did not normally belong: cp. similar locutions in 2 S. 335 1318, Jg. 167 (Samson will become again what he had not been, like one of mankind, i.e. like any ordinary man).—*Impious* the Heb. nabhāl (309, 2 S. 338 1313, Pr. 177. 21 3022, Jer. 1711, Ezek. 138, with the references cited below) does not mean, though it is often so rendered in EV.,
from God, and shall we not receive evil? In all this Job sinned not with his lips.

foolish or fool; for "the fault of the nabhal was not weakness of reason but moral and religious insensibility, an invincible lack of sense or perception, for the claims of either God or man. The term is thus applied to Israel unappreciative of Jehovah's benefits (Dt. 32), to the heathen (v. 21, Ps. 74.18, 32), to the man that cannot perceive that there is a God (Ps. 141). Isaiah states explicitly what he understands by the nabhal: he contrasts him (32) with the 'noble' or 'liberal' man, and adds (v. 6), 'For the senseless man speaketh senselessness, and his heart worketh naughtiness, to practise profaneness, and to utter error against Jehovah, and to make empty the soul of the hungry, and to cause the drink of the thirsty to fail'; the description is that of a man who is at once irreverent and churlish (cp. 1 S. 25). . . . The corresponding subst. [nabhal] senselessness is used of acts of profanity (Jos. 7), churlishness (1 S. 25), and immorality (Gn. 34, Dt. 22, 2 S. 13; and elsewhere)—Dr. Parallel Psalter, p. 457.—Wilt thou speak] or canst thou speak (cp. Dr. § 39), as you have done just now, or oughtest thou to have spoken (cp. 10 with phil. n., 2 S. 3) are better renderings than thou speakest, for the idea is certainly not, thou speakest habitually and so now also impiously. Possibly (see phil. n.) the text originally had a pf. tense: As one of the impious women hast thou spoken.—Job sinned not with his lips] did not speak sinfully as the Satan (6) had been confident that he would. There is no emphasis on "with his lips," and there is no implication that Job sinned otherwise than with his lips, viz. in his heart (Baba Bathra, 16a): Ehrlich well cites the parallel phrase not to sin with my tongue in Ps. 39.

II—13. Job's three friends come from their several countries to comfort Job.—It is clearly implied that some time elapsed between Job's last calamity (6—10) and the arrival of his friends: for first the news has to reach each of them in their several homes, which lay some distance from one another; then, as יִתְנַח אֶתְנָה implies, they communicated with one another and fixed on a rendezvous from which they should proceed in com-
11 And the three friends of Job heard of all this evil that had come upon him. And they came each from his own place—Eliphaz the Temanite, and Bildad the Shu'p'ite, and Şophar the Na'amathite. So they met together at the place agreed upon to come to show their grief for him and to comfort him.

12 And they lifted up their eyes afar off, and they did not recognize him. And they lifted up their voice, and wept: and they rent each his robe, and tossed dust upon their heads towards heaven. 13 And they sat down with him on the ground

pany to Job’s home, and then the journey itself must have taken some time. With this implication of the Prologue allusions in the speeches agree; for in 7:5 Job speaks of months of pain already past: cp. 7:4 30:8.87 and, indeed, the entire tenour of c. 30 and 19:1-30.

II. Place] in the sense of home or country: cp. Nu. 24:11-35. —Eliphaz the Temanite, etc.] on the names of the friends and their homes, see Introduction.—Teman lay in Edom, and was proverbial for its wisdom (Jer. 49:7); Shuah was a tribe belonging to the “East” (Gn. 25:4-6); Şophar’s home is quite uncertain.—They met together, etc.] for the vb., cp. Am. 3:8, Neh. 6:10, Jos. 11:5 (of allied kings meeting at a fixed place for the opening of a campaign), Ps. 48:6.—To show their grief] from the primary physical sense to move to and fro (1 K. 14:15; Jer. 18:16), the vb. (חוט) seems to have come to mean to make gestures (of grief); cp. Jer. 22:19, weep not, nor make gestures (of grief) for him; and then, with a weakening or loss of the physical sense, to manifest grief, to solace (cp. the noun in 16:6), to commiserate: so, e.g., Jer. 15:5 48:17, and coupled (as here), or in parallelism with the vb. מַעֲנָה, 42:11, Is. 51:19, Ps. 69:21, Nah. 3:7.

12. Condensed. The friends catch sight of Job, a conspicuous object on the lofty ash-mound outside the city (8), while they are still some distance away. When they draw near enough to discern his features, they find them marred by disease beyond recognition (cp. Is. 52:14); when, in spite of this, they know that it really is Job, they break out into weeping, and toss quantities (see phil. n.) of dust on their head in token of distress (cp. Jos. 7:6, 1 S. 4:12, 2 S. 13:19, La. 2:10, Ezek. 27:30).
for seven days and seven nights: but none spoke a word to him, for they saw that the pain was very great.

13. For a whole week the friends show their sympathy by sharing with Job his seat on the ash-mound; but, overwhelmed by the greatness of his suffering, they speak no word: even at the end of the period, it is not they but Job who breaks the silence.—_The pain_ EV. "grief," but probably with the meaning of "pain": cp. Shakespeare's "grief of a wound," see Dr.'s n. Here physical pain is intended by the noun ָּאָה, as most obviously by the vb. in 14, Gn. 34: cp. also _Job_ 5, Ezk. 28.

III. In the first moments and days of his troubles, Job still remembered and praised God for the happiness of his former life (11 21): God still filled his mind. But months have now passed (see on 21-28); and his misery is already of long standing. How great that misery is the advent of his friends seven days ago, and their attitude since, have but served to make clearer; they came to express their grief in words, but having found Job's calamities beyond the power of words to express or mitigate, they have kept silence. Job does not reproach them for this, regarding their silence as perhaps the best substitute for a comfort (cp. 21) which circumstances do not allow them to give him. But for the time being they are almost beyond his thought or attention: so, too, has God become. Thus when, in the presence of his friends, he breaks the long silence, it is in a speech which, like cc. 29-31, but unlike those that intervene, is addressed neither to his friends nor to God. He is absorbed with two thoughts—his misery and the wherefore of it: his misery, though so relatively recent, has blotted out all sense of former happiness, and so completely obsesses him that his life from the very day of his birth now seems to him to have been mere wretchedness and pain (5-10): his misery is so intense that it needs no foil of happier times remembered (cp. 29) to set it off: it is such that Sheol itself is by comparison with it to be longed for or welcomed (11-19). Why, then, is life thrust upon him and others wretched like himself? (19-20). In the last section the wider question is put first (20-22),
III. 1 After this Job opened his mouth, and cursed his day.  
2 And Job answered and said:

and is followed by the particular (33-36): why must the wretched live, and why Job in particular? This order flows naturally out of the preceding section in which Job, expressing his longing for death, has had occasion to refer to the different classes who meet in the realm of death—princes, masters, the great, whose life raises no wherefore? and the toil-worn, petty, servile folk, whose life is intolerable. Why are these last born at all? Thus Job, though absorbed with his own misery and the mystery of it, is not so absorbed as to regard his fate as singular; rather has his own trouble deepened his fellow-feeling with the wretched: in the days of his prosperity he had been anything but unsympathetic towards them, for he had helped the victims of misfortune (4\textsuperscript{mi}); but in those days their lot had not presented to him a problem, now it does (cp. 4\textsuperscript{e}). Why are there weak, stumbling, miserable men to be helped and comforted? Why are men born to grow up to such conditions as these? This question must ultimately raise that of God's responsibility: what does God mean by creating and maintaining such lives? But in this first speech Job does not clear and directly raise the question in this form, though God may perhaps be the unnamed subject in 30, and in 32\textsuperscript{b} the one place in the chapter in which God is mentioned, it is at least hinted that (but ct. the explicitness of 10\textsuperscript{m}) He is the source of Job's troubles, and of the moral perplexities which they occasion; but, for the most part, it is the bare fact of misery, and the question whether such misery, however caused or to whatsoever due, ought to be, that are considered. Just as God is kept at least somewhat in the background, so also is any moral distinction in men of differing fortunes: not here or yet is the question clearly formulated, why do the righteous live miserably? It is the wider question that is put: Why are men allowed to be wretched? Why are they born at all, if to live is to suffer? V.\textsuperscript{1} (prose) connects the prose Prologue (cc. 1-2) with the speech (poetry), in which Job opens the succession of speeches (poetry) of himself and his friends extending down to c. 31.
V. is the usual formula introducing a speech: so 41 61, etc.

1. Day] i.e. birthday, which is elsewhere otherwise expressed (v. 4, Gn. 40, Jer. 20, Ec. 7).

2. Answered] as often, not of reply to any previous remarks, but of beginning to speak as an occasion required (Lex. 773).

3-10. Job curses the day (m) of his birth (cp. Jer. 20-18), and the night of his conception (m, not c), praying that they may both be blotted out of existence. Personifying the day and night in question, he treats them as possessing independent and continuous existence, so that they have hitherto reappeared every year: his wish is that they may now cease to exist, and henceforward appear no more.

The verse division of m, followed by RV., in this opening section of the poem, gives four tristichs (a b c d) and four distichs—an extraordinary proportion of the former, even though we do not with Bi, Du. rule out the possibility of tristichs. The tristichs of a could be most easily removed, and distichs restored, by transposing 4 b. Bi. assumes the loss of a line after a, unites b with c (omitting "that night" in c), and expands c into a distich. Du. transfers b to follow a: this yields a good distich, and improves rather than spoils a; of a, b, like Bi., he makes three distichs; and certainly c better by itself than tacked on to a; moreover, a would form a good distich except that the case pendens at the beginning of the section line is not very natural; on the other hand, if we simply omit "that night" in a, with Bi, Du., the line is reduced to two stresses, though, by reading מַעַן for p, Bi. is able to satisfy his system. It must, however, also be observed that, as it stands, a is over long (four stresses). On the whole, the tristichs remain suspicious, even though no attempt hitherto made to remove them is beyond criticism: the same may be said of "that night" in a, and also of "Lo, that night" in c. It has sometimes been claimed on the basis of m (for variations in c, see below) that the special curse on the night of conception (c-d) is twice as long as that on the day of birth (a-b), and the reason for this has been very artificially found, and against the standpoint of the context, in the fact that it was the night of conception which properly gave Job being. The quatrain theory of Bi. and Du. leads them to obscure the really rather obvious and effective articulation of the passage, since they are bound to unite a (Du. + m) with a and (Du.) b with c. As a matter of fact, in a single opening distich (a) the writer defines the day and night he has in view, and in a single closing distich (d) gives the reason for his curse; what lies between amplifies the single word of malediction (u) in a. Had the writer really been bound by a system of quatrains he could easily, and we must believe would, have expended a c each into a quatrain,
8. Perish the day wherein I was born!
And the night which said, A man is conceived!

3. And the night which said] The night is personified, and so able to bear witness to what had happened in it: the poet even, if be right, endows it with the faculty of knowing what no human being could know, the sex of the child at the moment of conception.—A man is conceived] Behold a male! (see phil. n.)—referring to Job's birth. If this reading is correct, the poet will first use day in its broader and more general sense, and then in the parallel clause specify the particular part of the "day" meant by him, viz. the first half of the νυξΘημερον.—Thus, whereas according to the night of conception as well as the, day of birth is cursed, according to the day of birth is the sole object of the Malediction: "These objections have been urged against (Be. Du.): (1) in only Job's birthday is mentioned as having been cursed by him; (2) in the sequel it is only this day that he curses (notice especially 7b); (3) he is unlikely to have spoken of the same night as both the time of conception and (67) the time of birth; (4) רָנָב is a poet. word for vir adultus. Job was neither born nor conceived as a רָנָב; (5) Jer. (2014-18) curses only the day of his birth, and uses the term רָנָב, male. On the other hand, (1) in any case does not summarize the whole ch. if it does not summarize the whole, it need not mention more than the first and most prominent part of it; (2) and (3) it is quite possible that 6-10 refer to the night of conception; and even if they do not, a glance (8b) at the time of conception is very natural and fitting in Job's position; (4) Job is speaking as a poet, not as a physiologist; and he may well use the term man (cp. αὐθρωπός, John 1621), 'looking at what he essentially is, not at the stage of development he has reached' (Pe.). Even, however, though be still deemed inappropriate, רָנָב might be accepted without הָנָה; (5) whatever be the original, the terms used by Jer. do not decide those which may have been used by Job. On the whole, though may be right, is not necessarily wrong." In addition to the considerations thus carefully balanced by Dr. there is yet
4 That day—let it be darkness!
   Let not God inquire after it from above!
   Neither let the light shine upon it!
5 Let darkness and black gloom claim it!
   Let a cloud dwell upon it!
   Let the blacknesses of the day terrify it!

another that weighs heavily in favour of Gr: Job's quarrel is not with his conception, but with his birth, with the fact that he had issued from the womb living into the world with its life of trouble and pain; to have been conceived, yet not to have been born, is indeed one of the two alternative fates—the silence of the womb or the silence of Sheol—that he desires; if his mother had miscarried, or he had been still-born, all would still, even in spite of his conception, have been well with him (16.13; cp. 10:18, 19).

4-5. If it is too much for Job to expect his birthday to be blotted out of the year (?), may it at least, when it comes round, be a day of blackness, uncared for by God, unreached by His light, affrighted by appalling, preternatural obscurations!

4. That day] "& that night,—no doubt a paraphrase due to 'day' being understood to refer to that part of the day which it must have referred to, if " were understood, as & understood it, of Job's birth" (Dr.).—Let not God inquire after it] viz. to give it its light when its time comes; let Him be indifferent to it, and leave it a day of darkness.—Neither let, etc.] as a consequence of God's not caring for it.

5. Black gloom] מֵרָע, the strongest word which Heb. possesses to express the idea of darkness. If the rendering shadow of death (so מֵרָע) is correct, the meaning will be darkness as intense as that of the abode of death, Sheol (Ges. Thes. "tenebra Orci, i.e. tenebra densissima"; cf. 10:21, 38): if, however, it is to be regarded, with most moderns, not as a compound, but as an independent word (see phil. n.), it must be rendered by some other expression denoting intense darkness (RVm. deep darkness).—Claim it] The word (מֵרָע) means properly to claim effectively property the possession of which hasapsed (i.e. to redeem it); the right, or duty, of doing this devolved
6 That night—let thick darkness take it!
   Let it not rejoice among the days of the year!
   Into the number of the months let it not come!

7 Lo, that night—let it be sterile!
   Let no joyful voice come therein!

8 Let them curse it that ban the day!
   Who are ready to rouse up Leviathan.

commonly upon the owner’s nearest relation (the הקני: see Goel in EBi.); hence the idea is, as soon as the day appears, let darkness, as its nearest relation, at once assert it rights, and take possession of it.—The blacknesses of day] Let it not merely be taken possession of by ordinary darkness: let the appalling and abnormal obscurations, produced by eclipses, tornadoes, sandstorms, etc., such as are apt to darken the day, make it a day not of darkness only, but of terror. Cf. the descriptions of the "day" of Yahweh, Zeph. 1:16, Joel 2:2 al.

6. That night] Bi. Du. omit (see above on 8-10). Honth. that day.—Take] with the implication of take away (Gn. 5:24), so that it can no more take its place in the year. Seise on (EVV.) does not quite express the right nuance.—Rejoice among] let it have no part in the band of happy days that make up the year. ת, vocalizing differently, has be united to (so AV. Hi. Me. Bu. Du. Sgf.): this is supported by the parallelism of the next clause; but the thought is more prosaic (Dr.; so Di. Pe.).

7. "While other nights ring with birthday gladness, let it sit barren" (Da.); let not there ever be heard in it the joyful sound of one announcing to the father the good news of the birth of a son and gladdening his heart thereby; cp. Jer. 20:16 (אִשָּׁה and דַּעַת אִשָּׁה).—Sterile] רַעְשָׁה, stony, stone-barren, unproductive as the rock (Arab. jalmud, a rock, or mass of rock) 15:4 30:8, Is. 49:21. Not the usual Heb. word for barren (הֵרָעָה).

8. That ban the day] enchanters or magicians reputed to have the power to make days unlucky,—either in general, or, in particular (cp. b), by producing eclipses, the day on which an eclipse occurred being considered inauspicious.—To rouse up Leviathan] i.e. the dragon which, according to ancient ideas,
9 Let the stars of its (morning-) twilight be dark!
Let it wait for light, but have none!
Neither let it look upon the eyelids of the dawn!

was supposed—and in many parts of the world is supposed still (see, e.g., E. B. Tylor, Primitive Culture, 3 i. 328 ff.)—when an eclipse occurred, either to swallow up the sun, or moon, or to surround it in its coils; an allusion to this idea is detected by some in 2618. Leviathan (māḇ), properly something wreathed or coiled (cp. nāḇ, a chaplet, Pr. 79 49), and denoting apparently the crocodile in 4116. (4056). The crocodile, a symbol of Egypt in Ps. 7414, and a sea-monster in Ps. 1048, is here an imaginary serpent-like monster, represented as stirred up to produce the eclipse by the incantations of the professional cursers. The ethnic parallels do not, however, furnish us with instances of attempts to make the eclipse-monster swallow the sun and so produce eclipses, but only of attempts to make it disgorge or let go of the sun, and so prevent or end eclipses. Du. explains differently: as in 5a. b. & he sees not ordinary darkness, but the darkness of chaos (Gn. 13), which, rising up out of the deep, like a heavy cloud (b), may, Job hopes, overwhelm his birthday; so here in Leviathan he sees the chaos-dragon (Tiamat) who, as a personification of the powers opposed to light, threatens the world of gods and men with destruction. When the enchanters disturb this monster, the tohu wabho hu—the chaos which Jer. 489 so finely describes—threatens to break forth and engulf the day on which this takes place. A mythological allusion of this kind might readily occur in Job (cp. 712 918 2612-18); but it may be doubted whether this explanation does not put more into Job's words than they naturally express. Gu. (Schöpf. u. Chaos, p. 59), Che. (JOR, 1897, p. 975; ET x. (1899) 380) Be. would read: "that lay a spell upon the sea" (n, for māḇ); but this introduces an idea foreign to the context.

9. Let its morning stars, Venus and Mercury, the harbingers of day, never appear! Let it remain an endless night waiting for a dawn that never breaks. The idea is fully expressed in a and 9, the stricter parallels, and b may be out of place (see
10 Because it shut not up the doors of my (mother's) womb,
Nor hid travail from my eyes!

above).—Twilight] nesheph denotes the evening twilight in
Pr. 7° al., and the morning twilight, as here, in 74,
Ps. 119.147.—Wait for] EVV. have the expressive rendering
look for (so elsewhere, e.g., Is. 5911, Jer 1316); but the figure is
not in the Heb., mp meaning simply to wait.—The eyelids of
the dawn] a beautiful figure repeated, or imitated, in 4110(16):
the first crimson streaks of light which herald the rising sun;
cp. Soph. Ant. 103, χρονεύεις ἄμερας βλέφαρον.

10. Shut not up, etc.] like similar but not identical phrases
in Gn. 16 (עָצְרָ וַעֲבוֹר הַשָּׁמָּו, ἐν τῇ θυματικῇ ὐπόθεσιν), 2018 (מַגְוִים וַתֹּאמֶר לְהוֹ הר), 1 S. 15 (טְרֹמא מֵשְׁבִּית בִּכְפָל), the phrase
to shut the doors of the womb, might here refer to prevention of conception, as מַגְוִים וַתֹּאמֶר לְהוֹ הר,
to open the womb, in Gn. 2931 301 e means to render conception
possible; in this case the subj. would be the night on which
Job was conceived. But the phrase would obviously be
equally suitable to the closing of the womb against the egress
of the embryo; in this case the day (or night) of Job's birth
(cp. b) is the subject, and the poet is giving a special turn to
an idea that occurs elsewhere (Is. 378 66a). It can scarcely
be more than an accident that the closing of doors, when
mentioned in the OT., generally has in view the prevention of
ingress (e.g. Gn. 1910, Neh. 610, Is. 451) and rarely the pre-
vention of egress (3 38).—My (mother's) womb] Heb. my womb,
i.e. the womb which bare me: so, though other views have
been taken, 1917.—Travail] Heb. ṣwy, properly labour (Qoh.
9: 210 etc.; Ps. 9010), toil (cp. the vb. Ps. 1271); hence fig.
travail (EVV. usually trouble), Ps. 1014 2518 etc., Is. 5311 (cp.
the adj. below, v. 20): when prepared by the wicked for others,
generally rendered in EVV. for distinctness mischief (1585,
Ps. 715, 1714 (14, 16) 16714 etc.).

II–26. To the curse succeeds the questioning and com-
plaint, in two unequal paragraphs, each beginning with
wherefore"—11–19 (nine distichs) and 20–26 (seven distichs).
The curse reveals Job's deep and passionate judgment of the
facts of his life: it is travail, travail so bitter that the day that
11 Why did I not die from the womb,
   Come forth from the belly, and expire?
12 Why did the knees receive me?
   Or why the breasts, that I should suck?
13 For then should I have lain down and been quiet;
   I should have slept; then were I at rest:
failed to prevent this existence deserves the severest malediction.
But malediction does not alter the fact; Job is alive, and Job's life is travail. Why? If he was not to perish in the womb (16), but to come out through its doors into the world of life, yet why, even so, did he not die at once, before he could become conscious of the travail of life? Why (11) the bitter mockery, as it seems now, of his parents' welcome to him and care for his infant life? That care had robbed him of the great prize (11) of death, and had forced on him misery (20-28) in place of the stillness and peace of death (18-19). Job disregards here (see introductory note to the ch.) not only the long years of happiness that he had previously enjoyed, but also the drearier aspects of Sheol, which elsewhere he could vividly portray. At present his mind is filled with the thought of life as travail, and death as rest.

II. Du. may be right in placing 18 immediately after 11 (see phil. n.). The two verses would then read together thus:

Why did I not die from the womb,
   Come forth from the belly, and expire?
Or (why) was I not like a hidden untimely birth,
   As infants which never saw the light?

*From the womb* i.e. immediately after birth. C "in the womb" is not to be preferred.

12. The knees] commonly explained of the knees of the father, on which the newborn child was laid as a mark of acceptance and legitimation; cp. Gn. 5023.—Receive me] Prop. come in front of me, come to meet me—with some service or kindness (e.g. Dt. 235, with food).

14-15. He would, moreover, instead of being an outcast, lying in squalor, and an object of contempt to all (1918, 3018),
14 With kings and counsellors of the earth,  
Who built pyramids for themselves;  
15 Or with princes that had gold,  
Who filled their houses with silver:  
16 Or as an hidden untimely birth I had not been;  
As infants which never saw light.  
17 There the wicked cease (their) raging;  
And there the weary be at rest.

have at least been in the company of the wealthy and illustrious dead.—Counsellors of the earth] 12. Pyramids] MT. has, “who built up waste places for themselves” (so Σ), i.e. who re-built ruined cities or habitations (so Is. 58:6 61:4 al.), that they might inhabit them themselves. This, however, yields a poor sense; kings do not usually attain fame by re-building ruined sites. may be an error for ἀρχηγοί, palaces (Be.), or (Ol. Di.) ἀρμοιοι, fortified palaces; or (Ew. Bu. Du.) it may be a corruption of πυραμίς, pyramids (cf. Arab. hirām, a pyramid, which may be of Egypt. origin): the allusion, in this case, will be to the pyramids built for themselves as mausoleums by the kings of Egypt. “Palaces” would be mentioned, like the gold and silver of v.15, as an indication of the earthly greatness of those with whom Job would then be: “pyramids” would, in addition, suggest impressively the placid sleep of those who lay buried in them.

16. Or (attaching to 15), like one prematurely born, put away at once out of sight, or (16b) like a stillborn child, he would have had no existence at all: if he had not been with the famous dead, he would, at least, have been equally removed from life and its troubles.—An untimely birth] ἐκτρομακα, as 1 Cor. 15:8, as Ps. 58:9, Qoh. 6:21.

17–19. He dwells on the thought of the peacefulness of Sheol,—a peacefulness shared in by all alike.

17. Raging] the Heb. is a subst., and cannot have the transitive sense of troubling (EVV.). The idea of הָרָע is strong agitation; the vb. רע is lit. to shake (intrans.) violently, as mountains, Is. 28; then fig., of different strong emotions, usually of terror (Ex. 15:14, Dt. 25, Is. 32:10), but also of wrath (Is. 28:1, Pr. 29:9), surprise (Is. 14:9), violent grief (2 S. 19:1).
(There) the captives are at ease together;
They hear not the voice of the taskmaster.

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

Why doth he give light to him that is in travail,
And life unto the bitter in soul;

So agitation (though it cannot always be rendered in English by the same word), is used in 37 of the rolling of thunder, Hab. 3 of wrath, in ch. 3 of a tumult of feeling, 14 (cf. Is. 14) of the unrest of life, here of the turbulence of passion (cf. for the unrest of the wicked, Is. 57). The "troubling" of others may be a consequence of this; but it is not itself the idea which expresses.

Captives] As shows, captives employed in forced labour, like the Israelites in Egypt. EVV. prisoners; but this so much suggests persons who are imprisoned, that it is here misleading and unsuitable. The Heb. (lit. the bound) is not limited to persons imprisoned, but is used in the broader sense of those confined in captivity (Ps. 69 102).—The voice of the taskmaster] (Ex. 3 5, 10, 18, 14), urging them to their work with shouts and curses. The word means properly the hard-presser (Is. 3 9, 14; in the exaction of money, Dt. 15, 2 K. 23). 20-26. Why does God prolong life to those who in general, and like Job in particular, in their misery, long only for death?

Doth he give] or, is given (see phil. n.). He does not name, though he alludes to God; and the indirect reference, though partly due to reverence, betrays a rising alienation in his heart (Da.). He hints in 22 that he owes his calamity to God; but it is only after Eliphaz’s rebuke (c. 5) that he says it outright (6).—Him that is in travail] Lit. one labouring, toiling; cognate to the word rendered travail in 10.—Bitter in soul], i.e. soured, disappointed, aggrieved. The combination (with adj., verb, or subst.) is frequent: Jg. 18, 1 S. 22 30, 2 S. 17 (as a bear robbed of its cubs).

Search] Lit. dig (Ex. 7); but 39 show that the
21. Who long for death, but it cometh not;  
   And search for it more than for hid treasures;  
22. Who are glad unto exultation,  
   And rejoice, when they find the grave?  
23. Unto a man whose way is hid,  
   And whom God hath hedged in?  
24. For instead of (?) my bread my sighing cometh,  
   And my roarings are poured out like water.  
25. For I fear a fear, and it cometh upon me,  
   And that which I dread cometh unto me.

word may be used without any thought of its lit. meaning: cf. Pr. 2 (כוסמים תחפושה). It is, however, specially apposite here, as מוסמים (from נמ, "to hide") were often "hidden" in the earth (Jer. 41, Jos. 7 מוסים נברא). 

23. A man, etc.] Job's way is "hid," so that he cannot see in which direction to turn, and "hedged in," so that he knows no way of escape from the difficulties in which he finds himself. The reference is not, perhaps, merely to his physical sufferings, but also to the mental distress occasioned by them: the sense that the calamities which have befallen him are undeserved, the difficulty of reconciling them with his belief in the justice of God,—these form a riddle which he cannot solve, and place him in a situation of dire perplexity, from which he can find no outlet (cf. 19 ss.).—Hedged in] (virtually) the word used by the Satan in 10 in a different sense: there of the protection which God had thrown around Job, here of the mental embarrassment which His treatment of him had occasioned. Cf. for the figure, Hos. 2, c. 19, La. 37.  

24. Instead of (?) my bread] the rendering is doubtful (see phil. n.). For the thought, cf. Ps. 42 (8) 80 (6).—Cometh] Cometh constantly or regularly: the sense of the Heb. impf.—My roarings] Properly, the roaring of a lion (410); then fig. of loud groanings or complaints; so Ps. 22 32; cf. 38.—As water] In a continuous stream.  

25. I fear a fear] he has but to imagine some direful misfortune, and it comes upon him.
40 I have no ease, and no quiet, 
And no rest; and (yet) torment cometh.

IV. 1 And Eliphaz the Temanite answered, and said,

26. His hopeless monotony of unrest. He has no time to breathe (918), no time to recover from one thought of agony or despair before another overwhelms him.—Torment] the strong word (הַשְּׁפָדָה) explained on 17. Here it denotes the vehement tumult of feeling—sense of injustice and desertion by God, despair, alarm (cf. 711-14)—produced, directly or indirectly, by his disease. Cf. the מִי 37, or "agitated heart," which Israel, in its anxiety for its life, its restlessness, its constant fear, is to have when in exile (Dt. 2885, cf. 68-67).

IV. V. Eliphaz's first speech.—Silent a whole week through, while Job was silent (218), the friends are driven into speech by his words; partly from their concern for God, for Job's words, though not directly and by name accusing God, must have seemed to border on blasphemy, so that God needed to be defended (1371, 422); partly from their concern for Job, lest his attitude under trial (45) should annul the merit of a life of piety (46), and prevent that restoration to happiness which must certainly follow a humble acceptance of present calamity (58-57). Eliphaz is the first of the friends to speak, probably because he was the eldest of them (cp. 1510, if this is a covert allusion to Eliphaz's own age, and 322, where Elihu explains that, as the youngest, he had kept silence to the last), or, perhaps, because he was the most eminent (cp. 298) of them. He begins with a word of apology (43), and of surprise that Job, who has so often comforted others in their adversity, should, in his own trouble, abandon himself to despair (4-5). Then, so far from making an immediate attack upon Job, he recalls Job's former perfect life; and to enforce the point that this should even now give him hope and confidence (9), he utters some general truths: the righteous man never perished under affliction (9): it is the wicked who receive the reward of their deeds (6-11): above all, he had learnt by a mysterious revelation that no man is righteous before God (18-21). He now turns to Job,
2 If one attempt a word with thee, wilt thou be impatient?
But to restrain words, who is able?

advising him to apply these truths to himself. Resentment against God only incurs disaster (51-7). In Job's place he would betake himself to God (9), whose government of the world is wonderful and good (9-16), and whose chastisements are designed only to lead to ultimate blessing (17-26): let Job take heed (27).

In this first speech, Eliphaz, for the most part, applies his theory of life and of God's dealings to Job's case with consideration and tenderness; yet, in 45, he is rather "joining words together against Job" than placing himself in Job's place (164), so as to be able to do for Job, in this greater distress, what Job had been wont to do to others; Job used to speak to those in danger of despair, but not, like Eliphaz in 5, merely to tell them what poltroons they were; and to the bereaved (2912), but not merely, as Eliphaz in 528, almost oblivious of the poignancy of the sudden loss of children, to speak conventionally of others yet to be.

2. Eliphaz begins with a question, as also in 153 223; and so Bildad in 83 181, Sophar in 111; indeed, the only speeches of the friends not opening with a question are Sophar's second (203) and Bildad's (mutilated) third (253) speech. — If one attempt, etc.] for an alternative translation of 9, see phil. n. It is doubtful whether 9, on which Be.K is inclined to base a variant, is more than a paraphrase of 9. * is overlong in 9, but also in 9; it may originally have been shorter and more closely parallel to b. — Impatient] Heb. wearied. "Grieved" in EVV. is an archaism for troubled or harassed: and "commune" is an archaism for "speak."

3, 4. The second lines of each v. are complete parallels to one another, and, if united, would give a distich of the type a. b. c | a'. b'. c'; with slight variations they actually do occur elsewhere (Is. 359), so united in a distich of the form a. b. c | b'. c'. a' (cp. Forms of Hebrew Poetry, p. 66 f.). In spite of this, it is unnecessary and even inadvisable to transpose 5b and 4a; the parallelism of 5a with 5b and 4a with 4b, though incomplete, is entirely normal (Forms, pp. 59 f., 72 ff.).
Behold, thou hast instructed many,
    And slack hands thou hast been wont to strengthen.

Him that was stumbling, thy words would raise up,
    And bowing knees thou wouldst confirm.

Because now it cometh unto thee, and thou art impatient,
    It reacheth unto thee, and thou art dismayed.

Is not thy fear (of God) thy confidence,
    'And thy hope the perfectness of thy ways?'

3. Instructed] i.e. according to the proper meaning of רושי, "instructed morally" (see Dr. on Dt. 4:6), teaching them, for instance, to view their afflictions as a father's chastening, and as having a moral purpose.—Slack] or, hanging down, a sign of helplessness and despondency.

4. Him that was stumbling and the bowing knees are both figures for those unable to bear up under the weight of affliction; cp. Is. 35:3 (of the despondent Israelites in exile).

5. Because] gives the reason why Eliphaz speaks as he has done in 4 (Lex. 474a); at the first taste of trouble, so it seems to Eliphaz the onlooker, Job has broken down entirely, losing patience and self-possession. With this reason for venturing to speak, the apologetic introduction to the speech is at an end; the speech proper, which Eliphaz feels compelled to address to Job, begins with 6.

6. Having briefly and rather indirectly expressed his surprise at, and disapprobation of, Job's words and present temper (2-5), Eliphaz starts the main argument of his speech with a recognition of Job's character as reflected in his life before trouble came; he admits that Job had been perfect (see on 11), and his life regulated by "fear" (חרם, which Eliphaz 15:22), but he only, uses absolutely in the sense of the more usual phrase, "fear of God"; cp. the adj. in 11). This being so, Job ought not to have lost confidence and hope; since, however, as his words had shown, he had done so for the moment at least, Eliphaz proceeds, in the light of his own observation of life (8), to show (7-8) why a "perfect" man has no need to despair even if affliction comes to him.
IV. 7-9.]

ELIPHAZ

7 Remember, I pray thee, who (ever) perished, being innocent?

Or where were the upright cut off?

8 According as I have seen, they that plow naughtiness,
   And they that sow trouble, reap it.

9 By the breath of God they perish,
   And by the blast of his anger are they consumed.

7-9. No righteous man ever perished under affliction; if the righteous suffer, their afflictions are disciplinary only, and not intended for their destruction. It is the wicked who, if they fall into misfortune, are reaping the fruits of their own misdeeds. Eliphaz's theodicy is that of the old-fashioned school represented by the author of Ps. 37. It is not very tactfully expressed, however: Job's longing was to find release from misery by death: it is the reward of the righteous, Eliphaz begins, that they do not die (i.e. before completing the full tale of life).

8. Naughtiness] ‘Āwen seems to denote properly what is empty, disappointing, valueless; and it is used in different senses, according to the context. Thus it denotes (a) calamity, misfortune, Am. 5, Bethel shall come to misfortune (םַעְתַּן); Pr. 12:21 no calamity (םַעְתַּן) will happen to the righteous; 22:8 He that soweth unrighteousness reapeth misfortune; (b), as here, naughtiness conduct, naughtiness, a term of disparagement for wickedness, as Mic. 2:1 Ah, they that devise naughtiness, and work evil upon their beds; Ps. 7:15 10:36, etc., and often in the expression בַּעֲתַן פַּעַם, Ps. 5:6 etc.; (c) a thing of nought, especially an idol, Is. 66:8 He that burneth incense is as (= no better than) he that blesseth a thing of nought (an idol), Zec. 10:8. For the figures, expressing significantly how the consequence follows inevitably from the action, cf. Hos. 8:10, 11 and Pr. 24:8.

—Trouble] וָעֲשֵׁי, the word explained on 3:10. The meaning of the verse is thus that those who “plow,” ‘āwen, in the form of “naughtiness,” will reap it in the form of “misfortune,” and that those who “sow,” ‘āmal, or “travail,” for others will reap it in its consequences themselves.

9. The verse describes what the “harvest” implied in 8b is. The underlying figure is that of herbage, withered and burned
10 The roaring of the lion, and the voice of the loud lion,
    And the teeth of the young lions are dashed out.
11 The stout lion perisheth for lack of prey,
    And the whelps of the lioness are scattered abroad.

18 But to me was a word brought stealthily,
    And mine ear received a whisper from it.

    up by a hot blast blowing up from the desert, with which
    Yahweh's breath is implicitly compared. Cf. Hos. 13:5 ("the
    sirocco shall come, the breath [or wind] of Yahweh, coming up
    from the wilderness, and his spring shall become dry, and his
    fountain shall be dried up"), Is. 40:7.

10-11. Another graphic figure describing the sudden de-
struction of the wicked: the breaking-up and dispersion of a
den of lions: the lions, powerful and terrible as they were,
have their strength broken by a sudden blow; the old lion
perishes for lack of food, and the cubs are dispersed. Cf. 5:3-5,
where the actual breaking-up of the home of the wicked is
described. The sudden blow is described in 10 by the perf.
tense; the ptp. and impf. in 11 describe what then follows.
A're dashed out (same word as Ps. 58:7) belongs properly only to
teeth; roaring and voice are connected with it by zeugma.

12-21. Let Job remember that no man can be pure before
God. Eliphaz has insisted that no righteous man perishest in
his afflictions; but the question still remains, What is the
cause of Job's afflictions? This, he proceeds to impress upon
Job, was not anything peculiar to Job himself: it was the
general imperfection of all created beings, which Job shares
not only with other men, but even with angels, the highest
and purest of God's creatures. This truth he places before Job
with delicacy and consideration: it had been impressed upon
him by a voice from heaven, coming in the still hours of
night: Job might not have had such an experience: Eliphaz
thus at once excuses Job, and also instructs him.

12. To me) The words are emphatic: they contrast what
was revealed to Eliphaz personally (cp. 15:11 22:9) with what
Job and other persons might have learnt from ordinary experi-
Amid thoughts (arising) out of visions of the night,  
When deep sleep falleth on men,  
Fear came upon me, and trembling,  
And filled my bones with dread.

—A whisper from it] “His ear caught it all, but the whole of it was but a whisper” (Da.).

13-16. How the truth was borne in upon him which he desires to impress upon Job. It was in the dead of night, when all around were in deep sleep. His mind was agitated by perplexing thoughts arising out of visions of the night. Suddenly a great terror fell upon him; and he was conscious of a breath, or cold wind, passing before him. Then he seemed to perceive a figure standing before him, too dim, however, to be discerned distinctly, from which came forth a still voice, which said, Can a mortal be just before God, or can a man be pure before his Maker?

13. Thoughts] The word (בֹּשֶׁת, 20°; cf. רִמְנוֹת, Ps. 9419 13922) seems to denote divided (cf. μεριμνής), tangled, perplexing thoughts.—Deep sleep] 3315, Gn. 21512, 1 S. 2612, Pr. 1915.

14b. Lit. made the multitude of my bones to fear, i.e. my bones, as many as they are: as we should say, my whole frame. The bones, as the supporting framework of the body, are often in Heb. poetry taken as representing it; and affections, and even emotions, pervading or affecting strongly a man's being, are poetically attributed to them, or conceived as operating in them. See, for instance, Pr. 3 (wisdom, moisture to thy bones), 12 (a bad wife, rottenness in the bones), 15 (thou art made withhold), 17 (thou hast made dissatisfied); in prosperity they “sprout,” Is. 66 (the multitude of bones brought together); in sickness or trouble they are parched up, Jb. 30, Ps. 102 (thou hast made thy bones weary), or shrivelled, Ps. 31 (thou hast made thy bones), or wear away, 32 (thou hast made them); in great fear “rottenness” enters into them (Hab. 3); in deep emotion they are dismayed, Ps. 6 (or rejoice, Ps. 35 in the praise of God they even “speak.” And so here they “fear” (not “quake,” EVV.).
15. And a breath passed before my face;
The hair of my flesh bristled up.
16. It stood still, but I discerned not its appearance;
(It was) a form before mine eyes:
I heard a still voice (saying),
17. "Can a mortal be just before God?
Or can a man be pure before his Maker?

15. A breath] An uncanny breath, or cold air, the symbol of
a presence which he could not discern, seemed to pass over
him. מִר, "spirit," does not occur in the OT. in the sense of
an apparition (EVV.).
16. It] the mysterious object in his presence.—A form]
Heb. רָמוֹנ denoting here a form, the presence of which could
be felt, though its appearance or contour could not be distinctly
described: cf. of the intangible, yet quasi-sensual, manifestation
of Yahweh which was vouchsafed to Moses (Nu. 12:8), and to
which the Psalmist aspires to be admitted (Ps. 17:16); and see
Dr. on Dt. 4:12.—A still voice] Lit. stillness and a voice—a hen-
diadys = a still low voice. Cf. 1 K. 19:12, "the
sound (or a voice) of thin stillness" = "a still, small voice."

17-21. The contents of the revelation. V.17 states the
revelation itself; 18-21 gives the proof of it. With 17-19
compare 15:14-16 (Eliphaz), 25:4-6 (Bildad), where the argument and
largely also the expressions are similar.

17. Just before God] see phil. n. The grammatically possible
alternative rendering "more just than God" (EV.) is unsuit-
able, and whatever may be the case in 32:8 (Elihu) was not
intended here, as 18 shows. Before God and before his Maker
are emphatic: men might judge a man just and pure, not so
God, who finds even angels imperfect, and, a fortiori, men.
For Job's attitude to the subject of this revelation, see 9:3. It
is noticeable that Eliphaz even here rather implies an identi-
fication of omnipotence and absolute moral purity; God is
omnipotent and all-just (17); the angels, as His servants, are
inferior to Him in power and in liability to error (18); men
subject to the frailties of the body and the transitoriness of
18 "Behold, in his servants he putteth no trust;
   And his angels he chargeth with error:
19 How much more them that dwell in houses of clay,
   Whose foundation is in the dust.
   They are crushed before the moth;
20 Betwixt morning and evening they are beaten to pieces.
   Without any heeding, they perish for ever.
21 If their (tent-) cord is plucked up within them,
   Do they not die, and that without wisdom?"

human life are by far inferior to the angels in power, and in
moral standing before God (19).

18. His servants] i.e. (cp. b) His heavenly attendants.—Error] or, changing a letter, folly: see phil. n.

19. Houses of clay] bodies made of clay (cp. 10 קס 33), or dust (Gn. 3-19, 1 Cor. 15° ἐκ γῆς, χοικὸς). For the fig. "houses," cp. 2 Cor. 51 ἐπιθυμεῖος ἡμῶν οἰκία τοῦ σκῆνος: Wis. 9 to γεώδες σκῆνος: 2 P. 11 ἀπόθεσις τοῦ σκηνώματος μοι.—Whose foundations, etc.] their very foundation is of the earth; they are derived from earth, and limited to earth. And that being so, they are the more fragile and destructible. For "foundations" as a figure for the "conditions of existence" (Bu.), cp. 22 (Eliphas) and Pr. 10°

19c, 20a. These lines are obvious parallels (cp. Forms, 70; cp. 66 f.) forming together a distich, which expresses the frailty and, hyperbolically, the brevity of human life: man is the creature of a day, dying more quickly and easily than such a fragile insect as the moth (190; cp. Is. 516), born in the morning and dead before nightfall (30a; cp. Is. 38, Ps. 906). The verbs, expressing man's destruction, appear to be chosen with reference to the clay houses of their bodies (19); it is true that the first (םוכז) is elsewhere used metaphorically (Lex.), but here it seems to be literal: they are crushed or pulverized back into the fine dust (מַחֵר, Ps. 90א) from which they were made (Gn. 3-19, Qoh. 12), beaten to pieces or reduced to fragments (מַחֵר: of a potter's vessel, Is. 30א).

20b, 21. Scarcely a tristich; but whether apparently so, or an isolated stichos and distich, the form is suspicious and the
V. 1 Call now; is there any that will answer thee?
And to which of the holy ones wilt thou turn?

text contains some questionable features (see phil. n.).—Without any heeding] if the text is correct, this should mean: so insignificant are they no one notices them, or cares for their ate.

21. If the text is correct, the end of life is compared to the collapse of a tent as soon as the cord holding it in its place is plucked up; if the figure be pressed, the body will correspond to the tent (cp. Is. 38:12 “my habitation (נני)—fig. for my body—is plucked up, and carried away from me like a shepherd’s tent”), and the life to the cord. The v. emphasises the quickness and completeness of man’s end. Elsewhere the end of life is represented by the figure of cutting off a thread (6*; Is. 38:13), or cutting the cord which suspends a lamp (Qoh. 12*).

—And that without wisdom] Eliphaz has pointed out the physical imperfections of human nature; here he reverts to the point (17–18a) which the thought of these is intended to lead up to, viz. its moral imperfection; men die without having attained wisdom, i.e. without having realized the moral limitations of human nature, without having perceived—as Job, for instance, has not perceived—that no man (17) can be morally perfect.

V. 1–7. Since no man can be just before God, it is only the foolish who resent God’s dealings with them, and, in consequence, bring upon themselves disaster.

I. Call now, is there any, etc.] “The imperative is not ironical, but merely a very animated way of putting a supposition: if thou appeal then against God, is there any that will hear thee or aid thee?” (Da.).—Holy ones] angels: so 15* (Eliphaz); also Zec. 14*, Ps. 89* 8, Dn. 4* 14, 40 8* 8, Ecclus. 43, En. 1* (and very often: see Charles, n. ad loc.). The heavenly beings are so termed, not on account of moral perfection (ct. 4*), but of their proximity to God. The v. appears to indicate that the writer was familiar with the custom of seeking the intercession of angels (cp., perhaps, 33* 29, Elihu). The germ of this custom, though not the custom itself, may be found in
8 (Nay); for it is the foolish man, whom vexation killeth, 
   And the silly one whom jealousy slayeth.

Zec. 12, where the angel of Yahweh, voluntarily and unsought 
by man, intercedes with God on behalf of Jerusalem. Later, 
Raphael is represented as bringing the "memorial of the prayer" 
of Tobit and Sara before God (Tob. 12:12), and (Tob. 12:16 &BA) as 
one of the seven angels who present the prayers of the saints; 
"the holy ones of heaven" are besought by the souls of the 
righteous dead to bring their cause before God (En. 9:10); and 
in En. 15:3 it is implied that angels are the natural intercessors 
for men: see, further, on this doctrine between 300 B.C. and 100 
A.D., Charles's n. on Test. Levi 3. Though the doctrine of 
angelic intercession found here is different from, and presumably a 
later development than, that of Zec. 12 (518 B.C.), and finds no clear 
and exact parallel earlier than Enoch (2nd cent. B.C.), it is scarcely necessary on this ground to treat the v. 
as a marginal comment on 4:18 that subsequently found its place 
here (Du.); and if the connection between 4:11 and 5:1 is not 
altogether obvious, neither would that between 4:21 and 5:2 
be closer (see Peake's criticism of Du.); for, as Bu. and Peake 
point out, 4:21 speaks of the common lot of frail man; 5:6. of 
the destruction of fools in particular. And, again, 5:1 may 
stand related to 5:8: let not Job appeal to the angels, thereby 
manifesting the irritation of the foolish; but let him turn in 
the right temper to God Himself.

2. Since no man can be just before God, it is foolish, and 
indeed fatal, to cherish vexation or resentment at misfortune.—

Vexation] נזק (נש) means always the feeling of chagrin aroused 
by treatment regarded (rightly or wrongly) as unmerited. Only 
the foolish man displays it under misfortune. Cf. especially 
Pr. 12:16 "As for the fool, his vexation is made known presently."
—Killesh || slayeth] viz., by causing them to murmur at their 
lot, and so bring upon themselves further calamities.—The silly 
one] נ,it: cp. נית, a silly dove, Hos. 7:11. The term is akin 
to the more frequent יות, the simple, credulous (Pr. 14:16) man; 
see Toy on Pr. 14:15.—Jealousy] מְאֹד is parallel to בַּּעַש, vexation, 
as are the corresponding vbs. in Dt. 32:11. The word is here

4
I have seen the foolish taking root;  
   But his habitation  was cursed  suddenly.

Far now are his children from safety,  
   And they are crushed in the gate with none to deliver

almost equal to passion, passionate anger: cp. Pr. 14:30, Is. 42:13 (a warrior's passion).

3-5. Eliphaz cites an instance from his own experience (see 4) confirming the truth stated in 2: he saw a "foolish" man prospering for a time, but suddenly overtaken by misfortune.—Taking root] The fig. is that of a tree, which is common in Job (8:16. 14:7-9 15:5 18:10 19:10 24:20 29:19).—Was cursed, etc.] 3 I cursed; his habitation having been ruined, I suddenly cursed it as the abode of one who had been a sinner (cf. Ps. 37:56f. I passed by it, and, lo, it was gone, etc.). But "suddenly" goes badly with "I cursed": what we expect is a verb, stating directly what happened to the habitation, as, e.g., that the curse of God fell on it: others, emending differently, render "was worm-eaten," or "was emptied out," or "was laid waste" (see phil. n.).—Habitation (ַּּנַת) properly a pastoral term, meaning a homestead, or abode of shepherds and flocks (Is. 65:10, Jer. 23:3), but often used in poetry of a habitation in general (as Pr. 3:28, Is. 33:20).

4. The effects of the disaster upon his family: deprived of their protector, his children are helpless, and cannot get their just rights. In the mention of the fate of the foolish man's house and family, there is an indirect glance at what has happened to Job himself(1:14-19). The "gate" (or rather "gateway," —a passage of some length with seats on both sides) of an Eastern city was the place where justice was often administered; see, e.g., c. 31:21, Dt. 25:7, Am. 5:10, Is. 29:21, Ps. 127:5 (where a man with a number of stalwart sons to support him can "speak" successfully "with his enemies in the gate"). With are crushed, comp. Pr. 22:22 "Rob not the poor because he is poor; and crush not the afflicted in the gate." On this v. Wetzstein remarks (ap. Del. 2 p. 84), "What a Semite dreads more than anything is the desolation of his family, so that its
5 That which they have reaped the hungry eateth,
And their sheaf the poor taketh (?)
And the thirsty draweth from their well (?)

6 For affliction cometh not forth from the dust,
Neither doth travail spring out of the ground;

members all perish or come to misery, his home is laid waste, and its ruins become a proverb for future generations.” This feeling is particularly strong among the Bedawin, although naturally in their case there can be no question of the traces left by their hair-tents.

5. The fate of the foolish man’s possessions: with none to protect them, his crops become the prey of the hungry Bedawi plunderer. Literally rendered, reads: whose (sing.) harvest the hungry eateth, and unto (sic) thorns he taketh it, and the snare is eager for their substance. Some of this is impossible, more improbable (see phil. n.). Alternative emendations of give: And the thirsty drinketh their milk (or, their wine). If, as is probable, “thirsty” is correctly restored in, which would then separate the more immediate parallels “hungry” and “thirsty” may well be intrusive and responsible for an original distich becoming a tristich.

6-7. Eliphaz justifies (“For”) his position, that it is foolish to complain of misfortune, by the principle that travail (310 n.) and affliction (NN, 48 n.) do not spring out of the earth like weeds, are not something external to man, which might come upon him undeservedly, but result from causes inherent in human nature: Job ought not, therefore, to be surprised if he has to experience them. Eliphaz, as before (417-19), seeks to make it easy for Job to reconcile himself to his position, by showing him that his case is no exceptional one, but merely the exemplification of a general law: there is nothing strange in his suffering affliction; for it is natural to man so to do.

6. Cometh forth] of vegetable growth, as 142 3146, Dt. 1422, Is. 111.—The dust] the soil: so 819 (n.). “The dust” and “the ground,” like “the dust” and “the earth” in 148, and like the vbs. in both lines, here simply belong to the fig. of vegetable growth: and it is a mistake, therefore, to detect in
7 But man is born unto travail,  
   As sparks fly upwards.

"from the dust" an implied contrast to "from on high" (Peake).—Spring out] now is used regularly of trees, vegetation, etc., growing up from the ground: cp. Gn. 2:41.  

7. Is born unto trouble, etc.] "It is as natural for man to experience misfortune as it is for sparks (see phil. n.) to fly upwards. If pressed, Eliphaz would have said that man did not merely fall into misfortune, but brought misfortune upon himself by following the impulses of his evil nature; but in his first speech he keeps the question of Job's sin in the background, and alludes to it as lightly and indirectly as possible" (Dr.). This interpretation (see also on 6:7: and cp. Di. al.) has appeared to some to labour under difficulties either in itself, or as an interpretation of an original part of Eliphaz's speech. To avoid what appears to them inconsistency with other parts of Eliphaz's speech, We. (Jahrb. f. deutsche Theologie, xvi. 557), Sgf. Be. Du. om. vv. 6.7. Bu. finds the sense almost identical with that of 4:8—that man is actively responsible for his own misfortune; and, pointing the vb. in 7a as a Hif., renders: But man begets travail. Du. urges that 6 is pointless, since Job has not urged the contrary, and, taken affirmatively, inconsistent with Eliphaz's position in 4:18; nor is it probable that 6 should be taken interrogatively: torn, as they are, from their context the vv. remain obscure. Peake, not perhaps without reason, questions whether "not from the dust" in 6 really means not without a cause, and hazards the suggestion that 6 may originally have affirmed what it now denies (cp. Richter, who proposes נֶפֶשׁ for נְפֶשׁ 7a), and that the meaning was: man is doomed to travail by the conditions of his earthly life, but (v.7b) the angels escape, since they soar high above the earth. But the assumption that "sons of flame" mean not "sparks" but "angels" (T demons), is precarious.  

8-16. Were Eliphaz in Job's place, he would betake himself to God, who in His rule of the world is guided uniformly by purposes of good (10-15), and who, even when He sends chastenments, designs them as a blessing (17-21).
8. But as for me, I would seek unto God,  
And unto God would I lay out my cause:  
9. Who doeth great things and unsearchable,  
Marvellous things without number:  
10. Who giveth rain upon the earth,  
And sendeth waters upon the fields:  
11. Who setteth up on high those that be low;  
And they which mourn are exalted to safety.

8. **But**] In the Heb. a strong adversative (ץ), marking a contrast with the behaviour described in 1-8. — *Seek unto God*] as an inquirer (Is. 8:19 n al.), asking humbly for help and guidance.

9-16. A description of the wonderful power and operation of God, intended to show why Job should lay his case before Him. God is wonderful in power and goodness, both generally (9), and in particular in fertilizing the thirsty earth (10), and in adjusting the many inequalities of society, in encouraging and lifting up those that are abased, and in defeating the malicious devices of the crafty, and rescuing the needy from their clutches (11-16).

9. Cf. 9:10 (almost the same words).

10. An example at once of God’s power and of His benevolence: He supplies the thirsty earth with rain and streams of water. Cf. Ps. 147:8; and (for ן) 104:11.

11-16. In the moral sphere, God’s providence acts by raising up and helping the lowly and the mourners, and by rescuing the poor from the devices of the crafty.

11a. Cf. 1 S. 2:5, Ps. 113:7. He secures the mourner against the avarice of hard-hearted oppressors: cf. 2 K. 4:1. The Heb. word (_staff) does not denote a state of mind (sorrowing or grieving), but (meaning properly *to be dirty*) has reference to the squalid person and dark attire (head sprinkled with ashes, sackcloth, etc.) of a mourner in the East: cf. 2 S. 13:19, Est. 4:1.

12f. He frustrates the malicious devices of the crafty, who scheme, for instance, to benefit themselves at the expense of the innocent or the poor (cf. Mic. 3:1-5 7:8, Is. 32:7 etc.).
13. Who frustrateth the devices of the crafty, 
    So that their hands cannot carry out sound counsel.
14. Who taketh the wise in their own craftiness; 
    And the counsel of the tortuous is carried headlong.
15. In the daytime they meet with darkness, 
    And as in the night they grope at noonday.
16. But he saveth [the fatherless from their sword, 
    And the needy from the hand of the mighty.

or, perhaps, achieve success: see phil. n.
13. Taketh] as in a net or trap, Am. 3:4-5, Ps. 35:8 (the same word). — In their own craftiness] It becomes the means by which they are themselves ruined (cf. Ps. 7:16 57:6, Pr. 26:27 28:10).
14. The tortuous] i.e. men who pursue tortuous or crooked ways to attain their ends. Cf. Pr. 8:8 “there is nothing tortuous or crooked in them” (יִצְרֵי מַעֲלֵיהֶם נָבִי נֶב). Ps. 18:27 “With the crooked thou showest thyself tortuous” (יִצְרֵי מַעֲלֵיהֶם נָבִי יְהוָה). Dt. 32:28 כך יִצְרֵי מַעֲלֵיהֶם נָבִי נָבִי נָבִי נָבִי נָב. — Is carried headlong] Lit. hastened (unduly), i.e. precipitated before it is ripe, and so frustrated. 13a is the only passage of Job quoted in the NT. (1 Cor. 3:10 ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανορμίᾳ αὐτῶν). Κο has ὁ καταλαμβάνων σοφοὺς ἐν φρονήσει (Ἀ + αὐτῶν): St. Paul must, therefore, have either translated himself from the Hebrew or used some version of the OT. other than Κο. For the implicit criticism of “the wise,” cp. 37:24.
14. The perplexity and bewilderment of those whom God thus thwarts. They are like blind people groping about in the bright day. For the thought, cf. 12:24, Is. 19:10; for the figure, 12:5a, Dt. 28:9, Is. 59:10.
15f. And so the poor, whose ruin these “crafty” ones had been contriving, are delivered from their clutches, and evil, abashed, is obliged to stop her mouth.
15. Lit. א reads: “So he saveth from the sword from their mouth, And from the hand of the mighty the needy.” The imperfectly balanced parallelism shows that there must be some error in the text. The error cannot be certainly corrected (see phil. n.); but the general sense is clear.
16 So the poor hath hope,
And unrighteousness stoppeth her mouth.

17 Behold, happy is the man whom God correcteth:
And despise thou not the chastening of the Almighty.

18 For he maketh sore, and bindeth up;
He woundeth, and his hands heal

19 In six troubles he will deliver thee;
And in seven no evil will touch thee.

16b. Cp. Ps. 107:14. These verses place before us a strange picture of the social customs of the time. But the prophets and the Psalms fully corroborate it. Then, as now, in the East, men of any wealth or position, landowners, government officials, tradesmen, money-lenders, etc., leave no stone unturned to aggrandize themselves at the expense of the defenceless and the unfortunate.

17-26. And so there is a purpose in Job's afflictions: they are designed to end in more abundant blessing; and Eliphaz draws an idyllic and engaging picture of the happiness awaiting Job, if he will but receive God's chastisement aright. The passage is a beautiful and striking one, admirably adapted to move one differently circumstanced from Job to penitence and submission. But Job has not sinned; and, naturally, Eliphaz's argument makes no impression upon him.

17. Eliphaz begins by applying to Job the maxim of Pr. 3:11, 13 (quoted Heb. 12:5, 6), "Despise not, my son, the chastening of Yahweh, and spurn not His reproof; for whom Yahweh loveth He correcteth; and (treateth) as a father (or, with & (cf. 18a here), and maketh sore, or paineth) the son in whom He delighteth."

18. For He does not make sore only, He also heals. "God's drastic surgery is for the sufferer's higher good, and the hand that uses the knife without flinching is also the gentle hand that tenderly binds up the wound" (Pe.). Cf. Hos. 6:1, Dt. 32:39; also Is. 30:29.

19ff. An eloquent enumeration of the blessings which Job may expect, if he but follows Eliphaz's advice.

19. Out of all troubles and dangers, however numerous they may be, he will be delivered.—Six . . . seven] is an
In famine he will redeem thee from death;  
And in war from the power of the sword.

From the scourge of the tongue thou shalt be hid;  
Neither shalt thou be afraid of desolation when it cometh.

eexample of the "ascending numeration," of which there are a good many cases in the OT. The meaning is, that six would be a large number, but it is increased to seven. So in other cases: a number which would be complete or sufficient by itself is increased—or, if it denotes a sin, for instance, is aggravated—by a unit (cp. G–K. 1345). For six and seven (as here) see Pr. 6:10, where seven instances are given in the following vv. (17-18); so with nine and ten in Sir. 25:7; two and three, Sir. 50:9; three and four, Pr. 30:18. In other cases, even when instances follow, they are not made to equal either of the numbers previously mentioned (so Am. 15:11). Here, in vv. 20-22, there is some appearance of the mention of seven distresses: viz. famine, 20a; war, 20b; slander, 21a; destruction, 21b; destruction and death, 22a; wild beasts, 22b. But if precisely seven instances were intended, the text must have suffered; for two of the instances, at least in #, are identical, viz., destruction, 21b (דָּאָרָה) and 22a (דָּאָרָה); and famine and death are practically identical. Perhaps, however, in any case, one occurrence of "destruction" should be removed by reading for דָּאָרָה in 21 דָּאָרָה, desolation (Dr.), or דָּאָרָה, a demon (Hoffm.), in which latter case we might perhaps compare Ps. 91:8. Seven instances were certainly not given by the writer, though they may have been intended by the interpolator, if Be. Bu. Du. are right in regarding 22 as interpolated, partly on the ground of the repetition of destruction and the virtual repetition of hunger, partly on the ground that 22 is more forcible if not anticipated by 22b.

20. In famine and war—those scourges of the ancient East—his life will be secure.

21. The scourge of the tongue] i.e. slander, calumny. Cf. for the figure, Jer. 18:18 "Come, let us smile him (Jer.) with the tongue." "Slander" is a rather special "distress" as com-
At destruction and dearth thou shalt laugh;
And of the beasts of the earth be thou not afraid.
For thou shalt be in league with the stones of the field;
And the beasts of the field shall be at peace with thee.

pared with the others instanced. Du. suggests that "pestilence," perhaps ד జ, the only one of the four sore judgments mentioned in Ezk. 14:1, and not mentioned here, may once have been mentioned instead of the tongue; Ehrlich suggests that tongue stands for tongue (of fire).

22. The beasts of the earth] Wild beasts were much dreaded in Palestine in ancient times, especially if the country was depleted of its population (e.g. 2 K. 17:25). They form one of Ezekiel's "four sore judgments": "the sword, famine, noisome beasts, and pestilence" (14:11).

23. Poetical figures, implying that stones will not accumulate to mar the fields, nor wild beasts attack the folds or trample down the crops. Job's flocks and herds, and his harvests, will thus be both plentiful and secure; cf. Hos. 2:5 (where covenant represents the same Heb. word as "league" here). The text scarcely requires emendation; otherwise an old suggestion of Rashi's, recently revised by Kohler (Archiv für Religionswissensch., 1910, 75 ff.) and Be. (ZATW, 1915, 63 ff.), would be attractive: for stones (נָבָה) of the field they substitute elves, or gnomes ( النواب or בני ה), impish beings which, according to widespread folklore, may be as injurious as wild beasts to agricultural prosperity; the parallel to "beasts of the field" in b would be admirable. For the term sons, or lords, of the field, which on this hypothesis would be applied to them, cp. the Arabic 'ahlu'ard, people of the land (see, e.g., Doughty, Arabia Deserta, i. 136). Be. suggests that these elves may be companions or doubles of the sim (EV. "satyr"); see EBi. s.v.). The emendations of Ehrlich (sling-)stones of the devastator (דֶּבָּב), and Richter, fatnesses (וּפָּת), may be dismissed.

24-26. His homestead will be prosperous, his offspring numerous, and he himself will be gathered to his fathers in a ripe and vigorous old age.

24. Know] His knowledge of his security will be the climax
And thou shalt know that thy tent is in peace;  
And thou shalt visit thy homestead, and shalt miss nothing.

Thou shalt know also that thy seed shall be great,  
And thine offspring as the herbage of the earth.

Thou shalt come to thy grave in firm strength (?),  
As a shock of corn cometh up in its season.

Lo this, we have searched it out, so it is;  
We have 

And Job answered and said,

of his happiness.—Visit] or, inspect, to see that all is right.  
So, e.g., Jer. 23; of a shepherd inspecting his sheep.—Shalt miss nothing] Nothing will have been stolen; no animal will have strayed away, or been devoured by a wild beast.

His offspring will be numerous. His lost children (c. 1) will thus be replaced.—As the herbage of the earth] For the comparison, cf. Ps. 72, they shall blossom out of the city like the herbage of the earth.

In firm strength] see phil. n.—Cometh up] to the threshing-floor (which was usually situated on an elevation, that the wind might blow the chaff away).

This, then, is what we have "sought out" (i.e. arrived at as the result of meditating on our experience); as we have thought it out, do thou take good note of it. Our conclusion has not been arrived at suddenly, and is worthy therefore of thy attention.

VI. VII. Job's reply to Eliphaz's first speech.—Addressing first the friends (62-80: note the pl. in 634-50) rather than Eliphaz alone, Job defends the language of his previous speech (c. 3), for which Eliphaz had rebuked him, on the ground of his sufferings (2-7), and reiterates his desire to die (8-10); for why should he live, being without hope (11-13), and without help or sympathy from his friends in the hour of his need (14-28)? His friends rather have become his covert accusers: if they must accuse, let them at least do so openly (24-80). Though innocent, his lot is hard—as is human life in general (714)—and pitiable: for he is racked with disease, without hope in this brief life or
2 O that my vexation were but weighed,
    And my calamity laid in the balances together!
8 For then it would be heavier than the sand of the seas:
    Therefore have my words been rash.
4 For the arrows of the Almighty are present with me,
    The venom whereof my spirit drinketh up:
    The terrors of God array (themselves) against me.

when it is over (71-10). Addressing God, probably from 71, at least from 77 ("remember" is 2nd sing.), and unmistakably from 718 onwards, Job, after a brief appeal to God's compassion (7-10), boldly and without restraint (11) asks why He plagues him so continually.

VI. 2-3. Job only wishes that his "vexation," i.e. (see on 5), the sense of undeserved treatment under which he is smarting, and which he has expressed in c. 3, could be weighed against his sufferings: it would then quickly appear that it was not excessive, and that it formed an abundant excuse for his words.—My vexation] with which Eliphaz (58) had taunted him.—Together] viz., with my vexation—of course, in the other scale.

3. Heavier than the sand of the sea] for the fig. cf. Pr. 273.—Rash] Job allows that his words have been rash, but submits that his sufferings form a sufficient excuse for them.

4. Job here—for the first time, distinctly—names God as the author of his afflictions. The thought of this is the sting which goads him to desperation—not the afflictions as such, but his feeling that they are sent upon him undeservedly by an angry God: it is on this account that his pains terrify and paralyse him. V.4 is a tristich, b (which is overlong) separating the more closely parallel lines a-o. Like the similar case in 56, this may be due to some dislocation of the text. Du. combines 4b with 7b (emended: see phil. n. on 7a), thus obtaining two possible, though not very good, distichs. The separation of 4b from 4b is questionable; and, 7a, if it really goes with any part of 4, is connected by "my soul" with the parallel "my spirit" in 4b: in this case the first part of 7a would require to be suitably emended. But though 4 for the reasons indicated is doubtful
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6 Doth the wild ass bray when he hath grass?
   Or loweth the ox over his fodder?

8 Can that which is insipid be eaten without salt?
   Or is there any taste in the slime of purslain?

and 7 very strange, no certain reconstruction can be suggested.
—The arrows of God] "Figures in the poetry of the OT. for
the sicknesses, pains, and plagues with which He assails men,
Ps. 38\(^1\) (Ps. 71\(^4\) \(18\), Dt. 32\(^3\), Ezek. 5\(^16\); cf. c. 16\(^12\))." Di.—
Present with me] On the idiom, see phil. n. He is constantly
and intensely conscious of them.—Venom] lit. heat; so Ps. 58\(^2\),
Dt. 32\(^3\). As a poisoned arrow causes—if nothing worse—
fever and irritation, so the "venom" of God's arrows—i.e. the
intolerable thought that they are sent against him unjustly—
penetrates his being, and disturbs his whole mental condition.
—Array (themselves) against me] By a change of metaphor he
picturesquely represents God's terrors as arraying themselves
against him like a hostile army (cf., for the figure, 10\(^17\) 16\(^12\)).
But, transposing two letters, we should, perhaps, read undo
me (see phil. n.)—the vb. meaning properly, as Arab. shows,
to make turbid; and hence fig. destroy the happiness of, undo.

5-7. Job's complaints are proof of the reality of his pain;
does any animal complain when it has its natural and accustomed
food? But Job's sufferings are like insipid and repulsive
food, which no one can take without complaining.

5. Wild ass] 39\(^2\) n.—Grass] 39\(^2\) n.—Fodder] 24\(^\frac{1}{2}\) (24\(^6\), Is.
30\(^3\)) is properly mixed fodder (\(\sqrt{\frac{1}{2}}\), to mix), fodder com-
posed of different kinds of food; Lat. farrago (of spelt, barley,
vetches, and pulse); Verg. G. 3. 205.

6. The slime of purslain] a plant, the flower of which, as it
fades away, resolves itself into an insipid mucilaginous jelly.
It is this tasteless jelly which is here alluded to. EV. "the
white of an egg": very improbable; see phil. n. In JQR
xv. 704 f. an identification is suggested of the slime, or saliva
(rir), of hallamuth with the insipid liquid exuding from a soft
kind of cheese termed in Arabic ḥallūm or ḥallām (Lisānu 'l
'Arab. xv. 38. 6 f.).

7. Job compares his sufferings to repulsive food. The
VI. 7–10.]

7 My soul refuseth to touch (them);
   'It loatheth the sickness of my food.

8 Oh that I might have my request;
   And that God would grant (me) the thing that I
      long for!

9 And that it would please God to crush me;
   That he would let loose his hand, and snip me off!

10 So would there still be my comfort;
   And I would exult in anguish that spareth not:
   For I have not disowned the words of the Holy One.

"soul" is in Heb. psychology the seat of desire (e.g. Dt. 24:18, Hos. 4:9), and, in particular, of appetite (e.g. Dt. 14:23, Is. 29:5, Mic. 7:1, Pr. 23:25, where רעב means a greedy man; c. 33:16, where see note); hence its use here. See, further, Dr. Par. Psalt. p. 459f. V.7 is in detail very uncertain; see phil. n.

8-13. The intensity of his sufferings wrings from him the passionate cry for death (8–10). He has no strength for the patience and life which Eliphaz (4:5–8) had inculcated (11–13).

8. My request] the wish to die, expressed in c. 3.—The thing that I long for] I have my hope of death, "with a delicate allusion to the 'hope' of deliverance and ultimate happiness with which Eliphaz (4:5) had sought to support him" (Di.). But (cp. Pr. 10:24) my desire (see phil. n.) would agree better with the feeling which Job had really expressed; as EVV., by the rendering "the thing that I long for," which is not a legitimate rendering of חַ֫כָּל, have unconsciously admitted.

9. Let loose his hand] not merely torment him and protract his misery, but give his hand free play and slay him outright.

   Snip me off (יָגַמְבוּדֻנֻנְו) implying "cut off the thread of my life": cf. 27:5, Is. 38:12 "from the thrum he will snip me off (יָגַמְבוּדֻנְו)."

10. Comfort] death would speedily end his sufferings.—Exult] see phil. n.—Anguish that spareth not] i.e. the last quick agonies of death.

10C. If the line is original it means, for I have not disowned or disregarded God's (moral commands) (cf. 23:11; c. 31) —giving the reason (Di.) why God should grant his request, and at the same time showing that he has grounds for his
11 What is my strength, that I should wait?
   And what is mine end, that I should be patient?
12 Is my strength the strength of stones?
   Or is my flesh of bronze?
13 Behold, my help within me is nought,
   And effectual counsel is driven quite from me.
14 He that withholdeth kindness from his friend
   Forsaketh the fear of the Almighty.

"vexation" (*) at God's treatment of him, and for refusing to
listen to Eliphaz's exhortations to admit his guilt. De. Hi. Bu.
al. render, "Then would it be still my comfort—and I would
leap in pain that spareth not—that I have not disowned the
words of the Holy One," making the righteousness of his life
the ground of his consolation in the last agonies of death.
Du. also thinks the latter meaning was intended—but by an
interpolator, who desiderated an explication of 10a; with Sgf. he
omits 100, thus making 10 a distich, not as now a tristich: on
either view he thinks that 100 only has meaning if Job believed

His strength is shattered: the only future he can "hope" for
is death; and, how can he avoid being impatient when this is
so long in coming and releasing him from his pains?

II. That I should wait?] for the happier future which
Eliphaz had promised him (5106).—What is my end, etc.?
what hope have I of a happy end of my sufferings, that I
should be patient under them?—Be patient] lit. prolong my
soul: so the idiom for "impatient" is short of soul; cf. Nu. 214
(RVm.), Zec. 118, and elsewhere with מ, as Ex. 69, Mic. 27,
Pr. 1429, Jb. 214; and מ מ, Ec. 78.

13. Inward (mental) help and resourcefulness also fail him,
not less than physical strength: he can imagine no means of
extricating himself from his desperate plight.

14–23. His friends have failed him in the hour of his need:
they have not shown him the sympathy that was his due.

14. Job charges his friends with themselves, by their lack
of sympathy, forsaking true religion: so סע, whose text is at
15 My brethren have dealt faithlessly like a wādy,
   Like the channels of wādys that pass away:
16 Which are turbid by reason of the ice,
   When the snow hideth itself upon them:
17 What time they are scorched, they vanish away:
   When it is hot, they are extinguished out of their place.

least more probable than ה; the difficult and uncertain text of ה is best rendered: Kindness is (due) to him that is in despair, And that forsaketh the fear of the Almighty; according to this, Job, with allusion to himself, says that one who is in despair, and (in danger of) loosing his faith in the Almighty, deserves from his friends, not querulous insinuations of guilt, but help and sympathy, to strengthen his failing piety; and he is keenly disappointed at not receiving this from them. But against ה, see phil. n.

15–20. He compares his friends picturesquely to a wādy, a stream—such as are common in and about Palestine—running along a rocky valley, which may be turbid and swollen in winter, but completely dry in summer; and his own disappointment to that of a thirsty caravan, journeying hopefully towards such a wādy, only to find its waters dried up through the heat. Cf. for the figure Jer. 15:18 "Wilt thou be to me as a deceptive wādy" (יהב תבנ יא)?

15. My brethren] so Job here terms the three friends; cp. v.21, which applies the simile here begun to those whom he is addressing.—Channels] or bed,—which, when in summer the traveller comes to it, he finds dry.

16. Hideth itself upon them] falls upon them, and disappears in them. “The streams of Lebanon,” and the high parts of Gilead and Bashan, “send down great floods of dark and troubled waters in spring, when the ice and snow of their summits are melting; but they dry up under the heat of summer, and the track of the torrent, with its chaos of boulders, stones, and gravel, seems as though it had not known a stream for ages” (Geikie, Holy Land and the Bible (1887), i. 124).

17. But in the hot summer these wādys, swollen in winter, dry up.
Caravans divert their way;
They go up into the waste, and perish.

The caravans of Tema looked,
The companies of Sheba waited for them.

They were disappointed because they had hoped,
They came thither, and were abashed.

18. Travelling companies or "caravans," expecting to find water in such wādys, divert their course towards them, but upon reaching them find none and perish through thirst (so abandoning the vocalization of מַעֲשָׂא, Ew. Ol. Di. Du. RV.), "go up," meaning, in this case, go up into the hills in search of mountain streams, but only to find everything dried up and desolate. But De. Da. Hi. Bu., adhering to מַעֲשָׂא, less probably render "the paths of their way (the course of such streams) wind about (the thread of water, to which in summer they are reduced, has to make its way round every stone or other obstacle), they (the streams) go up into emptiness (evaporate) and disappear." On מַשָּׂא, waste, see Skinner, Genesis, p. 16; Dr. on Gen. i. 2; Lex. 1062b (where, however, the meanings rage, roar, bluster, for Aram. מַשָּׂא must be deleted as due to an oversight: correct Levy, ChWB 83b, 53od, by NHWB iv. 628). The word may denote either an empty waste (Jb. 12:24, Ps. 107:40, Dt. 32:10), or (as in the second rendering) actual emptiness or (virtual) nothingness (cf. 26:7, Is. 40:15, the judges of the earth he maketh as nothingness).

19. Tema] a trading Ishmaelite tribe—mentioned in Gn. 25:15 by the side of Nebaioth, Kedar, and other tribes, as a "son" of Ishmael, and also in Is. 21:14, Jer. 25:25. The name is still preserved in Teima, the name of a place in N.W. Arabia, about 250 miles S.E. of Edom, and the centre of trade-routes (cf. Hogarth, Penetration of Arabia (1905), p. 250, "evidently of old a more important road-station than it now is"), where some interesting inscriptions have been found (Cooke, NSI, nos. 69, 70), the longest dating from about the 5 cent. B.C.—Looked] expectantly and wistfully. The poet, in using the past tenses, pictures a particular scene.—Sheba] 1:15.

20. Job's friends, living like himself on or near the borders
21 'So are ye now become unto me; 
Ye see a terror, and are afraid.
22 Did I say, Give unto me?
Or, Offer a bribe for me of your substance?
23 Or, Deliver me from the adversary's hand?
Or, Redeem me from the hand of the terrible?

of the Arabian desert, would feel the force of the simile.—*Were disappointed*] the Heb. idiom is lit. *were put to shame, i.e. not "felt a sense of shame," but "were disconcerted by the frustration of plans and hopes." So frequently, as Ps. 6:10 22:8(9) 25:1 30 etc. The word is often used of the disappointment experienced by those who rely upon false gods, or untrustworthy political friends, as Is. 20:5 44:11, Jer. 2:8. *To be abashed* (b) is often parallel, as Ps. 35:5 40:15. Comp. Is. 1:9 "and ye shall be put to shame (= be disappointed) on account of the oaks ye have desired [not obtaining from them the expected help or deliverance], and ye shall be abashed on account of the gardens ye have chosen."

21. Job's friends now fail (disappoint) him in the hour of need, like such dried-up wādys (see phil. n.).—*Ye see (יָרַן) a terror, and are afraid (יָרַן)*] notice the assonance in the Hebrew: so Zec. 9:5, Ps. 40:4 52:8 al. The "terror" is Job's overwhelming calamity: judging this to be sent upon him by God, and to be sent upon him, moreover, as a punishment for his sins, they have not the courage to show him sympathy.

22-23. He had asked nothing very great of his friends, no expenditure of money, or deed of valour, for instance, on his behalf, but merely sympathy.

22. *A bribe*] in accordance with the too prevalent Eastern custom (Is. 1:15, Mic. 3:11 etc.), to secure his acquittal from a judge.—*Substance*] lit. *strength* (תַּחַם): so Pr. 5:10.

23. He had never asked to be delivered from any situation of peril or difficulty: to be rescued, for instance, by arms from the hands of brigands, or to be ransomed, whether from brigands or from enslavement by a cruel creditor for debt. With b comp. Jer. 15:11 "And I will deliver thee from the hand of the evil, and I will redeem thee from the clutch of the
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24 Teach me, and I will hold my peace:
   And cause me to understand wherein I have erred.
25 How [pleasant] are words of uprightness!
   But what doth reproofing from you prove?
26 Do ye think to reprove words?
   But the speeches of one that is desperate are for the wind.
27 Yea, ye would cast (lots) upon the fatherless,
   And make merchandise over your friend.
28 Now, therefore, be pleased to look upon me;
   For surely I shall not lie to your face.

The "terrible" (נָעָר) may be any powerful and dreaded oppressor or tyrant, whether native or foreign: 15:20 27:18 (each time || to "wicked"), Is. 25:5 28:20, Ps. 54:5 (|| 86:14). Peake suggests that 27 once immediately followed 28: so far from ransoming me, you would rather have bartered me away.

24-30. In answer to Eliphaz's covert insinuations, he claims to be told plainly what sins they impute to him. Hitherto they have only found fault expressly with his words, which, however, were merely wrung from him by his despair (26). He reproaches them for their unfeeling treatment of him (27), and beseeches them to judge him fairly.

25. Pleasant] see phil. n.—Words of uprightness] honest, straightforward words, such as Job cannot discern in Eliphaz's speech.—Reproving from you] what do your vague and dark insinuations prove?

26. Is it your purpose to reprove—not my life indeed, but—my words (those spoken in c. 3): but the words of one who is desperate, such as those were, are for the wind—are quickly blown away, so that they need not be taken too seriously (cf. 31).

27. His friends, he declares, are as heartless as ruthless creditors, who would cast lots for the orphan child of a man who had been their debtor, in order to sell it into slavery (2 K. 4:1), or as men who would make a bargain over their friend. But see phil. n., and above on 23.

28. Be pleased] i.e. Be good enough, or "Please!"
4 When I lie down, I say, When shall I arise?
   But the evening is long; and I am full of tossings to
   and fro unto the (morning) twilight.

5 My flesh is clothed with worms and clods of dust;
   My skin hardens, and then runneth (again).

6 My days are swifter than a weaver's shuttle,
   And are come to an end without hope.

26* men of unreality (i.e. insincere or frivolous), 417(6) (= insincerity), 1197: so Ex. 20? Thou shalt not take up the name of Yahweh thy God for unreality (i.e. use it for any false or frivolous object). Cf. on 1531.—Nights of misery] lit. of toil (5277): see on 310. The "months" indicate the duration, the "nights" the intensity, of his sufferings (Fe.).

4–6. A graphic description of the condition to which his malady has brought him: his wearisome, restless nights, his loathsome disease, his days ebbing quickly (cp. 7b), without hope of recovery or relief (cp. 7b), to their close.

4. When shall I arise? When will it be morning? (Dt. 2867).
   —But the evening is long; and] or, since the Hebrew is unusual and to gain a better parallelism, very slightly emending (see phil. n.), And as often as evening (comes).

5. His ulcers breed worms, form a hard crust, and then break out and run again.

6a. Cp. 925 My days are swifter than a post. On ancient weaving, from which the simile in a is derived, see Kennedy in EBi. iv. 5276–5290 (with illustrations). Ibn Ezra notes that b may continue the simile of a if m'n be given the sense it has in Jos. 218: and so Marshall renders b, "They come to an end for lack of thread": but this would require סֵנָש rather than דְּנָש.

7–10. He turns pathetically to God, beseeching Him to remember how brief his life is, and to have compassion on him for the short time that remains before he descends for ever into the grave. In Sheol, according to Hebrew ideas, there was no fellowship with God: the Shades, in their dreary, shadow-like existence, were "cut off from God's hand," and could neither praise Him, nor experience His benefits (Ps. 68 888.11–12, Is. 3818).
7 Oh remember that my life is wind:
Mine eye will no more see good.
8 The eye of him that seeth me will behold me no more:
Thine eyes will be upon me, but I shall not be.
9 A cloud cometh to an end and vanisheth away;
So he that goeth down to Sheol cometh up no more.
10 He returneth no more to his house,
Neither doth his place know him any more.

7. Remember] the vb., like the pron. in 8, is and sing., addressed not to Eliphaz (cp. 26\(^n\) n.) but to God: but for what follows, 7\(^1-6\) (like \(6\)\(^\text{24-30}\)) could be regarded as still addressed to the friends; as it is, these verses are best regarded as, if not transitional in the tone of soliloquy, the beginning of the address to God with which the speech most clearly closes (\(^18-21\)).—Wind] a symbol of what is transient and unsubstantial: Ps. \(78\)\(^\text{30}\), Is. \(41\)\(^\text{30}\), Qoh. \(14\) etc.—Good] i.e. happiness, prosperity: “good” (גָּדֹל), as Ps. 4\(^v\) 34\(^\ast\) (each time with “see”), Jb. 21\(^\ast\) 36\(^\ast\), and frequently: so also הָעִדָּה, 9\(^\ast\) 21\(^\ast\) al.

8. Soon \(\) none will behold him any more: \(\) even God, if He should wish to show him some kindness, will be unable to find him. The v. is absent from \(\), repeats the words “eye” (twice) and “see” used in 7, anticipates 10 and the close of the speech (\(^1\)), and separates 7 and 9 which go well together; it may, therefore, be an addition to the original text (so Bi. Bu. al.). \(\) strictly rendered reads: the eye of him that seeth me will not behold me; the translation above presupposes that “seeth me” means \(\) me now; perhaps it rather means looks for me in the future, though 20\(^7\) is scarcely decisive, and in passages such as 2 S. 13\(^6\), 2 K. 8\(^\text{20}\) (cp. Lex. s.v. אָדָם, 6 d), cited as justifying the rendering of אָדָם by look for, the meaning is not exactly the same, not even in Gn. 39\(^\ast\).

9, 10. No return from Sheol is possible (10\(^\ast\)).
10b. So Ps. 103\(^\text{16b}\); cf. also c. 20\(^\text{7b}\).

II–21. A passionate remonstrance with God. Why does He thus torture him, and make his life a burden to him? Is not man too insignificant to be thus persecuted by his Maker? Why does He not at once pardon his transgression, and take
29. Turn back, I pray you, let there be no unrighteousness; Yea, turn back, my righteousness is still in me.

30. Is there unrighteousness in my tongue? Cannot my palate discriminate calamities?

friends, we may suppose, had turned their eyes from him while he had been descanting on their lack of sympathy: so he entreats them now to look him in the face, as he can look them in the face, and judge from his countenance whether, in maintaining his innocence, he is lying to them.—To your face defiantly, as 11.

29. Turn back] from the unfair course you have adopted: do not unjustly assume my guilt.—My righteousness is still in me 7 in it; i.e. (Hz. Di.) in the matter under discussion, I am still unconvicted, or (Du.) I am justified in speaking as I do, or (Da.) my right is still in it, i.e. "is here, is present. I have a righteous cause." But all these explanations of in it are unsatisfactory and lame; and it is better, with Hi. Bi.² Bu. (note) Sgf. Be., to read in me (ב for 턴), which at once yields the suitable and natural sense: I am still unconvicted.

30. Job insists on the soundness of his moral judgments. There is no unrighteousness in (or on) his tongue; his tongue does not, when it declares his innocence, express a judgment morally unsound; and his "palate," the organ of taste (121) to which his troubles are loathsome (6a), has the power of distinguishing between "calamities" (v.²), and perceiving whether or not they are deserved and just. In maintaining that his calamities have been undeserved, he has been guilty of no unrighteousness.

VII. This consciousness of innocence, and of his capacity to judge his calamities correctly, makes him feel his position the more acutely; and he breaks forth into a fresh and singularly pathetic cry of despair on his lamentable and hopeless condition.

1-3. Life is hard always: his own, vexed by loss of children and property, torturing disease, and a burning sense of injustice, hard especially.
VII. I Hath not man a warfare upon earth?
   And are not his days like the days of an hireling?
2 As a servant that is eager for the shadow,
   And as an hireling that looketh for his wages:
3 So am I made to possess months of emptiness,
   And nights of misery are appointed to me.

1. Warfare] a time of hard service, like a campaign, a
   constant struggle with difficulties and hardship, never ceasing
   till the time for which the soldier has been engaged has expired.
   The word is used similarly in 1414, Is. 40a.—Of an hireling] a
   hired labourer, whose life is one of unceasing toil, and who has
   constantly to endure the "burden and heat of the day" (Mt.
   2014). The word might also denote a mercenary (Jer. 4621);
   but 2b makes the former sense more probable.

2. A servant] or slave: a field-labourer is more particularly
   thought of.—For the shadow, etc.] the shades of evening, which
   are so long in coming, but when he can enjoy cool air and rest,
   and when also he will be paid for his day's work. Labourers
   in the East were paid daily: cf. Dt. 2415 ("in his day" thou
   shalt give him his wages), Mt. 208. "The point of compari-
   son between Job's life and the day of the hireling thus lies
   in their common toil and their common longing for the end
   of it" (Da.).

3. Am made to possess (or inherit] "A pathetic word, made
   to inherit, through no fault or cause of mine" (Da.1), but by the
   mere arbitrary will of him whose slave I am.—Months of empti-
   ness] months of uselessness, disappointment, and vexation.
   This denotes what is hollow, groundless, and unsubstantial; and
   it is applied, according to the context, to what is (a) materially
   unsubstantial, i.e. unreal, or vain, or (b) morally unsubstantial,
   i.e. frivolous, false, or insincere. Cf. for (a) Ex. 231 Thou shalt
   not take up a groundless report, Jer. 1816 ( = unreal gods), Ps.
   317(10) "unreal vanities" (of false gods), 6018(11) for vain is the
   help of man, 8948(19) O remember how short my time is: for
   what vanity (uselessness, emptiness of life, disappointment)
   hast thou created all the children of men1 and for (b) Ps. 128(10)
   ( = insincerity), 244 ( = what is either frivolous or insincere),
What is man, that thou magnifiest him,
And that thou directest thine attention to him,
And that thou visitest him every morning,
And triest him every moment?
How long wilt thou not look away from me,
Nor let me alone while I swallow down my spittle?

17. Magnifiest] i.e. ironically, think much of, consider of importance, viz. by counting him worthy of constant (unfriendly) attention.—Directest thine attention to him] lit. settest thine heart upon, a common idiom and meaning, pay heed to, consider (Ex. 7:23, 1 S. 4:26, Ps. 48:14(15); and with a synonym (sqm) for "set," Jb. 1:9 2:8 al.). EVV. set thine heart upon suggests a false sense; for in ordinary English it would mean set thy affection on: but in Heb. psychology the "heart" is not the organ of affection, as in English (cf. "heart-less"), but of understanding (cf. 8:10 36:5): so ג'车联网 (Hos. 7:11) is not "heartless," but without understanding, or as we might say colloquially "without a head," or "without brains" (the "head" in Heb. is never the seat of thought or intelligence).

18. Visitest him] not, as Ps. 8:5, with marks of providential care, but to prove him: cp. the parallel term here, and the same vb. (with the ||) in 31:14.—Triest] i.e. test or prove, Gn. 42:16-18: of God, as testing by His all-seeing scrutiny the thoughts and character of men, Ps. 7:10(9) 11:4 17:8 26:3 139:22, or as proving man's faith or obedience by discipline, Ps. 66:10 81:8(7).

19. How long, Job indignantly asks, will God continue to
If I have sinned, what do I unto thee,  
O thou keeper of men?
Why hast thou set me as a thing for thee to strike against,  
So that I am a burden to myself?
And why dost thou not take away my transgression,  
And cause mine iniquity to pass away?

direct upon him incessantly His malevolent glance?—Look away] so 14, Ps. 3911(13); cf. Is. 22.—Let me alone] more exactly, let me drop or let me go (Ca. 34 עָנָיָה אָטָה; Jb. 27, Pr. 413); often in a favourable sense, Dt. 431 אִיתָא יָני הֲניָנֵי, 316, 8, Jos. 15.—Till I swallow, etc.] a proverbial expression = for a moment: Schult. ad loc. (Ges. Thes. 213) cites the Arabic expression, “Let me swallow my spittle” (אָבְלִיָּנְי הָרִיקֵי), meaning, “Wait a moment.”

20, 21. Even assuming that he has sinned, how, he asks, can this in any way injure God, that He should continue to persecute him? Job denies consistently that he has ever sinned to a degree that would justify his extraordinary sufferings: why then, seeing his sins can be but venial ones, will He not forgive him before forgiveness is too late?

20. The rhythm of a,b is strange: Be. om.—What do I unto thee?] What harm do I do Thee by my sin? God is too holy, too exalted, to be affected by any of man’s actions, whether good or bad (22-4 35-8).—O thou keeper of men] the verb, used often of God’s fatherly care and protection of His servants (Is. 27, Ps. 12(7) 31(24) (26) etc. [EVV. preserve]) is here, with bitter irony (cp. 17L), applied so as to yield a title of reproach, to denote God as one who “keeps,” or guards, men closely, in order to prevent them escaping from Him, and to note their actions.—Thing to strike against] an object of deliberate and persistent attack. Cf. the cogn. verb in 1 K. 23, etc. (EVV. fall upon).—So that I am a burden to myself?] i.e. weary of myself and of my life. For the expression, cf. 2 S. 1538. On the reading to thee, see phil. n.

21. If he has inadvertently sinned, why, since his sin cannot affect God, does He not pardon it at once, instead of waiting to do so till it is too late?—Take away] in EVV. usually
11 I also will not refrain my mouth;  
    I will speak in the anguish of my spirit;  
    I will complain in the bitterness of my soul.  
12 Am I a sea, or a sea-monster,  
    That thou settest a watch over me?  

pity on him? Job goes here far beyond the point he had reached in c. 3. There, though he had complained bitterly of his lot, he had said little against God. Here he openly charges Him with being his tormentor, and ironically taunts Him with turning His care for him into a means of persecuting him.

XI. I also As God shows no regard for man, but lets him pass from a life of misery into a night of darkness, so he also will show no regard for Him by restraint of speech, but he will give full vent to his complaint. The "also" expresses the correspondence of one action to another, especially in retaliation (the "correlativum": Lex. 169b): cf. Hos. 4, Jer. 4, Ps. 52 (EVV. "likewise") 71.

12. He asks indignantly, Am I, frail mortal that I am, like a dangerous monster to be guarded strictly by its keeper? Am I like the turbulent sea, threatening, when its angry waves arise, to overpass the barriers imposed on it by God (cf. 38-11; Jer. 52 31, Ps. 104)? Or, with an allusion to the dragon Tiamat,—the personification of the unruly powers of chaos, and more or less identified with the roaring waters of the huge primæval abyss (cf. Gn. 1b),—who, as Babylonian mythology told, had been slain by the Creator Marduk (cf. 9), Am I a sea-monster, that thou settest a watch over me, lest I should do some great damage in the world (cp. 38-11 n.)?—Sea-monster] מַלְכָּה, a serpent, sometimes of a land-reptile, Ex. 9, 10, 12, Dt. 32, Ps. 91; more often of a sea- (or river-) monster, Gn. 11, of the Egyptians or Pharaoh under fig. of a crocodile, Ps. 74, Ezek. 32 (rd. מִלְכָּה for מַלְכָּה), of a mythical or imaginary dragon, Is. 27 51, Jer. 51.

13-14. The methods used by God to keep Job harmless: when he looks to the natural rest of sleep to give him some

1 Cf. the Fourth Tablet of the Creation Epic (Rogers, Cuneiform Parallels to the OT., 1912, p. 24 ff.), esp. l. 95 ff.
18 When I say, My bed shall comfort me,
   My couch shall ease my complaint;
14 Then thou scarest me with dreams,
   And terrifiest me through visions:
18 So that my soul chooseth strangling,
   And death rather than my "pains!.
36 I refuse (it)! not for ever would I live!
   Desist from me! for my days are (as) a breath.

relief, then He scares him with terrifying dreams—such as are
said to be one of the accompaniments of elephantiasis.

13. Ease] lit. \textit{bear in}, \textit{i.e.} help in bearing: so Nu. 11\textsuperscript{17}
Heb.—\textit{Complaint} (sad) musing: see \textsuperscript{97} n.

15. And so he prefers death to the continuance of these
intolerable sufferings. \textit{Strangling} (cf. the verb, 2 S. 17\textsuperscript{20}), \textit{i.e.}
suffocation, may be mentioned with allusion to the sense of
choking, which is often experienced in elephantiasis. For \textit{my pains} (יְדֵנוֹ) (גָּֽוִי, Ps. 147\textsuperscript{8}), \textit{has my bones} (יְדֵנוֹ), which, if
correct, will be equivalent to what we should express by \textit{this skeleton}: but the explanation is forced; and it is better chang-
ing one letter to read \textit{my pains}.

16. He exclaims passionately that he cares nothing for life:
he only entreats God to leave him at peace for the short time
that he has still to live.—\textit{I refuse (it)}] \textit{i.e.} my life: the object
must be supplied from the context; cf. 9\textsuperscript{21} "I refuse my life."
—\textit{Not for ever} would he \textit{live}, even if he could, such a life as his
has become: on these terms life is intolerable to him, though
on other terms only the brevity of life would be distressing
(\textsuperscript{28}).—\textit{Desist] or cease (Is. 1\textsuperscript{16}, Am. 7\textsuperscript{6}), forbear (16\textsuperscript{6}, 1 K. 22\textsuperscript{6},
Zec. 1\textsuperscript{18}, and often): exactly as here, Ex. 14\textsuperscript{12} cease, \textit{desist
from us = let us alone}.—\textit{A breath] Is. 57\textsuperscript{18} "a breath will take
them": Heb. יְדֵנוֹ, also, like "wind" (?), a fig. of what is
transient: usually in EVV. rendered \textit{vanity}: Ps. 39\textsuperscript{6}. 7\textsuperscript{18} (8. 6. 11)
62\textsuperscript{10}. 10 (9. 9) 144\textsuperscript{4} (all, of man); Qoh. 1\textsuperscript{1} וֶאֶפַרְדוּ הָדוּמִים, "\textit{vanity of
vanities}," and constantly in that book: also in other books of
what is unsubstantial and unreal, as false gods, Dt. 32\textsuperscript{21} al.

17-18. A bitter parody of Ps. 8\textsuperscript{6} (4) "What is man, that thou
art mindful of him? And the son of man, that thou visitest
6 If thou art pure and upright;
   Surely now he will arouse himself on thy behalf,
   And restore the habitation of thy righteousness.

7 And though thy beginning was small,
   Thy latter end will be exceeding great.

8 For inquire, I pray thee, of the former generations,
   And apply thyself to that which their fathers have
   searched out:


6. Arouse himself] interpose actively: cf. Ps. 35** "Arouse thyself and awake to my judgment."—Restore] properly make whole, complete, often in the sense make whole by payment, pay in full, make good (Ex. 21**; 22*; 22*; 22*; Lv. 24*). ἀποκαταστῆσαι: cp. the Syr. דָּעֵה (Pa.) in Mt. 17** καὶ ἀποκαταστῆσαι πάντα.—The habitation of thy righteousness] the habitation which, by its prosperity, will be evidence of the righteousness of its possessor. The "habitation" (5** n.) must be pictured as a homestead in the country with numerous slaves and abundant herds and flocks, such as is described in 1*.-8. 

7. Keeping closer to the Hebrew idiom we may render: And so thy beginning, i.e. thy former estate, will be (seem) small in comparison with what thou wilt enjoy then, and thy latter end (the closing years of thy life) will be exceeding great. In these words the poet allows Bildad to utter a prophecy, the fulfilment of which is recorded in 42**: "And Yahweh blessed the latter end of Job more than his beginning."

8-10. Cp. 15**-19 (Eliphaz). The doctrine which Bildad propounds is no new one, derived from the ignorance of mere creatures of yesterday (v.8): it is based upon the experience and research of the immemorial past.

8. Inquire, etc.] cp. Dt. 32**.—The former generations] the Hebrew phrase is sing. (חֲמָצִי רָאוּץ): hence EV. "the former age"; but the reference is not to some particular generation in the past as, for example, as some have suggested, the generation of such men as Methuselah, who lived vastly longer lives than the long lives of Job and his friends, who themselves
belong to the patriarchal period. But the whole past of mankind is regarded as a single generation (םַעַד); and this generation is immeasurably more ancient than individuals like Job. The phrase is virtually equal to "antiquity" in the phrase "the voice of antiquity," as the antithetical phrase, the latter generation, is virtually equal to "posterity" (in such a phrase as "the judgment of posterity") in Ps. 48:14 78:6 102:18 (|| "people yet to be created"), and, with the article in prose, in Dt. 29:1. The "former generation" is the generation containing all the former (people: וֹאַנֵבּ): the "latter generation," the generation containing all the latter (people), mankind past and future being divisible into two groups—the former and the latter (people: קוח. 11). Men living at any particular moment are in touch with this former generation, and can ask it, now hoary aged, for its wisdom, as they are also in touch with the youthful generation to come, and can pass on to it in its childhood what they have learnt from the past (Ps. 48:14). But if their fathers is correctly read in b, this quasi-personification of the entire past of mankind is resolved in the parallel line, and the appeal is to the fathers of those who composed the later individuals among the "former people"; to some degree, though not entirely parallel, is the combination of "the latter generation" and "their sons" in Ps. 78:—not entirely parallel, for there the insertion of the parallel term "sons yet to be born" eases the transition. But the fathers (Gr), or our fathers (see phil. n.) would be a stricter parallelism; cp. "the latter generation, your sons" in Dt. 29:1.—Apply thyself to Heb. fix (thy mind) to; but we should perhaps read attend to (see phil. n.).

9. Left to ourselves we shortlived individuals know nothing; but we can receive the knowledge of the past. Bildad's position is that what is true is not new, and what is new is not true; that Job is wrong, because he is propounding a monstrous new doctrine; and Bildad right, because he is simply repeating an old doctrine, so old that it must be true. Peake objects that
For now shall I lie down in the dust;
And thou wilt seek me diligently, but I shall not be.

VIII. 1 Then answered Bildad the Shuhite, and said,
2 How long wilt thou speak these things?
And (how long will) the words of thy mouth be (like) a mighty wind?
3 Doth God pervert judgment?
Or doth the Almighty pervert justice?

rendered pardon or forgive, as Gn. 50:17, Ex. 32:22.—Cause . . . to pass away] as 2 S. 12:18 24:10, Zec. 3:4.—Now] i.e. immediately.
—Lie down in the dust] 21:24: cp. 19:85 n.—Seek me diligently] a single word in the Heb., occurring twelve times in poetry, and implying diligent, careful, or earnest search. Job still believes, in spite of all that he has said, that God is a God of love, who will one day seek earnestly to renew His former communion with His servant, and visit him again with His favour, but he will have passed into Sheol, and it will be too late!

VIII. Bildad’s first speech.—In spite of Job’s violent accusations, God is not unjust (2:8): Job’s children have died an untimely death it is true, but that was because they were wicked (1); but Job himself still lives, and, if he is really righteous, God’s justice will restore, and more than restore, his former prosperity (5-7). Let Job learn from the experience of past generations (6-10) that God does not suffer the wicked to enjoy any continuing prosperity (11-19), nor ever subjects to continuing adversity the class to which Job claims to belong—that of the perfect (20-22).

2. Cp. 18:2 (Bildad’s second speech).—These things] i.e. such things as these,—especially the charge that God assails him unjustly (7:18-20).—Like a mighty wind] i.e. at once violent and empty.

3. An indignant retort; God does not, as Job declares, rule the world unjustly. As their position in the Heb. shows, “God” and “the Almighty” are the emphatic words in the sentence: God, the Almighty, cannot pervert justice; what
If thy children have sinned against him,
Then he hath delivered them into the hand of their transgression.

If thou wilt seek diligently unto God,
And make thy supplication to the Almighty;

has happened to Job cannot be unjust, because it comes from God.

Illustration of God's justice on its negative side: as God cannot do injustice, the death of Job's children is evidence of their sin. Bildad says if, from a desire to spare Job, but he means Because. The allusion to Is 19 is obvious, and is not to be, and is not, avoided by making 4b protasis, and, omitting 6b, making the apodosis begin at 8 (Ehrlich). The conclusion is, of course, fallacious; for though it is true that God does nothing unjustly, it is not true, as the friends throughout tacitly assume, that the sole principle by which God is guided in His dealings with man is that of retributive justice.—Delivered them, etc.] that they might suffer the punishment, which it would naturally bring with it. For the thought, cf. Is. 64 (7) RVm. (reading for הבשנה); for the quasi-personification of transgression, Nu. 32 (n.).—Into the hand] cp. 12 n.

Job had suffered, but not to the extent that his children had; his life had been spared: hence, if he will but turn to God—as Eliphaz also had exhorted him to do (5)—if he is only, as he maintains, pure and upright, God will interpose on his behalf, and restore him to greater prosperity than ever. Bildad speaks with moderation and friendliness. From the severity of Job's sufferings he might (upon his principles) have inferred, and undoubtedly did infer, that he had sinned greatly; but he leaves this inference unsaid. And in 6, though the condition, If thou art pure, etc., cannot, in the belief of the friends, be satisfied by Job, he still assumes it, and promises him, if it is true, a favourable issue, hoping that Job will be thus indirectly brought to see that, since God does not repel, or (29) cast off, the righteous, and he is cast off, and, as Bildad expects, will remain cast off, he is not himself as righteous as he maintains himself to be.
15 He leaneth upon his house, but it standeth not:
   He holdeth fast thereby, but it endureth not.

16 Full of sap is he before the sun,
   And his shoots go forth over his garden.

17 His roots are twined over the heap,
   He pierceth the place of stones.

18 If one destroy him out of his place,
   Then it will deny him (saying), I have not seen thee.

confidence (on) gossamer is (placed), see phil. n.—Trust] i.e. object of trust, as 18\textsuperscript{14} Heb., 31\textsuperscript{24}, Jer. 48\textsuperscript{18}, Ezk. 29\textsuperscript{16} (EVV. confidence).—A spider's web] Heb. house. An obvious emblem of fragility: cf. 27\textsuperscript{18} n., Is. 59\textsuperscript{5}.\textsuperscript{6}. Hirzel compares aptly Qor. 29\textsuperscript{40} "the likeness of those who take to themselves patrons beside God is as the likeness of the spider who taketh to herself a house; and verily the frailest of houses is the spider's house (baitu 'l'ankabūti)."

15. Development of, or (Bu.) a gloss on, 14b. His own "house" is as fragile as the spider's: though he leans upon it, and holds it firmly, it affords him no support. "House" is naturally to be taken here in a broad sense, including his family, establishment, and the resources implied in the possession of an estate.

16-18. Another comparison to a plant. Such a man is like a creeper, firmly rooted in a garden, thriving in the warmth of the sun, and spreading luxuriantly, which, however, if it is once destroyed, is utterly and for ever forgotten. The figure and the thing signified are blended into one by the poet: the subject of the description is the godless man, conceived and pictured as a plant.

16. Full of sap] properly moist; cf. the cognate verb, 24\textsuperscript{8} (EVV. are wet) \textsuperscript{†}.—Before the sun] under the fostering heat of the sun.

17. Pierceth] Or (with other points) taketh hold of: see phil. n. \textsuperscript{M} beholdeth.—Place of stones] questionable: see phil. n.

18. Destroy] lit. swallow up, fig. for entire annihilation. So \textsuperscript{25} (see n.) al. The unnamed subject may be either "he"
19 Behold, that is the joy of his way,  
   And out of the dust another spring eth.  
20 Behold, God rejecteth not a perfect man,  
   And taketh not hold of the hand of evil-doers  
21 He will yet fill thy mouth with laughter,  
   And thy lips with shouting.  
22 They that hate thee will be clothed with shame,  
   And the tent of the wicked will be no more.

(God), or יִֽיְעֵהוּ (= "one"); see on 319 phil. n.; and add  
E. König, Stilistik. Rhetorik. Poetik, p. 115.—I have not seen  
thee] a formula of emphatic repudiation (Dt. 336).

19. That is the joy of his way] i.e. of his path in life: the  
"joy," of which he was himself so proud, and which may have  
been envied by others, is shortlived, and comes abruptly to an  
end. The expression is used with a touch of irony. There is  
no need to correct the text (see phil. n.).—Out of the dust  
another springeth] the figure of the plant is still maintained.  
He is not missed: his place is immediately filled by another,  
just as though he had never been. נָּֽפַּשׁ, to spring up (as a plant),  
Gn. 25 etc.; fig. of men, as Is. 444. נַֽפַּשׁ, dust, poet. for the  
soil forming the surface of the earth, as 54 148 282 302 4125(33),  
Is. 218.10. The fall of the godless man, here described, from  
the height of prosperity to the direst adversity resembles that  
of Job; and Bildad, though he does not say it in so many  
words, no doubt desires Job to consider whether his own mis-  
fortune may not be due to the same cause.

20-22. But God does not forsake the righteous, not even  
when he is in adversity, if he only turns to Him for help (5-7):  
if, therefore, Job is really blameless (9), he may rest assured  
that he will again be blessed with prosperity.  
20. Perfect] 11 n.—Taketh not hold, etc.] to support him:  
the figure, as Is. 4118 428 al.

—Be filled with laughter] Ps. 1268 יִֽשָּׁנָֽתִּים מִֽלִּי. 11.—Shouting]  
i.e. joyous shouting: cp. the cognate vb. in 387, Is. 4423.

22. Development of 30b: Job's enemies, who delight in his  
misfortune, will be filled with disappointment when they see
10 Shall not they teach thee, and say to thee,
And bring forth words out of their understanding?

"It is the heirs of all the ages who are the 'true ancients,' and each generation adds its own quota to the stock, the former age being less wise than the most recent": this is excellent philosophy, but questionable exegesis. The contrast in Bildad's mind is between modern individuals and the whole past of mankind; and he conveniently forgets, after the manner of traditionalists, that that past, too, was composed of individuals, that the oldest doctrine was once new, and that novelty and antiquity are alike irrelevant as tests of truth.—Know nothing] Heb. and do not know, the vb. to know being used absolutely, as in 34 (where the part. "(Ye) that know," is parallel to "(Ye) wise"), and, negatived as here, Is. 44, Ps. 73.—Because our days . . . are a shadow] cp. 14, Ps. 102, 109, Qoh. 6, Wis. 2, all of which passages the present would more closely resemble if we read, And our days . . . are like a shadow (לע for לע: so §).

10. They] the pronoun is independently expressed in the Hebrew, and therefore emphatic.—Out of their understanding] as their position in the Hebrew shows, the emphatic words in the clause. Words of understanding (ח, heart: see on 71) are theirs, in opposition to the empty ill-considered words of Job (v.3).

11-19. The teaching of the ancients, cast by the poet into his own words, and expressed in imagery, drawn from plant-life, so common in this book, and the fragile spider's web. And first (11-13) the rapid ruin of those who forget God, and are deprived of His sustenance and support, is compared to the speedy collapse of some lofty water-reed, when suddenly deprived of water. The allusions to the papyrus and reed-grass, which are for the most part referred to in connection with Egypt, may be due to the poet's knowledge of, or personal acquaintance with, Egypt; but in view of the growth of papyrus (at least in modern times) in the Jordan valley, and of the references to papyrus in Is. 35 (if the text may be trusted) and (probably) to the reed-grass in Hos. 13, this is not certain.
11 Will the papyrus rise up proudly without mire?
   Will the reed-grass grow without water?
12 Whilst it is yet in its greenness, without being cut down,
   Before any other herb it withereth.
13 So is the end of all that forget God;
   And the hope of the godless man perisheth:
14 Whose confidence is cut off,
   And whose trust is a spider's web.

11. Papyrus] Hebrew גום, Ex. 2, Is. 18 35†. A tall reed, consisting of a bare stem, ten feet or more in height with a large tuft of leaves and flowers at the top (see illustration in Tristram, NHB 434, or EBi. 3557), abundant in ancient Egypt, but now extinct there and found only on the banks of the "Blue" and "White" Nile. It also grows in the Jordan valley, especially in the Huleh swamps (Post in DB iv. 212b).

12. His greenness] cf. Ct. 6† הָגְמָה, the fresh, green shoots of the wādy; and the Aram. מַגְנִין, fruit, Dn. 4 11. 18 (12. 14. 21†; in קַמִין, Gn. 3 al.—It withereth] in its full luxuriance, without being cut off, merely by the withdrawal of its water.

13. Such is the fate of those that forget God.—The end] as 7.  the paths (נַחַל); but "end" (ע) is much more suitable: so Me. Bi. Sgf. Gr. Bu. Klo. Du.—The godless man] Hebrew חַנֶפֶת; Jb. 8 13 15 17 20 27 34 36; elsewhere only Is. 9 10 11 10 33 34, Ps. 35, Pr. 11†, with derivatives in Is. 32, Jer. 23 15†. The cognate verb means to be profane, Jer. 23 11, or polluted, especially by bloodshed, idolatry, or other grave offence, Is. 24, Jer. 3 1 al. With 8, cf. Pr. 10 28 "and the hope of the wicked perisheth."

14. Whatever he relies upon to secure his position, and protect him against ruin, fails him. Line a slightly emended, to the great improvement of the parallelism, reads: "Whose
him again prosperous; and disaster will overtake the wicked. Bildad's last words are double-edged. On the one hand, in so far as he seems to identify Job's enemies with the wicked, he implies that he does not class Job among them; on the other hand, the last line suggests ominously that it is just Job's tent which is already no more.—*Clothe themselves with shame* the figure, as Ps. 35:26 109:29 (n'13b) 132:18.—*The tent* 5:24.

**IX. X.** Job's reply to Bildad's first speech.—Though there is no unambiguous address to Bildad in particular, or to the three friends together (ct. 6:23-29), 9:1-24 may be regarded as the direct reply to Bildad, opening, as it does, with reference to Bildad's opening words, and in 22-24 giving direct contradiction to his closing words in 8:20-23. But in the remainder of the speech Job, disregarding the friends (as in the latter part of his previous speech, c. 7), is rather musing to himself on God's mysterious ways (9:26f. 38-35), and considering how he will question Him (10:26f.), or directly addressing himself to God (9:20-31). In the direct reply Job takes up Bildad's conception of the divine might and justice. Certainly God is irresistible in His might (9:4-13): if, then, to be almighty (cp. 8:3 n.) is to be just, if justice is whatever an almighty being may do, God is just (9:26f.), and certainly, if He insists on holding Job to be guilty, Job cannot establish his innocence over against Him (9:14-21). On the other hand, Bildad is quite wrong in maintaining (8:20-22) that God's might or justice was discriminative; it is not: for innocent and guilty alike go down before it (9:23-24). In the remainder of his speech Job muses on the brevity of life (9:25-27 10:20-23), on the futility of attempting to establish his innocence against God's determination to hold him guilty and treat him with severity (9:29-35), and on the apparent contradictoriness of God's actions in thus treating him (10:5-7. 14-17), after having lavished such care on him both before (8-11) and after (12) birth. Why did He bring him into life (10:18f.)? Why cannot He at least leave him alone for the few days of life that remain (9:20-22)?

**IX. 2-4.** Job ironically concedes Bildad's position (8:9) that God never acts unjustly, and consequently whatever He does is right: man is powerless before Him; what chance has he to prove himself innocent, when God, who sets Himself the
IX. 1 And Job answered and said,
2 Of a truth I know that it is so:
   And how can a man be just with God?
3 If he were to desire to dispute with him,
   He could not answer him one of a thousand.
4 Wise in heart, and mighty in strength—
   Who (ever) hardened (himself) against him, and
   prospered?

standard of righteousness, and is irresponsible and omnipotent,
is resolved to prove him guilty?

2. *Of a truth* ironically, as 12.——*That it is so*] what Bildad has said (8).——*And how, etc.*) Eliphaz's principle (417), with the change of יִנ to יְנִ—perhaps (Dr.) to suggest the double sense, "How can man be just in the estimation of (נ, with, as 1 S. 29, 2 S. 623) God?" and "How can man have right (in a contest) with God?" For יְנ, with, suggesting in a contest with, cf. 8.14 1017b 1621, Ps. 9418 רְּמָו מַדְּעֵי מַדָּע

3–4. If man did wish to contend with God, for the purpose of establishing his righteousness, he would be foredoomed to failure, he could not answer Him one of the innumerable questions which, in His infinite superiority to man, He would put to him: His wisdom, combined with His might (a—a summary anticipation of 57r.: cp. also 19, Is. 4028), would bring about his complete discomfiture. A less probable view of a is that it goes with "who" in b—who, however great and strong, hardened himself, etc. (Olsh. Ehrlich).

4. *In heart* in intellect, 717 n.—Hardened (himself) against him] probably with an ellipse, hardened (his neck) against him, i.e. (Da.) braved him: cf. Dt. 1018, Jer. 728, Pr. 291 (vb.), Ex. 329 (adj.) al. Possible also is an ellipse, as perhaps in Ex. 1315, of heart (Ps. 958, Pr. 2814) or spirit (Dt. 230).—And prospered] or, more exactly, was (came off) whole (88 n.), i.e. safe and sound.

5–10. Description of God's omnipotence as manifested in the mighty works of nature. Cf. the picture drawn by Eliphaz, 59–16, who, however, in agreement with his line of argument, selects examples of the beneficent operations of God, whereas
6 Who removeth the mountains, and they know it not,  
   Who overturneth them in his anger:  
6 Who shaketh the earth out of her place,  
   And the pillars thereof tremble:  
7 Who commandeth the sun, and it beameth not;  
   And sealeth up the stars:

Job selects examples illustrating His unlimited and even irresponsible and destructive power.

5. A hyperbolical description of the dislodgment of huge masses of rock from a mountain, either by an earthquake or, in a thunderstorm, by lightning, or of great boulders being rolled down the gullies by the torrents of water which in a storm rapidly fill them (as may be witnessed sometimes in the Sinaitic Peninsula; see "Neh.-Mal." in the Century Bible, p. 99 f.). — And they know it not] so quickly is it done: cf. (for the meaning of the expression) Ps. 35:11, Is. 49:11, Pr. 5:1, Jer. 50:24. Or, to obtain a closer parallel with the last part of, reading the vb. in the sing., with God as the subj., Who removeth mountains without knowing it, so easily and without effort does He act.

6. Earthquakes. The description is again hyperbolical. The earth was supposed to be supported upon massive pillars: cf. 38:6, 1 S. 2:8, Ps. 104:5 (ct. 26:7: see n.). Or the pillars of the earth may be identical with what in 26:11 are called the pillars of heaven: i.e. the mountains rising from the horizon on earth and supporting heaven.

7. Abnormal obscurations of the heavens, whether caused by heavy thunderstorms, or by sandstorms (see Dr. on Ex. 10:23), or eclipses.— Beameth not] The word is the one regularly used of the sun's "rising": but its proper meaning is to beam or shine forth; and it is not confined to the literal rising of the sun (cf. Is. 58:10).

8–10. Regarded by some as an insertion: see phil. notes. Note a = Is. 44:22 (cp. Is. 49:23, Ps. 104:5); b cp. Mic. 1:8; c cp. Am. 5:8; d = 5:8.

8–9. God's power, as shown in the workmanship of heaven, and (8b) in His sovereign control of the billows of the sea.
8 Who alone stretched out the heavens,
    And treadeth upon the waves of the sea:
9 Who made the Bear (and) Orion,
    And the Pleiades, and the chambers of the south:

8. *Treadeth*, etc.] Viz. in a tempest, when the waves (Heb. "high places") rise mountain-high, and Yahweh was supposed to walk on their crest. Elsewhere Yahweh is described as treading, or marching, on the "high places" of the earth (Am. 4:18, Mic. 1:8). The expression implies undisputed possession of, or uncontrolled sovereignty over: cf. (of Israel in Canaan) Dt. 32:18, 33:29, Is. 58:14; also Ps. 18:34 (85), Hab. 3:19.

9. Three constellations, which, though the ancients were completely unaware of their gigantic size, impressed them by their brilliancy and magnificence, as they glowed in the nocturnal heavens. The identifications are not certain: see more fully on 3811, Del. and Di. here and on 3811, EBi. s.v. *Stars, § 3* (Burney). — *The Bear*] Heb. 'āš, in 3832† spelt more correctly 'ayish, though (as Syriac shows) 'iyyâšh would be the best pronunciation. In 3831 the reference is to 'Ayish and her children, the children, if the identification with the Bear be correct, being presumably the three stars of the tail. But, on account of its greater meteorological significance (cp. 3822–31), the Pleiades have been thought to be the constellation invoked, 'Ayish being strictly the principal star of the group (Alcyone), the remainder her children.— *Orion*] 3831, Am. 59; and in the pl. Is. 13:10†, "For, the stars of the heavens and their Orions—i.e. their constellations like Orion—shall not give their light," etc. The Heb. is בַּעֲבוּר, the common word for *fool* (Pr. 10:22, 52 etc.): c. 3831 speaks of the "bands" of Orion: as Orion was supposed by the ancient Greeks to be a giant bound in the heavens by chains, it is difficult not to think that some similar idea underlay the Heb. name, and that there was some legend of a giant who, confiding foolishly in his strength, and defying the Almighty, was, as a punishment for his arrogance, bound for ever in the sky. The identification of בַּעֲבוּר with Orion is as ancient as Χ 3831, Is. 13:10, and is generally accepted. Saad. and some others identify it with Canopus.— *The Pleiades*] 3831, Am. 59†. If the first-named
Who doeth great things past finding out;
Yea, marvellous things without number.

constellation be rightly identified with the Pleiades, that now named (ποιμ) must be something else—possibly Sirius. The Bear, Orion, and the Pleiades attracted notice at an early period among the Greeks also, partly, perhaps, on account of their conspicuousness, and partly because their risings and settings with the sun marked the seasons. Comp. Hom. II. 18. 483–9 (as depicted on the shield of Achilles):

"Εν μὲν γαϊαν ἐτευξ', εν δ' οὐρανόν, εν δὲ θάλασσαν,
'Ηελιόν δ' ἀκάμαντα, Σελήνην τε πληθοῦσαν,
εν δὲ τὰ τείρεα πάντα, τα τ' οὐρανός ἐστεφάνωται,
Πληώδας θ' Τάδας τε, τό τε σθένος Πρίωνος,
"Αρετον θ', ἵνα καὶ ἀμάξαν ἐπίκλησιν καλέουσιν,
ἡ τ' αὐτοῦ στρέφεται, καὶ τ' Ὄριονα δοκεύει,
οὴ δ' ἄμμορός ἐστι λοετρῶν Ὁλκεανοῦ.

Od. v. 272–5 (Ulysses sitting by the helm, sleepless—Πληώδας τ' ἐσφόντοι καὶ ὅψε δύοντα Βοώτην "Αρετον θ', κτλ.—as in the three lines just quoted). II. 22. 27–31 (Achilles in his flashing armour compared to the dog-star):

δι' ὅτα Ὢπώρης εἰσιν, ἀρίζηλοι δὲ οἱ αὐγαὶ
φαίνονται πολλοὶ μὲν ἀστρακι νυκτός ἀμοιλήφ;
ἀλιθρότατοι μὲν δὲ ἐστὶ, κακὸν δὲ τε ἁμα τέτυκται,
καὶ τε φέρει πολλὸν πυρετῶν δειλοίσι βροτοῖσιν.

The chambers of the south] this translation of the Hebrew phrase assumes an unusual orthography (יָה for יִהְ), but is more probable than the alternative the chambers of the Twins (יָה = יָהֳ, Aramaic pl. for יָהֳ). But the chambers of the south can hardly refer to a single particular constellation, though in the context it would be most natural to look for this; if the text and translation are correct, the term probably refers to constellations which, as the poet knew, appeared above the horizon as a traveller journeyed south (Dr.). Less probable in the context would be the identification with "the storehouses of elemental forces, such as the storm, or light and darkness: cp. 374. 3822" (Peake). Hoffm. by a slight emendation (יָה יָהֳ
Lo, he goeth by me, and I see him not: He passeth on also, but I perceive him not.

If he seizeth, who can turn him back? Who can say unto him, What doest thou?

God doth not turn back his anger; The helpers of Rahab did stoop under him.

for 'n רָאָה) obtains the names of two constellations—Hdr and the Twins.

Repeated almost verbatim from 5° (Eliphaz).

11. From the general truth that man cannot establish his right in a conflict with God (12), whose might is overwhelming (4–10), Job passes (11–18) to its special application to himself, and, in particular, first on the supposition that God summons Job to answer a charge (14, 15), and then on the supposition that Job summons God (16–20); in either event he would be overwhelmed by God's might, terrorized into not maintaining, but at best supplicating for, his right (18), or, having summoned God, to charge not Him, but himself, with wrong (20). And so he returns to generalization: God destroys men indifferently, whether they are actually good men or bad men (23), or, if He discriminates, it is in favour of the wicked (24).

12. Job, like the mountains (6), lay in the path of God as He passed along in His anger; and though He passed invisibly, Job knows that He has passed by the effect of His passage; like mountains overturned by the same cause, Job's life lies in ruins. Instead of directly stating this fact, Job speaks quasi-hypothetically (see phil. n.), but only in order to suggest the more strongly the divine origin and, therefore, the irreparableness of his ruin, and the impossibility of withstanding or questioning God's action (12–14).

13. Man cannot (19), and God Himself (emphatic), who might (and, as others thought, often did, Ps. 78:88), does not, turn back His anger; the only thing to do then, as the mighty beings of ancient story found, was to sink down under Him as He passed along. The anger of God does not appear to Job as it did to the prophets (e.g. Is. 9:11 etc.), to be provoked or maintained in
action by human sin: it is ethically uncontrolled, sheer power in action, destroying things and men indifferently, whether mighty mountains, or frail though innocent men like Job, who come in its way. The conception has its parallel in early popular thought of Yahweh (see, e.g., 2 S. 640), which left its mark even on much later theology; see, especially in P, Nu. 188 1711 188 (see nn. on those passages in ICC, and also on Nu. 2288); but Job rather heightens the picture of man’s helplessness in a world subject to God’s anger: popular thought pictured that anger aroused by man’s intrusion, however unwilling and involuntary, on what was holy or sacred to God; Job thinks of man passively and helplessly exposed to that anger, if God merely happens to come his way.—The helpers of Rahab] Rahab, meaning boisterousness, arrogance, and perhaps overbearing-ness (cp. Is. 34 and n. on Is. 144), is, apparently, a popular name given in Hebrew folklore to the sea-monster (יָם, 712), who in primæval times (Is. 519) had defied, but been vanquished by, Yahweh (2612, where Rahab is ל to the sea; Is. 519, ל יָם, Ps. 8911: cp. Is. 307?). In Ps. 874 Rahab is employed as a name for Egypt, which country in the person of its king is addressed elsewhere as: “Thou great monster (יָם) which lieth in the midst of its streams (יָם), who saith, Mine is the Nile (נָּה), and I made it” (Ezk. 293). This sea-monster of Hebrew popular story is obviously derived from the Tiamat (philologically = Heb. כְּהֹם, the abyss) of the Babylonian myth, the great dragon representing the sea and the forces of disorder, which were vanquished by Marduk before Creation. The helpers of Rahab come from the same source: in Tablet IV. lines 105 ff. of Enuma Elish (L. King, The Seven Tablets of Creation; Rogers, CP), Marduk, after slaying Tiamat, deals with her helpers:

When he had slain Tiamat, the leader,
Her power was broken, her army was scattered
And the gods, her helpers, who marched at her side,
Trembled and were afraid and turned back.
They broke away to save their lives,
But they were surrounded, they could not escape.
He took them captive, he broke their weapons,
In the net they were thrown, and in the snare they remained.
14 How much less shall I answer him,
And choose out my words (to reason) with him?
15 Whom, though I were righteous, I could not answer;
I should make supplication to mine adversary.
16 If I had cited (him), and he had answered me;
I should not believe that he would give ear unto my voice.

... The world they filled with cries of sorrow,
They bore his punishment, they are shut up in prison
(Rogers' translation).

In Ps. 89:11 these helpers are referred to, in parallelism with Rahab, as Yahweh's enemies.

14. Answer him] rebut the charge brought against me by God, who is here represented as Job's opponent-at-law. So b means: how incapable should I be of selecting a successful line of defence in my conflict with (דנ, as 8: see n. on 8) Him in the law court.

15. Though his case were perfectly good, with such an opponent, he could not so argue as to get a decision on its merits; he could at best cast himself on the favour of his adversary (= opponent-at-law: see phil. n.), with a view to obtaining as a favour what was really his by right.

16-18. Even though Job were to summon God to answer a charge (cp. 13:22b), and God were to appear in court in response to the summons, yet God would by violent methods (17f) in court prevent him from formulating his just charge against Him.

16. Cited (him)] Heb. called, מְנַפֶת, מַנָּפֶת being used of a legal summons as in Is. 59:4 (|| סָבֶנָה).—Answered] i.e. appeared in response to the summons, so rather similarly 5:1, where appearance in response to Job's call, not a speech in reply, is intended. Du., understanding answer in the sense of speech in reply, reads "he would not answer me" (after כב) to harmonize b on this view with b: see phil. n.

17f. The vbs. describe what would be God's conduct in court, if He were to appear there; but if כב be followed in 16 they describe God's present actual treatment of Job: then render (Hi. Du., and in 17 R.V.): bruiseth, multiplieth, suffereth me not, and satiateth; in this case with 18a, cp. 7:19b, and with 18b, 13:88.
17 For he would bruise me with a tempest,  
   And multiply my wounds without cause.  
18 He would not suffer me to take my breath,  
   But would satiate me with bitterness.  
19 If (it be a question) of the strength of the mighty, “Here [I am]!” (saith he);  
   And if of judgment (he saith), “Who will appoint me a time?”  
20 Though I were righteous, mine own mouth would condemn me;  
   I am perfect; and he declares me crooked!
I am perfect; I care not for myself;
I refuse my life.

It is (all) one; therefore I say,
The perfect and the wicked he bringeth to an end!

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

21, 22. A succession of short clauses giving a verse structure
very different from the normal: this is perhaps original and
intentional (Bu.), to give effect in form to the emotional con-
tents of the vv. For a reconstruction of the text, see phil. n.
The vindication of his integrity is all that Job any longer cares
about; life he is quite ready to hazard; it is all one to him
whether he lives or dies: consequently he can and will speak,
and freely (cp. 13²³): God may slay the wicked, as Bildad had
asserted (8¹¹), but He also slays and so rejects the good,
which Bildad had denied (8²⁰); and so in reality by His undiscriminating action He perverts justice, which also Bildad had
denied (8³).

21. I am perfect] perhaps merely an accidental repetition
from ²⁰ (Be. K).—I care not for myself] Heb. I know (יָמַּה) not
my soul (i.e. myself: || “my life”), the vb. being used, as not
infrequently, in the sense of caring, troubling about a thing:
cp. Gn. 39⁸, Dt. 33⁹.—I refuse my life] cp. 7¹⁶, and see phil. n.
there.

22. It is all one] G omits. ˣ It is one measure, i.e. good
and bad are requited alike (cp. Qoh. ⁹³), so Del.¹ (but not ²) and
Ehrlich. But the phrase is to be explained with most moderns
as above in the n. on ³¹. ²³.

23, 24. Examples of God’s moral indifference: when the
scourge of God (cp. Is. ¹⁰²⁰) is applied in the form of some
plague that suddenly carries men off by the thousands, the
innocent die as well as the wicked, and God shows Himself
more than quietly indifferent to their fate: He mocks at (cp.
Ps. ²⁴) their trial, or despair (see phil. n.). Again, the
government is in the hands of godless men; judges have been
blinded so that they do not see the right, or perhaps, having
been bribed, they deliberately overlook the right of the
XX. 13-25.]

24. The earth is given into the hand of the wicked:
   He covereth the faces of the judges thereof;
   If not, then, who is it?

innocent; in such social and political conditions the innocent come to an end at least as often as the wicked: indeed, the wicked is uppermost. Yet who is responsible for this, if not God (24b)? therefore God discriminates, if at all, against the innocent.

24. The earth] or possibly a land, i.e. a province. On the former view, cp. with the judges thereof, Ps. 24 "judges of the earth" || to "kings." In either case the writer may have had in view the government and administration of some world empire of which Judah formed at the time a province: pagans ruled, pious, innocent Jews suffered.—Is given] or, pointing differently: He, i.e. God, hath given it. & omits b.0, and the words "it is (all) one" in 23—probably to soften down the strong expressions in 20-24: cp. &'s substitution of "great" for "innocent" in 21b.

25-35. Having completed his reply to Bildad with a direct contradiction of Bildad's contention, Job, musing now to himself, bemoans the brevity of his life (cp. 7ab.), and the impossibility of any alleviation of his distress while God retains His present attitude, the impossibility, too, of establishing his innocence so long as God is bent on besmirching (80b.) him; but if God would change His attitude and cease to overbear him with His terrible might, then Job would establish the integrity of which he is conscious (v.54b.). The lament over the brevity and near end of his life follows immediately on his expression of readiness to have done with it in 21f.: cp. conversely 715b. after 7ab.

25f. The speed with which his brief life is hurrying to its goal, Job illustrates by three finely varied and very suggestive figures, 25a that of the solitary runner (y) making all haste to deliver his message (cp. 2 S. 1822-24), 25b that of the fragile craft of reeds (see phil. n.) that skim so swiftly over the surface of the Nile—another indication of the poet's acquaintance with Egypt (cp. 811 n.), and 25b that of a griffon swooping down on its prey.
25. And my days are swifter than a post:
   They flee away, they see no good.
26. They shoot along like skiffs of reed,
   Like an eagle that swoopeth on the prey.
27. If I say, "I will forget my complaint,
   I will put off my (sad) countenance, and brighten up":
28. I dread all my pains;
   I know that thou wilt not hold me innocent.

25. And my days] the and is better omitted, with 2 MSS, ΣΥ: cp. 78.—Flee . . . see] or have fled . . . have seen: the terms are pf.: so in 26a. In 7b, 7b Job had no hope of any further sight of prosperity: here his present calamities have blotted out his memory of the prosperity that he had seen.

26. An eagle] strictly a vulture, a griffon-vulture: see Tristram, NHB 172 ff.; Dr. on Dt. 1412 3211; EBi., s.v. Eagles: though Post in DB (cp. Lex. s.v. ἡρίς) claims that the Heb. nesher, like the Arabic ṉîr, might include eagles as well as vultures. In any case, the Hebrew associations with the word nesher were unlike the English associations with vultures; for though the nesher’s habit of feeding on carrion was of course known, and is sometimes referred to (3930; cp. Mt. 2428 αἰρόν = Pesch. [—]), it is most commonly mentioned in the OT. in nobler comparisons; see, e.g., Ex. 194, Dt. 3211, Is. 4031. Its swiftness, the point of comparison here, is frequently mentioned: see Hab. 18 (swift on the prey, as here), 2 S. 128, Jer. 413, La. 419.

27a. Cp. 718b.—Complaint] (sad) musing, and the expression of it in words (see phil. n. on 711): the whole phrase is nearly equivalent to our "I will forget my thoughts."—Put off my countenance] this curious expression has a close parallel in 1 S. 118 כ (not Ġ): "her (sad) countenance was no more hers"; in Gn. 312, 6 the expressions are much less similar.—Brighten up] 1030: see phil. n.

28a. Cp. 715. b. The pains (a) will continue, for God is bent on regarding Job as not innocent, and, therefore, on afflicting him as 28a one guilty.
I am to be guilty!
Why then do I labour in vain?
If I wash myself with snow,
And cleanse my hands with lye;
Then thou wilt plunge me in the ditch,
And mine own clothes shall abhor me.
For (he is) not a man, as I am, that I should answer him,
That we should come together in judgment.

There is no umpire betwixt us,
That might lay his hand upon us both.

If, whatever happens, Job must endure the sufferings of the guilty; if, as often as he clears himself, God fastens on him afresh the false charge of guilt—this point being expressed by the figure of a man cleansing himself in the most thorough manner possible only to be flung back by one stronger into a filthy, stinking ditch—what use is there in any further attempt to clear himself?

With snow regarded not unnaturally, though erroneously, as more cleansing than water. Me. As snow (cp. Is. 1:18) —מַטָּן for מַטָּן. —Lye alkali, obtained from the ashes of plants and used for cleansing the person; רֶב in this sense only here and Is. 1:22 (?) ; cp. חָיָר, Jer. 2:22, Mal. 3:8. The parallelism strongly favours giving רב this sense here (so ה and most moderns; ס took it in the sense of cleanliness, as in 22:30, 2 S. 22:21).

The moment he has finished washing, before he has dressed again, God plunges him in the filthy mire; when he issues from it his very clothes regard him as an abomination to be kept at a distance (cp. 30:10, Ps. 88:8), and so refuse to cover him. Some (Ew. al.), finding this powerful personification too strong or strange, think of Job as having been dipped in the filth clothed, and render (cp. Ezek. 16:26) : my clothes make me an abomination (to others); others (see phil. n.) emend "clothes" into "friends" (then cp. Ps. 88:6).

A just decision is impossible to obtain: for Job is human, God is not, and therefore Job cannot reply to (cp. 14f.) God's charge.

Nor is there any one superior to them both to pronounce
84. Let him take away his rod from me,
     And let not his terror affright me:
85. Then would I speak, and not fear him.
     For not so am I with myself.

a decision and arbitrate between them.—There is no] so K: מ might also be rendered: Would that there were an; but see phil. n.—Umpire] ? is here one who gives a decision in a dispute between two parties: cp. the use of the vb. in Gn. 31:37 and Is. 2:4 (Yahweh will arbitrate in the disputes arising among many nations).—Lay his hand upon] exercise authority and control over: cp. Ps. 139:4.

34 f. But let God meet Job on equal terms, not taking advantage of His irresistible might to beat him and terrify him into silence, and Job will freely utter his conviction of his own innocence, and, consequently, of the injustice of God's present violent treatment of him.

34. See 1:21 33:7.
35. Not so . . . with myself] I am aware of nothing to make me afraid of Him, if He acts not in might, but in right: with, as 10:18 15:9 23:16 27:11.

X. And yet, whether God remove His rod and His terrors (g:4) or not, since Job is sick of life (18) and has, therefore, nothing more to fear (cp. 7:18 9:11), he will speak out his thoughts freely (1:6), and unreservedly interrogate God as to the reason of His contention with him (8:6f.); he asks God whether the reasons that occur to him, and yet seem so insufficient or irrelevant, are really the reasons: (1) Does God get any benefit or pleasure out of ill-treating and rejecting a life that has cost Him much labour to produce (?)? (2) Is God after all of limited vision and perception like men, so that He judges Job wrongly, and contends with him because He really has concluded that Job deserves the treatment (?) or (3) Is God after all shortlived like men, so that He is in a hurry to seek out Job's sin before it has been committed (?)? Of these questions (2) and (3) are no further considered, perhaps because the answers to them are too obvious: God cannot see amiss and cannot die; but the various elements in (1) are elaborated in 8:22, viz. the pains
X. 1 My soul loatheth my life;
I will let my complaint take its course upon me;
I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me;
Make me to know wherefore thou contendest with me?

3 Is it good for thee that thou oppressest,
That thou rejectest the work of thine hands,
And that thou shinest upon the counsel of the wicked?

taken by God to produce Job (3-19), and, in spite of this, His vigilant and persistent hostility to Job (18-17), and the question itself; why so strange a combination, why not, at least for the few days that remain to Job, leave him alone (18-22)? The transitions of thought at the beginning of the chapter are not too clearly marked: in particular, the precise point of 5 is rather uncertain, whether interpreted as above or otherwise, and 6 would follow more easily as an alternative presentation of the case to 5b than as the conclusion to 5. Du. omits 5; possibly, if we omit at all to recover an easier connection, it would be better to omit 5a-6.

1. To avoid a tristich Bi. Du. omit c as a variation on 711; but of the three lines b, c are the better parallels; if omission were required 1a (a variation of 921) could be better spared.—Complain[ ] musing; 97 n.—Let . . . take its course] Job will no longer keep his musings to himself (cp. 711), but let them loose: יָּשֹּׁע, as 2018 (antithetical to וְּשֹּּׁעַ, to hold back), Ex. 236, and in the proverbial expression יָּשֹּׁע הָוָּתְרָ, shut up or let loose, e.g. Dt. 3232.—Upon me] as 302.16 1422b, Ps. 4265 al.: see Lex. 753b.

2. Do not condemn me] without formulating the charge (cp. b), or giving me the opportunity to rebut it.

3. Is it good for thee] i.e. advantageous to Thee: so Ex. 1419, Nu. 145, Jg. 93.—That thou oppressest] כֵּלֵּב אָדָדִמְנָה
(=ירשא), if I am guilty (cp. Ps. 519), is not preferable to לַעֲלֹה.—The work of thy hands] the product of the toil (ועיצ) of thy hands, different from the phrase מָלַשׁ בָּפִי commonly so rendered (see phil. n.). By this phrase, which he elaborates in 1-11, Job refers to himself: but it is of course equally applicable
4 Hast thou eyes of flesh,
   Or seest thou as man seeth?
5 Are thy days as the days of man,
   Or thy years as man's days,
6 That thou seekest after mine iniquity,
   And searchest after my sin,

to any man, righteous or wicked, so that the antithesis in 6 is rather lame, and 6 should perhaps be omitted (Bu. al.) and the v. reduced to a distich.

4. The supposition, if it could be entertained, might explain the present facts; but it cannot, for, though men sometimes act in disregard of the fact, it was a commonplace that God was spirit and not flesh (Is. 31:3), and did not see with limited human vision (1 S. 16:7).

5. Another supposition that merely needs to be stated to be rejected; for God's years have no end (Ps. 102:28).—Man . . . man's] different words in ר (בר . . . רוע).—days is repeated, perhaps owing to an accidental replacement in ב of days for years: cp. phil. n. on 8a. The point of the question has been differently taken: either, is God shortlived, and, therefore, limited in experience like men? in this case 5 is a variation of the thought of 4; or, is God so shortlived that He must make haste to achieve what He has set before Him before His years come to an end? In neither case does the question fit very naturally into the context: see above on 1st.

6. That] or, I put these questions, for (Du.).—Mine iniquity . . . my sin] sin not yet committed by Job, but which God by the infliction of severe suffering is, after the manner of an inquisitor, seeking to compel Job to acknowledge, and thereby give a ground for God's condemnation of him (Del. Di. Dr.); or, iniquity and sin such as Job admitted (32:4), while refusing to admit "wickedness" (7a) such as would justify the severity of God's treatment of him: "the fact of guilt he does not deny, but he cannot regard it as of primary importance: if God is regarded as a petty criminal judge, He is degraded to the (merely) human, and it is forgotten that He is the Creator, and
7 Although thou knowest that I am not wicked;
   And there is none that can deliver out of thine hand?
8 Thine hands have fashioned and formed me,
   'Afterwards thou turnest', and destroyest me!
9 Remember, I beseech thee, that thou hast formed me as clay;
   And wilt thou bring me into dust again?

that man is not a stranger to Him, as the criminal to the judge,
but a work of His own hands lovingly produced” (Du.).

7. The two lines express two very disparate ideas, and
form very awkward parallels; a seems most congruous with
the context, and Be. Du. (see phil. n.), by a slight emendation,
bring b into parallelism with it, rendering, And that there is
no transgression (or, treachery) in my hand. Ehrlich, by an
even slighter emendation (ת"ק for ב"ק in a), brings a into
parallelism with b: in this case render:

Because Thou knowest that I cannot save myself,
   And that there is none that can deliver out of thy hand.

8-II. Amplification of 8. By a variety of metaphors, or
comparisons with human handiwork, the poet emphasizes the
care lavished by God on the production of Job.

8. Fashioned] like a sculptor.—Afterwards thou turnest] see
phil. n. ∙ ∙ ∙ EV. together round about with a, giving to the v. an
unrhythmical structure.—Destroyest] a: Job does not know of
the Satanic instigation to God's action.

9. Formed me as clay] like a potter; cp. Is. 647 458. Clay
is regarded as the actual material of the human body in
419 338: so some would read here רֶפֶס (cp. פ) as an acc. of the
material (G-K. 117חח) or רֶפֶס (cp. ב in Ex. 388: Ehrlich), and
render: formed me out of clay. Varying the figure the writer
repeats the thought of 8: so much care (8a. 8b) expended in vain
(8b. 8b); has Job been fashioned by the divine sculptor merely,
through a change of whim, to be destroyed? has he been
formed out of clay into a useful vessel merely to be broken up
by the divine potter, and reduced again to meaningless particles
of dust? It is true, this line of thought might easily have
carried Job to the further point of questioning why man thus
made should die at all so as to perish entirely; but since it
10 Didst thou not pour me out like milk,
   And curdle me like cheese?
11 Thou didst clothe me with skin and flesh,
   And knit me together with bones and sinews.
12 [Favour] and kindness hast thou done with me,
   And thy visitation hath preserved my spirit.

does not in any case do so in 8, it is ill-advised, on the ground
that it does not do so in 9, to subordinate 9b to "remember" in 8: Remember that thou bringest men into dust again
 Barth, i.e. that I am frail (cp. Ps. 10314) and mortal: and,
then, with Di., to draw the necessary conclusion that 9 with
this new, and in itself correct, but between 8 and 10 incongruous
thought, is an interpolation.—Bring . . . into dust again]
 cp., of the normal lot of men, Ps. 903, Gn. 310, and see n. on 11.

10, 11. The poet has no thought of the sinfulness of the
flesh: the human body is the noble workmanship of God:
behind and in the human functions of procreation and gesta-
tion lies the activity of God: it was He who poured the milk-
like semen into the womb, transforming it there into the soft
cheese-like substance of the unformed embryo (cp. παγελς ἐν
αλματε, Wis. 75), clothing this with skin and flesh, and then
within the flesh, providing a framework of intertwining (so
also Ps. 13915) bones (cp. Qoh. 115) and sinews; and so made
Job. Cp. Ps. 13915-16 and, with less detailed reference to the
activity of God, 2 Mac. 722; or without such reference, Wis. 72.
Ct. later, ignobler descriptions of man's (physical) origin (e.g.
"know whence thou camest: from a fetid drop," הnotEmpty יבשום, Pirke Aboth, 31), especially where there is a contrast between
the natural man—born of blood, the will of the flesh and the
will of man (John 122)—and the spiritual man.

II. Might, perhaps, better be subordinated like 10b to the
interrogative in 10a Didst Thou not pour me out . . . curdle
me . . . clothe me . . . knit me . . . ?

12 f. The same care and pains that had been expended on
his formation had been continued up through life, betokening,
as it seemed, God's kindness to Job; but (12) from his recent
and present experiences he must conclude that all this was but
18 And (yet) these things didst thou hide in thine heart;
    I know that this was in thy thoughts:
14 If I sinned, that thou wouldest mark me,
    And wouldest not acquit me from my iniquity;

a mask to the real thoughts of God (unfolded in 14-17), which were not kindly but malignant.—Favour and kindness] on the emendation, see phil. n.; or, since alike in rhythm and sense the line would be complete without a second term, we might read simply: Kindness (hast Thou done with me). ¶ (EN.)

Life and kindness; and this has often been taken to refer to birth—having formed my body in the womb, Thou gavest me life when I issued from it. Yet even if ¶ is correct, a b alike probably refer not to birth, but to the providence of God protecting and enriching Job throughout his earlier years. Life would be, not the beginning of life, the introduction of the life principle at birth, but duration of life, as, e.g., in Ps. 215 3418, or life as health or welfare; cp. Pr. 419 (Wisdom’s words are life unto those that find them, and healing to all their flesh), Mal. 25 (יֹתְוָלַיתָהיָה), Pr. 2121 (בְּרִבּוֹת...שִׂימֶנָה); and with the coupling of life and kindness (רִצְחוֹן), we might compare the parallelism of life and favour in Pr. 322 (נָשָׂא), 845 (נָשָׂא).—Thy visitation] i.e. Thy providence. The noun (יִרְשָׂא) in this sense occurs only here, but it corresponds exactly to the use of the vb. in, e.g., Ps. 84 (ɔ) (cp. the ironical expansion of this in Job 718), Jer. 2919.

13. These things...this] pointing forward to and explained in 14-17.—I know] 925.—Was in thy thoughts] Heb. was with Thee: 935 n.

14-17. The secret purposes of God (v.18), as Job imagines them.

14. If Job committed any of those sins which man is liable to commit (cp. 721, v.6 n.), God would be on the alert that he should not escape punishment for it: there should be no letting of him off even for the least sin.—Mark] The same vb. (יָשָׂא) as in 18 (preserve): for the present nuance, cp. 1337.

15. Wicked] The stronger term after sin in 14 (cp. 65.), or, rather (cp. b), juridically (cp. 930 n.)—alike whether guilty or
If I were wicked, (that it would be) woe unto me;
And if I were righteous, that I should not lift up my head,
Being filled with ignominy,
And sated with affliction.
And if (my head) rose up proudly, (that) thou wouldest hunt me like a lion;
And again show thyself marvellous against me:

innocent of any charge you prefer against me, I should suffer.
—Lift up mine head] cp. "Lift the face," 11:22—
Filled with] סבר: cp. 9:18 סברני כܹڻוֹרִי. —Sated with] See phil. n.; probably means look upon (EV. "looking upon").
16b. d are two-stressed lines, and may be an addition (Du.), or corrupt.

16. But even if, being righteous, he were to lift up his head, proud in the sense of innocence (ct. 16b), God would, as fiercely as a lion (cp. Hos. 5:14 137), hunt him down. But neither is the connection with 16b, after the intervening 16a, d, nor the figure of hunting down a man walking proudly erect particularly probable; further, 16b is more closely parallel to 17a than to 16a (note: "again" || "renew"), and if so taken, 17b. a. form a distich instead of the last two lines of a tristich as now. Not improbably 16a is out of place (see phil. n. on 15). Omitting 16a, d with their rhythmical peculiarities and 16a, the presence of which is the cause of an apparent tristich, and reading שַׁלְמָה in 17a, the three distichs of which 15-17 then consist read as follows:

15 If I were wicked (that it would be), woe unto me;
And if I were righteous, that I should not lift up my head;
And (that) thou wouldest again show thyself marvellous against me,
And renew thy witnesses before me;
(That) thou wouldest increase thy vexation against me,
And bring fresh hosts upon me
The structural redundancy of 16a remains, and the other difficulties are at best only alleviated, if we render (reading with 5
17 (That) thou wouldest renew thy witnesses before me,  
And increase thy vexation against me,  
[And bring fresh hosts] upon me.

18 Wherefore, then, hast thou brought me forth out of the womb?  
I ought to have given up the ghost, and no eye ought to have seen me.

19 I ought to have been as though I had not been;  
I ought to have been borne from the womb to the grave.

ןָמָה): “And if I do proudly, like a lion, thou wouldest hunt me”; or (reading מן), “And thou wouldest rise up proudly, like a lion, to hunt me”; or, following ג, “For I am hunted (= ידיע) like a lion for the slaughter” (ך ונה for נמא).—Rose up proudly] See 8th phil. n.

16b. Marvels now, not of creation (cp. לַטוֹם, 910) and providence (9–13), but of destruction (cp. Is. 2914), torment, and hostility.

17. Thy witnesses] Job’s “sufferings regarded as so many proofs of his guilt” (Dr.).—Vexation] 5a n.—c. יָנָא is taken to mean “relays and a host are against me,” i.e. fresh forces—a military (cp. 1614 1918) simile—constantly assail me, my sufferings never cease; this sense is better expressed, with direct reference to God as securing this constant supply of reserves, this perpetuity of suffering, by the emended text (see phil. n.).

18f. Cp. 311. For the omission of 18t. (Me. Be.) there is no sufficient ground: as Bu. points out, they connect well with what precedes, and the transition from them to 20t. is no more abrupt than it would be from 17 to 20t.; still less probable is Sgf.’s omission of 18–22 as a parallel to v.5: this would make the speech end with v.17—an unlikely conclusion.


20–22. Turning from the vain reflections of 18t. Job, on the ground of the brevity of life and of his rapid (cp. 936t.) approach to the dark realm of death, appeals to God to leave him alone that he may cheer up a little. He retains, in spite of his present
Are not 'the' days 'of my life' few?
'Look away' from me, that I may brighten up a little,
Before I go whence I shall not return,
Unto the land of darkness and dense darkness,
A land of gloom, like blackness,
(A land) of dense darkness and disorder,
And where the shining is as blackness.

sufferings, which seem to betoken God's hostility, a certain remnant of his former trust in God and reliance on Him as a friend, which allows him to appeal to God for pity: but there is so much sense of the hostility that the relief he craves is that God may cease to take notice of him (ct. 29:2-4).

20. 20 literally rendered is: Are not my days few? Let him cease, let him set (or, Qrê, Cease, then, and set) from me that I may brighten up a little. The sense rather questionably imposed upon this by interpreters does not differ substantially from that which is well expressed in the emended text (see phil. n.)—Brighten up] 97 n.


21b, 22. Sheol, the land of darkness, whose very (sun)shine is black. The text is probably not altogether in order; see phil. n.

XI. Sophar's first speech.—By way of apology, yet not politely like Eliphaz (4), but, like Bildad (8), bluntly, at once implying his condemnation of Job, Sophar begins (9-14) with a series of rhetorical questions: Is a man, voluble like Job, and a scoffer too, not to be answered? He then (9-13) takes up a point already alluded to by Eliphaz (5:22), viz. the inscrutability of God's ways; Job had pleaded that God, knowing him to be righteous, treats him as if he were wicked: Sophar answers: You have no right to say this, for you cannot read God's mind; you may think yourself righteous, but God may, and indeed, as His treatment of you shows, does, know that you have done wrong; God is beyond question and impossible to oppose. In 18-20 Sophar points the same moral that both Bildad (8:7-20-22) and Eliphaz (5:17ff.) have previously urged: Let Job turn to God and dispossess iniquity from his life and home: all will then be
XI. 1 Then answered Sophar the Naamathite, and said:
   §  Should a multitude of words not be answered?
   And should a man full of talk be justified?
   §  Should thy boastings make men hold their peace?
   And shouldest thou mock, with none to make thee abashed?

well—but dark is the fate of the obstinately wicked (cp.
in Bildad, 8:11-19. §2b).

2-4. Referring plainly enough to Job throughout, Sophar descends in expression from the general to the particular: in general, should any man be allowed to establish his case merely because he commands an uninterrupted flow of language (?)? Should Job in particular be allowed to silence every one by his speech, which is at once empty (§) in spite of its amount and irreligious (§)? Should he be allowed to give the lie to God by claiming to be righteous (§), when He, by His present treatment of Job, is declaring Job to be wicked? For this is tantamount to the blasphemy of charging God with being in the wrong, unrighteous (ct. Ps. 5:8L (BL)).

2. A multitude of words] as Pr. 10:18, Qoh. 5:4, or, one (or, a man) of many words (cp. §). —A man full of talk] lit. “a man of lips”—“insinuating (cp. Is. 29:18) that Job’s words are not really the expression of his heart” (Dr.). Cp. 16:4 “the solace of my lips,” i.e. hollow sympathy. Sophar is probably thinking less of the length of Job’s last speech (Peake), which is scarcely longer than his first, and not greatly longer than that of Eliphaz, than of his apparent irrepressibility: the speeches of Eliphaz and Bildad ought to have silenced him, but they have not.

3. 4. Unlike §, these vv. are not marked as interrogatives by the use of an interrogative particle; in §, therefore, they are ambiguous; § intends both (not only §, as in RV.) to be taken affirmatively: Thy boastings silence . . . and thou mockest . . . and thou sayest; see phil. n.—Boasting[§] for the word (נ sécur) see Is. 16:4 = Jer. 48:80 (with the same sense as here), and Is. 44:36, Jer. 50:36 (meaning boasters, praters). The punctuation of § presupposes the root נDirs: even so compare the root נDirs

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4. "Shouldest thou say, "My doctrine is pure, 
   And I was clean in thine eyes"?

5. But oh that God would speak,
   And open his lips (in argument) with thee;

6. And that he would declare to thee the secrets of wisdom,
   That it is 'marvellous' in resourcefulness!

Know, then, that God causeth to be forgotten unto thee somewhat of thine iniquity.

of which the vb. occurs in 1 K. 12:5, Neh. 6:6, in NH., which also employs the noun הָטֹּז, a liar (see NHWB), and in Syr.—Mock] viz. God: cp. the use of the noun (יוּב) in 34:7, and cp. 51:6 there with 4 here. The parallel might suggest that the implicit object is men: so Renan, "Te moqueras-tu des gens"; but this is less probable.

4. Whether taken interrogatively or affirmatively the saying attributed to Job refers not to what he will first say if he is left unanswered (De. Bu.), but is a specimen of the mocking or blasphemy (8) in which he has already indulged: is he to go on saying this kind of thing? The words are not an exact quotation, but summarize Job's assertions of his innocence, which do not appear at all in his first speech (c. 3), and but indirectly in his second (610c. 34. 28. 29. 720c.), and first become prominent and emphatic (914-21. 30. 85 191. 7) in the speech to which Shophar now replies.—My doctrine] for כָּלָה, cp. Dt. 32:8, Pr. 4:8; but read rather, My conversation (i.e. manner of life: lit. my walking).

5. Job had expressed the wish to speak with God (98), claiming that given fair conditions he could then establish his innocence: Shophar wishes God to speak with Job on a different subject, convinced that God could silence Job—a point which Job would have readily ceded (cp. 918ff.)—by making him realize the infinite range of His wisdom (6a. b. 7-10): here, as elsewhere, the friends cannot even perceive Job's point of view.—With] 98 n.

6. Marvellous] A double, paraphrased in EV. by " manifold"; see phil. n.—Resourcefulness] the word rendered sound counsel in 518: see phil. n. on 519.

6c. An isolated stichos, exceeding the usual length, and
Canst thou find out the immensity of God?
Canst thou attain to the limits of the Almighty?
(They are) higher than heaven; what canst thou do?
Deeper than Sheol; what canst thou know?
Longer in measure than the earth,
And broader than the sea.

curiously expressed. Its meaning, however, is clear: so far from being pure in God's sight, as you claim (4), and, therefore, unjustly treated by Him in being made to suffer, you are very wicked in His sight, and your sufferings, great as they may be, do not equal the greatness of your wickedness; God forgets (cp. for the same idea expressed by other words, e.g. Am. 8'7, Is. 43'6 64'8, Ps. 25'7), i.e. lets you off the penalty of, part of your wickedness. The direct denial of 4 may be necessary (the view taken by Dr. in the phil. n.), though it is curious in this case that this direct denial is expressed by a single stichos in the middle of the half-dozen distichs devoted to the indirect repudiation of it: how can you claim such knowledge of God, who is infinite in wisdom, and familiar with man's iniquity (11), as to assert that He thinks you just, though He treats you as unjust? Unless Bi. Du. are correct in rejecting 86 as a gloss, the words are probably a mutilated distich which may not have gone beyond contradicting Job's words somewhat as follows: Then thou wouldest know that God doeth rightly, that because of thine iniquity He chastiseth thee.

7. Immensity] the word (טָה) "means" properly something to be searched out or explored: in 38'8 it is rendered [in EV.] "recesses": and it denotes here the entire range of the divine nature. "The rendering 'by searching' is grammatically impossible" (Dr.), and, moreover, misses the point of the question, which is not whether, by a particular method, God's nature can be read by man, but whether its vastness is by any method intelligible to him. The words emphasized by their position in the Hebrew are immensity and limits (נִדְמָנָה: cp. 26'10 28'3).

8, 9. The limits of the Almighty are beyond heaven and Sheol; He knows everything in heaven and earth; man cannot
If he pass through, and imprison,
And call an assembly (for judgment), who can turn him back?

For he knoweth empty men:
He perceiveth naughtiness, also, without considering it.

escape his eye (cp. Ps. 139:1-8); but what vast tracts of the divine knowledge are withdrawn from Job's ken! Compared with the unknown and unattainable, his knowledge and efforts are nothing: how, then, does he claim (10) that he is righteous in God's judgment? Somewhere in these regions unexplored by Job, the judgment that Job is unrighteous may have been passed. Sgf. omits these vv., as also 7; cp. Du.

10. Du. regards this as a misplaced distich of Job's speech; Be. (see phil. n.) as an interpolation. If the v. is original, Sophar takes up Job's words (912) and turns them back upon him; certainly, as you say, no one can stay God, if He seize or call to judgment, by saying he is not guilty: but this, not because God acts without regard to whether men are right or wrong, but because (11) He knows the sins of men, however blind men like yourself may be to them. In this case we should perhaps read seize for pass through (see phil. n.), and possibly kill ( Heb) for call an assembly (Richter); otherwise, for the judicial assembly, cp. Ezek. 16 40 23 45, Pr. 5 14.

11. God acts, unhindered (10) and unerringly, because, unlike men who, even if they give the closest attention to the matter, are often deceived about both others and themselves, He knows all about men and their sins, instantaneously and without effort. The thought would be similar in 34 28, if the text there were correct.—Empty men] so Ps. 26 4 ( "dissemblers"). —Without considering it] Du. and it he considers, i.e. God gives heed to it; al. which they consider, or one considers; not, i.e. God perceives what man does not—a thought actually present in the passage, but not naturally expressed by פָּרָא, nor quite satisfactorily by the emendation proposed (see phil. n.). Jacob (ZATW, 1912, 283): being himself unperceived ( יָאוֹם, Hithpolel for Hithpolel of פָּרָא); but this thought also is not required here.
And so a hollow man getteth understanding,
And a wild ass's colt is born (again) a man.

If thou direct thine heart aright,
And stretch out thine hands towards him—
If naughtiness be in thine hand, put it far away,
And let not unrighteousness dwell in thy tent—
Surely then thou wilt lift up thy face without spot;
And thou wilt be established and wilt not fear:
For thou wilt forget (thy) misery;
Thou wilt remember it as waters that are passed away.

As a result of the judgments of the Almighty (10f.), conceit and ignorance are removed, and a wilful, defiant nature (like Job's) is softened” (Dr.). This view of the v. makes it a transition to the thought of 12-20; but no such transition is obtained, if the v. is taken, as in itself it quite well might be, to mean: it is as impossible to get sense into an empty-headed man as to tame the untameable (39°) wild ass. See for this, phil. n.; and for a collection and criticism of many other interpretations of the v., see Di.

13-20. By submitting to God's judgments (10-13) and turning to Him, Job may yet return to prosperity and honour.

13. Thou] the pron. is emphatic: even thou, with all thy wickedness, if thou wilt abandon it (14), mayest be restored.—Hands] the hands opened (נָעַשׁ cp. Ex. 9:.25, Ezr. 9°, Ps. 44° 88°° 63° 141°), and stretched out (נָעַשׁ as 1 K. 8°° 54 al. cp. asy, Ps. 88°°) in prayer: see 31°° n., Is. 1°° n. Both here (see 14°) and in Isaiah the context suggests that the idea of innocency may have been associated with the custom of stretching out the opened hand in prayer. But such association was scarcely constant, for with נָעַשׁ the term י interchanges: cp. e.g. Ps. 143° 28°.


15a. Cp. 10°°b.—Without spot] commonly and, if original, perhaps correctly taken as antithetical to 10°°b.°: Job's face will no longer bear the marks of a guilty conscience.

16. Waters that are passed away] the whole line as a parallel to א can only mean: or if you remember your misery
And thy life will rise up more (brightly) than the noonday; though it be dark, it will become as the morning.

And thou wilt be secure, because there is hope; and thou wilt search (around), and wilt take thy rest in safety;

And thou wilt lie down, with none to make thee afraid. And many will make suit unto thee;

But the eyes of the wicked will fail;

at all, it will only be a memory of something that is past or has vanished; for waters as perilous and dangerous, cp. 1216 2217 2720, Is. 438; for the vb. (נהר) in the sense required, cp. 615 (of water as here, but more commonly of time, e.g. Ps. 904). The vb. used of waters also means to overflow, to flood (Is. 89, Nah. 19); but it is scarcely necessary to assume a play on the two meanings—waters once in perilous flood, but now vanished, and ill-advised to rob the line of its colour by reading (םשם), as days that are passed away (Ehrlich).

17. Another striking antithesis to what Job had said (1018): Job's future need not be a day of darkness whose very noon is night, it may, if he wills, be a day brighter than any ordinary day at noon, whose very night is bright as morning (cp. Is. 5810).

18. Searching round, before going to rest for the night, finding nothing amiss, Job will lie down with a sense of security.—Search (around)] the vb. (חפר = חפר) used in 21. Ehrlich suggests thou shalt be protected (תרב), from רบท = חפר, the sense protect being that of the Arabic, but not elsewhere in the OT. of the Hebrew vb.). On the not altogether certain text, see phil. n.

19a. Recurs in Is. 179, Zeph. 313; cp. also Is. 1420.—Lie down] the vb. (לך) involves, as in the references just given, an implicit comparison with animals (cp. Gn. 499).

19b. Lit. "And many will make sweet thy face." For make sweet the face, cp. Pr. 199, Ps. 4518 (as here of men), and, e.g., Ex. 3a11, Mal. 19, Jer. 2619. Note the parallelism of "thy face" with "the eyes of the wicked" in 20b. If Job turns to God, instead of being given the cold shoulder, as poor men
And their refuge is perished from them,
And their hope is the breathing out of the soul

regularly are (cp. Pr. 197), and avoided as he is now (cp. 1913-19),
he will become again a great and wealthy personage whose
favour it is worth while to seek (cp. Pr. 190).

20a. But if Job remains wicked, he will look in vain for any
deliverance from his present miserable position. In contrast
with the directness of the first line of the distich, the alternative
fate that awaits Job is stated indirectly: cp. 821b after 811. 22a.
—Eyes . . . will fail] 17i, Dt. 2832, La. 417, Ps. 694 (0).

20b, c. As there is no hope of deliverance for the wicked (20a),
so there is no way of escape; consequently their only hope is
death, or, perhaps (see phil. n. on 3i00), despair.

XII.—XIV. Job's reply to Şophar's first speech.—This,
like his previous speeches (see on cc. 6f. and 9f.), is only in
part (123-1310) addressed to the friends: the rest (1390-1425) is
addressed to God. The connection in several places is difficult
to detect, and some verses at least (124-5 10 if not also 11. 10. 111.)
seem out of place and no part of the speech. Grill (Zur Kritik
der Komposition des Buchs Hiobs, p. 13 ff.) goes so far as to
omit 124-131, Sgf. 124-131, but that 12122, with its description
of the activity of God as might not guided by moral considerations
was interpolated as proof that Job could speak of God's wisdom
even better than Şophar, is improbable. Job begins by sarcasti-
cally allowing that the friends are exceptionally wise (123)—and
yet their speeches have contained nothing but what was familiar
to himself (3), and even to beasts (7-10). What is said even on
the authority of the aged must be received with discrimination
(111.). Job now himself descants on the mighty (though also, he
suggests, capricious) activity of God (12-25), for he knows quite
as much about this as do his wise friends (1311); but all this is
irrelevant to the case he has to argue out with God (3): let the
friends, then, keep silence, and not continue to show by their
interpretation of God's activities partiality on God's behalf: let
them beware lest He punish them for such conduct (4-12). Let
them keep silence while Job states his case against God: for
stating it God may slay him: but he will take the risk: for he
XII. 1 Then Job answered and said,
   2 No doubt but ye are 'they that know',
       And with you wisdom will die.
   3 But I have understanding as well as you;
       I am not inferior to you:
       Yea, who knoweth not such things as these?

is certain of his innocence, and his readiness to face God should be a pledge of victory (18-19). And now Job turns to address God directly: Let Him not overwhelm Job with terror (20-22); but let Him state the iniquities (21), if there are such, which would justify His present use of His might in pursuing so helpless a creature as Job (24-28). From his own case Job passes to that of mankind in general: Is any man—frail, shortlived and, unlike trees, without hope of reviving when once cut down in death—worth all the hostility shown by God (14-15)? If only God's anger might pass and give way even after death to friendly intercourse with Job, how willingly would Job await this change! (18-15). But there is no hope for either Job or man: God persists in being hostile and dwelling on Job's sins (19); and He brings men one and all to death in which knowledge vanishes, and only pain remains (17-22).

2f. In 2 Job ironically concedes that the three friends are the only living, and will prove to have been the last surviving, embodiment of wisdom; in 9, dropping the irony, he claims that all the wisdom uttered was previously and independently in his possession, and indeed in that of every man; their would-be wise speeches have consisted of well-worn commonplaces.

2. They that know] cp. 34: [ people; see phil. n.

3. Understanding] cp. 1118: you were so good as to suggest that even I might get understanding; judged by the standard of your "wise" speeches, I have it already.—b = 13th. —Who knoweth not] lit. with whom (are) not; with (κατά) like 1018 (by): see n. there and Lex. 86a, top.

4-6. The interpretation of these vv. is difficult, partly, it is probable, on account of textual corruption, partly because they are misplaced. Di. makes as good an effort as any one to establish a connection: Job "complains of the manner in
I am to be (as one that is) a laughing-stock to his neighbour, (A man) that called upon God, and he answered him! The just, the perfect man, is a laughing-stock!

In the thought of him that is at ease there is contempt for misfortune;

(It is) ready for them whose foot slippeth.

which, on the ground of such wisdom, they treat him, a pious man, who can boast of his inward relation to God—though to be sure it is like the world, which has only contempt for the unfortunate, while the prosperous godless remain untouched."

"His neighbour" (**) is on this view an oblique reference to Sophar or the three friends; but Sophar and the other friends, though they have expressed their concern at what appears to them the impiety of Job's present manner of speech, and though they have suggested that his sufferings are due to his sins, have not laughed (even in 11:13, as Ley suggests) at him or his calamities, nor is it altogether satisfactory to say that though they have not actually done so, Job may feel that they have.

4. A laughing-stock] one at whose helplessness or misfortunes men laugh as an expression of their (malignant) delight: cp. the use of the nouns in Jer. 20:7, La. 3:14 (סנה), Hab. 1:10 (סנה), and the vb. in 30:1, Ps. 50:8, La. 1:7. —b. The line is commonly taken as descriptive of the speaker (Job) whom God answered in the past (cp. 29:5-6); the part. (סנה) could of course refer to the past, but it is very questionable whether the line is a natural description of himself by Job at a time when, though he still calls, he appears to receive no answer. Ley treats the line as ironically descriptive of the neighbour (i.e. Sophar); in which case we should render in English: To one that calls upon God and He answers him, A laughing-stock to the just, the perfect man.

5. The v. is curiously phrased, of unusual rhythmical form, and the text cannot be implicitly trusted: see phil. n.—Contempt for misfortune] С may also be translated a contemptible torch; but this yields nothing satisfactory, whether taken as continuing (**") "a laughing-stock, a contemptible torch," or as subj. of (King).
6. Robbers] lit. masters, devastators.—b, c. The existing text is commonly taken to mean: those are secure who provoke God by their wicked conduct b, and c who so entirely disregard God as to recognize only their own might as their god: cp. Hab. 1:11 "this his might becometh his god." Still the form of the v. (a tristich), the change from the pl. in b to the sing. in c and the curious phrasing of c together throw doubt on the correctness of the text.

7-10. So far from the wisdom on which the friends pride themselves being their exclusive possession (9), not only Job (9), but the very beasts share it, 7-10. This, if the passage is in its right place, must be the connection of thought; but it is strangely stated; for Job's charge is not that the friends lack the particular knowledge in question, and need to be taught, which is the point emphasized in 7a, but that they have no need to teach things so universally known, 9. Inasmuch as there are other suspicious features in the passage it may be misplaced; the address to a single person is very unusual in Job's speeches (26a n.), but would be at once explained if the passage originally stood in a speech of one of the friends (cp. 7a with 8a); yet 9, at least, with its use of the name Yahweh (see Introd.), is more probably altogether foreign to the book.—Ask] the vb., contrary to the prevailing use in Job's speeches, is sing., and, if the text and connection are original (but see above), addressed accordingly to Sophar exclusively; Di. endeavours to account for this by suggesting that Sophar has deserved this special attention by his words "hollow man" in 11:9.

8. The crawling things of the earth] it might be rendered either talk thou to the earth, or the plants (ני, as in 30:4) of 5 as in 6a: see phil. n.) the earth; but the text needs emending as, or substantially as, above; see phil. n.
Who knoweth not by all these,  
That the hand of Yahweh hath wrought this?

In whose hand is the soul of every living thing,  
And the breath of all flesh of man.

By all these] i.e. by means of (י, as Gn. 42 sup, Ex. 7,  
Nu. 16 sup—all with י, as here), by observing, all these creatures.  
Or the line may be translated, who among (י, as, e.g., Is. 50;  
Lex. 88a bot.), i.e. which of, all these (creatures) does not know.  
But the line may be merely a misplaced interpretation of א,  
and have meant: Who doth not know the like (י for י) of all  
these things? In that case (י) would be an isolated  
stichos cited (originally on the margin) from Isaiah.  
In the present context it is not clear to what this refers.  
Some understand it to refer to the universe; and appeal to  
the similar meaning of "all these" in Is. 66, Jer. 14;  
but in these passages the heavens, etc., are mentioned in the  
immediate context. Others have explained this as (Hi.) pointing  
backward and referring to the security of the wicked (י)—not a  
likely theme for the beasts to discourse on; or to the irresistible  
activity of God described by Ṣophar (10), or as pointing  
forward to the activities of God described in 158; but, as Di.  
observes, 110 lies too far behind to be naturally referred to  
thus, and the pf. tense and the intervening vv. (11) render the  
reference forward to 158 improbable.

If (י) be an interpolation (see last n.), this v. contains the  
instruction given by the beasts, 76; in this case render: that  
(י as Ex. 117, Lv. 5, Dt. 181, Eccles. 81: cp. 95 phil. n.; Lex.  
83a bot.) in His (God unnamed, as in v.18) hand is the soul of  
every living thing, etc.—All flesh of man] a very strange expres-  
sion; of man, it is true (Bu.), limits the expression all flesh,  
which without it might, but does not always (34, Nu. 16 n.),  
include living beings not human; but this fact does not make  
the expression natural or, least of all in poetry, likely.  
Equally insufficient is Del.'s suggestion that the addition of יא  
individualizes the expression, as though the meaning were: the  
breath of each individual human being.  Or omits all flesh; but  
rhythm scarcely permits a shortening of the line. Possibly of  
man is a corruption of some term parallel to "in his hand"
Doth not the ear test words,  
Even as the palate tasteth its food?  
With aged men is wisdom,  
And length of days is understanding.  
With him is wisdom and might;  
He hath counsel and understanding.

in a, such as with him, or he can withdraw (cp. 34:14, Ps. 104:28).

II (= 34:3), 12. The connection is still rather elusive: it has been claimed that 7-10 refer to what one could see of God’s power, 111 to what one might learn by hearing what the aged had to say; cp. 131 (so Dav. Dr.): on this view 11 means: “does not the ear test the words which it hears, and accept those which, like the wisdom of the aged (v.13), embody sound knowledge?” (Dr.). But does this allow for the unlimited range which 11 claims for the discriminative faculty, or for the fact that the appeal to the wisdom of the ancients is elsewhere made by the friends, 8m. 1510, and criticized by Job, so that the use made of it, on this interpretation, by Job in 18, though not exactly inconsistent with what he has said before, is yet rather improbable? The point of the v. may then be rather this: as the palate discriminates between good and bad food, and accepts the one and rejects the other (cp. 2 S. 19:6(3)), so the ear discriminates between the true and false in whatever it is told; you have poured your “wisdom” into my ears (12), you refer me to what the ancients tell me; but I will accept none of this unexamined: I will exercise my own judgment on it. On this view we must understand “you say” before 13: cp., on certain theories of those passages, 2116. 19. Sgf. rejects the vv.; Di. suggests that if retained they might better stand between 8 and 9; alternatively the difficulty of the connection may be due to the vv. being the fragmentary survival of a once longer passage.

13. You say: 12 wisdom resides in old men, 13 I say it is to be found with God: so if both 12 and 13 originally belonged here we may least awkwardly connect them in thought; but the antithesis is formally unexpressed and is very artificial, for the friends have never asserted that wisdom resides only in old men
and not in God, and Job in 18 does not assert that wisdom resides only (cp. c. 28) with God, and is not imparted by Him to men. Further, while 18 speaks of wisdom, 19 speaks of wisdom and might, so that in this respect, too, the sharpness and clearness of an antithesis are sacrificed. But while 18 connects at best rather awkwardly with 19, it might form a starting-point for the illustrations which follow (14-25) of God’s power, and, though this is much less prominent, of His wisdom. If the reference to God unnamed (which must be assumed even if 18 originally followed 19) can be tolerated, 18 might follow 3 as Job’s proof that his knowledge is not inferior to that of the friends. Du., retaining 111, rejects 18 as a variant of 16.—Counsel read, perhaps, power: see phil. n.

14-25. Illustrations, derived from Job’s own observation, of the way in which God’s might (18) “frustrates all human endeavour, and overthrows all human institutions” (Dr.). In all this Job traces no moral purpose; cp. especially 14b, so similar to 1110 (Sophar), but not followed as in 1111 by any suggestion that the men imprisoned by God are doers of iniquity. The writer (if 21. 24b are integral to his poem) seems to have in mind not only Sophar’s speech, but also Ps. 107, and perhaps Is. 4424-28; in any case 21a. 24b verbally reproduce Ps. 10740 and, by reason of vocabulary or figure, 14b recalls Ps. 10716, 15 Ps. 10723-26, 28b. 18 Ps. 10714, 22. 24b. 25b Ps. 1074. 7. 27a, 25a Ps. 10710; with 17, cp. Is. 4426, with 15a Is. 4437. But, whereas alike in the Ps. and Is. both the constructive and the destructive activities of God are presented, and these as determined by the different moral characters of men, here only the destructive activity is presented: so, e.g., here (16) waters are withheld or destructively employed, but in Is. 4437 beneficently employed, in the Ps. given or withheld according to the character of the men concerned. So the Psalmist’s survey reveals to the “upright” the loving-kindness, where the “upright” (11) Job sees only the might, of God. As in 7112 Job parodies Ps. 84, so here he sees facts noted by another Psalmist under a very different aspect.

14. Whether * refers to the destruction of cities (Peake) is not quite clear; the line may refer figuratively to persons (cp.
14 Behold, he pulleth down, and it cannot be built again;  
He shutteth up a man, and there can be no opening.  
15 Behold, he withholdeth the waters, and they dry up;  
Again he sendeth them out, and they overturn the earth.  
16 With him is strength and sound counsel;  
He that erreth and he that leadeth into error, are his;  
17 Who leadeth counsellors away stripped,  
And who maketh judges fools.  
18 He looseth the bonds imposed by kings,  
And bindeth a waistcloth on their loins;

Jer. 10, both lines meaning: God ruins men's lives irretrievably.—_Shutteth up_ [h]h; but this does not necessarily refer to subterranean dungeons (cp. Jer. 38, La. 58): for the same idiom is used in Ex. 14.

15a. Drought; b, destructive floods. Ct. Eliphaz's reference to rain.

16. _Sound counsel_ 5 n.—b. All men belong to God, and are within the range and subject to the working of His might.—_He that erreth, etc._] all men (see phil. n.), viewed particularly, perhaps, under the aspect of "nations misled by their statesmen into a disastrous policy" (Dr.). In any case moral error is not primarily intended.

17. Doing with them as He wills, God makes even the wise ones of the earth look foolish. There is as little reason to limit the historical allusions to the fortunes of Israel as the illustrations from nature in 15 to Palestine: indeed the plural "kings" in 15b and the unmistakable reference to nations in 58 make it as plain as may be that the author is reflecting on the rise and fall of nations, and of the ruin in which the most exalted and firmly established individuals in these nations are involved when their land and people are overthrown: there is no reason, therefore, to think with Du. specially of Jewish priests in 15a and of the descendants of David in 15b.—_Who leadeth . . . away stripped_] probably due here to assimilation to 15a: the vb. in a originally was more closely parallel to that in b: see phil. n.

18. He sets at naught the power of kings, undoing the
19 Who leadeth priests away stripped,
And overthroweth them that are firmly established;
20 Who depriveth the trusty of speech,
And taketh away the discretion of the elders;
21 Who poureth contempt upon princes,
And looseneth the belt of the strong;
22 Who discovereth deep things out of darkness,
And bringeth out to light black gloom;
23 Who increaseth nations and destroyeth them;
Who spreadeth peoples abroad, and leaveth them.

fetters they have placed on others, and reducing kings themselves to the position of captives (cp. Is. 47); see phil. n.

19. Similar treatment of other classes of ancient lineage and secure position.—Firmly established] men whose family have long held, and appeared likely long to hold (see phil. n.), their position: the priests in are a particular illustration of such classes: in Israel, especially in later times, as among other peoples, the priesthood was hereditary.


21a. = Ps. 107.—Princes or nobles; cp. 22 34 (|| “king”), 1 S. 2 = Ps. 113 (antithetical to “poor” and “needy”; cp. G here), Nu. 21 and Pr. 8 (|| מיהו).—Looseneth the belt of] “Fig. for incapacitates; the flowing garments of the Oriental being girt up for active service (1 K. 18, Is. 57, cp. Is. 45)” (Dr.). Looseneth is lit. causeth to hang down.—Strong] this word at least (see phil. n.), if not the whole line, requires emendation. Possibly b is a corrupt variant of (cp. Du.) 20b, and the whole v. secondary: cp. vv. 24, 25.

22. Bu. omits the v. as in its complete abstractness alien to the context: if in its right place, it must be figurative; the deep, dark things have been explained as hidden plans and conspiracies of men (cp. Is. 29; so Di. Dr.), the depths of the divine nature (Schl.), the treasures of conquered cities (Hi.), the poor (Hgst. Du.).

23. The rise and fall of nations illustrate God’s caprice: He
24 Who taketh away the understanding of the chiefs of the earth,  
And causeth them to wander in a pathless waste.  
25 They grope in the dark without light,  
And 'they' wander about (helplessly) like a drunken man.

XIII. 1 Lo, mine eye hath seen all,  
Mine ear hath heard and understood it.

makes them increase in numbers and extend their borders only thereafter to destroy and abandon them. This would form an effective climax and conclusion, and perhaps originally did so; see on 24f. — Peoples] נations, as in a. — Leaveth] מleadeth them (away): see phil. n. Leaveth is rather anti-climactic after destroyeth in a: Ehrlich makes the v. refer exclusively to the destruction of nations, rendering, Who misleadeth peoples and destroyeth them, layeth peoples low and (so) leaveth them, giving to now a meaning of the Ar. sataḥa, to prostrate.  

25. They grope] 514.— They wander about] מ he causeth them to wander, exactly as 9b (cp. Is. 1914).

XIII. 1–5. Resumes 12a: Job has himself observed everything relating to God’s rule of the world, and is in such knowledge not a whit inferior to the friends, 11: he, indeed, interprets differently, and does not, as they have done, draw the conclusion that he is guilty. Of their false and worthless interpretation, he has had enough, and can only wish that they would keep silence, 44; with God, not with them, he now wishes to speak and argue out the question of his guilt (9), and this is what from 30 onwards he actually does.  

1. All] not this (ג), or all (this)—EV. : see phil. n.
What ye know, I know also:
I am not inferior unto you,
But I would speak unto the Almighty,
And to argue with God do I desire.
But ye are plasterers of falsehood,
Physicians of no value are ye all.
Oh that ye would but hold your peace,
And it should be your wisdom.

2b. = 12\textsuperscript{2b}.
3. Argue] v.\textsuperscript{15b}.
4. Plasterers of falsehood] cp. Ps. 119\textsuperscript{8}; here, persons who use falsehoods as a whitewash or plaister (cp. \textsuperscript{b}) to hide defects: the defects which appear to Job so glaring in God's use of His might (12\textsuperscript{13-25}), the friends whitewash over with the assertion, known to Job to be false, that all who suffer from that might are wicked.—Physicians of no value] the word ῥόθε is used widely enough (cp. Gn. 50\textsuperscript{3}, 2 Ch. 16\textsuperscript{12}) to justify such a translation in a suitable context. But worthless healers, or menders, would perhaps be better here. The friends are men who try lightly but fruitlessly to mend the broken scheme of things; Du. pertinently compares for the use of the vb. and the here implicit figure, Jer. 6\textsuperscript{14} "And they lightly heal what is broken (in the body) of my people, saying, It is whole, it is whole, when it is not whole" (cp. Exp. Times, xxvi. 347 ff.). Others, falling back on a meaning of the root unknown in Hebrew, but paralleled in Arabic and Ethiopic (to mend, stitch together), render stitchers together of worthless (assertions) (so Di.); then cp. \textsuperscript{19}.
5b. Cp. Pr. 17\textsuperscript{28}: even fools, if they have but the wit to keep silence, may pass for wise.

6-19. Before, in \textsuperscript{30ff.}, addressing God, as he has in \textsuperscript{8} expressed his intention of doing, Job, developing his accusation in \textsuperscript{4}, warns the friends of the risks they are, as it would seem unwittingly, running in using falsehoods in defence of God, \textsuperscript{7-18}; on the other hand, he himself will deliberately accept every hazard to which he may expose himself by asserting the truth, viz. that he is guiltless, \textsuperscript{15-16}: yet, for the moment at least, he is sure that as God will resent the falsehood uttered
6. Hear now the argument [of] my [mouth],
And attend to the pleadings of my lips.
7. Will ye for God speak unrighteously,
And for him talk deceitfully?
8. Will ye show partiality for him?
Will ye contend for God?
9. Is it good that he should search you out?
Or as one deludeth a man, will ye delude him?
10. He will surely correct you,
If in secret ye show partiality.
11. Will not his loftiness affright you?
And his dread fall upon you?
12. Your maxims are proverbs of ashes,
Your defences are defences of clay.

by the friends in His defence (10), so He will admit the truth
maintained by Job against Him (18).

6. Argument] or, impeachment, reproof: cp. Pr. 123. 25.—
Pleadings] or, accusations.

7. Cp. 274.

8–10. Will you, as judges between me and God, show unfair
favour to the stronger, pronouncing me guilty, though all the
time I am innocent, in order that He may win His case? But
God sees through this kind of thing (9), and so far from rewarding
it punishes it (10).—Show partiality] lit. lift up the face, here with
the sinister implication that this is done from corrupt motives:
cp. Dt. 1017 "Who doth not lift up the face, nor take a bribe";
Pr. 185 "It is not good to lift up the face of the guilty, (thereby)
turning aside the innocent (from his right) in judgment"; c. 3221 3419, Ps. 822. The phrase may also be used without
this sinister implication: see 4286.

10a. Anticipating 4274.

11. Loftiness] 3128, there also || to dread, for which cp.
Is. 210. 19 (|| "glorious majesty"), where it is explicitly used of
the dread inspired by Yahweh when He rises up to judgment.
In view of 4117(25) we might also render uprising: so Du.

12. The sayings, which to the friends themselves seem so
wise, will prove worthless defences against God (11).—Maxims]
13 Hold your peace, let me alone, that I may speak,
   And let come on me what will.
14 'I will take my flesh in my teeth,
   And put my life in my hand!
15 Behold, he will slay me; I have no hope;
   Nevertheless I will maintain my ways before him.
16 Even that is to me (an omen of) salvation;
   For not before him doth a godless man come.

see phil. n.—Defences] scarcely ramparts (see phil. n.), but rather bosses (cp. 15*20) of shields; being of clay instead of iron, their bosses are useless.

13-15. Job intends at all hazards (cp. 9**11) to speak freely in maintaining his integrity.

14. I take] ¶ wherefore do I take, which is incompatible with the context: RVm. "At all adventures I will take," is not a justifiable translation of ¶: see phil. n. The idiom in a does not occur again, but must be synonymous with put my life in my hand in b, which means to imperil one's life (see phil. n.). Herz (Orient. Literatur., Aug. 1913, p. 343, and JThS xv. 263), arguing, on the ground of Egyptian parallels, that the idioms mean to take extra care of one's life, defends ¶.

15. As in 7th. 9**10 10**20, Job expresses his sense of the near approach of death.—I have no hope] lit. I wait not, sc. for anything better (cp. 14**14); Qrê (cp. 'A ßür EV.) for him (emphatic) I wait; see phil. n.—Maintain] lit. argue, prove right, as v. 8.

16. That] the fact that Job can and does maintain his integrity before God (16b): this is his ground of hope that he will ultimately have salvation, i.e. success or victory (so, e.g., Ps. 18**81, 2 S. 23**10), in his argument with God, and that God will admit and publish his innocence; the reason for this hope lies in the fact (16b) that a godless man does not thus of his own accord approach God to argue his integrity. The sense is substantially the same if the v. be rendered, Even that is . . . that a godless man doth not come before him; in this case 16b contains not the ground for the assertion in a, but the explication of the pronoun that: for the pronoun thus neutrally used,
17 Hear diligently my speech,  
   And let my declaration be in your ears.

18 Behold, now, I have set out 'my' case;  
   I know that I shall be justified.

19 Who is he that will contend with me?  
   For then would I hold my peace and give up the ghost.

20 Only two things do not unto me,  
   Then will I not hide myself from thy face:

21 Thine hand withdraw far from me;  
   And let not thy terror affright me.

22 Then call thou, and I will respond;  
   Or I will speak, and answer thou me.

see 15* 31**. The rendering, Even He, viz. God, is my salvation (RVm.), is unsatisfactory; since b, which must be then rendered for, etc., does not go well with it.—Godless] 818 n.

18f. After an appeal (17, regarded by Bi. Di. Du. as interpolated) to the friends not merely to give him the opportunity to speak (18), but also to listen carefully to his statement of his case, Job repeats in different ways his conviction of his innocence already expressed in 18*: the clear statement of his case (18a) must carry conviction; he will obtain a verdict of innocent (18b); so clear a case as his no one would care to challenge (18a); were it otherwise, Job would rather die than live (18b).

18. I have set out my case] in 28*: see phil. n.—I shall be justified] the justice of my plea will be admitted, and I shall be pronounced to be in the right in the case at issue: cp. 11*, Is. 43* 28.

19a. Is. 50*.

20. From here on Job addresses God; and first he begs, as he has done previously (9*), that God will allow the case to be decided fairly and in a legal way, and not by the exercise of God's irresistible might; this only granted, Job is certain of establishing his case whether—he gives God the choice—he prefers a charge against God, or God prefers one against him.

21. Cp. 9* 33*.

22. Let God be plaintiff (*) or defendant (*), as He will; cp. 9* 28*.—Call] or cite: 9* n.—Answer] 9* n.
23. How many are mine iniquities and sins?
       Make me to know my transgression and my sin.
24. Wherefore hidest thou thy face,
       And holdest me for thine enemy?
25. Wilt thou scare a driven leaf?
       And wilt thou pursue the dry stubble?
26. That thou writest bitter things against me,
       And makest me to inherit the iniquities of my youth:

23ff. God failing to respond to Job’s invitation in 22 to formulate His charges, Job speaks on; not, however, strictly according to the figure of 22, in the form of a legal indictment, but at first suggesting by a series of questions that he is suffering far beyond the deserts of any failings of his (23-25); then passing on to reflections on God’s pitiless treatment of mankind in general (14-18), returning in 18-17 to his own case, and appealing in 18-16 to God’s pity, only in 16 to record again the actual ruthlessness of His treatment of him, and (18-22) of men in general.

23. Job, though “perfect” (1 n.), does not deny that he has sinned (cp. 25); but how often? how greatly? not enough to deserve all the suffering that he endures; hence his implicit charge against God that He is punishing undeservedly and unjustly.

24. Hidest thou thy face] refusest to be friendly; for the idiom, cp. Ps. 30(7) (“in thy favour,” and “thou hidest thy face”—antithetical parallels), 10429, 279 (“hide the face” || “cast off in anger”), Is. 544; for “the hiding of the face” in resentment for sin committed and wrong done against God (cp. v. 23 here), see Is. 5717, Dt. 317.—b. Cited by Elihu, 3310.

25ff. Is it worthy of one mighty as God with such persistent severity to treat one so helpless and incapable of resistance as Job? cp. 720 1018.—Scare a driven leaf] make to tremble with fright (cp. 7 in Is. 218, 21) a dry leaf already driven (Lv. 2620) hither and thither by the wind.—Pursue dry stubble] put to flight (111 in Dt. 320, Am. 11) what scurries away of itself.

26. Writest bitter things] passest on me sentence to painful
27 And that thou puttest my feet in the stocks,
    And markest all my paths:
    About the soles of my feet thou drawest thee a line;
28 Though (one such as) he falleth away like a rotten thing,
    Like a garment that is moth-eaten.

punishment: on the custom of recording in writing judicial sentences, see n. on Is. 10. In view of a judicial is more probable than a medical figure here: the meaning of b is not, therefore, that Thou prescribest for me bitter medicines (Hi.); of written medical prescriptions among the Hebrews there is no evidence.—b. Job had sinned in the carelessness of youth like others (cp. 15, Ps. 257); but is it worthy of God to drag up these old offences, and make Job suffer for them now? Even in youth he had not sinned more than others: why does he suffer more?

27. Job's condition figured as that of a prisoner whose movements are impeded, and who is kept under close watch.—[Stocks] a different word from that so rendered in EV. of Jer. 2021. 298 and RVm. of 2 Ch. 1610; on the ground that some movement along paths (b) is possible, some (Du. Peake) suppose that the Hebrew term used here (sad) denotes not fixed stocks, but a block of wood fastened to the legs of captives to impede, though not altogether prevent, movement from place to place. Yet it is doubtful whether the idiom favours this interpretation; and in the Talmud sadda is certainly something that, like stocks, confines the person to a single spot: Levy (NHWB, s.v.) cites from Pes. 28a "The sad-maker sits in his own sad"—i.e. is punished by means of his own workmanship. If stocks is right here, Job "compares himself to a malefactor, at one time (a) held fast in the stocks, at another (b) narrowly watched, and (c) unable to pass beyond prescribed bounds" (Dr.).—[Soles] Heb. roots. On Du.'s interpretation of c, see phil. n.

28. The text, meaning and position of the v. have been questioned; but see phil. n.

XIV. 1-3. How strange (cp. 1528) that God should strictly call to account creatures so frail, shortlived, and (cp. 71-8) full of unrest as man! The parallelism is better, if we render in 18,
XIV. 1 Man that is born of woman
   Is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down:
   He fleeth also like a shadow, and continueth not.
3 And upon (one like) this dost thou open thine eyes,
   And bring 'him' into judgment with thee?
4 Oh that a clean thing could come out of an unclean! not one (can).
5 If his days are determined,
   The number of his months is known to thee,
   (And) his limit thou hast appointed that he cannot pass;
6 Look away from him, 'and' forbear,
   Till he can enjoy, as an hireling, his day.

Man is born of woman; or (Di.) 1-2, Man that is born of woman,
Of few days, and full of trouble, Cometh forth . . ., Fleeth, etc.
—Born of woman] of such frail origin.—Of few days] even a life
of patriarchal length (4a18) may he regarded as brief (Gn. 479).
4. Cp. 417t., Ps. 517 (B), and see phil. n.
5f. If, as is the case (11), man's life is brief, the fact is both
known to and ordained by God; let God, then, desist (68) from
His unkindly gaze (3), that man may get at least some pleasure
before his brief hard life is over.—If] the hypothetical is
awkward: if correct, the whole of 6 may be protasis (so Di.);
then render: If his days are determined, (And) the number of
his months known, etc.—His days] G + upon earth: rhythmically
the line would admit, and indeed be improved by some
addition; but something like by thee would be preferable.—
Known to] Heb. with: see 985 n.
6. Look away from] 719 1030 n.—And forbear] or desist, 718 n.
   That he may cease.—Till] or: to the point that (77 as Is. 477;
   Lex. 725b, 3).—An hireling] a labourer hired by the day: 716 n.
   —His day] i.e. the close of his life; at least let the evening of
   man's life be free from God's ill-treatment: cp. 1030t.
7-10. The plea (8) for some brief snatch of enjoyment before
For there is hope of a tree:
If it be cut down, it will sprout again,
And its shoots will not cease.

Though its root wax old in the earth,
And its stump die in the ground;
At the scent of water it will bud,
And put forth branches like a young plant.

But a man dieth, and passeth away:
Yea, man giveth up the ghost, and where is he?
Waters fail from a lake,
And a river decayeth and drieth up;
And (so) man lieth down and riseth not:
Till the heavens be no more, they will not awake,
Nor be roused out of their sleep.

Death is based on the impossibility of any enjoyment after death; man once dead, unlike a tree that is cut down, cannot be rejuvenated and start life again, but passes away for ever leaving no trace behind. There may be some reference here to specific, deliberate treatment of trees such as Wetzstein (in Del.) reports as customary on the east of Jordan, especially round Damascus; trees which through age begin to decay and to yield poor crops are cut down—close to the ground in the case of vines, figs, and pomegranates, and within a few feet of it in the case of the walnut; the next year new shoots spring from the root, and these subsequently bear fruit freely: all that is needed is what Job mentions as a condition sine qua non—abundant water.

8. Stump] yârî: Is. 11 (see n. there).—The ground] Heb. the dust, as 5.
9. At the scent of water] cp. "As a string of tow is broken, when it scenteth the fire," Jg. 16.
11. = Is. 19; see phil. n.
12b, c. Man will never (cp. Ps. 73, 7:7, 8, 30, 31) awake from the sleep of death.
13–15. Would that it were otherwise, and that God would make Sheol not a land of no remembrance to which in His
Oh that thou wouldest hide me in Sheol,
That thou wouldest keep me secret, until thy wrath turn,
That thou wouldest appoint me a limit, and remember me!

If a man die, will he live (again)?
All the days of my warfare would I wait,
Till my release should come:

Thou shouldest call, and I would answer thee:
Thou wouldest yearn after the work of thine hands.

anger He sends men for ever, but an asylum (provided by His love for His creatures, 18b), while His wrath is abroad. If only it were certain that after a fixed period, God would remember Job (as He remembered Noah, the object of His grace, in the asylum of the ark, Gn. 8:1 P), and summon him back from Sheol and death; how willingly would Job wait, thus knowing that in the end life and friendly intercourse with God would be renewed. But there is no hope of such a future (18-22 especially 18-21). Thus Job here considers the idea, and the meaning if it were real, though he still dismisses the reality, of a future life of communion with God: previously (7a.21) he has simply doubted the existence of such a future, without contemplating its significance if it were real.


14. Line * is perhaps misplaced, or a marginal annotation. Even if rendered, as by Du. (see phil. n.), "If only a man might die, and live again," it forms a bad parallel to 18. — Warfare] 7n. — Release] or relief from Sheol; the word appears to embody a military figure of one soldier or troop being replaced and so relieved by another (cp. on 1017); but obviously the figure is not to be pressed.


16f. Job has expressed the wish for a happier future in 18-15, for God's present attitude to him is so unfriendly and unfor-giving that something different can but be desired, but (18-22) that happy future of his hopes will not be realized. Such is the meaning and connection of the vv. as expressed in the above
16 For now thou numberest my steps:
   Thou dost not 'pass' over my sin.
17 My transgression is sealed up in a bag,
   And thou fastenest up my iniquity.
18 But indeed a mountain falling crumbleth away,
   And a rock is removed out of its place;
19 The waters wear the stones;
   The overflowings thereof wash away the dust of the earth:
   And (so) thou destroyest the hope of man.

translation. But it is not altogether natural, and much in the vv. is ambiguous: they have accordingly been by others understood to contain a continuation of the description in 15 of God's friendly attitude hoped for in the future (see phil. n.); but unfortunately this view, too, cannot conveniently be accommodated to the vv. throughout; if it were right we should expect in 17a the impf. as in the other lines rather than the part. (כן). 16. For now] as 741: equally legitimate is the rendering for then; so 332.—Thou numberest my steps] watchest my movements to take account of the least slip: cp. 314 (3431) and for the thought, 1327. If the vv. describe the future, it would be best to read (cp. 5): For then thou wouldest not number my steps.
—Pass over] so כ; יָבִיא watch over, which would suit a description of the future; but to accommodate יָבִיא to a description of the present, the line must be translated interrogatively (possible, but awkward): "Dost thou not watch over my sin?"
17. Job's transgressions are recorded by God in a writing (cp. Jer. 171) which is bound and sealed up (cp. עם וּ, Is. 816).
—Sealed up] for security in a bag (ועב) to be brought forth thence for punishment: cp. Hos. 1312 "Bound up (ועב) is the iniquity of Ephraim," Dt. 3284.—Fastenest up] lit. plasterest (134) over: here, parallel to is sealed up, the phrase apparently means plasterest over with wax. Bu., who adopts the view that the vv. refer to the future, understands the figure to be that of giving a white appearance (cp. Is. 18) to (red) sin; the line then means that God forgives Job's sins.
18, 19. The emphatic words in 18 are mountain and rock: if even these mighty things come to destruction, how much more
Thou prevaiest for ever against him, and he passeth; Thou changest his countenance, and sendest him away.

His sons come to honour, and he knoweth it not; And they are brought low, but he perceiveth them not.

Only his flesh upon him hath pain, And his soul upon him mourneth.

(19c) does man die without hope of living again! On 18a see phil. n.; 18b is cited in 184.—But] an emphatic adversative, which would be best explained by the view that the description of the desired but despaired of future extends down to 17; but see on 16t.

Passeth] away, dieth: so 1021, 2 S. 1222, Ec. 14 320, Ps. 3914—a common sense of halaka in Arabic.—Thou changest his countenance] in death, when “Decay’s effacing fingers, Have swept the lines where beauty lingers.”

Dismissed (20b) to Sheol, the dead no longer have knowledge (Ec. 95) even of what would, if they were alive on earth, most intimately concern them: cp. 2211. Since from 18 and, in particular, 190 onward, the direct personal reference is abandoned and the fate of man in general is depicted, 21 is not, of course, inconsistent with 19 (the loss of Job’s children).—Are brought low] come to dishonour: see phil. n.

Knowledge does not survive death: sentiency does: the dead man feels the pangs of decay, as the flesh still clothing him moulders away, and his soul can grieve for the dreary existence to which he is condemned in Sheol. Cp. Judith 1617b “they shall weep at feeling,” viz. the fire and worm sent into their decaying flesh: see also Is. 6624.—Upon him] 103 n. On various mistaken views of the phrase (such as: only so long as his flesh is upon does he feel pain; or, only for him does his flesh feel pain), see Di. or Bu.

XV. Eliphaz’s second speech.—This, the opening speech of the second cycle, consists of a rebuke of the irreverent tone of Job’s speeches, of his rejection of gentler correction, such as Eliphaz had offered in his previous speech (11), and of his hard
Then answered Eliphaz the Temanite, and said,

1. Should a wise man answer with windy knowledge,
   And fill his belly with the sirocco,

2. Arguing with unprofitable talk,
   And with speeches, wherewith he can do no good?

3. Yea, thou doest away with fear,
   And restrainest musing before God.

and obdurate temper (I-14), leading up to the charge that he is wicked beyond the general unrighteousness of men (14-16), and a warning picture of the dark and hopeless fate of the wicked (17-58). The attitude of Eliphaz in his second is obviously severer than in his first speech: in the first he addresses Job as one who indeed fails to accept his sufferings with the patience which he had formerly recommended to others, but who is still held by religion (4); here, as one who is abandoning religion (15), and giving way to positive blasphemy (62); in the first speech Eliphaz introduces the universality of human unrighteousness (4), but not, as here (14-16), to suggest that Job's wickedness exceeds it; and, again, in the first speech Eliphaz seeks to induce resignation in Job by his closing picture of the ultimate felicity of those who humbly receive suffering; while here he seeks to terrifyJob out of what he now regards as his exceptional wickedness by a closing picture of the fate of the wicked.

2. Cp. 8:2 II.—A wise man] such as Job claims (12:13) to be: it is less probable (see phil. n.) that Eliphaz asks whether he as a wise man should make answer to Job's words.—Windy knowledge] cp. 8:16.—His belly] whence, and not from the heart (8:10), the seat of understanding, words expressing windy knowledge are spoken.—The sirocco] violent (cp. 8:3) and hurtful (cp. 1:19 n.).

3. Arguing] 13:6: Job had desired to argue with God, but his words had been of no use: they had not helped to establish his case.

   —Fear] of God, i.e. religion, as in 4. Line 3 doubtless parallel to 2 and expresses the same general idea, viz. that Job has
5 For thine iniquity teacheth thy mouth,
And thou choosest the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I;
And thine own lips testify against thee.
7 Wast thou the first one born a man?
Or wast thou brought forth before the hills?

become positively irreligious, a referring to inward sentiment, b perhaps to the outward observance of religion; but the exact meaning of both vb. and object is uncertain: restrainest should, perhaps, rather be impairest, diminishest: the vb. (יָמַע) means to subtract (as opposed to add—Dt. 4*, Ec. 314, and in Nif. Nu. 36sL), withdraw (v. 8 357 and, pointed Piel, 36v (n.)), diminish (Ex. 2110). The Nif. in Nu. 9†, sometimes cited for the meaning restrain, means to be withdrawn: see n. there.—Musing] the noun (נְדַע) occurs also in Ps. 11997 ("Thy law is (the subject of) my musing") 99†: on the root see phil. n. on 711. Du. detects here a reference to the reverential silence required of worshippers (cp. Zec. 217, Hab. 230). Bu. renders b: And thou drawest complaints (נְדַע as נִדּ in 715 97 10† 216 23g) before God.

5. Not (RVm.) thy mouth teacheth thine iniquity, i.e. your words show and prove that you are wicked: for this anticipates a, is against the usage of the vb. (יָמַע, 3333 3511 †), and not favoured by the order of the words.—Choosest the tongue of] i.e. speakest like: Job, like the "crafty" serpent of Gn. 316, endeavours by what he says to misrepresent God.—The crafty] 512—the only other place in Job where the term is used—Gn. 31: in Pr. † the word is used with the good sense of shrewd, wise.

6. The v. is placed by Du. before 18.—Thine own mouth condemneth thee] 950.

7f. But is Job so very wise (cp. 28)? Is he the oldest, and so the wisest, of men? or does he attend God's council, and so possess wisdom withheld from other men 8? Some such extravagant hypothesis would be required, if Job were really wiser than Eliphaz, the aged recipient of revelations. V. 8 is grammatically ambiguous (see phil. n.): it might mean, Didst thou in the past, or dost thou habitually in the present. Taking
8 Dost thou hearken in the council of God?
   And dost thou monopolize wisdom to thyself?
9 What knowest thou, that we know not?
   What understandest thou, which is not in our knowledge?
10 Among us are both the grey-headed and the aged,
   Older than thy father in days.

it in the former sense many see in 8 as well as 7 an allusion to
the myth of a primeval man, older than creation: so Di. who
compares the Indian Manu. In 7, if 7b be taken strictly, some
such idea certainly seems to be present; unless with Bu. we
see in 7 a reference to Pr. 8:22, and so take 7b to mean: Art
thou personified Wisdom itself? — *Brought forth before the hills*
Pr. 8:26: cp. Ps. 90:4. Du. *before the high ones* (בִּבְנֵיהֶם for בֵּן
ם), *i.e.* the angels—unnecessarily.

8. *Dost thou* or *didst thou*: see above.—*Council of God*] *i.e.*
the circle of those admitted to intimacy with Him, especially
the angels (Ps. 89:6(7), cp. 1 K. 22:19(20)), but the council of Yah-
weh is also conceived as accessible to true prophets (Jer. 23:28).
—*Monopolise*] lit. *withdraw* (see v.4 n.), *i.e.* withdraw (from
others).

9f. So far from having the wisdom of the most ancient, Job
has no wisdom beyond that of the friends: and so far from
being the most ancient of men, among them are men (or is a
man) old enough to be Job's father.

9. Cp. 12:1 13:1 (Job).—*In our knowledge*] lit. *with us*: see
9:5 n.

10. The experience of age is on the side of the friends and
against Job.—*Among us are*] unless the first pers. pl. in 9 and
here has different meanings, the meaning is: among us three
friends is, one of us three is: in that case the adjectives, which
are in the singular, refer to an individual, and doubtless to
Eliphaz who thus with conventional modesty refers to himself:
then render, *Among us is one that is both grey-headed and aged,
One that is older,* etc. Others have taken the phrase to mean:
among us Temanites (Hi.), or among ourselves (Umbr.), or
among people who share our opinions (Hgst.): then the
singular adjectives should be taken collectively as above.
Are the consolations of God too small for thee,
    And a word (that dealeth) gently with thee?
Why doth thine heart carry thee away?
    And what do thine eyes hint at?
That thou turnest thy spirit against God,
    And lettest (such) words go out of thy mouth.
What is man, that he should be clean?
    And that one born of woman should be righteous?
Behold in his holy ones he putteth no trust,
    And the heavens are not clean in his sight.
How much less one that is abominable and tainted,
    A man that drinketh in unrighteousness like water.

II. Ought Job to have rejected as worthless and unadapted
to his case Eliphaz's former gentle and (cp. especially 5173.)
consolatory speech? — The consolations of God] Eliphaz feels
that, since he is the recipient of revelations (4185.), what he
says is not merely his own, but God's speech: cp. 2222; Job's
sentiment is different (218). — Gently] see phil. n.: AV. RVm.
erroneously give to the meaning secret (cp. נָבָר, Jg. 451 =
1 S. 1822).

Why is Job so passionate as to turn his temper and
speak against God: so, if the connection is right: between 12
and 13 Du. inserts 6, rendering For thou turnest, etc.—Hint
at] see phil. n.

Spiri] in the sense of passion or temper: cp. Jg. 83,
Pr. 1622. — Lettest (such) words go] or, emending, bringest forth
defiance; cp. 232 and see phil. n.

Varied from 4173.; cp. also 92 254f. In the parallel-
ism intended was perhaps of a. b | b'. a' type (Gray, Forms of
Hebrew Poetry, 64 f.), in which case render: What is man, that
he should be clean, And (what) that he should be righteous, (is)

His holy ones] the angels: cp. 418. — The heavens] cp.
"moon . . . stars" in 255; and "the very heavens for purity"
(רַחֲמִי; cp. רַחֲמִי, c. 417), Ex. 2410.

The a fortiori after 14f. is significantly different from 410:
there, how impossible for frail, shortlived mortals to be pure
17 I will tell thee, hear thou me; And that which I have seen I will relate; 18 (Which wise men do declare, Without hiding it, from their fathers; 19 Unto whom alone the land was given, And no stranger passed among them:)

in God's sight; here, how impossible for Job (cp. 34?), who deliberately soaks himself with unrighteousness, to escape the fate of the wicked, which Eliphaz now proceeds to unfold (17ff.). —Drinketh . . . like water] in great gulps, greedily like a thirsty man; cp. Ps. 73:10.

17-19. The vv., as a solemn introduction to the main theme of the speech, correspond to 4:13-15 in Eliphaz's first speech: what Eliphaz is about to tell Job is the fruit of his own experience (17b) during his long life (10), confirming and confirmed by that of past generations (cp. 8:8-10, Bildad) who had dwelt in the land as a pure, unmingled community, undiluted by aliens, and so maintaining an uncontaminated tradition, a dogma of unimpeachable orthodoxy.

18. From their fathers] having received it from their fathers.
19. It is tempting to infer from this v. some definite conclusion as to the date of the writer, but perhaps delusive; for it is not clear whether the writer intends by the land, the home of Eliphaz, viz. Teman, or Canaan (so Bu. Du.). If Canaan is intended, a contrast appears to be drawn between the present, when Canaan is not the sole possession of Israel and Israel is not an unmixed race; and a time in the past when Israel uncontaminated held Canaan unshared and by undisputed right; the event dividing the two periods has been held to be the Fall of Samaria (721 b.c.), and the settlement of foreigners in the Northern kingdom (cp. 2 K. 17:24ff.), or the Exile of Judah (from 586 B.C.). Du. by precariously detailed arguments infers that Job is three or four generations removed from the pre-exilic "fathers," and that about the middle of the 5th cent. B.C. is accordingly the latest date for the poet. But all this falls to the ground if Del., as is possible, is right in feeling that
20 All the days of the wicked man, he travaileth with pain,
    And the number of the years (that are) laid up for the tyrant.

21 A sound of terrors is in his ears;
    In prosperity the spoiler will come upon him:
22 He believeth not that he will return out of darkness,
    And he is reserved for the sword:

Eliphaz, in genuine Arab fashion, is merely boasting of the purity of his own tribe of Teman, and placing the origin of the doctrine he is about to proclaim back in a remote past when that purity of the tribe was still greater than now.—The land] not, here, the earth.—Stranger] of alien race; 19\textsuperscript{1a} n.—Passed among them] passed to and fro among סרה them, became one of them (Del. Bu.), rather than passed through them as an enemy (Di.)—the force of ב רע in Nah. 2\textsuperscript{1} (r\textsuperscript{51}); cp. “And Jerusalem shall be holy, And aliens shall no more pass through it” (Jl. 4\textsuperscript{17}).

20–35. The fate of the wicked.
20–24. Even while the wicked seem to prosper, they are in reality tormented by the expectation that misfortunes, such as are described in 21–24, will overtake them: such a theory—it is nothing more—helps to bolster up the orthodox dogma maintained by the friends that the wicked do not prosper: the apparent prosperity of the wicked, they argue, or rather assert, is not real; the happiness which their outward possessions might seem to ensure is destroyed by inward forebodings: far truer to life is the delineation of the temper of the prosperous in Lk. 12\textsuperscript{10}.—The tyrant] the parallel term to “wicked men” in \textsuperscript{a}; and, therefore, virtually equivalent to him: but see phil. n. For the meaning of the term, see 6\textsuperscript{23} n.

21. Spoiler] or robber, 12\textsuperscript{6}.
22. Return out of darkness] This should naturally mean: recover prosperity after the misfortunes of his forebodings have befallen him: we should rather expect (cp. 23\textsuperscript{b}), even if it were necessary to read ב א for הבש, avoid darkness, i.e. misfortune: he has no hope of escaping from misfortune, whether that take the form of violent death (22\textsuperscript{b}), or (23\textsuperscript{a}) being reduced to beggary.

23 He wandereth abroad for bread, (saying), "Where is it?"
He knoweth that the day of darkness is ready at his hand:

24 Distress and anguish affright him;
They prevail against him, as a king ready for the fray:

25 Because he hath stretched out his hand against God,
And behaveth himself proudly against the Almighty;

26 He runneth upon him with a (stiff) neck,
With the thick bosses of his shield;

23. Possibly 2b, 2b have been transposed; adopting emendations noticed in the phil. n., we might then read:

22 He believeth not that he will avoid the darkness,

23b He knoweth that his calamity is ready;

25a He is wandering abroad for bread (saying), "Where is it?"

25b And he is reserved for the sword.

24 The day of darkness affrighteth him,
Distress and anguish prevail against him.
The last clause of 24 is then the third stichos of a tristich unless we place it after 25a (cp. Du.), to which it would form an admirable parallel.

24. Prevail against] 14. — As a king ready for the fray] irresistibly: though the king is not necessarily more irresistible than any other warrior, cp. Pr. 6.11 "Thy poverty shall come . . . and thy want as a man with a shield."

25-28. The conduct of the wicked, tyrannical (20b) man is described as the ground of his fate as just sketched: 25 would follow 24 quite well, and Sgf. Be. Bu. omit 25-28—not quite necessarily.

25f. He has been defiantly hostile to God.—Behaveth himself proudly] or mightily, playeth the, or acteth as a, warrior (נזר): cp. Is. 42.13 "Yahweh will go forth as a mighty man . . . he will act mightily against his enemies": c. 36 9 “He declareth to them their transgressions, that they behave themselves proudly (or mightily)."

26. With a (stiff) neck] or, emending, as a warrior (cp. Is. 42.13; see last n.) to which "as a king," etc., would be the parallel term if 25b originally followed 25a. —Bosses] 13 n.
Because he hath covered his face with his fatness, 
And made collops of fat on his loins;
And he hath dwelt in effaced cities, 
In houses which no man should inhabit, 
Which were destined to become heaps. 
He becometh not rich, neither doth his substance endure, 
Neither do his ears (of corn) bend to the earth.

He departeth not out of darkness. 
His shoots the flame drieth up, 
And his [bud] is [swept away] by the wind.

27. Grown rich and prosperous, he has become confirmed in his insensibility to God and all that is spiritual: for this figurative use of fatness, cp. Dt. 32:16, Jer. 5:25, Ps. 73:119. 

28. Being indifferent to God (87), he builds up and inhabits sites which have been reduced to ruins by some judgment of God, and on which accordingly the curse of God rests, virtually carrying with it a decree of God that such places are not to be rebuilt (cp. Jos. 6:26, 1 K. 16:24, Dt. 13:17). Lines 27—28 give a complete distich which is not improved by being transformed into a tristich by the addition of 3. Du., rather precariously appealing to ג (see phil. n.), takes 28c (reading ותא יטחיה ותא) with 28b: What he hath prepared others will take away. And his substance does not endure.

29. The statements in 27—28 are, strictly speaking, inconsistent, for the second implies that the man does acquire substance, or wealth (26, 31:25), though he does not retain it. Possibly the first negative is due to error, and the line originally ran: He becometh rich, but his wealth endureth not—a sentence of the same type as 8:15. On line 28, which is also questionable, see phil. n.

—b. c. The wicked man may be rich and prosperous (cp. 28a n.), resembling a flourishing plant (cp. 8:16) which gives promise of fruit, but his wealth as suddenly vanishes as a tree ruined by lightning or wind.—Shoots] 8:16 14. Line 0 in א reads, And he departeth not with (or, by means of) the breath of his mouth, which is obviously corrupt, see phil. n.
31. Let him trust not in emptiness, deceiving himself:
   For emptiness will be his return for what he doeth.

32. "His palm-branch" is "cut off" before its time,
   And his palm-frond luxuriates no more.

33. He wrongeth, like the vine, his unripe grape,
   And casteth off, like the olive, his flower.

31. This v., too, in א is questionable, but satisfactory emendation is not forthcoming. The meaning, if א is correct, appears to be: "his vanity (i.e. emptiness), in the sense of frivolity or worldliness, brings as its reward 'vanity' in the sense of what is worthless or disappointing" (Dr.). Between 30 and 32 (all figures from plant life), 31 may well be out of place (Be. Bu. Du. Peake), unless this v. also in its original form referred to plant life: Richter's attempt, however, to recover such an original is unhappy.—Emptyness 7 n.—His return for what he doeth] lit. his exchange: cp. 2018 2817.

32a. Or (see phil. n.) emending otherwise, it (viz. the shoots of 30n) is cut off before its time. א, which though improbable has found defenders, reads, Before his time it—which is taken to refer to "his return" in 31 (Di.), or to mean "his fate" (Bu., if א were correct)—is fulfilled.—Before his time] lit. on not his day, i.e. on a day not, but earlier than, that on which he would normally have died—not at the end of his days, but in the midst of his days: cp. Ps. 5524(ab).

33. The wicked man, since he never really enjoys any prosperity he may appear to possess or sees promise of success fulfilled, is like a vine that produces grapes indeed, but grapes that never ripen; or like the olive that produces a profusion of flowers, most of which, however, do not set into fruit even in the alternate year in which the olive bears: "every second year, though it bloom, it scarcely produces any berries at all": see Wetzst. in Del., and Thomson, The Land and the Book, 54 f. —He wrongeth] by failing to mature; cp. of the sinner. "He that sinneth against me wrongeth his own soul," Pr. 836. The paraphrase of the Heb. in Т EV. ("shaketh off") is false to nature: the vine does not cast its unripe berries, but "the unriper the berries, the faster they stick" (Del.).
34. For the company of the godless is sterile;
   And fire devoureth the tents of bribery.
35. They conceive mischief, and bring forth misfortune;
   And their belly prepareth disappointment (for themselves).

34. The whole class of the wicked is like sterile ground producing no crops: the whole class furnishes no example of a really, permanently successful man.—*Company* cp. similarly Ps. 22:17 (16) and 86:14; it does not here mean *family* (Del.), even though that meaning could be established for 16:1.—*Godless* 13:16 8:18 n.—*Sterile* 3:7 n.—*Fire* one of the causes of Job's calamities (1:18) to which fact there is perhaps an oblique allusion here: cp. 20:85 (Sophas), 22:30 (Eliphaz).—*The tents of bribery* the homes of those who have grown rich by accepting bribes (cp. Is. 1:23), or have used their riches to bribe judges and pervert justice in their own interest: bribery is obviously selected as typical of gross sins.

35. Cp. Is. 59:4 33:11, Ps. 7:15(14).—*Mischief . . . misfortune* 4:8 n. 3:10 n.—*Belly* i.e. womb, as 3:11. Others (Del.) take *belly* here of the entire inward nature of man, including thought, feeling, and will (cp. Pr. 18:20 27:20 22:18), which would suit the vb. (*prepareth*), but would involve the abandonment of the figure in *.

XVI. XVII. Job's reply to Eliphaz's second speech.—Like his previous replies, this speech also is only in part (most clearly in 16:3-8 and, perhaps, 17:10) directly addressed to the friends. In 17:8 (in G also in 6) God is addressed, and in 16:18 earth is apostrophized. But more of this than of the previous replies is in the strain of musing or monologue; so 16:6-17, 20-22 17:6-9, 11-17 are not obviously addressed either to the friends or to God, and 16:20 is obviously not addressed to either. Opening with a brief and contemptuous dismissal of the comfort offered by the friends (16:1-5), Job passes on to describe God's violent treatment of him (7-16), in spite of his innocence (17:1). And yet God is his witness and vindicator (18-17); and accordingly, with death imminent, to Him and not to the friends he appeals (16:20 17:4). But from this bold appeal to
XVI. 1 Then Job answered and said,
  2 I have heard many such things:
  Troublesome comforters are ye all.
  3 Shall windy words have an end?
  Or what provoketh (?) thee that thou answerest?
  4 I also could speak as ye do,
    If your soul were in my soul's stead;
    I could join words together against you,
    And shake mine head at you:

God against God, he returns to describe further God's harsh treatment of him, and his hopeless outlook (17-16).

2-5. Job contemptuously rejects the commonplaces (b) which Eliphaz (b), merely repeating what he and the others (b) had said in their previous speeches, has just uttered. Instead of being silent, as Job had begged them to be (13), what makes Eliphaz speak at all, if this is all he has to offer (b)? He and his friends may have come to comfort him, but so far from doing so (cp. 21), in reality (cp. 13), they add to his trouble by forcing upon him conventional words of comfort, not springing from their hearts. How easily and how abundantly could Job, if their parts were reversed, let loose on them like words, and give them support of the same kind!

2. I have heard such things] already from you and your two companions; and what they say has already been stigmatized as commonplace (12).—Troublesome comforters] not conveying, as Eliphaz had claimed, the comforts of God (15), but comforters (cp. 11) of, i.e. who cause to me, trouble (ֶץ, 3 n.).—Are ye all] Eliphaz, whom very exceptionally (cp. 12 26 n.) in 3b he addresses by himself, is no better than the other two.

3. A retort to 15. —Provoketh] see phil. n.

4. If the circumstances of Job and the friends were reversed, Job could (not "would"), only too easily and as vainly, have spoken like the friends; what Job actually had done, and would have done again for sufferers like himself, was very different; for his words had really comforted, restored, and strengthened (4 Eliphaz, 29-16 Job). b. Or, If only your soul were in my soul's stead! (see phil. n.): would that ye could
I could strengthen you with my mouth,
And not restrain the solace of my lips.
If I speak, my pain is not restrained:
And if I forbear, how much (of it) departeth from me?

look at and judge your comfort from the position of the sufferer.—Join words together] or, make fine speeches (see phil. n.), thinking more of my own skill than your need.—Shake mine head at] the gesture is mentioned in cases in which mocking or satirical words are added or implied: Ps. 22\(8\) (cp. the \(יִשְׁפָּד\), and the words of 9), Is. 37\(22\) (\(יִשְׁפָּד\)), Ecclus. 12\(18\), Mt. 27\(20\) (cp. 40).

5. The irony of 4 is continued; mere lip comfort is easily given. b. 

And the solace of my lips should restrain (sc. your pain: cp. 6); then b, and in that case a too, would be more naturally taken seriously, not ironically; but, if 5 expressed what Job would actually do, in contrast to 4 what he could, but would not, do, a strong adversative would be required at the beginning of 5: RV. accordingly supplies But; this is, however, virtually an emendation, and a bad one, for if Job had been turning from irony to a statement of what he would actually do, he would not lay stress on mouth and lips (cp. 11\(2\) n.).—Not restrain] or, emending otherwise, “encourage you with”; the translation above follows \(ג\) (see phil. n.).

6. Alike whether Job speaks or keeps silence, his pain is in no way alleviated. The connection is not obvious, and “speak” is rather ambiguous; it is commonly taken (Di.) to mean: If I speak to my friends, I get no comfort from them; I may as well, therefore, keep silence; but that course, too, does not ease me. But a comparison with 7\(11\) 10\(1\) suggests that it may mean: If I say to and of God what I think about His treatment of me, it is true He remains deaf to my appeals, and I get no alleviation, neither do I, however, when I keep silence; therefore, I will repeat my case against Him.

7-16. In the tone of a soliloquy, Job describes the condition to which God in His hostility has reduced him.

7. He] The subject is God, unnamed (cp. 3\(30\) n.) till 11; not Eliphaz (for 7 and 8 are closely connected, and 8b, in any case,
7 Only now he hath wearied me out, (and) appalled 'me',
And all my 'calamity' hath seized hold upon me.
8 It hath been a witness and risen up against me;
My leanness testifieth to my face!

refers to a visitation of God), nor "my pain" (Y).—(And) appalled me and all my calamity hath seized hold upon me] see phil. notes. ἡ Thou hast appalled, or laid waste (EV. "made desolate") all my company (so ἡ), or (ἐ) all my testimony, i.e. all that testifieth to me, my good fortune (?), or (Ehrlich), all that I testify, i.e. my arguments, and thou hast seized hold upon me. The address in 7b. 8a, if ἡ were correct, must be to God, but the transition from the 3rd pers. in 7b to the 2nd in 7b. 8a and back to the 3rd in 9 would be very awkward. "Thou hast laid waste all my company" in ἡ is supposed to mean that God has changed the entire circle of the adherents, housemates, and friends of Job into his enemies (Di. Da.), and so left Job deserted and alone; but to speak of alienating a man's friends as a "laying waste," not of himself but of them, is very strange: nor perhaps would the estrangement of Job's friends (1918-19) be quite naturally referred to here. For the use of "company" in ἡ, cp. 154.

9-14. In vv. 9a b, 13-14 we have figurative descriptions of the treatment measured out to Job by God (the unnamed subj., as already in 7b (7b), of vbs. in the sing.); in 10 description of the treatment of Job by human adversaries—the unnamed subjects of vbs. in the plural: 11 states that God delivers Job up into the power of such human adversaries. Thus the present order of the vv. is anything but natural. Wr. places 11 before 10, Peake before 90 (reading the noun, vbs., and 3rd pers. in the pl.), and this would relieve the more serious difficulty. Sgf. deletes 10f., Du. 90-11 allowing the figures of 9a b to be continued uninterrupted by 12. The omission of 10b only (G) does not ease the difficulty; and the insertion before 90 in G of the line (cp. 6a), "The arrows of his troops have fallen upon me," only
Job

9 His wrath hath torn me, and with hatred pursued me;
   His adversary sharpeneth his eyes upon me;
   They have gaped upon me with their mouth;
   They have smitten my cheeks reproachfully;
   One and all they mass themselves against me.

10 God delivereth me to the unrighteous,
   And casteth me headlong into the hands of the wicked.

11 I was at ease, and he hath cleft me asunder;
   He hath taken hold of my neck, and dashed me to pieces.

partially: it would account for plurals in 10b. (but not E), but hardly for the vbs. used: for the treatment described in these lines is scarcely that of those who composed God's (superhuman) troops, but far rather of such terrors as those mentioned in 11.

9a, b. Yahweh, or specifically His anger, is figured as a wild beast tearing (as Gn. 37, Ex. 22, and frequently in figures, e.g., Dt. 33 and, as here, of God, Hos. 5) its prey. The figure is continued in 12: see last n.—With hatred pursued me] or, transposing two letters, dropped me, i.e. from his mouth to the ground, which maintains the figure.—Mine adversary] No doubt Job might so have termed God, though not exactly the term suggested by the passages (3 10, 17 13) to which Bu. appeals; but it would be curious that the expressed subject should appear first in the third line of the tristich (9b. 10 being on this view a tristich). But 90 is preferably taken as forming with 10a a distich; and the adversary, or rather the adversaries (pl.) are human: in this case read with E: Mine adversaries sharpen their eyes.

10. Cp. 30. 94. 125.—Gaped . . . with their mouth] in derision; cp. Ps. 22 (10), Is. 57.—Smitten my cheek] cp. Mic. 4, La. 3, Mt. 5.

11. The wicked] all children: see phil. n.

12a, b. If 9b-11 be an interpolation, this v. continues the figure of the wild beast in 9a-b, completing a quatrain devoted to it.—Cleft me asunder] or mangled, or clawed, me (see the phil. n.).

12c, 13. A fresh figure to which also a quatrain is devoted:
He hath also set me up for his mark;
18 His archers compass me round about;
He cleaveth through my reins, and doth not spare;
He poureth out my gall upon the ground.
14 He breaketh me with breach upon breach;
He runneth upon me like a warrior.
18 Sackcloth have I sewed upon my skin,  
And I have laid my horn in the dust.

God is an archer (so, e.g., Ps. 64:6), Job the butt (cp. La. 3:19) for His arrows.—Archers] unless the word may be rendered arrows (see phil. n.), God is now in 13a represented as a commander (so also implicitly 19:12) of archers (rather than, as in 130, actually Himself shooting), by means of whose shooting, rather than by arrows shot by His own hand, He pierces Job's vital parts.—He cleaveth through my reins] cp. "until an arrow cleave through his liver," i.e. till he is mortally wounded, Pr. 7:22; "He (God) hath caused the shafts of his quiver to enter into my reins," La. 3:13.—He poureth out my gall] cp. "My liver is poured out on the ground," La. 2:11. Cp. also the reference to the gall-bladder in c. 20:25.

14. Another fresh figure—this time developed in a single distich: God is a warrior engaged in breaching a fortified city, Job the city in whose walls breach after breach is made.—Breaketh] or makes a breach in; so with acc. of the fence or wall, Is. 5:6, Ps. 80:18, 89:1 (note the ||), Neh. 3:35; for the noun of a breach in a wall, see 30:14, Am. 4:5, 1 K. 11:37.—He runneth upon me] cp. 15:38; also (if we there read רא for רע) Ps. 18:20 (21): "For by thee I run up to a fence, and by my God I leap over a wall."—Warrior] רע, not giant (EV.): cp. 1 S. 2:4, 2 S. 23:8, Pr. 16:2, Is. 13:2117 etc., and, as here, figuratively of God, Is. 4:12 (|| "man of war").

15f. Resuming 6, Job describes his miserable condition resulting from God's hostility, 7-14. He has 13a sewn together a garment of sak, and now wears it next his skin (cp. 1 K. 21:17, 2 K. 6:30), or, perhaps, the precise implication of the line is rather, the sackcloth never leaves me (Ehrlich). Job's wearing of sackcloth, a frequently mentioned sign of grief or mourning
My face is red with weeping,
And on my eyelids is thick darkness;
Although there is no violence in my hands,
And my prayer is pure.
O earth, cover not thou my blood,
And let my cry have no (resting) place.

(cp. Is. 22:13), is not referred to in the Prologue, but it is the normal sequel to the rending or removal of the garments (15:10) worn by the persons in question (cp. Gn. 37:24, 1 K. 21:27, 2 K. 19:1, Jon. 3:6).—Laid my horn in the dust] a fig. of complete humiliation; so, "to exalt the horn" is to lift into a position of pride and dignity. The fig. is often supposed to be derived from the bull, whose strength and pride lie in its horns: for another explanation, see phil. n.

16b. Darkness is already settling on Job’s eyebrows and will soon close them in death; or, as others think, a refers to the watering of the eyes which is a symptom of elephantiasis, and b to the loss of sight consequent on the weeping.

17. There has been no moral justification for God’s reducing Job to such misery. Cp. 10:7. The v. is scarcely, as it is often said to be, a contradiction of Eliphaz’s charge in 15:6: Eliphaz there charges Job with sins of speech about God in the course of the discussion; what Job here denies is violence of deed in 17a, and in b, if the text be correct, insincere speech to God. But 17b is a curious parallel to a; like a it may perhaps originally have repudiated insincere or deceptive speech towards men (cp. Is. 53:9), or (with וָאִיבָרָה יְהוֹעַד, my way (Du. ?), or וָאִיבָרָה יְהוֹעַד, my walking, course of life (Be.) for "my prayer") have contained a reference to conduct in general.

18-21. About to die an undeserved (17) death, Job passionately appeals for the vindication of his innocence after death (18), and, though it is God who will inflict the undeserved death, it is God to whom he looks to vindicate him (19) both against Himself (21a), who by the sufferings which He has inflicted has seemed to represent Job as wicked, and against his fellow-men (21b), who have definitely charged him with wickedness.

18. When he is dead, let his assertion of innocence and his
19 Even now, behold, my witness is in heaven,
   And he that voucheth for me is on high.
20 My friends are my scorners:
   Unto God mine eye droppeth (tears);

call for vengeance on his murderer go on ringing up to heaven;
let his blood lie uncovered that its voice may not be gagged
with the dust of the grave, and let the cry of his blood find no
tarrying place as it travels up to heaven. By a special develop-
ment of the widespread belief in the dangers generated by
shed blood (cp. Blood, § 2, in ERE), Hebrew folklore taught
that such blood, so long as it lay on the ground uncovered and
unabsorbed, or if, having been covered over, it was again laid
bare, cried out to God for vengeance: cp. Gn. 410, Is. 2621 and,
especially, Ezk. 2489 with its emphasis on the unabsorbent rock
in contrast with the ground in general (YaN), which would have
been more absorbent: Woe to the bloody city . . . for the
blood she has shed is in her midst, on the bare rock she has
(or, with כ, I have) set it: she poured it not out upon the earth,
so as to cover it over with dust; (but) in order to arouse fury,
that vengeance might be taken, I have put the blood she has
shed upon the bare rock, so that it might not be covered. Thus
the double aspect (cp. 7n. n.) under which Job apprehends God
at this stage is clear and striking: God is his murderer; but
Job's blood, shed by Him, will cry not in vain to heaven; for
there it will find a vindicator, and that vindicator will be—
God. Ehrlich's explanation, on the basis of Talmudic usage,
is singularly improbable: according to him the meaning is: O
earth, let my blood—by which is meant the injustice done him
by his opponents representing him as a sinner—cry to heaven,
so that I have no need to cry out myself.

19. On high] or, in the heights—a synonym for heaven, as
25319.

20. Job's friends scorn him for his sufferings; he turns his
tear-stained face to God with the plea which follows in 21; so
or similarly the v. is understood on the supposition that י is
correct, and that א is to be translated as above. If י is correct,
the above translation, which follows י, is the least improbable;
21. That he would decide for a man (in his contest) with God,
    And between a son of man and his neighbour.

22. For a few years will come,
    And (then) I shall go the way by which I shall not return.

but it could also be, and has by some been, translated in various other ways: My friend, or (Hoffm.) my shepherd (i.e. God), is my scornor (or, translating הָנה as in 33:25, my interpreter); or, they that mock me are friends of God (Wr.); or, my thoughts (or, aims; see Ps. 139:17) are my interpreters (Ehrlich). & presupposes a better parallelism and a better rhythm: it renders,

May my prayer come unto God,

Before him mine eye droppeth (tears).

21. Dependent on the sense of petition expressed in 30—indirectly in b, and perhaps originally directly in a: My prayer is that my witness in heaven (19) would secure my right (הנה: cp. 9:8, Is. 1:4), be the arbitrator whom I have longed for (9:8), in my contest with God.—Man, son of man] are simply parallel terms: cp. Ps. 8:4 (4); the general term in each case refers specifically to Job; for the “and” can scarcely, with Ehrlich, be taken as the “and” of comparison (cp. phil. n.), so that the v. would mean: that God may secure right for Job in his dispute with God, as (He is wont to decide justly) between a man and his neighbour (cp. 1 S. 2:5).—His neighbour] or, friend: in this latter sense the term in the pl. is applied to Job’s three friends (21:19:21): the sing. here does not refer to Eliphaz (Peake) in particular, but obliquely (as “man” to Job) to all three friends, the sing. being chosen as common in such phrases (cp. e.g. Jer. 7:5). Another mistaken view of the sing. is that it is a synonym for God (Du.); but there is no reason for the choice of such a strange term for God (note the antithesis between God and a man’s neighbour in Ex. 33:11 and in 20 if the text there be correct), for if b had been an exact repetition of the thought of a the writer could, according to his usual practice, have used in b an alternative name for God (יהוה or יָדוֹן).

22–XVII. 2. Job gives as the ground for the wish just expressed his conviction of the near approach of death.

22. This v. appears to say: only a few more years of life
XVII. 1 My spirit is broken,
      My days are extinct,
      The grave is (ready) for me.
 2 Surely there is mockery beside me,
      And mine eye abideth in their defiance.

remain to me, whereas the next (17) naturally suggests that
Job regards his life as already virtually at an end; thus the
two vv. do not go well together. Further, if both verses alike
contain a reason either why God should intervene speedily, or
why Job must make his plea without delay, it seems out of
place to speak of years of life, even though but a few years, yet
to come. Either 2 is out of place (Sg.), or we must emend
in such a way that 17 like 17 implies that death is imminent
(see phil. n.).—A few years] lit. "years of number," the
idiom being the same as in "a few men," Gn. 3450, Dt. 427 etc.


XVII. 1. See phil. n.—My spirit is broken] i.e. my life (my
my soul) is destroyed; death is more commonly described as
the departure (Ec. 127, Ps. 10429 1464), and in Is. 5718 as an
enfeeblement, of the spirit. AV. "My breath is corrupt," but
the vb. does not mean "is fetid," and, even if it did, a reference
here to Job's fetid breath (1917) would not agree either with the
parallel lines or the context.

2. The v. is very strangely phrased, and is probably corrupt.
Apparently Job returns to the charge against the friends in
1629 34 (but see n. there), alluding, as Dr. puts it, "to his
friends' illusory promises of restoration (e.g. 517-20), and exasper-
ating insinuations of his guilt" (e.g. 83-6 114-6. 39; cp. 124f.).
So Di., who also mentions and criticizes numerous other un-
tenable suggestions. Du., reading bitternesses in b instead of
their defiance, understands mockery in a of the constant dis-
appointment of Job's hopes (cp. 1a), and "bitternesses" in b of
the bitter conditions imposed on him by God.—Surely there is
. . . and] the rendering, in itself legitimate, if there is not . . .
then yields no appropriate sense: for ἔχω, surely, cp. 3136,
Lex. 50b.—Beside me] the mockery of my friends, or of fortune,
surrounds (οὐ, as 295. 39 254), or is in conflict with (οὐ, as
8 Lay down, I pray thee, the pledge for me with thyself;
   Who (else) is there that will strike his hand in to mine?
4 For their heart hast thou hid from understanding:
   Therefore thou wilt not exalt them.
8 He that denounceth (his) friends for a prey,
   Even the eyes of his children shall fail.

10 [n.) me.—Abideth in] or, emending, faileth by reason of (see phil. n.).

3. Addressing himself now to God, Job, even more clearly
   than in 16:20-22, sets over against one another his two thoughts
   of God—God hostile and God friendly, God unjustly making
   him suffer and so taking away his character, and God able and
   ultimately willing to re-establish his character; or, in the
   terms of the present figure, God as the giver of the pledge or
   bail which releases Job, and God as the receiver of the bail
   who, till He receives it, holds Job a prisoner (cp. 13:27). He
   does not expect immediate vindication, else no need of bail,
   nor even in this life (cp. 19:25-27).

3b. There is no one else who can give this pledge to clear
   him from God's aspersions, alike before God and man (16:21),
   but God Himself.—Strike his hand] i.e. make the gesture that
   accompanies the giving of a pledge: cp. Pr. 6:1 17:18.

4. The friends, who might naturally have gone surety for
   Job's innocence, will not do so, because God has deprived
   them of the power of seeing the true state of the case, and
   consequently they believe Job guilty. But since this conclusion
   of theirs is due to blindness, God who is not blind, but sees
   aright, cannot exalt them to the position of victors in their
   dispute with Job by allowing Job's innocence to remain per-
   manently unvindicated. Such is commonly taken to be the
   connection. Du. thinks the v., which G omits, due to an
   interpolator mindful of 42:18, but unmindful of the immediate
   context.

5. It is probable that the text of * is hopelessly corrupt (so
   Sgf.), and that this accounts for the fact that all attempts to
   explain the v. either suffer from artificiality, or place on the
   words of the text a questionable meaning. Denounceth, or
informeth against, is the only meaning that can safely be placed on כְּֽעַנַּן, construed with an acc. of the pers. (see phil. n.); there is no justification in usage for rendering inviteth, and speaketh to (AV.) is not to be supported by reference to 264 (see n. there), 3157 (acc. of the suffix), 2 S. 1531 (see Dr. ad loc.), and scarcely even by 2 K. 78, 11, Ezek. 4310. Prey (RV.) is a unique rendering of כְּעַנַּן, which is commonly rendered portion, or share, and may refer to, inter alia, a portion of spoil or booty (Gn. 1424, 1 S. 3034), or of food (Hab. 116), or of land (Jos. 199 and often); so the vb. כְּעַנַּן usually means to divide, apportion (spoil, food, land, etc.); but in 2 Ch. 2838 it has virtually developed the meaning to plunder, an exceptional meaning of the vb. which supplies some ground for the sense "prey" given to the noun here (Ew. reaches much the same meaning in another way). Flattery (AV.) is, in itself, also a legitimate rendering of כְּעַנַּן (cp. Pr. 79). Literally rendered, according to the usual meaning of the words, the v. thus reads: For a portion one denounceth friends, and the eyes of his children fail; "his" in b refers to "one" in a; "his" in a (RV.) is not expressed in Hebrew. The following may be given as the principal efforts to impose a meaning on these words and to connect them with their context. 1. Dr., retaining RV. without alteration, comments: "Job compares his friends (implicitly) to a man who heartlessly distrains (as we should say) the goods of a neighbour for debt, and whose children suffer for their father's cruelty." On this theory the v. is at once a charge and a threat: the friends of Job are cruel; the children of the cruel suffer; therefore their children will suffer—a curious threat for Job to make, for see 2118. Hgst. makes the whole v. a threat, rendering, A prey (becometh) he who denounceth friends, And the eyes of his children fail. 2. Ew. al. (cp. Di.) take the whole v. as descriptive, thus avoiding the threat; b is then treated as circumstantial; and the sing. pron. in b is taken to refer not to the denouncer, but to the friends (plural) denounced; for such enallage numeri Di. refers to 1824a. 16, 2728; and Ew. accounts for it here by the fact that while using the pl. with a general reference in a, Job is all the time thinking of himself: he renders, for alloting, i.e.
He hath made me a byword of the peoples;
And as one at whom men spit must I be.
Mine eye also is dim by reason of vexation,
And all my members are as a shadow.

that the lot may be cast for them as for prisoners, one denounces friends, while the eyes of his (i.e. the friends') children fail. In this case as describes the folly, so the ruthlessness of the friends of Job, both vv. giving motives for the request in (Di.).

3. Bu. (cp. Peake) treats the v. as a proverb (hence the 3rd pers. sing.), one invites friends to share (one's table), while his own children's eyes fail (from starvation), applied to the friends who, actually bereft of wisdom (4), yet think they can impart a rich share of their wisdom to Job. This explanation is less forced than the preceding, but it really requires רעה instead of דע.

4. Du. also treats the v. as a proverb, and, regarding it as a marginal note not needing to be closely related to the context, renders: He who denounces friends on account of a pledge, his children's eyes fail.


6. He] i.e. God: perhaps, And thou hast made should be read (see phil. n.).—A byword of the peoples] Job comes to rank among neighbouring peoples, to whom the story of his sufferings spreads, as a great sinner, so that they say "as great a sinner as Job": cp. 30, and for similar phrases, Dt. 287, 1 K. 9, Jer. 24.—As one at whom men spit] i.e. an object of aversion (see phil. n.): כ a portent before them, perhaps rightly: AV. aforetime (as) a tabret, confusing רון with רה.

7a. Cp. 1616, Ps. 68.—Vexation] at God's undeserved treatment of him: cp. 6b.—b. He has grown lean with suffering: cp. 168.

8-10. If these vv. are in their right place, Job is asserting, in contradiction, it is said, to Eliphaz's charge (15) that Job deflects men from religion, that this (8), viz. the pitiable condition (?) to which he is reduced, does indeed perplex other upright men; but that they, nevertheless, cling to the path of righteousness (8a): they do not follow the godless, though the prosperity of the godless angers them (8b), but, keeping them-
Upright men are astonished at this,
And the innocent is disturbed concerning the godless.
Yet the righteous holdeth to his way,
And he that hath clean hands increaseth strength.
But return ye, all of you, and come now:
And I shall not find a wise man among you.
My days are past,
My purposes are broken off,
(Even) the desires of my heart.

selves pure, ultimately grow strong and prosperous themselves (8b). Let the friends, then, come on again with fresh arguments: not one of them in so doing will prove himself wise to Job (10). In 11 the description of Job’s miserable condition in 7 is resumed. Obviously, then, it is possible to pass from 7 to 10 at once; whereas the intervening vv. can only be fitted in with difficulty; for who are these upright men to be astonished at Job’s plight? Job’s whole complaint is rather that his sufferings mark him out to all men as one smitten by God for his wickedness: then again, 8b with its purely general reference follows awkwardly after 8 with its special reference to Job. It is no more satisfactory to generalize the “this” of 8 completely, and to particularize the reference in 9 to Job, explaining the vv. to mean upright men are perplexed by “these moral wrongs which they see prevail in God’s rule of the world” (Du.); yet Job, who is one of them, is resolved to cling to righteousness. Du. and Peake are probably right, therefore, in regarding the vv. (Peake 8–9 at least) as out of place, and probably a part of the speech of one of the friends; Du. inserts 8–10 after 189; the meaning then being that upright men, like the friends, are astounded at Job’s profanity (“this” (8a) is then strictly parallel to “the godless” (8b)), but hold firm to their righteous way of life (8a) and grow strong therein (8b). 10a Du. alters to the sing. taking it closely with 18a; 10b he regards as an addition after the vv. had become misplaced.

8b. Me., transposing the terms, rendered: And the godless triumphs over the righteous; but even this does not accommodate the vv. satisfactorily to their present position.

They change the night into day;

"The light" (say they) "is near unto the darkness."

In continuance of 7 describes Job's desperate condition. Cp. v. 17. 9. Bu., My days pass away to my death, Broken are the cords of my understanding: Du., My days pass away without hope, The desires of my heart are annihilated: see phil. n.

12. The v. has been taken to mean: while my condition is really desperate (11. 18. 19), my friends say: You are passing through dark days now, but a brighter time is soon coming; this would, indeed, be a correct account of the friends' "comfort" in the first series of speeches (see 5. 17.-8. 30. 31. 11. 15.-19), and Sophar actually used the fig. of light and darkness: "Thy life will rise up more (brightly) than the noonday, though it be dark, it will become as the morning" (11. 19). But Eliphaz in his second speech, to which Job is now replying, says nothing of the kind. That the friends are the subject of the vb. in 8, and authors of the statement in b, is not at all clearly indicated: if 10 is in place, we should expect at least "Ye change": and if 7-10 are out of place (see above), the reference to the friends is still less natural. The v. would be more in place if it expressed Job's conviction that the light of his life is fading into the darkness of death; but no very satisfactory emendation has been proposed (see phil. n.).

13-16. Job, being already as good as dead, has no further ground for hope; for the hope of restoration to former happiness and prosperity does not descend to Sheol, of which Job already feels himself an inhabitant: "all hope abandon ye who enter here." The general sense remains the same whichever view of the construction of the v. be taken—that represented in the translation above (so RV. Di. Da. Bu. al.), or the older (מְנָה, AV.) and in many respects the more striking view adopted by Del. Du. (cp. Peake) according to which 13 should be rendered: If I hope, Sheol is mine house; I have spread my couch in darkness; I have said to the pit, Thou art my father, To the worm, My mother and my sister. This does more justice to the identity of the root of the vb. in 18 (מְנָה) and the noun in 15 (יָדַר). In the former case the thought
13 If I look for Sheol as mine house;
   If I have spread my couch in darkness;
14 If I have said to the pit, Thou art my father;
   To the worm, My mother, and my sister!
15 Where then is my hope?
   And as for my 'prosperity', who can see it?
16 Will they go down 'with me' into Sheol?
   Or 'shall we descend' together into the dust?

more precisely is: If Sheol is all I have to look for (LXX),
what real hope have I left (v)? In the latter: If I still hope,
death, not life, faces me (LXX), and the certainty of death ex-
tinguishes (v) hope. If v refers to the comfort given by the
friends, doubtless replies to it: if all I have really to hope
for is Sheol, what becomes of the false hopes with which you
would buoy me up?

10.

14. For the form of expression, cp. Pr. 7: also c. 30.
—The pit] EV. here and, following G, sometimes elsewhere,
inecorrectly connecting the noun ἄναψις (from ἀπαύγασις, to sink down, as ἀνόμβολος from ἀνόμα, etc.) with ἀναψίαν, render corruption. The word,
used of a hollow dug in the earth for catching prey (Ps. 7 14 15
9 13, Pr. 26, Ezk. 19), or a natural hollow (9), is applied to
the underworld (33 18, 22, 24, 23, 80, Is. 38 17 (5 14), Ezk. 28, Jon. 37,
Ps. 16 30 10) 49 10 55 34 (38) 103 1, conceived as a hollow
within the earth; or, if as some suppose (Lex.), the term
originally denoted a pit in Sheol, “the depths of Sheol” (Pr.
9), the part is here, as usually in OT., used for the whole.—
Thou art] the words should probably be omitted: see phil. n.

15. Both lines, by rhetorical questions, imply that hope
does not exist for Job: with the form of, cp. 15 22 25, of b 7.

16. Cp. Ps. 49 18. The translation follows G: RV. is
not a legitimate rendering of Η, which should mean rather, if
it meant anything, To the bars (?) of Sheol they (fem.) shall go
down, if together on the dust (there is) rest (or, into the dust we
descend): see phil. n.—The dust] of the grave: cp. 7 19 20.
XVIII. 1 Then answered Bildad the Shuhite, and said,
3 How long wilt thou lay snares for words?
  Understand, and afterwards we will speak.
3 Wherefore are we accounted as beasts,
  (And) are 'obtuse' in 'thy' sight?

XVIII. Bildad's second speech.—After impatiently asking
whether Job will never stop (1), why he looks upon his friends
as blockheads (3), and whether he expects the order of the
world to be upset on his account (4), Bildad confines himself in
the remainder of his speech to painting a dark picture of the
fate of the wicked, harassed and tormented while he lives (5–18),
and (leaving no posterity) doomed to oblivion when he dies
(14–21).

2. According to א, Bildad here and in 8, though no longer
in 3, addresses himself not, as elsewhere, and here too according
to ג, to Job alone in the sing., but to Job and others associ-
ated with him—How long will ye, etc., Wherefore are we
obtuse in your eyes? But it is improbable that the and plurals
are original (see phil. n.), and perhaps originally read,
"When at last wilt thou cease talking; Leave off (now), that
we may begin to speak."—How long] as at the beginning of
Bildad's first speech (8).—Lay snares for words] hunt and en-
trap words, setting before us far-fetched arguments which turn
out to be irrelevant and after all nothing but words. In 8ג
Bildad's figure suggests the very opposite of this: there Job's
words pour forth like a great wind. AV. "how long (will it
be ere) you make an end of words" is a questionable rendering
of א, but may coincide with the meaning of the original text
(see phil. n.).—Understand] not the friends as Job had asserted
(17ג), but Job himself has been lacking in intelligence; let him
now exchange his logic chopping for an intelligent treatment
of the question, and the debate may continue; cp. ד, In-
telligite prius, et sic loquamar. We in this case includes Job,
and it would be better to point the vb. as Nif. (cp. Mal. 3:18–16),
and render, we will speak to one another. But the reading of
ג (see above) is preferable.

3. Cp. 17ג(10).—Beasts] i.e. unintelligent: cp. Ps. 73:34.
Thou that tearest thyself in thy anger,
Shall the earth on thy account be forsaken?
Or a rock be removed out of its place?

Yea, the light of the wicked is put out,
And the flame of his fire doth not shine.

The light is dark in his tent,
And his lamp above him is put out.

Obtuse] suits the parallel better than "unclean" ( filthy EV.). Moreover, Job has not charged the friends with being unclean—not even in 17 by implication. After 3 Du. inserts 17*: see on those vv.

4. Du. inserts 17* (corrected), thus obtaining a distich: But turn (cp. 6) and come now, Thou that tearest thyself in thy anger. It is not God, as Job has asserted (16), who tears Job, but Job himself in his rage against God (cp. 5). The two illustrations in 4 drawn from the physical order are commonly supposed to point figuratively to the moral order of the world, and to mean, therefore, "Is the established order of the world (viz. that suffering is a consequence and proof of sin) to be interrupted, in order that thou mayest continue to be reputed righteous?" (Dr.).—Forsaken] of its inhabitants, and therefore depopulated (cp. Is. 6, Lv. 26), though it was God's intention that it should be populated (Gn. 8, Is. 45).—Or a rock, etc.] 14.

5f. However Job may rage (4), the fact remains that the wicked do not prosper, and that those who do not prosper are wicked.—6a = Pr. 13 24; 6b c. are variations of the same statement: thus in proverbial and perfectly general terms Bildad denies that the wicked can or do prosper, at the same time suggesting plainly enough the particular application: Job is not prosperous, Job is wicked. The light, or lamp ( cp. 1 K. 11), burning in the house, and the fire burning on the hearth, are symbols that the fortunes of the owner are still intact; when those fortunes are broken, the light goes out (21).—His lamp above him] suspended from the roof of the tent; it is unlikely that b introduces another figure than that
The steps of his strength are narrowed,  
And his own counsel casteth him down.

For he is carried into a net by his own feet,  
And he walketh upon the toils.

A trap taketh hold of his heel,  
A snare layeth hold on him.

The noose for him is hid in the ground,  
And the gin for him on the way.

Terrors affright him on every side,  
And chase him at every step.

in * and refers to the lamp that lights up the way of one walking (29°).

7. A fresh figure for the failing fortunes of the wicked: he no longer, as in the days of his strength (Gn. 49°), walks confidently and freely, with plenty of room (Ps. 187° (86), Pr. 412) to walk in, but slowly under the constraint of a narrow path, and that full of obstacles which cause him to stumble (b).—

Casteth him down] or, rather (see phil. n.), causeth him to stumble: cp. Pr. 412b.

8-10. The piling up of the terms and figures for snares and traps indicates the strength of Bildad's conviction that there is no escape for the wicked from doom; by one means or another, as he treads his narrow way (?), he must be brought down.

8a. Or, rather perhaps (see phil. n.), For his foot is carried into the net: "his own" above and RV. represents an emphasis which does not exist in P.—The toils] another form of net (see phil. n.), or "lattice work" (cp. 2 K. 1°) laid over and concealing a pit, to capture wild beasts, which, walking on unsuspectingly, fall into the pit.

9. A trap] that closes when trodden on, and catches: Is. 814 (n.), Jer. 4844, Ps. 1247, and often.—A snare] see phil. n.

10. Noose] Pr. 522, and in the phrase "nooses (RV. "cords") of death," Ps. 18° al.—Gin] see phil. n.

II. Terrors] מָרוֹן, 14 2417 2730 3015; also Ps. 7319, Ezk. 2621 2736 2819: sing. Is. 1714†. Wherever he goes the wicked man hears spectral noises (1521 Eliphaz), and sees spectral forms, which make his life a constant terror to him.
13. His strength is famished,
   And calamity is ready for his halting.
18. ‘Through disease’ his skin is consumed,
   The firstborn of death consumeth his limbs.
14. He is plucked out of his tent wherein he trusteth;
   And he is marched to the king of terrors.

12. Famished] undermined by hunger. The line agrees better with 11, and the parallel line if rendered, Trouble hunger-eth for him; but see phil. n.—Calamity] final ruin, 2119, Ob. 18. —Is ready] 1523.—For his halting] cp. Ps. 3518 3818, Jer. 2018; if he halts, ruin sees to it that he never gets going again. Less vividly and less probably י may be rendered “at his side.”

13. Fatal disease attacks the wicked man. On the text, see phil. n.—The firstborn of death] like the Arabic bint el-maniyya, “daughter of fate,” meaning fever, this phrase should mean fatal disease, possibly the worst and deadliest form of disease, though the parallel cited for this superlative sense of firstborn, “the firstborn of the poor,” meaning the poorest of the poor (Is. 1430), is textually doubtful; as in Is. 1430 so here a superlative is not altogether in place; not all the wicked die of elephantiasis, to which, with a covert allusion to Job (so Dr.), Bildad is here supposed to refer, and yet Bildad is describing the fate of the wicked in general; otherwise it is tempting to see in the line a reference to a specific symptom of elephantiasis, the falling off of pieces of the limbs. Unsuitable or less probable explanations are: the angel of death (ץ), the worm of corruption (cp. 2430: Marshall), the terrors of death (Ley); or, one doomed to death (consumes his own limbs (cp. Is. 930) in his ravenous hunger, Ew.).

14. The wicked man is torn away from his home in death.—א. י avellatur de tabernaculo suo fiducia eius, whence AV. (cp. ג), a possible, but in the context a less probable translation of י.—The king of terrors] Death personified as a king with spectral terrors as his subjects and ministers; a different personification occurs in Ps. 4915 where Death is the shepherd of the wicked gathered like a flock to Sheol: cp. also Is. 2815
15. In his tent there dwelleth that which is naught of his;
   Brimstone is scattered upon his habitation.
16. His roots are dried up beneath,
   And above his branch is cut off.
17. His remembrance perisheth from the earth,
   And he hath no name on the face of the open plain.

(Death (|| Sheol) a party to a treaty). Curiously the ancient versions, with the exception of C, do not recognize in the phrase "the king of terrors" (see phil. n.).

15. After his death, the wicked man's house lies uninhabited and accursed.—That which is naught of his] weeds (Hos. 9:6, Zeph. 2:9) and wild animals (Is. 13:11, 34:11), such as are found in desolate places, are probably intended, if the text is correct. In b the desolation of his homestead is differently expressed; as a mark of the curse of God, brimstone falls on it and makes it uninhabitable: cp. Gn. 19:24, Dt. 29:20, Ps. 11:6. C for a has: His wife (נ: she) shall dwell in a tent not his. According to Ehrlich the v. means that "it," viz. the infection of leprosy, continues in the house after it has ceased to be the leper's, and the house is disinfected with sulphur.

16. The wicked man leaves no posterity; his whole family perishes with him, and consequently (17) he not only dies, but is forgotten. For the figure, cp. Am. 2:5; in 19 the same statement is made literally. Bu. omits 15; 15b. 16 (15a = 19c C); but the author of Job is fond of referring to, or drawing figures or using metaphors derived from, plant-life: see 81ff. 147 150ff.

19—Is cut off] rather than droops, withers (see phil. n. on 14b): since b scarcely states the sequence to a, there is no force in Di.'s argument that withering and not cutting off is the result of drying up the roots: the purpose of the figure is rather to depict the immediate and simultaneous destruction of branch and root: both perish at once, and from the dried up roots no fresh branches (ct. 14b) will ever grow.

17. He is forgotten in the cultivated country (cp. Ps. 49:12) in which his own homestead and fields lay, and over the wide stretch of the steppe country beyond into which he sent his cattle to graze (see phil. n.).
18. He is thrust forth from light into darkness,
   And chased out of the world.
19. He hath neither offspring nor family among his people,
   Nor any survivor in the place where he sojourned.
20. At his day they of the east are appalled,
   And they of the west lay hold on horror.
21. Surely such are the dwellings of the unrighteous,
   And this is the place of him that knoweth not God.

18, 19. V. 18 repeats the idea of 14, 19 of 18. —From light into darkness] from the light (3^18) of life (33^10, Ps. 56^14: cp. c. 3^20 "light" || to "life") into the darkness of Sheol (as 10^21. 17^13).
19. Nor any survivor] from God's judgment on his house
   and family.—The place (or, rather, the places) where he sojourned] enjoyed guest-right: the phrase (יוֹשֵׁבָתָו) is expressive:
   16 has already stated that no one of his will remain in his house
   after him; this v. goes further; no one will escape the judgment
   and be found casting himself on the hospitality of others
   (cp. the parallel "among his people").
20. The whole world is horrified at the wicked man's fate.
   —At his day] the day of his death and of God's punishment of
   him: cp. 1 S. 26^10, Ps. 37^13, Jer. 50^27. G At him (יָשָׁבָא as
   23^22 27^22, for יָשַׁב יָשָׁב) is inferior.—They of the east . . . they of
   the west] or, the later ones . . . the former ones (see phil. n.);
   i.e. the wicked man's contemporaries on earth, and, as the
   news reaches them in Sheol, those who have predeceased him;
   so terrible is the death of the wicked that the very shades in
   Sheol are horrified at it.—Lay hold on horror] for the idiom, cp.
   21^16, Is. 13^8: it is quite unnecessary to forsake כ for כ, on
   them of the west horror lays hold.
21. The v. clinches the argument implicit in the previous
   description of the wicked: such a fate and none other awaits the
   wicked: cp. the conclusion to Şophar's speech, 20^39; ct. the
   conclusion to Eliphaz's first speech, which summarizes the pre-
   ceding description of the man who fears God, and 8^19 where
   Bildad summarizes, as here, his description of the wicked, but
   then 8^20-22 closes on a happier and more hopeful note; Şophar
XIX. Then Job answered and said,

1 How long will ye vex my soul,
And break me in pieces with words?

2 These ten times ye put me to confusion;
Ye are not ashamed that ye deal wrongfully against me.

alone in the first round of speeches closes on a sinister note, 11.20; all alike so close their second speeches.

XIX. Job’s reply to Bildad’s second speech.—How long are the friends to go on wronging Job by false accusations (2f.); Job’s calamities are due not to just punishment for sin, but to God’s unjust and violent treatment of him (4–7); God’s hostility (8–12) has led to the alienation of Job’s family and acquaintances (18–19) and left him with nothing but bare existence (20)? Cannot his friends pity him? Why do they instead increasingly persecute him (21f.)? If only his assertion of innocence might be perpetuated (after his now imminent death) (23f.)! It will be; and, moreover, God will vindicate him and show Himself to be on his side (25–27); and so the friends will continue their persecution of him at their peril (28f.)!

2–6. How long are the friends to go on aggravating Job’s sufferings by what they say? They have repeatedly and shamelessly wronged him (1) by suggesting that the cause of his great and extraordinary sufferings lies in his sin; but it does not; on the contrary, the cause of his suffering is that God has turned the scales of justice against him (5), so that there has wrongly fallen to him the penalty of great crimes which he had never committed; and thereby God has given a ground, according to the current theory, for an argument against his innocence.

2. How long [beginning like Bildad, 18r. — Vex my soul] by your severe and uncompassionate treatment of me; for the vb., cp. especially Is. 51.23, “I (Yahweh) will put it (the cup of my fury) into the hand of those that vexed thee, that said to thy soul, Bow down that we may pass over”; La. 15.12 of the pain caused to Sion by Yahweh’s severe punishment of her; 32 (antithetical to “show compassion”). Not only do his “comforters” not alleviate (16f.), they positively add to his sufferings (cp. 16r).
And be it indeed that I have erred,  
Mine error remaineth with myself.

3. *These ten times* i.e. these many times: how often! cp. Nu. 14:22; also for ten = many, Gn. 3:7, Lv. 26:36.

4. The exact force of the v. is far from clear. In the first place, does it virtually admit error or (cp. No. 4 below) deny it? Certainly an admission of such error as would deserve what Job now suffers is out of the question. But error is a mild word; cp. "Errors, who can discern" (Ps. 19:13); the possibility of errors, unknown to himself, weighs upon the conscience of the religiously sensitive man, but these do not account, like great transgressions, for great sufferings. If, then, the v. admits such error (and even sin Job admits elsewhere, 10:8 n. 13:26), it is best taken as meaning: granted that I have sinned, the penalty of that sin no doubt comes home to me, but it affords no ground for you (5) to argue from the reproach which my great sufferings cast upon me that I have *greatly* sinned. Richter (יִּרְשָׁד for מַרְשָׁד) gives a special turn to the kind of error admitted: If in my youth I erred (cp. 13:26, Ps. 25:7), is my error (for ever) to abide with me? But the vb. (יה) refers to a recurrent and temporary, rather than to a permanent stay. Other interpretations are: (1) Granted I have erred, my error is my affair, not yours; but this is only possible, and even then unsatisfactory, if the admission of error is tantamount to the denial of great sin; for if Job has greatly sinned, that is altogether an affair of the friends, being the complete justification of their case against him: moreover, in 6:24 Job appealed to the friends to make plain to him what his error was: (2) Granted I have erred, I alone am cognizant (יַעֲשֶׂה as 12:14v: cp. דָּבָר, 9:8 n.) of my errors, i.e. my sin is venial, not gross and open, and you, having no real knowledge of it, are charging me with sin without justification (Di.); but, as Hi. pointed out, one of the charges of the friends against Job is precisely what on this hypothesis he admits, viz. that he keeps his sin to himself, making no confession of it; (3) my sin hurts only myself, not you—a parallel to 7:20 (Job’s sin does not injure God): so Peake; (4), Du. : "Have I indeed erred? With me
If indeed ye magnify yourselves against me, And argue against me my reproach;
Know then that God hath subverted me (in my cause), And hath compassed me about with his net.
Behold, I cry out, Violence! but I am not answered:
I cry for help, but there is no judgment.

5f. An alternative translation of 5 is: Will ye indeed magnify yourselves . . . and argue . . . ? cp. Lex. s.v. בּ, 508. On the other hand, the translation, If indeed ye will magnify yourselves against me, then argue (or prove), etc., can scarcely be defended, the impf. with וָאֵא in the apodosis being abnormal (Dr. § 136). Translated as above, the imperative (וֹ) without waw may be paralleled by 1 S. 20:1 21:10 (Dr. 1368).

6. God has done what Bildad (8b) and Elihu (34b) think impossible: He has perverted justice: Job is ensnared like an innocent beast by a mighty, ruthless hunter.—Net] see phil. n.: the word is different from any of those used in 188-10.

7-20. Description of God's severe dealings with Job, both (7-18, a series of figures) generally, and (18-20) in particular by estranging those to whom he might most naturally have turned for comfort and support, so leaving Job abandoned of men and alone.

7. Not Job (16n), but God is the doer of violence, and Job is His victim; he calls out, to attract the notice of passers-by (Dt. 22), Violence! (cp. Jer. 20, Hab. 1), but none of them respond or give him assistance to secure justice against his assailant.—I am not answered] by any man: this is the necessary implication of the pass. in Pr. 21; if the meaning is I am not answered by God (cp. 30, Hab. 1), then there is the same double thought of God which has appeared before (16, 17 n.): Against God assailing me I cry out to God passing by—but receive no help.
8 My path he hath fenced up that I cannot pass,
And upon my paths he setteth darkness.
9 My glory he hath stripped from off me,
And he hath taken away the crown on my head.
10 He breaketh me down on every side, and I am gone;
And he hath plucked up mine hope like a tree.
11 He hath also kindled his wrath against me,
And he counteth me unto him as (one of) his adversaries.
12 One and all his troops come on,
And cast up their way against me,
And encamp round about my tent.
13 My brethren he hath put far from me,
And mine acquaintance are wholly estranged from me.
14 My kinsfolk have failed,
And my familiar friends have forgotten me.

8. Fresh figures: God prevents Job pursuing his way by setting barriers across it and involving it in darkness: cp. La. 39, and see on 335.
9. God has stripped Job bare of the reputation for righteousness which he once enjoyed (29:14); bereft of his possessions he is in the estimate of the world a sinner.
10. Breaketh me down] The fig. in a is of a building: Job's life is in ruins: nor is there any chance of restoration: b any hope he might have had is like a tree not merely cut down and still capable of shooting up again (147), but uprooted.
11b. = 1324.
12. God's troops lay siege to Job: military figures are also used in 1017 1614 3018.—Cast up their way] i.e. create siege works from which to attack the invested fortress.—My tent] absent from ג, in which 18 is a distich.
13. He hath put far] ג have gone far, in agreement with the following lines (138-19), where the vbs. indicate directly the action of Job's friends in avoiding him: so Di.—Mine acquaintance] cp. 4211; but a very slight change (כתוב for כתב) gives they have known it (and): so Me. Bi. Bu., thus securing a whole distich for the "brethren," and avoiding the close juxtaposition of כתב 138 and כתיב 14b.
They that sojourn in my house, and my maids, count me for a stranger:

I am become an alien in their sight.

I call unto my servant, and he giveth me no answer;
With my mouth must I entreat him.

My breath is strange to my wife,
And I am loathsome to the children of my (mother's) womb.

The division of the lines in Φ is probably faulty (see phil. n.): an alternative division allows the rendering,

My kinsmen and my familiar friends have failed,
They that sojourn in my house have forgotten me;
And my maids count me for a stranger,
I am become an alien in their sight.

But not improbably the fourth of these lines has suffered transposition and originally was the parallel to the first.

Kinsfolk] Heb. those that are near, used of those nearly related: cp. Lv. 2118, where the range of the term is exemplified; cp. also Lv. 2525, Nu. 2711, and, in a similar context to the present, Ps. 3818 (11), "those that are near (of kin) to me stand afar off."—Failed] lit. ceased (cp. 14), i.e. to treat me as a kinsman or the like. Du. for have failed and my familiar friends reads have ceased to know me: but see phil. n.—Familiar friends] יִנְנוּ as Ps. 3118 (11) 889 (8) 5514 (12), 2 K. 1011.

They that sojourn] those who had sought the protection of Job's house and enjoyed his hospitality—the ger (EV. "stranger") of Ex. 2010.—Maids] female slaves.—A stranger] or alien, properly one who belongs to another family, class, or community (cp. Nu. 187 n.): the tables are now so completely turned that the very persons who owed their places in the household to Job now look upon him as one outside the family.—Alien] or foreigner.

Job's slave, instead of waiting for and immediately responding to the least gesture indicative of his wish (Ps. 1238), does not even obey an express command; and at best now he only responds to humble entreaty and appeal for compassion.

The loathsome features of his disease (27 n.) repel Job's nearest and dearest relations—his wife, and those who had
18 Even young children despise me;
I would arise, and they speak against me!
19 All the men of my circle abhor me;
And they whom I loved are turned against me.
20 My bone cleaveth to my skin,
And I am escaped 'with my flesh in my teeth.'

issued from the same womb as himself.—The children of my (mother's) womb] i.e. my uterine brothers (and sisters), a far narrower term than the "brethren" of 12: cp. the limiting clause attached to "brother(s)" in Gn. 4329, Jg. 8\textsuperscript{19}, "My brethren, the sons of my mother." "My womb," meaning "my mother's womb," has already occurred in 3\textsuperscript{10}. If it were necessary to explain the phrase of children (cp. Mic. 6\textsuperscript{7}, Ps. 132\textsuperscript{11}) of Job, the passage would probably be in conflict with the Prologue (and also 8\textsuperscript{4} 29\textsuperscript{5}: see n.), according to which all Job's children had perished; for the alternative suggestions are unsatisfactory, viz. that the children intended are children of concubines (G Ew.), or grandchildren (Hrz.). W. R. Smith (Kinship and Marriage in Early Arabia, p. 34) explained the phrase as meaning clansmen (bēten, as in Arabia, meaning clan); but this would make 17\textsuperscript{b} more nearly a repetition of 13\textsuperscript{a}.

18. The young children about his house (see phil. n.), though not, of course, his own children, mock at (cp. 2 K. 2\textsuperscript{23}) his diseased appearance, or \textsuperscript{b} the difficulty with which alone he can rise from the ground.

19. The men of my circle] or confidence (נָד: 15\textsuperscript{8} phil. n.); the men to whom he had been wont to communicate his secrets, or intimate thoughts (cp. Ps. 55\textsuperscript{16} (14)).

20. Job is already little better than a skeleton, and his hold on life precarious. With \textsuperscript{a} cp. Ps. 102\textsuperscript{6b}, La. 4\textsuperscript{8}.—To my skin] אֹלַחַ חַיָּה to my flesh; but see phil. n.—With my flesh in my teeth] cp. 13\textsuperscript{14}. אֹלַחַ יִפְלַע בָּשָׁן הַזֹּFrançois; the words have passed into a proverb for nothing, or next to nothing; but, as they are probably the result of an accidental corruption of the text, it is not surprising that the origin and exact meaning of "skin of the teeth" has remained obscure; various theories
21 Have pity upon me, have pity upon me, O ye my friends; 
For the hand of God hath touched me.
22 Why do ye persecute me as God, 
And are not satisfied with my flesh?

are cited and discussed by Di. and Del. Other emendations of 
the v. are discussed in the phil. n.

21 f. Ruthlessly assailed by God and abandoned by other 
men, even those nearest him, Job, yearning for some support, 
appeals to the compassion of the three friends who, unlike 
others, were at least physically still near him: for the moment 
all thought of argument is abandoned; he no longer seeks to 
convince them, or asks them to be just to him; he asks them 
to be kind; he makes his appeal on the two grounds that they 
were old friends of his and that he is sorely smitten; but the 
second ground of his appeal is the very reason why the friends 
cannot be kind in the only sense that will satisfy Job; he 
wishes them not to continue to hold him guilty of sin, and 
they, because he is smitten by God, are convinced that he is. 
The appeal of 21, so unlike Job's other addresses to the friends, 
is abandoned: the friends give no sign of relenting; and in 22, 
after his usual manner, Job asks them the cause and meaning 
of their cruel treatment.—Have pity upon me] or, be kind, 
gracious to me: cp. the use of the vb. in Dt. 7:2860, Ps. 37:41. 
—Touched] as 211 (see n. there) 26.

22. Why, relentless and persistent as God, do they never 
come to an end of calumniating him by arguing that he has 
committed great sins?—Are not satisfied with my flesh] here the 
meaning (ct. 31:81) rests on the use of the phrase "to eat the 
flesh, or fragments, of a man," in the sense of to calumniate or 
accuse him; cp. in Aram. Dn. 3:8625(26) "to eat the fragments 
of" (EV. "accuse"); and "the eater of fragments" is the 
rendering of ὁ διάβολος in the Peshitta of the NT.; and in the 
Qor. (49:4) Mohammed plays on the two meanings of the phrase, 
the literal and the metaphorical: "Let not one of you traduce 
another in his absence. Would any of you like to eat the flesh 
of his brother being dead? Surely ye would loathe it." See 
进一步, Schult. on this passage, Ges. Thes. 91a.—Are not
Oh would, then, that my words were written!
Oh would that they were inscribed in a book!
That with an iron pen and lead
They were for ever graven in the rock.

satisfied with] never come to an end of, never have enough of; cp. Pr. 30:15.

23f. When Job dies, the insatiable hunger of the friends for calumniating him (23b) will continue; and, their accusations being unchallenged, he will pass down to posterity as a great sinner. His first reaction (a second follows in 25) against this thought is a wish: this wish is expressed in 23a, and reinforced with details so arranged as to reach a climax in 23b. 24: would that my words were written (23a), for an abiding testimony, in a book (23b), or even more enduringly and conspicuously in (lead or) rock (24): in that case, to the end of time, the charges brought against his name will, at least, never pass unchallenged; and he, even after death, will continue to defend his integrity.

23. My words] not the words that follow in 23a. (Hi.) (an inscription (24) would start strangely with the conj. (אֲבָא) at the beginning of 23), nor the exact words of Job’s previous speeches in their full extent, but the substance of those speeches, in so far as they maintained his integrity against the accusations (23b) of the friends.—Inscribed] Is. 30:8.—In a book] or scroll (31:85 n.), where they would continue as an enduring testimony: cp. Is. 30:8. The term “book” does not necessarily imply extensive contents: it is used, e.g., of a deed of purchase (Jer. 32:11), or divorce (Dt. 24:1), or of a letter (2 S. 11:14). Du., in his (i.e. God’s) book, on the ground that Job would not express a wish which he could himself most easily satisfy; the suggestion is well criticized by Peake: see also phil. n.

24. It is uncertain whether this v. referred to inscriptions on one, or on two (cp. סְע) different materials, though סְע is most naturally taken as referring to but one, and this also seems most effective; in this case the v. has been understood (since Rashi) to refer to engraving with an iron stylus (cp. Jer. 17:1) in the rock, and then, for greater clearness and lastingness, filling in the letters with lead. If two materials are referred to, it
36 But I know that my vindicator liveth,
And that hereafter he will stand up upon the dust.

is best, adopting two slight emendations (see phil. n.), to render, That with an iron stylus on lead, Or for ever in the rock they were graven. The climax is then reached in three stages: let my assertions of innocence be perpetuated in a written scroll, or, in what is more enduring, on lead (en tablets), or, in what is more enduring still, immovable also, and so free from risk of being lost, and conspicuous too—in the rock. Is the poet thinking of inscriptions cut in the rocks over tombs? Inscribed leaden tablets were much used in antiquity (Paus. ix. 314; Pliny, H.N. 13. 669), especially for imprecations (cp. Tac. Ann. ii. 69, “nomen Germanici plumbeis tabulis insculp-tum”), and many such tablets have been discovered, including one containing a Phoenician inscription from Carthage of about the 3rd or 2nd cent. B.C.; see Wünsch, Defixionum tabellae Atticae (cp. Bliss, Macalister, and Wünsch, Excavations in Palestine, pp. 185–187; Cooke, NSI, No. 50, and the literature there cited).

25. But to the first (231.) there now succeeds a second reaction to the thought (231) that his character after death will be undefended against the accusations which will still continue. This second reaction takes the form not, like the first, of a wish, but of a conviction under great emotional excitement (cp. 27). For the moment, at least, Job is convinced that there is to be some better defence of his character than his own assertions recorded in writing for ever; not the indelible letters of a dead man, but a living person will defend and vindicate his character: none other than the living God Himself will at last free his name from reproach. In another remarkable respect the second appears to pass beyond the first thought, though corruption and obscurity of the text leave this point more ambiguous than could have been desired. In 231. Job is, relatively, satisfied to die, if he can be sure that as in life, so after death the accusations against him will not pass unchallenged; the written record made before his death will endure afterwards—a perpetual challenge. After death, as in life, Job will thus maintain
his own integrity. But the second thought is that his integrity will be maintained not merely by himself, but established by another, and that other God: in other words, a great change will occur after death: and of this change Job, even in death, will become conscious (vv. 28, 27a); in life, right up to death, God has seemed to himself as to his friends against him; but when He vindicates Job, He will thereby range Himself on Job's side; and this change Job will see: his eyes will behold God on his side at last. Even if, as on the whole (in spite of 1414ff.) seems best, we thus interpret, there is still no belief here in a continued life of blessedness after death in which compensation in kind will be made for the inequalities of this life; the movement in the direction of a belief in a future which is here found is rather in response to the conviction that communion with God is real; in a moment after death it will be given to Job to know that he was not deluded in maintaining his integrity, and that he had not really forfeited the confidence of God. An alternative theory of these verses (Bu. Kautzsch) makes Job expect the vision of God (19) this side of death; and, so far as the difficult and in part corrupt lines (25b, 26a, b) are concerned, there would be much to be said for interpreting the obscurities and ambiguities of the text towards this less startling conclusion; but the theory does not appear to give due weight to the fact that in 33r. (as also in 1615r.) Job clearly expects to die before his character is cleared, and that no transition to the contrary thought, that he will only die after that has taken place, is to be discovered in 35; on the other hand, the stress laid on the fact that the vindicator lives can be most naturally, if not only, explained as due to the implicit antithesis that Job will die. The other thought would naturally have been expressed in some such form as: I know that I shall live, and that I shall yet see God upon the earth (cp. Ps. 428(6), Is. 3811) and on my side; and if this actually was the thought of the writer, it would be best to regard the word "liveth" as an intrusion into the text: but for this there is no sufficient reason (see phil. n.) Bruston (Revue de théologie et des questions religieuses, 1900, 244; ZATW, 1906, 143-146) understands Job to be describing a present vision of God vindicating him in the
future, when he is dead and no longer conscious. The obscure renderings of ἔτος (understood by Clement of Rome (Cor. 26) and Origen (on Mt. 1710: P.G. xiii. 1566) of the resurrection, but otherwise by most scholars of the Eastern Church from Chrysostom downwards) ζῆν do not justify the conclusion that the translators detected a reference to experience after death: on the other hand, ὃ (hence AV.), with all clearness, does so and even introduces the idea of the resurrection of the body (cp. Aug. De Civ. Dei, xxii. 29). On the history of the interpretation of the passage, see Speer, Zur Exegese von Hiob 195-57, in ZATW, 1905, pp. 47-140 (with references to earlier discussions, p. 49).—My vindicator] The one who will vindicate me, establish my character; cp. "My witness," "He that voucheth for me," 1611. The Hebrew term goel (cp. 39 n.) may, by itself, without the addition of הָנָה, denote "the avenger of blood," and has sometimes been understood in this special sense here (cp. 16187); but the thought of murder is not suggested here, and the goel had many other functions besides that of securing an equivalent for blood slain; he had to vindicate various claims and rights (cp. e.g. Lv. 2558). With the present usage, cp. especially Pr. 2311: Do not oppress widows and orphans, "for their vindicator (i.e. God) is mighty, He will plead their cause against thee": also Ps. 119154.—Liveth] i.e. implicitly, for ever (cp. the phrase "the living God"): not something written for ever (94), but a person who lives for ever will for ever vindicate Job.—Hereafter] lit. as one (coming) after (or, at the last); see phil. n. The particular nuance given to the phrase differs according to the view taken of the passage as a whole; by itself it might equally well mean as one coming after (I am dead); cp. Ec. 416; or, as one who comes last and says the last word—and that in Job's favour—in the dispute (Bu.). The line would read more easily if, instead of this phrase, there was a parallel to "my vindicator," such as "my afterman" (but see phil. n.).—Stand up] or rise up, as witness (cp. e.g. Dt. 19185, Ps. 2712), or judge (3114, Ps. 7610 9416, Is. 219 of God). On other interpretations and emendations, see phil. n.—Upon the dust] perhaps, of Job's grave; cp. 71717 2011 2128 (also, more remotely, 16 3416, Ps. 10499); though it is true, as Bu.
And away from my flesh I shall behold God.

Whom I shall behold (to be) on my side,

And mine eyes shall see (to be) unestranged.

My reins fail with longing within me.

urges, that in these passages, as in others (Ps. 76 2218, 30, Is. 2618, Dn. 12), the reference to the grave is much more clearly indicated than here. The alternative is to give the phrase the meaning "upon the earth": cp. especially 4125 (33), also 56 (|| "ground") 148 3914 (|| "earth"): cp. also 819 2224 2718 282 303 4018. If the implication is "upon the earth," there is a tacit advance on 1619: there Job thinks of God his witness as in heaven; ultimately in the judgment of God he is innocent; here he is convinced that God will manifest his innocence to those on earth who have levelled accusations against him; for another tacit antithesis between "dust" and "heaven," see 419 (after 18). We. (see phil. n.) renders against dust, i.e. Job's friends and accusers; Bruston (ZATW, 1906, 144), on behalf of dust, i.e. of Job, who is soon to become dust; but though man may be said to be dust (Gn. 319, Ps. 10314), that particular individuals should be referred to simply as dust is unlikely.

26. Line a is altogether obscure and uncertain: see phil. nn. Unfortunately a being obscure, the phrase in b rendered above, away from my flesh, i.e. after death, is ambiguous; in itself it may equally well mean from my flesh, i.e. in life: on the reasons derived from the wider context in favour of the former, see on 25.—I shall behold God] cp. Ps. 117 "the upright behold God," Ps. 1715; Job thus, even in this phrase, implies his conviction that he will see God recognizing his integrity, and reconciled to him; but this thought is developed and more explicitly stated in the next distich.

27. In the vision Job will see that God is no longer, like men (118, 15), and as He Himself now seems, estranged, but ranged on his side.—[emphatic—I, "of whom this might be deemed incredible" (Dr. Di.).—On my side] ½, as in Gn. 3143, Ps. 5619(8) 1188.—Mine eyes shall see] 425.—(To be) unestranged]
28 If ye say, "How will we persecute him!

Seeing that the root of the matter is found in "him";

or (to be) not a stranger (15 n.). The grammatically possible alternative rendering of the line, And mine eyes and not (those of) a stranger, shall see, is far less probable; no doubt Job alone might see God while others present at the time only hear Job's vindication or see some accompaniment of the vision (cp. 2 K. 2; Du.; add Acts 9'); but Job is not at this moment interested in what will not happen to some one else, but in what will happen to himself, and in particular the aspect under which he will see God—God once more his friend. Moreover, what Job longs for is not the mere outward sight of a material manifestation, but direct inward vision or experience of God's attitude towards him: cp. n. on 425.

27c. The thought of the vision fills Job with deep emotion, and longing to see it realized.—Reins] in Hebrew psychology the seat of intense feeling: cp. Ps. 167, Pr. 2315.—Fail with longing] the vb. to fail (הָב) with the same meaning as in Ps. 8482 11981 (predicated of the soul), 6942 11982c.183. —Within me] not the usual phrase (גֵּרָנִי), but lit. in my bosom: cp., perhaps, Ec. 79 and c. 2312 (emended). King (J. Th. S. xv. 76ff.) to avoid "my reins . . . in my bosom" would render the line, "I am fully determined in my bosom," or "I fully trust in my bosom" (cp. 희); but this is hazardous. Possibly, however, the line, an isolated stichos, is corrupt.

28f. A closing warning for the friends: if they persist in persecuting (18a: cp. 22) him on the ground that the sufferings of Job, the root of the matter at issue (ץ, as Ex. 1816) and under discussion, are due to sin in Job, let them beware lest they themselves become the victims of the sword (Dt. 3241) of divine justice.—b. Him] [מ: see phil. n. Adopting this emendation we might alternatively render the line, And find the root of the matter in him; but the order of the words does not favour this; and if the point were that the friends will push their scrutiny into Job's case till they detect the hidden mischief that lurks within him (Peake), a stronger vb. than "find," such as "search out," would be used.
29. Be ye afraid of the sword:
   For 'such things' are iniquities meet for the sword,
   That ye may know there is a judge.
XX. 1 Then answered Šophar the Na'ämathite, and said,
   Therefore my thoughts 'disturb' me,
   And by reason of 'this' my haste is within me.
   The correction which putteth me to confusion must I hear,
   But out of my understanding a spirit answereth me.

29. Lines b. c. are more or less corrupt; for alternative emendations, see phil. n.—Such things] θ wrath.—A judge] κ judgment.

XX. Šophar's second speech.—Provoked by Job's foolish words (XV.), Šophar asks, though exceptionally (see 4² n.) the speech does not begin with the question, whether Job is unaware (implying by the question that, of course, Job cannot be unaware) of the fact, old as history (I), that the wicked, if they are exalted for a brief space (XIX.), perish ignobly (?), and utterly vanish (XX.), and their children are reduced to want (XXI.). All in their life that promised well is turned to bitterness (XXI.-XXII.); they are forced to disgorge their unjustly and cruelly gained wealth (XXII.-XXIII.); for God punishes them (XXIV.), and if they escape one disaster, it is but to succumb to another (XXIII.-XXIV.). Heaven and earth turn witness against them (XXV.), and they lose all (XXVI.): such is the fate of the wicked (XXVII.).

2. Disturb] θ answer: see phil. n.—b. θ and by reason of my haste within me; see phil. n.—Haste] or, perhaps, emotion. The rebukes administered and advice offered by Job (e.g. XVII.-XXIV.), which are an affront (XXI.) to Šophar, call forth the present impetuous or passionate reply.

3. The correction which, etc.] cp. (emoth, "the correction which led to our peace," Is. 53:).—Which putteth me to confusion] a retort to Job's complaint, XVII.—b. A bad parallel to a, and scarcely intelligible: but see phil n. Slightly emended, the line gives excellent parallelism and sense: And with wind void of understanding thou answerest me: cp. 8² (Bildad), 15² (Eliphaz).
4 Dost thou know this (as being) from of old,
   Since man was placed upon the earth,
6 That the triumphing of the wicked is short,
   And the joy of the godless but for a moment?
6 Though his loftiness mount up to the heavens,
   And his head reach unto the clouds;
7 Like his (own) dung he perisheth for ever:
   They who have seen him say, Where is he?
8 He flieth away as a dream, and is not found;
   And he is chased away as a vision of the night.
9 The eye which saw him seeth him no more;
   Neither doth his place any more be hold him.
10 His children court the favour of the poor,
   And his hands give back his wealth.

5. The triumphing i.e. the exultant joyous shout (יְנֵי, as 3:7, Ps. 100:4 63:8).

7a. Like his own dung] completely (cp. b 1 K. 14:10, 2 K. 9:37) and shamefully. But the unnecessary suffix, though not the coarseness of the figure (for cp. 15, though scarcely 11:18, which Di. also quotes), may throw doubt on the correctness of the text or translation. § like a whirlwind; Ew. like his majesty (Ar. jalāl); Che. (ET. x. 382) like his glory (ידבר); King (J. Th. S. xv. 39), while he is confiding (יְנֵי, a vb.: cp. Ps. 22:6 37:5, Pr. 16:5; but these passages do not justify giving to יָנֵי (lit. to roll) used absolutely the sense to confide).—Where is he] cp. 14:10.
8. For the figures, cp. Is. 29:7, Ps. 73:20.
9. Line 8 closely resembles 7a (Job), Ps. 103:18, b 7:10b. Cp. also 8:18 (Bildad).
10a. Or, The poor oppress his children; or, His children are crushed into poor ones: see phil. n. In any case, the meaning is that his children are, or suffer as, the poorest of the poor (cp. 5:4 Eliphaz). Coming after 9 it would be easy to understand 10a of the impoverishment of the children after the wicked man's death; but in that case b also should refer to
11 His bones are full of his youth,
    But it will lie down with him in the dust.
12 Though wickedness be sweet in his mouth,
    Though he hide it under his tongue;
13 Though he spare it, and do not let it go,
    But keep it still within his palate;
14 (Yet) his food in his bowels is turned;
    The gall of cobras is within him.
15 He swalloweth down riches, and vomiteth them up again;
    Out of his belly God doth cast them.
16 The poison of cobras he sucketh,
    The viper's tongue doth slay him.

the children, and their hands should be read (see phil. n.).
Alternatively 10 may, as 11 certainly does, return to the lifetime of the wicked man; even in his lifetime his children (like himself 15) are reduced to beggary.

II. The wicked man dies in the full bloom and vigour of youth—before he has lived even half the allotted span of human life (Ps. 55:24).—Of his youth] AV. follows י in gratuitously prefixing the sins.—The dust] i.e. the grave: cp. 1025 n.

12–14.—Wickedness is compared to a dainty morsel (12a, 14a) which is kept in the mouth as long as possible (12b) that full enjoyment may be had from the taste of it (13), but which, when it passes into the system, proves poisonous (14).

15. A different and coarser (cp. v. 7 n., also Jer. 51:44) figure derived from eating: the wicked man, in his haste to be rich, gluttonously loads his belly with riches, but God administers an emetic, and he has to part with them again. It is curious that some should connect 15 closely with 14 as continuing the same figure; in helping the wicked to part with what had become poisonous, God would be mitigating the punishment, and this is certainly not Sophar's thought.

16. The v. may have been a marginal parallel to 14b (so Bu.). b is, of course, physiologically incorrect; but the darting tongue of the serpent naturally suggested itself as the instrument of death.
17 Let him not look upon the channels of oil,  
The streams of honey and curdled milk.
18 Restoring that which he laboured for, he swalloweth it not down;

According to the gains of his exchange he rejoiceth not!
19 For he hath oppressed (and) forsaken the poor,

He seizeth violently a house, but doth not build it up.
20 Because he knew no quietness in his belly,

He will not escape with his valued possessions.
21 Nothing escaped his greed;

Therefore his prosperity endureth not.
22 In the fullness of his sufficiency he is in straits;

The hand of every one that is in misery cometh upon him.
His belly must be filled!

(God) sendeth forth the heat of his anger upon him,
And raineth it upon him as his 'bread'.

He may flee from the iron weapon,
(But) the bow of bronze will strike him through;

He draweth it forth, and it cometh out of 'his' back;
And the glittering point out of his gall.
Terrors 'are turned' upon him;

All darkness is laid up for his treasures.

23a. Be filled] "not with the food he loved, but with the rain of Divine judgments" (Ps. 116)—Dr. But the line is probably a gloss or a fragment (see phil. n.), though Bu., if one line must be omitted, would omit b, which is literal, between two lines that are figurative.—As his bread] ἅ ἐκ τοῦ σαρκός; o is in general, and was originally, perhaps, more closely, parallel to b; on the interpretation and proposed emendations, see phil. n.

24. The doom of the wicked is certain: if he escape one form of Divine judgment, it is only to fall a victim to another (cp. Am. 5:10 9:1b-4). Such is the point of the v., if the text of a in ἅ is correct; but since weapon (Ἱ) is elsewhere a general term (39:11, 2 K. 10:8, Ps. 140:8, and, probably, even Ezk. 39:8), and collective, it should include bows; in that case the antithesis would be reduced, unsatisfactorily, to iron and bronze. Possibly in the original text, a was synonymous with b (cp. Ἴ), not antithetical. In itself a certainly does not suggest weapons used at close quarters in contrast to arrows that hit at a distance (Del. Di. al.).—Bow of bronze] Ps. 18:25: fig. for arrows shot from a powerful bow.

25. Lines a-b continue 24; the glittering point of the arrow has pierced his vitals (b) (cp. 16:18), before the smitten man can extract it (a). For the rest, owing to corruption of the text, the figure of the v. is blurred; and it must remain uncertain whether the arrow was pictured as piercing the man in front, and so passing right through him (ἵ), or as piercing him in the back as he flees (ἵ). 25c, 26a are best taken as independent, neither continuing
A fire not blown (by man) devoureth him;  
It feedeth on that which is left in his tent.  
27 The heavens reveal his iniquity,  
And the earth riseth up against him.  
28 The increase of his house goeth into exile,  
As things swept away in the day of wrath.  
29 This is the portion of a wicked man from God,  
And the heritage appointed unto him by God.

the fig. of 24. 25a. b, nor beginning that of 26b. c. On the other hand,  
the distich is anything but a necessary conclusion to 28; and 24. 25a. b  
need not be considered out of place (Du.). If it were necessary  
to find a continuation of 28, it would be better found in 26b. c.  
The text is again very uncertain: on 26o, see phil. n. It is  
strange that in 26a the calamity destined for his treasures (יִנְחָל),  
unless indeed this should be taken personally for his treasured  
one as in Ps. 83, should be expressed figuratively by saying  
that darkness is laid up (lit. hidden) for them: for treasures  
are hidden things (3*), and darkness suggests security rather  
than peril for these. A personal term of some kind is  
required: Me. for his offspring (יִנְחָל: cp. 2), Du. for him (י:  
ca. cp. 2).  
26b, c. A fresh fig.: lightning (see phil. n. and cp. 15b  
15n. n.) strikes him dead, and destroys what has survived (16n,  
phil. n.) previous disasters. That the "fire" is fever is im-
probable.  
27. "Heaven and earth combine to testify to his guilt (viz.  
by the judgments which they conspire to send against him)"—  
Dr. A reference to 161s. 19s. (Bu.) is far from certain.  
28. A return to the judgments after 27 is not very satisfactory;  
and 27 and 28 may have become accidentally transposed—an  
accident which would have been facilitated by the similar be-
ginning (ב) of the first lines of the two distichs.—Goeth into  
exile] similarly Is. 2411, Hos. 105; but  (pointed ב) may also  
mean rolleth away (like a stream): on this and the questionable  
text of 2b see phil. n.  
29. Cp. 15b (for the form of conclusion), 2712 (for the con-
tents of the v.: also 31b).
XXI. 1 Then Job answered and said,

2 Hear diligently my speech;
And let this be your consolation.

3 Suffer me, and I will speak,
And after that I have spoken, mock on.

XXI. Job’s reply to Σophar’s second speech.—Vv. 2-6 introductory; 7-18 the facts are not as Σophar represents; on the contrary, the wicked actually live even to old age, enjoying all manner of prosperity. Why? For (14.) they are even openly defiant of God. No doubt it sometimes happens that calamity befalls the wicked; but how often (17.)? Perhaps, too, God punishes the children of the wicked after the fathers are dead; but that does not affect the wicked themselves (19-21). For, once life is over, one who has enjoyed prosperity up to the end is no worse off than one who has lived miserably; difference of fortune belongs to life only; the dead share all a common fate (23-26). Not only are the friends wrong as to facts, but wrong also in their inference that because Job’s house has been destroyed, Job is wicked (27.). It is in those that escape calamity that wickedness might more safely be suspected; but men are afraid to accuse powerful sinners, however patent their sins; they rather cringe before them in their lifetime, and honour them in death (29-30).

The emphasis in this speech lies not on Job’s suffering in spite of his righteousness, but on the appalling (34.) fact that men prosper in spite of being wicked—an appalling fact since it seems to reflect on God (1); cp. Jer. 12.1-3, Ps. 73.2-12.

2. The speeches of the friends gave Job no comfort (36. 16: cp. 15.11); but their attention, if they will give it, as he propounds this dark riddle of God’s conduct, he will accept as such.—Your consolation] ct. “the consolations of God,” 15.11 n.

3. After he has spoken, they may, if they can or will, continue to mock.—Mock on] in Π (not Ψ) the vb. is sing. as addressed to Σophar alone: cp. 16.2 26.4 (n.); Bu. thinks the sing. original, and the correct reply to 20. where Σophar alone speaks for the friends; but it is difficult to see how 20. could have been in the first pl.
4. As for me, is my complaint of man?
   And why should I not be impatient?
5. Mark me, and be astonished,
   And lay (your) hand upon (your) mouth;
6. Even when I remember I am dismayed,
   And horror taketh hold on my flesh.
7. Wherefore do the wicked live,
   Become old, yea, wax mighty in power?
8. Their seed is established with them,
   And their offspring before their eyes.
9. Their houses are safe from fear,
   Neither is the rod of God upon them.
10. Their bull gendereth, and showeth no loathing;
    Their cow calveth, and casteth not her calf.

4. Not of men, and therefore not of you, but of God I complain, whose ways with men give me good reason to be impatient. —Complain/ 7" (phil. n.) 18 927 101 233.—Impatient/ 611 n.

5f. If the friends will lend Job their attention as he expounds his theme, viz., the anomalies of God's moral government and His preferential treatment of the wicked, they will be astounded, as Job himself (6) is already, to find (17f.) that God suffers the wicked to prosper.—Mark me] lit. turn to me, i.e. attentively: the two imperatives form a virtually hypothetical sentence.—Lay hand upon mouth] in awe-struck silence:

7. Ct. 205 and, with 8 11 2010 (Sophar); also 18ες. 19 (Bildad), 15τος. 22ς. (Eliphaz).

8. The wicked continue to have their children as they grow old (7), their children's children also, about them, and to enjoy the sight of them; they are spared the cruel bereavements which had been multiplied for Job. At present the reference to the children is broken off by 9ε and resumed in 11: Bi. Du. place after 10,—the best and simplest transposition: Me. rearranged vv.7-11 in the order 7. & 11. 10. 9.

9. Safe from fear] prosperous (524), with no fear of unwelcome change.—b. Another contrast to Job's lot: see 924.

10. No accident hinders the increase of their herd.—Their]
11 They send forth their young ones like a flock,
And their children dance.
12 They sing to the timbrel and harp,
And rejoice at the sound of the pipe.
13 They "end" their days in prosperity,
And in a moment go down to Sheol.

so G: ζ ήσ, and so in b in reference to the individual wicked man: cp. 19f.—Showeth no loathing] or causeth not (the cow) to loathe (see phil. n.).

11. Their children are as free from care as small cattle let loose on the pastures.—They send forth their young ones] so Μ (μηδησαι) ; better, because a closer parallel to the intrans. vb. in b, their young ones are sent forth, or let loose (μηδησαν, Σ προβαλλωνται, Υ έγειρουνται). For this idea expressed by the vb. cp. Is. 3220.—Like a flock] as little here as in Ps. 1144, 6 is the point of comparison the number of the flock (Du. Bu. Peake); the point, as in b, is the careless, joyous freedom of the children.—Dance] cp. Ps. 1144, 6—there of animals skipping about in terror at the storm (cp. Ps. 295), here of the dance of joy (cp. Ec. 34). The line is short, and has possibly lost the clause like rams (cp. Ps. 1144), parallel to like a flock; if not, the comparison is implicit.

12-13. The wicked live a merry life (12), and die an easy death (13). The instruments mentioned in 12 are (1) the timbrel, i.e. the tambourine—an instrument of percussion; (2) the harp or lyre (see Dr. Amos, p. 236f.)—in any case a stringed instrument; and (3) the pipe (bag-pipe) or flute (ĸ), or Pan's pipe (县公安局) —in any case the term (παπα, 3051, Gn. 451, Ps. 15054) probably denotes a wind instrument rather than another stringed instrument (G in Gn. 451): see, further, EBI. s.v. Music. (1) and (2) are mentioned together as used for joyous music in Gn. 3127, Is. 248, and (together with other instruments) Is. 512.

13. End] ζ lit. wear out; but see phil. n.—In a moment] and therefore painlessly, not, like Job, lingeringly and painfully; or in tranquillity, see phil. n.

14f. All these tokens of God's favour are shown to the
Yet they said unto God, "Depart from us, For we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have, if we pray unto him?"

Lo, 'is' not their prosperity in their hand? (The counsel of the wicked is far from me.)

wicked (7-19), in spite of the fact that they had treated God with disdain, and lived regardless of Him.

15. If men prosper, though they disregard God, they naturally and cheerfully conclude that nothing is to be gained by regarding Him; the same conclusion is uttered in despair at the sight of the prosperous wicked by impatient "servants" of God in Mal. 3:14 2:17.

16. On the text of a followed in the translation, see below: reads: Lo, their prosperity is not in their hand. Line b recurs in 22:18, and possibly a and 22:18a are merely variants, as Du. suggests, who considers the v. in place here and out of place there. On the other hand, Bu. suspects b of having here extruded a more exact parallel to a. The line is rhythmically more in place in 22:18 (see phil. n.), if the text there is correct.

"The v. has been very differently understood: (1) taking the words [in as Job's own: their prosperity is not in their own hands to retain (but is secured to them by God); so Di. Del.; (2) expressing the same sense by a change of text: (a) G. Be. (omitting a), Behold, their prosperity is in their hands (i.e. secure); (b) Be. (alt.) aγη for αυτη, Du. aγη αυτη, (Behold,) is not their prosperity in their hands (i.e. secure)?—Du. continuing, (Is not) the counsel of the wicked far from Him (ους) viz. from God (who does not concern Himself with their projects: Θεος ὢτε ἀπειθεῖαι ὧς ἄνθρωπος); (3) making the words an objection, quoted by Job: their prosperity is not in their own hands to retain (but may be lost by them at any moment); so Rvm. (prefixing, Υε οὐσι), Schl. Kamph. Hi. Bu. (1) cannot be said to give a natural sense to the Heb. words of a: if that sense is thought to be required, it is better to change the text (a or b); and though the omission seems violent, it is, of course, possible that a scribe, finding it said that the prosperity of the wicked was in their own hands, inserted a, regardless of the context, to make the statement more orthodox. (3) gives an excellent sense, but there is nothing in the text to indicate that the words are not Job's own: however, the same objection might be raised on 18a (cp. 24:18), where the words in are certainly not Job's. b will be a protestation,—whether in Job's mouth or in that of the objector,—that the speaker does not suffer himself to be led into sin by the sight of the prosperity of the un-
17 How often is it that the lamp of the wicked is put out?
   That their calamity cometh upon them?
   That cords 'seize them' in his anger?
18 That they are as stubble before the wind,
   And as chaff that the whirlwind carrieth away?
19 (Ye say), "God layeth up his iniquity for his children."
   Let him recompense it unto himself, that he may know it!

godly: it would be more forcible and pointed in Job's mouth (who believes
in their prosperity: above, 1 and 2) than in the objector's mouth (who
realizes that it is precarious: above, 3)."—Dr.

17f. Sometimes, no doubt, calamity befalls the wicked, and
they perish by an untimely fate: yet not as the friends main-
tain regularly, but only exceptionally. With 17a. b cp. 18a. 12b
(Bildad), with o 1810-12, with 18a Ps. 14, and with 18b 2730
(? Sophar).—Cords seize them] In cords, or less probably
pains (properly birth-pains) or portions, He distributes: see
phil. n.

19. In a Job is either citing from the friends (cp. on 16),
in order to reject it in what follows, a plea that the wicked are
punished in the sufferings of their children; or, if we read (see
phil. n.), Let not (God) lay up, etc., he is already in a rejecting
such a plea. In any case, in 18b. 20. 21 he goes on to urge that
punishment inflicted on a wicked man's children when the man
is dead is no justification of God's government; for, since once
dead the man is beyond suffering in his own person, and also
beyond knowing that his children suffer, he, the guilty, entirely
escapes, they, the innocent, suffer: the plea, therefore, after all
in no way assists the case of the friends, but rather supports
Job's position, for it really states a particular illustration of
what Job is all along maintaining to be the general rule in life,
viz. that the innocent suffer, the guilty prosper. The friends,
it is true, have nowhere expressly urged that the children
suffer instead of the guilty fathers; in 5a (Eliphaz) 2010 (Sophar)
the suffering of their children is rather an additional element
in the punishment of the wicked. But Job has just previously
challenged the main thesis of the friends, that the wicked are
themselves regularly overtaken by calamity: what in effect
20. Let his own eyes see his [calamity],
And let him drink of the wrath of the Almighty!
21. For what interest hath he in his house after him,
When the number of his months is finished?
22. Will any teach God knowledge,
Seeing he judgeth those that are on high?

he does here, if in 18 he is citing their plea, is to argue that if, as a fact, the wicked themselves generally (cp. 17) escape punishment, it is irrelevant whether as a matter of fact after their death their children suffer or do not. With this criticism of the principle that on account of the solidarity of the class or family innocent members of it are legitimate objects of punishment due to guilty members (which led to such applications of the blood feud as are illustrated in 2 S. 21 and such sanctions of law as that in Ex. 20), cp. Ezk. 18, Jer. 31—That he may know it] experience, feel it: cp. Is. 9, Hos. 9, Ezk. 25.

20. unsuitably craft: "destruction" (EV) is merely a conjectural and wrong translation of נ. —Drink] a piquant figure for feel the effects of: see, e.g., Is. 51.

21. Interest[ yan as 22. He can have no interest in what goes on in his old home, for being dead he knows nothing about it (14: cp. Ec. 9). Quite improbable is the view (Ew. Del.) that the meaning is: During his lifetime the wicked has no interest in what will go on in his home after he is dead.

22. Can any mortal, will you in particular whom I am addressing, instruct God (cp. Is. 40)? Such a notion is absurd. He has the knowledge to judge (cp. 22) the inhabitants of heaven (cp. 18 15), a fortiori He knows all about earth and how to govern men. Such is the most natural interpretation of the v. taken by itself: the difficulty is to relate it satisfactorily to its present position. Job is commonly understood to be suggesting that the friends speak and act as though they could teach God: so, e.g., Da., "By insisting on a doctrine of providence which did not correspond to God's providence as actually seen in facts, Job's friends
23 One dieth in his very completeness, 
Being wholly at ease and quiet:
24 His pails are full of milk, 
And the marrow of his bones is moistened.

were making themselves wiser than God and becoming His teachers." But the friends accept their reading of the facts of life without question; they never suggest that those facts could be better or ought to be other than they are: Job, it is true, urges that the friends describe God's action incorrectly (cp. 37ff. 24); but incorrect or even dishonest description of what a person does do cannot naturally be regarded as teaching that person what he should do. On the other hand, Job, who arraigns God's actions and suggests that the facts of life might and ought to be other than they are, might not unnaturally be asked this question. Accordingly others (e.g. Hi.) have seen in v. 23 a charge against Job cited (cp. 16, 17) from the friends. Unfortunately this suggestion also breaks down, for in what follows Job makes no reply to the charge (ct. 17f. 19b-21). It is possible to translate * differently: Will any for (cp. 13?) God teach knowledge? So Ehrlich, who understands the v. to mean, can any man on behalf of God explain such facts of earthly life as are described in 23-27: God cannot Himself give the explanation, being so occupied with the affairs of heaven as not to notice what men are doing on earth. Du. translates * in the same way and, emending רעים לרשיא to remedy renders °, Seeing that he judges deceit, and sees in the v. an angry protest against a dogma which takes no account of reality. But these explanations also are not convincing, and in its present context the v. seems to defy explanation.

23-26. Inequality, difference of fortune in life—ease for some, misery for others, but equality, a common fate, in death; then for all alike the dust and the worm. In this life, if justice is to be done, the wicked must suffer (30f.).

24. Pails] see phil. n.: EV. breasts like the Vv. not unnaturally seeks a closer parallel to "bones" in °; but for this emendation is required.—b. "He is well-nourished and prosperous (cp. Pr. 38)"—Dr. Ct. Ps. 3a 40n.
25. A bitter soul] 380 n.—And never tasteth of] never through life having tasted any good (1925), i.e. experienced any good fortune or happiness.


27 ff. The arguments of the friends spring from hostility to Job (27), and are based on a false and dishonest description of facts (26): they argue, wicked men go to ruin; Job has gone to ruin; Job is wicked; but the major premiss is false. as they must or ought to know: any traveller could tell them that wicked men are kept from calamity in life, and after death are honoured.

27. (Wherewith) ye deal violently] "read, perhaps, which ye search out, or which ye devise" (Dr.)—see phil. n.

28. For] or, when; but in the latter case, 28 is better made the conclusion of 27 (Bu.) than a protasis of which 29 is the apodosis (Di.).—Ye say] the questions which follow are not cited verbally from the friends, but they correctly summarize such passages as 1584 (Eliphaz), 815 1815.21 (Bildad).—Where?] = nowhere: cp. e.g. 47: the houses where once the wicked dwelt and seemed to flourish have vanished.

29. Them that go by the way] travellers: in La. 118 215, Ps. 8013 8948, Pr. 915 passers-by, with less if any suggestion that the persons in question have travelled far.—Tokens] the word (mn), commonly rendered "sign," here means typical illustrations drawn by those travellers from their experience of men and life that (20) wicked men do not come to ruin.
That the evil man is spared in the day of calamity?
That they are delivered in the day of wrath?
Who doth declare his way to his face?
And if he hath done a thing, who doth repay him?
And he is borne to the grave,
And keepeth watch over the tomb.
The clods of the valley are sweet unto him,
And all men draw after him,
As there were innumerable before him.

30. In . . . delivered in] A for . . . led along to—impossible in the context, and probably (the prepositions at least) due to a dogmatic correction of the text: see phil. n.—Wrath] i.e God's wrath: cp. Is. 26:30.

31. Wicked men are not only spared by God (v. 29), but are also left unrebuked by man. It is more natural to take this v as resuming Job's own description of the wicked than as continuing the testimony of the travellers.

32. Honour and good fortune continue to be the lot of the wicked in death: they are buried with pomp (33a), provided with a (fine) tomb (33b), and laid in sweet soil (33a). Job imaginatively endows his wicked men with sentiency even in death (ct. 38): they enjoy the sweetness of their grave, and (perhaps) look with satisfaction on the sepulchral monument erected in their honour. Not to enjoy such things as these, does Job demand for himself a moment of sentiency after death (19:38).—Borne] 1019.—The grave] a stately grave; see phil. n. on 17.—Keepeth watch] the subject may be as in the wicked man regarded as sentient (cp. 33a), or indef. and men keep watch, or and watch is kept, i.e. his tomb is carefully guarded, and his memory kept alive (ct. 18:17).

33. Valley] properly torrent-valley, wady, if not rather dust; see phil. n. For the valley in which Moses was buried (Dt. 34:6), to which Hi. appeals as a parallel, a different term (n2) is used. have been understood as meaning (1) though he does not escape the evil of death, yet in dying he only shares the lot of all who ever have been or will be (Del.); and for the wicked, even death, when it comes, comes sweetly: or (2), the wicked,
How then comfort ye me with vanity,
Seeing that of your answers there remaineth (nought
but) faithlessness.

in consequence of the attractiveness of his lot, finds innumerable imitators, as he himself followed the attractive path of innumerable wicked men before him (Ew. Di. Da. Dr. Peake). It is on the whole probable that whoever wrote c intended to express one of these two ideas. But is o original, or an addition (Du. Be.X)? Certainly, if b stood without c, it would most naturally be understood of the thronging procession that followed the wicked man to his grave, and in this case the hyperbole in "all men" would be more natural than in (a); for Job does not hold that all men are wicked. Hi. pertinently cites from Burckhardt the Arabic proverb: "The bier of a stranger—no man before it or behind it," which might even justifiy taking b and c in this sense, but that the idea comes late after a. It is noticeable that at present b o form strange second and third lines of a distich to a as a first line: and also that the funeral pomp is at present rather briefly expressed in 32a o: possibly 310 was added by a glossator after 32a. 33b, a distich describing the funeral pomp, and 32a. 32b, a distich describing the feelings imaginatively attributed to the wicked after death, had become dislocated.

34. Comfort 1: 16a.—With vanity] with unreal assertions such as that Job might prosper again, if he would confess and turn away from his sins, whereas in reality the beginning and condition of prosperity is wickedness. All that the friends say is but a dishonest attempt to prove him wicked.

XXII. The third speech of Eliphaz.—God derives no advantage from men, whether they are good or bad; but men themselves derive advantage (viz. prosperity) from being righteous (12). For, of course, God does not make Job suffer (10f.) because he had been pious (t), but because he had sinned manifoldly (8), treating men inhumanly (8-9), and God as of no account in human affairs (13-14); yet how mistakenly, for wicked men in the past, as he does now, had paid dearly for their disregard of God (15-30). Yet, even now, if he would let
THE BOOK OF JOB

XXII. Then answered Eliphaz the Temanite, and said,
2 Can a man be profitable unto God?
   Nay, he that doeth wisely is profitable unto himself.
3 Is it any interest to the Almighty, that thou art righteous?
   Or gain, that thou makest thy ways perfect?
4 Is it for thy fear (of him) that he reproveth thee,
   That he entereth with thee into judgment?

God rule his life and abandon unrighteousness, prosperity might return to him (31-30).

Eliphaz had already, in his second speech, directly charged Job with impious speech concerning God (15*); but it is a new feature, the only new feature, of the third speech, that he directly accuses Job of specific sins against men; in this respect Eliphaz is in his last speech most severe in his treatment of Job; and yet he, the kindliest of the friends, closes even this speech as he had closed the first (517-37), with a picture of the felicity that might yet be obtained by Job, and an appeal to him to take that course which alone can secure it.

2-4. God has nothing to gain from men; therefore Job's sufferings cannot be traced to any self-seeking motive in God. They must be traced, then, to something in Job; and, since it would be absurd to trace it to his piety, it must be traced to sin in him. Such seems to be the argument, but certainly "Eliphaz puts his point rather strangely" (Peake).

2a, 3. Cp. 730, where Job urges that man's sin cannot affect God: Eliphaz combines both points that neither can man's righteousness benefit, nor his sin injure, God (3563). With 3b cp. 358, where the effect of man's action is limited to men, but not to the particular actor.

3. Interest[211 n.: here note the parallel term "gain." EV. "pleasure" is misleading: Eliphaz is not denying that God may derive pleasure, but that he derives benefit, from human righteousness.—b8. Cp. 46b, "The perfectness of thy ways."

4. Thy fear] i.e. thy religion; cp. 46 (n.) 154.—Reproveth] 517.
5b. Or, the force of the interrogative in a extending to b:

And are not thine iniquities endless?

6–9. Specific charges (solemnly repudiated in 31:10f. 1st 11) that Job has harshly treated (1) fellow-clansmen fallen into his debt (6;); (2) the faint and hungry (7;); (3) widows and orphans (8;).

The lines, except in 9b, where the pf. appears for variety, are frequentatives, indicating Job's constant practice.

6. Not two charges, but the two parallel lines supplement one another: the accusation is not that Job took pledges for money lent, nor even merely -that he did so for nought, i.e. for fictitious or trivial debts, or (cp. 2:9) without good ground, such as his own necessity; but that he took clothing in pledge, and thereby reduced his debtors to nakedness. To lend to a fellow-Hebrew on interest was altogether forbidden by Hebrew law (Ex. 22:24(25)); to lend and to take something in pledge as security was permitted, but with the proviso that such pledges should not involve harsh treatment, such as, e.g., depriving a man of his means of living (Dt. 24:6), or of covering by night (Ex. 22:25(26), Dt. 24:15 18). It is of such harsh and unconscionable treatment of those to whom he had lent that Job is here accused: cp. 24:9; Am. 28, Ezek. 18:13.


8. Oblique references to Job; ct. the direct address in 6. 7. 9b. The v. may well be out of place (Sgf. Bu. Peake); if not, it appears to be a covert charge of harshly dispossession the needy from their land in order to add their estates to his own: cp. Is. 5:8. — The man with the arm] the man who had power
9 Thou has sent widows away empty,
    And the arms of the fatherless are crushed.
10 Therefore traps are round about thee,
    And sudden terror dismayeth thee.
11 Thy 'light' is darkened that thou seest not,
    And abundance of waters doth cover thee.
12 Is not God as lofty as heaven?
    And behold the stars, how high they are!

(cp. 359), and exercised it regardless of justice or humanity.—
*He had the land . . . he dwell* or, *his is the land* (viz. according
to thy principles) . . . *he should dwell* (viz. as thou holdest),
so Dr.; cp. Di. Rather differently Bu. : "As Job left the
helpless and poor in the lurch, and even ill-treated them, so on
the other hand he left all power in the hands of the powerful."

9. The arms . . . are crushed] i.e. orphans are deprived of
support: for the fig. cp. Ps. 3717 "the arms of the wicked
are broken, but Yahweh supporteth the righteous"; for arm
used figuratively, see 8 359, Ps. 839(8) "they have become an
arm (i.e. have given help, support) to the children of Lot."

10a. The fig. used by Bildad (188-10) for calamity closing in
on the wicked in general, Eliphaz here applies directly to Job;
so in 11a Bildad's figure in 18a.—*Traps* 18a.—b. Cp. 1811a.

11a. Cp. 18a (Bildad). ², Or seest thou not the darkness?
and this is understood to mean: Dost thou not even yet under-
stand the meaning of the darkness, i.e. the calamities, in which
you are involved on account of your sin? (so Di. Da.). ² is
no more probable if (cp. EV.) taken as a second subj. to the
vb. in 10b, Or darkness (dismayeth thee) that thou seest not.—
b. For waters or floods as a fig. of calamity, see 116 (Sophar) n.
The line recurs in 3824, where the waters are literal.

12. The belief in God's transcendence or, as the Hebrews
expressed it concretely, the belief that God dwelt in heaven,
led in different minds to different conclusions; (1) the pious
concluded: from such a lofty vantage ground God sees every-
thing that men do on earth, Ps. 14² 33132; but (2) the impious
drew the opposite conclusion: God, being so far withdrawn
from men, neither sees nor takes account of what they do: so
13 And thou sayest, "What doth God know? Can he judge through the thick darkness?
14 Thick clouds are a covering to him, that he seeth not;
And he walketh on the vault of heaven."

Ps. 104. The second of these conclusions is here attributed to Job by Eliphaz in 18-19. It is commonly supposed that Eliphaz in 18 is indicating the first as his own. Yet it is curious that all he actually does in 18 is to emphasize the common starting-point of the two opposite conclusions: he certainly does not express the conclusion he himself would draw from it. Du., therefore, omits this v. as a marginal citation to 18.
Job's erroneous conclusion (19.) is challenged by an appeal to history as Eliphaz read it: the untimely death of wicked men (19.) is proof that God does judge men in spite of His transcendence. If 19. are in place, Eliphaz seeks still further to discredit Job's conclusion by the statement that it was wicked men who held it.—As lofty as heaven] cp. 118 (Sophar).
—The stars] In the head of the stars, which has been explained, precariously, as meaning the highest stars: judge how high is God's abode by looking at the highest point of heaven. Or, changing the punctuation, we may render, And He (God) beholds the top of the stars; but this too is strange and improbable, and, if it were right, would enhance the difficulty of the connection of 18 with 19.: for to say that God sees the top of the stars, i.e. presumably the side turned away from earth, would in no way invalidate the conclusion attributed to Job, that God does not see what goes on far below the stars. See phil. n.
13. And thou sayest] in what follows Eliphaz attributes to Job more than and other than he had said in c. 21; Job's point was not that God could not see or judge what went on on earth: but that as a matter of fact He allowed the wicked to prosper. So, if 21 is original, Job says indeed that God does judge the inhabitants of heaven, but not that He could not, if He would, judge the inhabitants of earth as well. "Job observes reality, Eliphaz is always theologizing and assumes that Job does so too" (Du.).—Through] (looking) out through: Lex. 126a.
14. On the vault] above the clouds (cp. 8): see phil. n.
15 Wilt thou keep the old way
Which wicked men did tread?
16 Who were snatched away before their time,
Whose foundation was poured out as a stream:
17 Who said unto God, "Depart from us";
And, "What can the Almighty do to us?"
18 Yet he filled their houses with good things:
But the counsel of the wicked is far from me!

15f. Either: wilt thou persist in that unbelief in God's judgment which wicked men from the earliest times down to the present have cherished, and like them perish untimely? Or, with specific reference to some event of ancient days, whether the Deluge (so most), or, since 29b does not fit the Deluge story, some other (Ew. Du. Peake): wilt thou perish in unbelief like that of the men in the well-known ancient story who refused to believe that God's judgment was coming, but perished by it none the less? Do you want to follow that ancient path that led then and will lead now to destruction?

15. Keep the . . . way] continue to walk in the way: cp. Ps. 18:2, Pr. 2:9.—The old way] cp. "the (good) old paths," Jer. 6:14. In such phrases old (חַד) may imply existing formerly and also now (e.g. "the old, or everlasting, hills"), or, existing formerly, but no longer now (e.g. "the days of old"). Here, if the allusion is to a specific past generation of men, it would naturally be used in the second sense, but "wilt thou keep" implies that it has the first, which it would naturally have, if the allusion is general and not specific.

16f. Fig. as 4:10: whose life was ruined from its foundations: or, literally, the foundations of whose houses were carried away by the Deluge.

17, 18. 17a = 21:16; b, cp. 21:15a; 18a, cp. 21:15a; 18b = 21:15b. An elaborate retort in Job's own words to Job's assertion that those who dismissed God from their lives prospered: on the contrary, Eliphaz asserts, it is those who come to ruin who have dismissed God. Such a retort in itself is not unnatural or improbable; but these verses are open to suspicion of being secondary: for (1) the purpose of such a retort has already been
The righteous saw it, and were glad:
And the innocent laugh them to scorn:

(Saying), "Surely 'their substance' is cut off,
And their affluence the fire hath devoured."

Accustom, now, thyself to him, and be at peace:
Thereby will thine increase be good.

Receive, I pray thee, direction from his mouth,
And lay up his words in thine heart.

attained in 18-20; (a) 17th. interrupt the connection between the picture of judgment on the wicked in 1st. and the emotion and comment of the righteous called forth by it (19th). Accordingly Bu. Du. Peake omit 17th; Me. Sgf. omit 18 only.—To us] ¶ to them: but see phil. n.

19. The past tenses (see phil. n.) are likely to be right if the allusion in 17th. is to a specific event (see on 18th.); but if the reference there is general, the frequentatives of ¶ should be retained here: the righteous see the fate which habitually befalls the wicked and are glad. The frequentatives would make the v. as a retort to 17th (Bu.) more pointed, but see on 17th.

With †, cp. Ps. 107 48.

20. Their substance is] so †: ¶ is supposed to mean those that rose up against us: but see phil. n.—Their affluence] מַזֶּה: so Ps. 17th, cp. מַזֶּה, Is. 157. "The remnant of them" (EV.) is not a preferable rendering, even if ¶ in † is retained.—The fire] 15th n.

21-30. There is still hope of happiness and prosperity for Job if he but leaves the way of the wicked and returns to God. This conclusion resembles that of Eliphaz's first speech, and contrasts with the dark close of the second speech.

21. If you will but acquiesce in His dealings with you, you will find yourself at peace with Him, and your life prosperous. On †, see phil. n.

22. Direction] מְדַע || words (מִשְׁמָה): cp. Is. 5th (¶ מִשְׁמָה), 110 (¶ מְדַע). Cp. also the use of the term of human directions or instructions (e.g. Pr. 1th 7th). The words of God that are to direct Job aright are given in 22th.: Eliphaz is the mediator of a divine revelation: cp. 41th. 5th 15th.
If thou return to the Almighty, ' and humble thyself';
If thou put away unrighteousness far from thy tents;
And lay gold-ore in the dust,
And (gold of) Ophir among the rocks of the wadys;
Then will the Almighty be thy gold-ore,
And 'his direction' will be silver unto thee;
For then thou wilt delight thyself in the Almighty,
And lift up thy face unto God.
Thou wilt make thy prayer unto him, and he will hear thee;
And thy vows thou wilt perform.
Thou wilt also decree a thing, and it will be established unto thee;
And light shall shine upon thy ways.
For 'God' abase'th' pride,
But him that is lowly of eyes he saveth.

23. And humble thyself] \( \text{thou shalt be built up} \): but see phil. n.

24. Let Job no more place his confidence in gold \( 31^{24} \),
but rather throw it away as worthless.—Gold of Ophir] climactic
after gold-ore: cp. 28\(16 \). On identifications of the land of Ophir
whence this highly-prized gold came, see EBi. and DB, s.v. Ophir.

25. Possibly Eliphaz speaks with a recollection of the meaning
of his own name, my God is fine gold: Job will have the
same enjoyment of God as Eliphaz has.—And his direction will
be silver] RV. "and precious silver" (as a second predicate
to the "Almighty" in \( ^a \))—a conjectural rendering of \( \text{H} \): see phil. n. Direction as v.\(22 \); for the sentiment, cp. Ps. 19\(11 \).

26. With \( ^a \) cp. 27\(10a \), Is. 58\(14 \); with \( ^b \) cp. 27\(10b \).—Lift up thy
face] in confidence, to see Him and to show Him a face free
from trace of shame and guilt: cp. 11\(15 \): ct. 10\(18 \).

27b. is parallel to the second half of \( 27a \): Job will have
occasion to pay his vows, because God will have granted the
prayer for the fulfilment of which the vows were promised.

28b. Ct. v.\(11a \).

29a. \( \text{H} \) is unintelligible and cannot bear the meaning, even
if that were suitable, placed upon it in RV. See phil. n.
He delivereth the innocent man,
And thou shalt be delivered through the cleanness of thy hands.

30. The metrically questionable and otherwise very improbable text of $\$ reads: He delivereth him that is not innocent, and he is delivered, through the cleanness of thy hands: this has been understood to mean that God, on account of Job's innocence, delivers the guilty; it would then be an unconscious anticipation on the part of Eliphaz of what happens subsequently to himself (42). Even as emended, the text (on other emendations see phil. n.) is not a very forcibly expressed conclusion to the speech.

XXIII., XXIV. Job's reply to Eliphaz's third speech. —Unlike any of the previous replies (but cp. cc. 3, 29-31), this speech contains no direct address to the friends: the whole might be monologue. The speech falls into two main divisions corresponding to the two chapters: (1) c. 23—the riddle presented by God's treatment of Job; (2) c. 24—by His treatment of men generally. Partly on the ground of form, partly on the ground of substance, much or all (except the last v.) of c. 24 has been regarded as added to, or substituted for a part of, the original text. But that Job should, as in his previous speech (c. 21), carry his consideration of the riddle beyond its purely personal reference is likely enough, and 24 is forms, as is indeed admitted by most, an altogether probable ending for a speech of Job. The exceedingly corrupt state of the text complicates decision on the critical problem: see further on c. 24. Assuming c. 24 to be in the main genuine, the speech may be summarized briefly thus: Job, suffering still (231), still longs to find God and argue his case with Him (8-7); but he cannot do so (82): could he, he is certain what the issue would be, for God really knows as well as Job himself Job's steadfast adherence to the right (10-13). Yet since, in spite of this, God is evidently bent on carrying through His harsh treatment of him, there is no escape for Job (for what God wills, He does), but only dismay and darkness (19-17). The same disregard of right by God which Job feels in his own case, he perceives in
XXIII. 1 And Job answered and said,

2 Even to-day is my complaint 'bitter';

'His' hand is heavy upon my groaning.

others (14b); so that his question is more than personal; it is not merely, Why must I suffer? but, Why do so many victims of wickedness suffer, God remaining all the time indifferent and inactive (241)? For the wicked pursue their nefarious practices (3-4), their victims suffer (8-19), and God takes no account (180). Three classes of those who shun the light are described (18-11). Vv.10-26 are through textual corruption altogether obscure or ambiguous, but in part they apparently describe the fate of the wicked as unhappy (18-20), in part (211,134) as happy. In the concluding v. (26) Job insists that his descriptions have been true to facts. In all this Job makes no direct reference to what Eliphaz had just said; but indirectly he traverses his two main points: against Eliphaz's accusations (220), he insists on his innocence and integrity (237,10-19); against Eliphaz's closing appeal to him to return to God, he expresses his longing to find God; but God is not to be found.

2. Even to-day] or to-day also; this seems to imply that the debate lasted more than one day, and suggests that Eliphaz's third speech marked the beginning of the third day's discussion; and that this v. is thus Job's first remark on the day in question. On emendations suggested to avoid this implication, see phil. n. —Complaint] 214 n.; complaint, i.e. complaining, is here closely associated with acute suffering; note the parallel "groaning" and cp. 718. Job's sufferings still draw from him bitter complaining and groans.—Bitter] cp. 711; is defiant, which would mean that Job is as little inclined as ever to admit that God was dealing justly with him, and as little likely as ever to satisfy Eliphaz: see phil. n.—His hand (as 1921, cp. 92, 1321) is heavy] cp. Ps. 324, 1 S. 58; in spite of Job's groaning (34) under sufferings already inflicted, God afflicts him still; so G5. He has my hand, which is supposed to mean: I do my best to check my groaning, but in vain: see phil. n.; on AV. "my stroke is heavier than my groaning," see also Da.
Oh that I knew where I might find him,
That I might come even to his tribunal!
I would set out my case before him,
And fill my mouth with arguments.
I would know the words which he would answer me,
And understand what he would say unto me.
Would he contend with me in the greatness of his power?
Nay: but he would give heed unto me.

3-5. Why tell me to return to God (22:22)? If only I knew where or how to reach Him! That I do not is ground enough in itself for continued complaining. If Job could but reach God, how gladly (cp. 13:10) would he state his own case, and (8) hear God's reply to it. On the cohortatives in 4f, see G-K. 108f.


6f. If only Job could reach God and argue his case before Him, right, not might, would decide, and Job's innocence would for ever be established. Job's attitude has changed since c. 9: there (5:14-20. 8:27) he is possessed by the thought that, even if he could stand before God, God's might would deflect his right, that God would browbeat and terrify him into making himself out to be guilty; though even there (8:24, cp. also 13:30-32) he is sure enough that, if God would only abstain from exercising His might to terrify, he could establish his right. In some measure 13:16 anticipates the present passage; and even here he has no confidence that he will reach God (quite the reverse, 8-10), and is still convinced that, unheard by God, he must become the victim of His might (19-11). Bu., with slight emendations, reads: Behold, in the greatness of His power He might contend with me, If only He [Himself] would give heed to me: in this case Job is reducing his conditions to a minimum: he is now ready to face even God's might, if God will but attend to him.

6. He] the exact force of the emphasis has been differently understood: "He, being what He is" (Dr.); "God Himself, and not merely a man" (Di.); "He whom I now know as Him who is always on the side of right" (13:8 19:16) — Du.
There would an upright man be arguing with him;
And I should be delivered for ever from my judge.
Behold I go forward, but he is not (there);
And backward, but I perceive him not;
"I seek him 1 on the left hand, but I behold him not;
"I 1 turn to the right hand, but I do not see him.

For he knoweth the way that I take,
If he trieth me, I shall come forth as gold.

7. An upright man] || I = Job the upright (r') ; the line is not a general statement (RV.), but a statement of what would take place if Job could find God.

8f. But Job cannot find God, even with the most persistent seeking. The vv. explicate what is implicit in 8, and interrupt the close connection between 7 and 10, and are, perhaps, as Bu. Sgf. Du. conclude, an addition to the original text. & omits 9 only. The vv. resemble, without however expressing quite the same thought as, g"; Ps. 139 7–10. — Forward . . . backward . . . left hand . . . right hand] or, east . . . west . . . north . . . south.—Perceive him not . . . do not see him] cp. g11; in parallelism with these, he is not in 8a means of course: he is not to be found by me.—I seek him] ¶ where he works, in which Del. detects an allusion to the belief that the North is the unfinished part of the world. But that, or where, God works, is not the point of the passage.—I turn] ¶ he turns. RV. "He hideth himself," giving to ¶ a meaning possible in itself (see phil. n), but unsuitable: "for what is there remarkable in one not seeing one who hides himself" (Schult.).

10. For] If 8f. are an addition, 10–12 originally gave the reason for Job's confidence that he would establish his case, if ever he could come before God: this confidence arises from the fact that his conduct has been right, and he himself true, and that God knows, or (V7) would come to know, this. If 8f. are original, 10 must state "the reason why God will not let Himself be found by Job: He knows that he is innocent (10–12), but yet will not be diverted (15–14) from his hostility towards Him." (Dr.). But in this case the real reason lies in 12f., and 10–12 are virtually concessive: for, though He knows I am innocent, He will not abandon His purpose to treat me as guilty. Rendering
My foot hath held fast to his steps;
   His way have I kept, and turned not aside.

The commandment of his lips—I never seceded (from it);
   I have treasured up in my bosom the words of his mouth.

But he hath chosen, and who can turn him back?
   And his soul desireth (a thing), and he doeth it.

And many such things are in his mind.

by but (so RV.) instead of for, Peake explains the connection thus: in spite of God's self-concealment (6t), He still closely watches Job's ways; but if this had been the point, we should have expected 6t to have expressed not Job's fruitless efforts to find God, but God's successful measures to hide Himself from Job; the latter point is, however, not put at all, not even in 6b when correctly read and interpreted.

10b. Cp. Ps. 17, and with steps in 11a, Ps. 17.
12b. Cp. Ps. 119. Job had done what Eliphaz exhorts him to do (22).—In my bosom so v: cp. "in my heart," Ps. 119. from, or more than, my law, which has been strangely regarded as anticipating the thought of Ro. 7.

13-17. But in spite of his steadfastness in the right, Job recognizes that God remains immovable from His determination to treat him harshly.

13. Cp. 9.—He hath chosen] on כ, paraphrased in RV., "He is in one mind," see phil. n.

14. The v. appears to contain the application of the general truth, that what God wills, He does (18), to Job's destiny, the destiny of like sufferers—the theme developed in c. 24; it is obvious that in fact Job is suffering though righteous: this must be because God wills it and prescribes suffering for Job; and He will go on undeterred till the full tale of Job's suffering has been exacted; and the same morally inexplicable course He intends to pursue with others: they are and will be righteous; but God allows, and will allow, them to suffer. But it is curious (1) that this application of 14 is expressed in the form of a reason for it—for He completeth; and (2) that what
Therefore am I dismayed at his presence;  
When I consider, I am afraid of him.  
For God hath made my heart faint,  
And the Almighty hath dismayed me;  
Because I am not undone because of the darkness,  
Or because of my own face which thick darkness covereth.

God appoints for Job, viz. that he shall suffer to the last, is not more explicitly put; (1) is not very satisfactorily avoided by reading thus (Bu.) for for; and 15 would be still less adequately prepared for by 16 (which even less explicitly asserts that Job's sufferings will continue), if with  were omitted, or with Du. transferred to follow 17. It is, however, not improbable that 14 was originally differently expressed.—Completesth] makes the realization fully correspond to the intent: cp. Is. 44:5.—That which is appointed for me] viz. my disease hastening on to death: cp. 7:6 9:6 etc. The same Hebrew word (pn) with different nuances occurs in 14:5 (see phil. n.) 13 38:10. With a mere change of punctuation, b may be rendered: And so (are, or turn out), such is the result of, processes at law with him (so Hoffm.).

15, 16. God alone is the cause of Job's fear: the emphatic words are at his presence (lit. face), God, the Almighty.

17. &, translated as above, is taken to be the negative aspect of what has been said in 16.: God, i.e. God in the mysterious, inexplicable ways of His providence (13.), not calamity in itself (179), or (b) his face disfigured (19138.) by his calamities, is the cause of Job's being overwhelmed: so Di. Da. Dr. (in Book of Job). But this is scarcely less improbable than an earlier explanation of &, embodied in AV.: God dismayed Job, because Job was not allowed to die before calamity came upon him. Under these circumstances most recent commentators have felt driven to emendation, and to read: Because I am undone because of the darkness, And because thick darkness hath covered my face: God dismayed Job, because he cannot see the meaning of what He does.

XXIV. With the exception of 36, the whole or a large part of this c. has been regarded by many as interpolated. The
grounds alleged are (1) the difference in poetical form; (2) the unsuitability of the contents to the context.

(1) The poetical form.—Me., rejecting 1-34, claimed that this section consisted of two sets of six tristichs, each preceded by a distich, the distichs being 9 and 17, the first set of tristichs 18-22, 23, 16, 15, 14, 13, the second 12, 11 (a line being assumed to have been lost), 30, 21, 22, 29, 28, 27. Bi., rejecting 4-6, 34-36, regarded the remainder, together with 30-31, as a series of tristichs as follows: 24. 25. 26. 27. 28. 29, 30, 31, 32. Du., rejecting 3-34, regards these vv. as consisting of four poems 1-4, 5-12 (+30-31), 13-16, 17-34, all written exclusively in tristichs. He divides this c. into the following tristichs: 1 (with two words added; see phil. n.), 2. 2a. 2b. 3. 3a. 3b. 4. 4a. 5. 5a. 5b. 6. 6a. 10b. 11. 12. 13. 14. 14a. 15. 15a. 15b. 16. 16a. 16b. 16c. 16d. 17. 17a. 17b. 17c. 17d. 17e. 17f. 18. 18a. 18b. 18c. 18d. 18e. 18f. 19. 19a. 19b. 20. 20a. 20b. 20c. 20d. 20e. 20f. 21. 21a. 21b. 21c. 21d. 21e. 21f. 22. 22a. 22b. 22c. 22d. 22e. 22f. 23. 23a. 23b. 23c. 23d. 23e. 23f. 24. 24a. 24b. 24c. 24d. 24e. 24f. 25. 25a. 25b. 25c. 25d. 25e. 25f. 26. 26a. 26b. 26c. 26d. 26e. 26f. 27. 27a. 27b. 27c. 27d. 27e. 27f. 28. 28a. 28b. 28c. 28d. 28e. 28f. 29. 29a. 29b. 29c. 29d. 29e. 29f. 30. 30a. 30b. 30c. 30d. 30e. 30f. 31. 31a. 31b. 31c. 31d. 31e. 31f. 32. 32a. 32b. 32c. 32d. 32e. 32f.

And makes many changes (mostly rooted in the phil. nn.) in the rest of the c. It will be seen that Me. Bi. Du. agree in detecting here tristichs to the entire (Bi. Du.), or almost entire (Me.), exclusion of distichs; though they are not altogether agreed as to the constituent elements of some of the tristichs. If there were actually anything like so great a number of tristichs as even Me. claims, there would undoubtedly be a strong argument from form against this section, for the book of Job consists almost exclusively of distichs with tristichs occurring at most as very infrequent variations. But there is not: some details of form are discussed in the notes; here it may suffice to point out how illegitimately in some, how precariously in other instances, the appearance of tristichs is obtained: Du. divides the obvious parallel lines 33-34 from one another to give to three distichs the appearance of two tristichs; in 1 he expands two lines (one overlong) into three by the conjectural addition of two words; thus in 1-4 he constructs three tristichs out of an existing text that shows no trace even of one. Me. Bi. Du. agree in finding five consecutive tristichs in 10-14, and here the existing text (cp. RV.) lends them support; yet the reasons for transposing 19b to follow 18 are very strong; and if the transposition is made, even in this part of the chapter distichs at least intermingle with tristichs. In 18-19 the text is so corrupt that emendation is justified, not to say imperative; but for that very reason from conjecturally constructed tristichs in this part of the c. no conclusion can safely be drawn that tristichs were exclusively used in the first part of it. The formal argument that c. 24 is mainly an interpolation cannot therefore be maintained.

(2) The nature of the context.—Though the frequent corruptions of the text, especially in 13-24, render interpretation in detail extremely uncertain, the chapter clearly has a certain character of its own: Me. finds in 9-24 a characterization of the way of the world in a series of short popular character sketches presented without passing any moral judgment on the classes described; and Bi. finds the miserable inhabitants of the desert, who are described, neither bad enough to serve as examples of sinners that escape punishment, nor good enough to be a type of good men wronged; vv. 8-4, 10-24 seem to him "a libro quodam gnomico de cursu vitae desumpti." Du., with less probability, detects an eschatological element.
XXIV. 1 Why are times not laid up by the Almighty?  
And why do not they who know him see his days?  

8 Wicked men remove land-marks;  
They violently take away flocks, and feed them.

in 2-4. Hoffm. places 12-20 after 25 as part of Bildad's speech. The nature of the contents is, to a large extent, rightly characterized by Me. and Bi., but it does not necessarily follow that c. 24 is an inappropriate continuation of c. 23; and to Bu, it appears precisely what we ought to expect. In any case, the c. is certainly not throughout a mere cool and unconcerned description of life, in which case it would certainly differ greatly in tone and temper from other speeches of Job; for not only 1, but also 12-19, reflect the feeling of the writer, that the facts of life present moral anomalies and raise the question of the moral government of God—in other words, the feeling that constantly underlies and finds expression in Job's speeches.

The passages most open to suspicion of interpolation are 1 the very objective description of the "night-birds," 12-17, which also, even in the original text, perhaps contained an unusual proportion of tristichs, and 2 those parts of 18-26 which refer to the swift doom descending on the wicked.

1. On the connection with c. 23, see the introductory nn. to c. 23 and to this c. Why does God not appoint for Himself set times at which to judge men, measuring out punishment to wrong-doers, and rescuing the wronged from the violence done to them by their fellow-men? Why do not men see (ct. 22-18—Eliphaz) God thus judicially active? The questions are wider than in 21: attention is turned now not only on the wicked, but on their victims.—Times . . . days] the parallelism is not favourable to Du.'s substitution for days of day, i.e. the day of Yahweh (eschatological).—Laid up] the same vb. as in 15 21-19.—They who know him] not specifically those who know of God's future judgment (Du.); but, in general, the righteous; cp. "him that knoweth not God" (|| to the unrighteous, 5y) in 18; cp. also Ps. 36. Or, possibly, the term here is due to corruption; in what follows the wronged are not depicted under the aspect of those that know God; the connection with what follows would be easier if some such term as the wicked, or the oppressed, were substituted.

2. 3, 9, 4.—The violent and their victims.

2. Wicked men] see phil. n.—Remove land-marks] the bound-
They drive away the ass of the fatherless,
They take the widow’s ox for a pledge.
They pluck the fatherless from the breast,
And take in pledge ‘the infant’ of the poor.
They turn the needy aside from the way,
All together the poor of the earth hide themselves.

Behold as wild asses in the wilderness,
They go forth to their work, seeking diligently for meat,
The steppe (provideth) a food for the(ir) children.

aries between their own land and their neighbours’, in order to incorporate their neighbours’ land in their own: cp. Dt. 19* 4 27, Pr. 23* 10. — And feed them] & with their shepherd: see phil. n.

3. The most helpless classes are spoiled of their means of livelihood: cp. 22* 8.

9. The v. is certainly out of place between 8 and 10: if not a gloss, it may have stood here: see phil. n. — The infant of the poor] fall over, or upon, the poor: but see phil. n.

4. The exact point of * has been differently taken: they hinder the poor of their just rights (Da., cp. Am. 5* 10): they thrust the poor out of the public way, where every one has a right to walk (Di.), or where the sight of them displeases the high-handed wicked (Du.): they violently get rid of the poor when these run after them begging for restoration of what has been plundered from them (Hi.).

5–8. Description of certain miserable starvelings of the steppes, whose search yields them little food and no shelter: cp. 30* 8. Here there is no allusion to the authors of the misery: ct. 1–4 and even 10*.

5. The text is corrupt and the meaning in detail uncertain (see phil. n.): but probably “wilderness” and “steppe” were originally parallel terms (cp. Is. 40* 8 41* 10), both describing not, as part of the fig. (Bu.), the home of the wild ass (6* 1* 12 39* 56*), but the country remote from men and cities where this pitiable set of human beings, not naturally adapted to it like the wild
The mixed fodder (of cattle) they reap in the field;
And they take away the late-ripe fruit from the vineyard
of the rich.

They pass the night naked without clothing,
And have no covering in the cold.

They are wet with the rain of the mountains,
And for want of shelter they embrace the rock.

( Others) go about naked without clothing,
And being an-hungered they carry the sheaves;
Between the rows (of olive trees) they make oil;
They tread the wine-vats, and suffer thirst.

asses (39-8 n.), eke out their existence.—Food for the children] children (יִבְנֵי) as 29 (n.); connecting "the steppe" with  b, many read for  c: there is no food for the children, or (Du.), in this case better, for those shaven (out of the land).

6. Again the text is uncertain; but the meaning in general seems to be: even if they (stealthily) issue from the steppe into the cultivated land, they only secure poor and scanty food from the fields and vineyards. For details, see phil. nn.—The mixed fodder, etc.] cp. 6 n. Read, perhaps, in the night.—The late-ripe fruit] the few grapes left to ripen on the vines: these they pilfer from the vineyards, now less carefully guarded than when the main crop was ripe and ready for picking.—The rich] א, the wicked, which has been understood to refer to those who have driven the starvelings into the steppe (Di.), or, assuming that not starvelings but plundering Bedawin are described, to the agriculturalist who has broken covenant with the Bedawin by refusing to pay the covenanted blackmail (Wetzst.).


9. See after v. 8.

10, 11. Slaves, or ill-paid, hard-worked, weary labourers (7 14), not allowed by these masters to still their pangs of hunger and thirst with any grains from the sheaves which all day long they carry, or the juice of the grapes which they tread
XXIV. 11-13.

11 From out of the city the dying groan,
   And the soul of the wounded crieth out for help;
   Yet God regardeth not the folly.

12 Those are of them that rebel against the light;
   That know not the ways thereof,
   Nor abide in the paths thereof.

The ill-treatment by the masters, violating the spirit of the law of Dt. 25:4, is at least suggested: the scene has shifted back from the steppe (5-8) to the farms and the vineyards. 10b. 11b are probably out of place or corrupt: 10b. 11b are parallels: see phil. n.

11a. The] ¶ their, paraphrased by "the . . . of these men" in EV.—Rows] the meaning walls (EV. al.) is unsupported: see phil. n.

12. From the steppe (5-8) and the cultivated country side (10c), the description here passes, if the text is correct, to human suffering in the towns; in any case 12-17 probably contemplate town-life. But in 12 there is nothing distinctive of town-life: men die everywhere and may be wounded anywhere. Bu. therefore places 12 after 14b, as describing the result of the murderer's activity; but this overloads the description of the murderer as compared with those of the adulterer and thief, and "out of the city" would be rather pointless. Others emend (see phil. n.), following G, which already, with no very different text, expressed quite a different sense: "Out of the city, out of (their) houses they are driven forth, And the soul of the children crieth out for help."—The city the dying] ¶ the city of men.—c. Or, emending, Yet God heareth not their prayer. On folly, see 15.

13-17. Three classes of the enemies of light (12) and lovers of darkness (16b. 17): the murderer (14a. b), the adulterer (15), and the thief (14c. 15)—violators of the 6th, 7th, and 8th commandments. For the emendation in and the transposition of 14, see phil. n.

13. Those] now to be mentioned—an unusual use of the pron.—Are of] are, or have become, among the number of:
Before the light the murderer riseth,  
That he may kill the poor and needy.

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

And in the night the thief goeth about,  
He diggeth into houses in the dark.

םידנה as in Jg. 11.38.—Them that rebel against the light] a striking phrase, which in another connection might well be explained as a mythological allusion (Di.); but before the light the light in question must be daylight, not the good principle. Certainly attaches loosely to what precedes: on the other hand it forms a good introduction to with as a corresponding conclusion; it is therefore precarious to omit the v. (Stud. cp. Di.), or to separate it from (Grill, who retains as the genuine parts of the c.). With ct. 11b.

14. Before the light] at the light, i.e. when it is light, which is inconsistent with the context: together with it would imply that the same persons murder by day and thief by night (Del.). With cp. Ps. 106. and see phil. n. Line (placed above after v. 18: see phil. n. on 18) in reads, And by night let him be like a thief! in could only be retained if had already developed its later (Mishnic) meaning of evening, night (see, e.g., Pes. 1: NHWB, s.v. מこともある.

15. Cp. Pr. 7.9. If is in place, the adulterer makes himself doubly secure against detection: he waits till it is dark, and even then covers his face with his mantle, or disguises himself as a woman with a woman's veil (Wetzstein in Del.).

16a describes the activity not of the adulterer (as in מַעַל), but of the thief (see phil. n.) whose practice was to dig through (Ex. 221, Jer. 234, Mt. 619) the clay walls of houses and steal, avoiding, probably from superstitious motives, any attempt to force an entrance by the door (Trumbull, The Threshold Covenant, p. 260 f.). That an adulterer should dig a hole through the wall of a house, creating the need for awkward explanations when the husband returned, is very improbable: his mode of ingress would be different (cp. Pr. 719.) from that of the thief.
16b In the daytime they shut themselves up,
    ’One and all’ they know not the light;
17 For midnight is (as) morning to them,
    For ’they are’ acquainted with the terrors of ’darkness’.

18 “’They’ are swift” (ye say) “upon the face of the waters.
    Their portion is cursed in the earth;
    No treader (of grapes) turneth towards ’their vineyard’.

16b. All these nefarious persons keep at home by day. An
alternative (cp. AV. RVm.) but less probable rendering of the
line is, which they had sealed for themselves by day: i.e. they set
marks for purposes of recognition on that part of the house
by which they intend to gain entrance.—Shut themselves up
securely; lit. seal themselves up: cp. the use of seal in 9:14; 37:1.

17. Night is for them, as for wild beasts (Ps. 104:24-25), day,
i.e. the time of their activity. An alternative rendering of
is, For morning is as midnight to them, i.e. they dread morning
as much as ordinary people dread darkness.—Midnight] lit.
thick darkness; 3v n.

18-24. In part at least these corrupt, difficult, ambiguous
or unintelligible verses describe the unhappy fate of the wicked;
this is a constant theme of the friends, whereas Job admits
at most and by way of concession (c. 21) that some wicked men
meet with an unhappy fate, but only as rare exceptions to the
general rule that the wicked prosper. It is necessary, there-
fore, to suppose either (1) that the vv. are out of place (for
some theories, see the introductory note to the c.): or (2) that
Job in 18-21 is citing the opinions of the friends to reject them in
v.29: so RVm.: for other real or assumed examples of such
citation, see 21-16-19. The difficulty is not to be avoided either
(1) by translating optatively (let them be swift, etc.: cp. גְּלֵל
for גָּלָל and בָּשָׂר for בָּשַׂר): for this would have required different forms in ג (instead of ב for ג, and ב for ג): or (2) by making 18-21 and 22-24
illustrations of God’s different treatment of the wicked—severe
treatment of some, easy treatment of others—without any
appearance of moral discrimination (Di.), for of such difference
the text says nothing.
Drought and heat consume snow waters:
(So doth) Sheol (those who) have sinned.

The womb forgetteth him:
The worm doth suck him:
He is remembered no more:
And unrighteousness is broken as a tree.

18. They are] he is—In either case, if a goes with b.c.,
the wicked generally (cp. 19b 20d) rather than the special classes
of 18-17 are intended: their life is short; they are swiftly (9e)
gone, like something hurried away by the stream (Hos. 10').
Portion] of ground, as in 2 S. 1430t, Am. 44.—Is cursed] and in
consequence unproductive (cp. Gn. 311); whether the curse on
the wicked man's ground is thought of as pronounced by God
(cp. Gn. 8t, the same vb. as here) or man (5a, a different vb.)
is uncertain.—c.  may be translated as above, the meaning
being: as his (arable) ground is barren, so his vineyard no
longer yields grapes.  he turneth not by the way of the
vineyards, which has been understood as the reverse of "to sit
under one's vine and fig-tree" (Da.).

19. In  the v. is unrythmical, awkwardly expressed
and no doubt corrupt (see phil. n.); b (apart from a) would be more
naturally rendered, as it is in  , his sin is asked for. Du,
rejecting as glosses 19b and (in 18b) "the way of the vineyards," and
and the remainder as two parallels to 18b (reading  for  " vineyards,"
renders, Drought and heat take
it away, Snow waters consume it: i.e. lack of rain in summer,
excess in winter, alike serve to ruin the wicked man's land.

20a-c. The wicked passes out of all remembrance, even
of the mother who bore him (cp. Is. 491st), and only the worm now
finds any satisfaction in him. But (see phil. n.) not improbably one or two slight errors in transcription have quite
altered the figures of the lines, which rather read:
The square of his (native-) place forgetteth him,
And his name is remembered no more.

20d. Cp. 1910: but the line attaches awkwardly and sus-
piciously to those that precede, whether these are read as in  or as emended (see last n.); nor is the awkwardness less, if
XXIV. 20-22.]  

JOB  

21 He "ill-treateth the barren that beareth not:
    And doeth not good to the widow."

22 Yet (God) by his power maketh the mighty to continue:
    He riseth up, though he believeth not that he will live.

with RVm. the line is connected with 21: And unrighteousness is broken as a tree: even he that devoureth, etc. Du., assuming extensive corruption and transposition of words, reads: Like a rotten tree he is uprooted (ןֶּ֣לֶג נֶּ֣לֶג).  

21. Typical activities of the wicked man (cp. 1. 4. 9): ill-treatment of the widow is familiar, but we should expect as its parallel ill-treatment of the orphan; instead of this, as rendered above refers strangely to ill-treatment of childless women, the point being supposed to be that such have no sons to defend them (Di.: on some curious earlier explanations, see Schult.), or if it be rendered he keepeth company with (Pr. 29) the barren (so Marshall), to adultery with wives unlikely to conceive. Du., continuing his textual reconstruction of 20d, reads, 21b He doeth not good to the widow, 21a And hath no compassion on her child (דָּם נָּפֹעַל נִלְעָרָה from 20d, דָּם for דָּם: דָּם נָּפֹעַל has already been taken back into 20d).—Ill-treateth] נָּפֹעַל graseth on (see phil. n.), or keepeth company with (see above).

22-24. So far from the wicked suffering an untimely fate, as you say (18. 21), God prolongs their life (22a) beyond their expectation (22b) and grants them security (22a) and tenderly cares for them (22b): such is the point of 22b, if as is retained in 22 and is to be translated as above in 22; and the same line of thought would be continued in 24, if this really meant that though the wicked share the common fate of men, they do so only when they are like ripe ears of corn (5a), i.e. after a long life. But the antithesis at the beginning of 22a is not marked in ("Yet" is merely "and"); and the verses have been understood by some (Du. for instance) as continuing throughout the description of the unhappy fate of the wicked.

22. Yet (God) . . . maketh . . . to continue] in life (see phil. n.): may also be translated, And he draweth away (אָנָּב EV), viz. to destruction, the vb. being the same as in Ps.
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He granteth him to be confident, and he stands supported; And his eyes are upon his ways.

They are exalted for a little while, and they are gone; Yea, they are brought low, they are plucked off like mallows,

And like the tops of ears of corn are they cut off.

And if it be not so, now, who will prove me a liar, And make my speech nothing worth?

23a. Du., If he is pulled down, he has no hope of finding support: see phil. n. on 23. — b. Ps. 33. For his eyes, Du reads his oppressor (המית), RVm. but his eyes understands the line of the punishment of the wicked: though God seems to give them security (*), yet all the time He is narrowly watching them to punish them.

24. Even in this v. most naturally suggests the untimely end of the persons referred to; for the alternative view, that it describes God's favour (see on 22-24 and phil. n.), reference is made to 21. — They are brought low] i.e. (if the word is rightly read) in death.—Plucked off] are contract themselves, i.e. in death. —Like mallows] So G: mallows] 30a. — Tops of the ears of corn] this appears to stand for: tops of the stalks of corn: corn was reaped by cutting off the tops of the stalk a little below the ear: see EBi. Agriculture 67 with illustrations.—Are cut off] or withered: so Di. who understands the line as referring to the withering of the tops of the ears (see last n.) as the corn ripens.

XXV. Bildad's third speech.—This speech, which speaks of the majesty of God (22) and, echoing Eliphaz (47 5144), of the impossibility of man ranking as pure before God (4-6), opens abruptly, without a question (4 n.), and is of extreme brevity. The brevity has sometimes been regarded as an indication on the poet's part that the arguments of the friends are exhausted: more probably it is due to early mutilation of the text which
XXV. 1 Then answered Bildad the Shuhite, and said,  
 2 Dominion and fear are with him;  
    Who maketh peace in his high places.  
 3 Is there any number of his troops?  
    And upon whom doth not his light arise?  

led to the loss or misplacement of the opening (see on 26-4) and other parts of Bildad's speech: see the Introduction.

2-6. God rules in such a way as to inspire terror (2a), imposing His will on all who resist Him, even among the inhabitants of heaven (2b); in the execution of His will He can rely on innumerable and invincible powers (2c). Should man on earth, then, criticize Him, as Job had done (23:18-24:25), or, again as Job had done (23:7-11.), claim to be innocent (4-6)? Neither of the terror of God's rule (see 23:15z.), nor of the imperfection and impurity of human beings (see 9a), did Job need Bildad to instruct him.

2. With him] i.e. with God (see phil. n. on 24:25), who may have been mentioned previously in some part of Bildad's speech now lost: in every other speech the friends begin with some direct address to Job, or indirect reference to him; Du. prefixes 26-4 which contains such an opening, but does not contain an antecedent to with him.

2b. Cp. Is. 24:21 (with n. there) and cc. 9:18 26:2 (with notes)

3. Troops . . . light] not very obvious parallel terms, but possible, if we think of the troops as the "host of heaven." Even so, however, 2b remains rather strange, for arise (cp: cp. 11:17) is not expressed by the usual word (ḥn) for the rising of the sun, and the idea of Mt. 5:48, that God graciously causes His sun to shine on all creatures, is obviously out of place here. The idea, if the text is right, is rather that of Heb. 4:16 (Peake): no-one is concealed from God; no-one can secretly withdraw himself from His dominion. But C (see phil. n.), keeping up the fig. of *a*, and giving to the verbal idiom a well-established sense, reads And against whom doth not his ambush rise up (by ḫp, cp. Dt. 15:11).

4-6. A mere variation of Eliphaz's words in 15:16-16 (cp. 4:17z.), insisting on a point admitted by Job in 9: cp. 14:4
4. How then can man be just beside God?
   Or how can he be pure that is born of a woman?

5. Behold, even the moon hath no brightness,
   And the stars are not pure in his sight:

6. How much less man that is a maggot!
   And the son of man, which is a worm!

XXVI. 1 Then Job answered and said,

4. Beside God] i.e. "having a righteousness independent of God's"—Dr.

5. Moon . . stars] without mention of the sun, as Ps. 8:10: in 15:18 "his holy ones . . . the heavens": 4:17 "his servants . . . his angels."

6. Son of man] in Job only here, and perhaps 16:21.—Maggot]
or worm of decay and corruption (7:17): the term in b also expresses "the idea of extreme abasement (Is. 41:16, Ps. 22:6)"—Dr.

XXVI. 2-4. Job, if the words are his, ironically acknowledges the help which he has received from Bildad's speech; such abundant and effective wisdom (cp. 12:*b*) must have God as its ultimate source (4b)—as Eliphaz, indeed, had claimed (15:11). But the sustained use of the 2nd pers. sing. in the address (see below on v.3), and perhaps also the interrogative opening so customary with the friends (4:8 n.), but only once employed by Job (19:3), suggest that the lines may be the misplaced opening of Bildad's third speech. In this case Bildad is taunting Job: By your charges against God you have represented Him as weak and ignorant (cp. 22:18 Eliphaz); but how have you helped and illumined Him with your wisdom uttered at such length? (3b: cp. 8:2 18:3). Whence have you such wisdom that you venture to instruct even God? To which question Bildad leaves unexpressed the obvious answer: there is no wisdom above the wisdom of God: so Du. explains; but the interpretation is perhaps a little laboured.

2. Thou] so b.*b.a.b. There is no other example of such
How hast thou counselled him that hath no wisdom,
And plentifully declared sound knowledge!

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

sustained address by Job to one of the friends alone. Job's
general habit is to address all three together in the 2nd pers.
pl.; so in reply to Eliphaz, 6:21-24. 25-29 16:4. 17:10; to Bildad,
19:1. 21: 36. 37:1; to Şophar, 12:1. 13:4-13. 17. 21:2. 24.(b 8), 6. 27. 28. 34.
The rare instances of the sing. in address to one of the friends
alone are: to Eliphaz 16:9, to Şophar 12:10 (probably not original),
21:26 (נ, not ג): there is no instance in the previous replies to
Bildad. Eliphaz in 15:9. (scarcely also in 4:9) and Bildad in 8:18.
speak in the pl. as expressing not their individual, but their
common standpoint; at other times Eliphaz (4:1. 12. 5:8. 15:6. 17) and
Şophar (20:31), but not Bildad, use the sing. There is nothing in
Bildad's brief speech in c. 25, nor in 26:1-14, if that be considered
the misplaced conclusion to it, to account for this very exception-
tional use of the 2nd pers. sing. in addressing him.—Him that
is without power] i.e. (if the words are Job's) Job himself, not
(Mercerius, Schlottm., Ehrlich) God; but God, if the words are
Bildad's.—The arm] the seat of strength: cp. 40:9, and, e.g.,
Hos. 7:15, Ezek. 39:14.

3. Sound knowledge] the term שמה (5:11 n. and phil. n.)
has been previously used by Job, Eliphaz, and Şophar, but not
Bildad.

4. To whom] or, rather, with whose help? With God's? This
certainly gives the better parallelism to b. If we read or
render (see phil. n.) to whom, the point is: will you really
Teach me, who have no need of such teaching? (cp. Is. 28:6).

4b. You cannot but have spoken by the inspiration of God
(and * by His help: see phil. n.): so rightly Di. Da. explain.
The meaning is not: you have borrowed what you have to say
from Eliphaz (Del.), or from me, Job (in cc. 9, 12, Bu.): you
are comforting me with words that you have plagiarized! (Bu.).

5-14. The power of God extends to Sheol ( prohib.), and is
manifested in the incidents of Creation (10:12) and the recurring
miracles of the enduring order of the world (7:9. 10b. 11. 13). In
6 The shades do tremble
Beneath the waters and the inhabitants thereof.

the probably mutilated state of the text in oc. 25-27 (see
Introduction), it is uncertain whether these vv. originally
formed part of a speech of Job, or continued the speech of
Bildad, following 25\textsuperscript{a} (Peake), or less probably 25\textsuperscript{d} (Reuss, Du.
al.). The same general theme—the might and marvellous
works of God—is handled elsewhere by Job (g\textsuperscript{5-18} 12 \textsuperscript{(7-10) 15}:
more distantly parallel is the remainder of 12\textsuperscript{7-25}): but it is also
more briefly touched on by Eliphaz (g\textsuperscript{52} 22\textsuperscript{13}), Ṣophar (11\textsuperscript{7-9}),
and by Bildad (25\textsuperscript{22}); and it forms a main theme of the speeches
of Yahweh. So far, then, 6-14 might well occur in a speech
either of Job or of one of the friends. But the theme is not
closely related (ct. c. 9) to the opening of the speech (2-4), nor
to what purports to be its continuation (after a pause, 27\textsuperscript{1}) in
27\textsuperscript{22}. It is said, indeed, that Job's object is to show that he
can outdo Bildad's brief attempt in 25\textsuperscript{2-3}(d) (Bu.), or that he
stands in no need of instruction (cp. 4\textsuperscript{6}) in the greatness
of God (Da.); but neither the one nor the other object is really
indicated in the present text; and something has perhaps been
lost between 4 and 5, if both 2-4 and 5-14 originally formed part
of Job's speech. The connection is not improved by following
ස, which omits \textsuperscript{5-11.} \textsuperscript{14-15} (cp. Hatch, Biblical Greek, 225): this,
too, would leave the treatment of the theme in c. 26 as brief as
in c. 25.

5. The text is probably in some disorder (see phil. n.). A
mere change in the accentuation gives an—at least formally
—better distich:

The shades do tremble beneath,
The waters and the inhabitants thereof.
For \textit{the shades beneath}, cp. "Sheol beneath," Is. 14\textsuperscript{8}; for the
"waters," regarded as "under the earth," and therefore a
possible parallel term to "the shades beneath," cp. Ex. 20\textsuperscript{4},
Dt. 4\textsuperscript{15} 5\textsuperscript{8}. But the combination of the waters, the shades,
and the inhabitants of the waters, \textit{i.e.} the fishes, is strange;
and the text may have suffered more seriously. As a \textit{continuation}
of 25\textsuperscript{1} (the fear of God secures peace in the heights
of heaven), 26\textsuperscript{5} (and causes those in the depths of Sheol to tremble) would be admirable; but the v. is by no means so suitable as the beginning of Job's rejoinder to Bildad, as Di.'s attempt to justify it as such shows: "Not the heavenly beings alone (as Bildad has said), but, says Job, even the shades in the lowest deeps tremble before him"; if what is here (though not by Di.) italicized had been intended, it would surely have been expressed.—The shades] מַעֲרִית as in Ps. 88\textsuperscript{11} (|| the dead), Pr. 2\textsuperscript{18} (|| death) 9\textsuperscript{18} (|| "her guests in the depths of Sheol"), 21\textsuperscript{16}, Is. 14\textsuperscript{9} 26\textsuperscript{14} (|| "the dead") 10\textsuperscript{b}: so in Phœn., "No seed among the living under the sun, nor resting-place with the shades" (Tabnith Inscription, l. 8; Cooke, NSI 4): "may they have no resting-place with the shades, nor be buried in the grave" (Eshmun'azar's Inscription: CIS 1\textsuperscript{4}, Cooke, 5)—both passages of about 300 B.C. The term quite clearly denotes the inhabitants of Sheol, who had once lived on earth; and to the author of Is. 14\textsuperscript{9} it denoted them as the weak and feeble survivals of once lusty beings of flesh and blood. It is unlikely, therefore, that in and by itself it meant or implied giants (Ἄγαλμα Θεῶν here, Du.: cp. Peake), and, if the context really required such a reference, it would be better to assume that words now lost defined the special "shades" intended as those of the primeval giants (cp. "the shades, all the bell-wethers of earth; all the kings of the nations," Is. 14\textsuperscript{9}). For etymological speculations, which do not determine the meaning placed on the term by late Hebrew writers, cp. n. on Is. 14\textsuperscript{9}; EBi. s.v. Dead.—The waters] of the sea (cp. v.\textsuperscript{10}, Gn. 1\textsuperscript{st. 23}), on the surface of which the earth was regarded as spread out (Ps. 136\textsuperscript{6}) or built (Ps. 24\textsuperscript{3}); where there was no dry land spread out or built upon and so concealing those waters, they appear as seas or rivers, or give evidence of their presence by springs welling up from below (Gn. 7\textsuperscript{11}); but even these visible waters were, according to Hebrew mode of speech, "under the earth" (Ex. 20\textsuperscript{4}, Dt. 4\textsuperscript{18}); what was under the waters was therefore à fortiori under the earth.—The inhabitants] of the waters must be the fish in them; alike the great monsters of the deep and the smaller fish with which the waters swarm (cp. Gn. 1\textsuperscript{stL}, Ps. 8\textsuperscript{9} (80) 98\textsuperscript{7}): a special reference to the
Sheol is naked before him,
   And Abaddan hath no covering:
7 Who stretcheth out the north over empty space,
   (And) hangeth the earth upon nothing:

great monsters (cp. Peake) might be more appropriate, but is
not in the present text: on the other hand, the strange
description of the shades as being under the fishes is not
necessarily expressed by the text, but disappears if we place
the comma after "beneath"; see above. With "beneath the
waters and the inhabitants thereof" might be compared "who
spread out the earth and all that came out of it" (Is. 425); but
there, though the zeugma is extreme, the allusion to all that
comes out of the earth is entirely suitable to the context.

6. Cp. Pr. 1511, Ps. 1397w, Am. 921. Sheol, stripped, with
all covering that could screen it removed, lies exposed to the
eye of God and defenceless before Him.—Abaddan] a term for
Sheol as the place of destruction: so Pr. 1511 2780 (coupled with
Sheol), c. 2822 (coupled with Death), Ps. 5818 (|| the grave),
c. 3112 f. In Rev. 911 = Απολλύων.

7, 8. Sheol conceals no mystery from God (9); and of what
are to men the mysteries of earth (9), and sky 8, God is
Himself the cause, and, as such, cognizant of them; He hangs
the earth with its inconceivable weight on nothing, and keeps
it so suspended; He uses the clouds as vast water-skins to
hold the rain, and they do not split in spite of the immense
weight of the rain-water within them; the Hebrews had no
conception of the contents of the clouds being the light vapour
of water.—Stretcheth out] the vb. (נָעַשׂ) is that commonly used
of stretching out the tent (coverings over the supporting poles):
see, e.g., Gn. 128, Jer. 1080; hence it is used of stretching out
the heavens (98, Zec. 121, and frequently in Is. 40—66, e.g., 4512),
which were conceived as the coverings of a vast tent (Is. 4022,
Ps. 1043). If it is here used of the earth (see next n.), it is so
used exceptionally and as a synonym of מָעַט beat, spread out,
the vb. used of the earth in Is. 425 4424, where מָעַט is used of
the heavens (another term used of the earth in parallelism with
מָעַט of the heavens is מַשָּׁר, Zec. 121, Is. 5118).—The north] this
8 Who bindeth up the waters in his thick clouds,
And the cloud is not rent under them:

9 Who closeth in the face of 'his' throne,
Spreading his cloud upon it.

might mean (1) the northern and highest region of the heavens: cp. Is. 14:19, though some think that even here "the north" is the northern part of the earth; or (2) the northern part of the earth, as Ps. 89:13, Is. 43:6. The vb. (see last n.) strongly favours meaning (1) here; and, as against this, it is inconclusive to plead that the dome of sky was thought to be supported by pillars (cp. 11) at the horizon. Since (see last n.) the sky was certainly conceived as a tent-covering, the question may easily have presented itself: how is this vast tent-covering held up without any central tent-pole or poles such as earthly tents require, whether the pavilion of a monarch on campaign, puny though it be by comparison, or the constant home of the nomad: see EBi. 4970 f. for illustrations and descriptions of central pole(s). But if the usage of the vb. may be disregarded, and meaning (2) adopted, 7 is entirely concerned with the earth, and 6 with the (clouded) sky.—Hangeth . . . upon] i.e. suspends from (by yęn as Gn. 40:19, Is. 22:24, Ps. 137:9), or suspends over (as 2 S. 4:19): the || favours the latter meaning; but the conception then expressed of the earth poised over empty space would be paralleled, if at all, only in 38:6: moreover, unless we consider the pillars of the earth (9) part of it, constituting, so to speak, its skeleton (Di.), and the waters under it (6 n.) also part of it, viz. its foundations (ib.), the conception would not be strictly compatible with what is implied by these expressions.

8. For the clouds conceived as, or under the figure of, water-skins, see 36:7, Ps. 33:7 G: for the marvel of rain, Pr. 30:4; also cc. 36:27, 38:4.

9a might also be translated "Who closeth in the face of the full moon," viz. when the moon is eclipsed; but this is less likely, though even the translation above is not free from difficulty; see phil. n. "Jehovah's throne was pictured by the Hebrews as being above the solid firmament of heaven (cp. 37:18, Am. 9:6): its 'face,' or outside front, was hidden from the
He hath marked out a circle upon the face of the waters,
Unto the confines of light and darkness.

The pillars of heaven quiver,
And are astonished at his rebuke.

view of men upon the earth, partly by this firmament, partly
by the clouds underneath it” (cp. 22:13, 14)—Dr.

The ancients supposed the earth to be a flat disk
circled by waters [cp. 5 n.]: and so this v. means that God has” marked out a circle “(corresponding to what we call the
‘horizon,’ though conceived by the Hebrews as a fixed boundary)
upon the surface of these waters: along their inner edge rise
the mountains supporting the great dome of heaven (cp. Am.
9); and the ‘boundary’ thus formed marks the confines of
light and darkness, because within this dome the heavenly
bodies revolve, while outside all is darkness”—Dr. See,
further, Whitehouse’s art. COSMOGONY in DB with the sketch on
p. 503.

The pillars of heaven] the mountains at the horizon
conceived as supporting the vault of heaven: see on v.10.
En. 18* refers to the phrase and wrongly explains it. Even
the mountains tremble at the voice, i.e. the thunders of God
(cp. Ps. 29, 18* 07).—Rebuke] here of God speaking angrily in
thunder: cp. Ps. 10* 08 (15) 104 with the parallel and the context.

There have been two main lines of interpretation of
these verses; both vv. have been regarded as instancing either
recurrent manifestations of God’s power in the phenomena of
sea and sky, or mighty acts of God at or before the creation
of the world. Some interpret 18 only in the second sense, 18 in
the first. The use of the perfect tense in both lines of 18 and in
18b (18a has no vb.), in contrast to the imperfects and participles
of recurrent divine action which predominate in 5-11, favours
the view that the verses—at least 18—refer to specific acts at
creation, and the correspondence, again most clearly in 12, to
conspicuous features of Babylonian mythology increases this
probability. If the reference throughout is to recurrent action,
present tenses (as in RV.), is stilled ... smiteth, should be
substituted for the pasts in the above translation; if 18 as well
Through his power the sea was stilled;
And by his understanding he smote through Rahab.
By his wind the heavens are brightened:
His hand pierceth the fleeing serpent.

as 12 refers to an act at creation, the past should be substituted for the present in 13 were . . . pierced.

12. The v. is best taken (see last n.) as containing allusions, such as have already occurred in this book (918), to the Hebrew form (in which all creative activity was attributed to Yahweh) of the old Babylonian mythological account of creation: as, in Babylonian story, before the creation of the world, Tiamat, the representative of the sea and disorder, had to be subdued, and as Marduk, in conflict with Tiamat, "seized the spear, and tore her belly, cut her inward parts, pierced her heart, made her powerless, destroyed her life, cast down her body and stood upon it" (Tablets of Creation, iv. 101–105: Rogers, CP, p. 29), so, in Hebrew popular story, before the creation of the world Yahweh quelled the sea, and, like the wise Marduk of the Babylonian story, who used craft (ib. iv. 95–100), not by mere might, but by the use of his understanding, slew the sea-monster Rahab (see 913 n.). The tenses do not favour the view that a fresh piercing of Rahab every time a stormy sea was hushed, is here referred to.—Was stilled] others render, he stirred up (to fight): see phil. n.—He smote through Rahab cp. Is. 519.

13. "The v. describes how, after a storm, the wind,—God's 'breath' (as Is. 401),—clearing away the clouds, brightens the sky; and how the 'fleeing serpent' (cp. Is. 271), which was popularly supposed to be the cause of darkness at an eclipse (cp. 38), is destroyed by His power, and the light of the sun restored"—Dr. On this view of the v., for which see also Di. Da. Del. Peake, the writer returns from illustrating the power of God shown in His mighty acts at creation (13) to examples of His recurrent activity in nature (cp. 5–11); and perhaps more naturally attaches to examples of recurrent activity than of unrepeated acts in the past. Yet the pf. tense in b, the similarity of b to 15b, and of 13b, 12b combined to Is. 518, together establish a strong presumption for referring 13 like 12 to the
14 Lo, these are but the outskirts of his ways;
And what a whisper of a word do we hear of him!
But the thunder of his mighty acts who can comprehend?

past, though perhaps none of the attempts so to explain it have been entirely satisfactory.

F ("Spiritus eius ornavit caelos, et obstetricante manu eius eductus est coluber tortunus") and C (in which, as in F (ct. L), the vbs. in both lines are, as in Q in b, in the pf.) understand the v. to refer to the clearing up of the heavens at creation (cp. Gn. 1\textsuperscript{st}) and to the creation of Leviathan (cp. 3\textsuperscript{rd}), which C definitely names here. But modern interpreters of the v. appeal for support to the parallelism of 13 with the Babylonian story, which parallelism, it is contended, with considerable probability, continues in 13; and to C. C, though it implies in a Hebrew text very slightly differing from F, gives a very different sense, viz. The bars of heaven shuddered before him: this is adopted by Gunkel (Schöpfung u. Chaos, 36ff.), who sees in a allusion to the bars or bolts which were forbidden to let water stream down from heaven, except when God permitted, and shuddered to disobey the divine command. It will be convenient to cite the lines of the Creation story (iv. 130-132, 135, 137-141; Rogers, CP 25ff.) most immediately concerned:

"With his merciless club he broke her (Tiamat's) skull,
He cut through the channels of her blood,
And he made the North wind bear it away to secret places.
Then the herd rested, he gazed upon her dead body,
He split her open like a flat (?) fish into two halves;
One half of her he established as a covering for heaven.
He fixed a bolt, he stationed a watchman,
He commanded them not to let her waters come forth."

But the "bars of heaven shuddered" would be a strange way of alluding to this. We might rather surmise that the allusion to the myth lies not in the bars of C, but the wind of Q (the remainder of a being corrupt). For the part played by the wind in the conflict with Tiamat, cp. the third of the lines just cited, and, e.g., iv. 45-48:

He created an evil wind, a tempest, a hurricane,
A fourfold wind, a sevenfold wind, a whirlwind, a wind beyond compare.
He sent forth the winds, which he had created, the seven of them,
To disturb the inner parts of Tiamat, they followed after him.

In the "seeing serpent" of b, following Rahab in 126, Gu. sees evidence that the Hebrew myth spoke of two creatures slain by Yahweh, as the Babylonian myth speaks of Kingu as well as Tiamat. Dalches (ZA, 1911, p. 3) finds in a a statement of the creation of the heavens, in b of the creation of the sea, in agreement (as he argues) with the order of events after the slaying of Tiamat in the Babylonian story; but see phil. n.

14. Marvellous as are the ways of God just described, what is indescribable is immeasurably more marvellous; the story of
And Job again took up his discourse, and said,

As God liveth, who hath taken away my right;
And the Almighty, who hath embittered my soul;

His mighty acts comes through to man as a mere whisper of the thunder of their far distant reality. Even what God does is but partially and faintly heard: how much less can the reason for what He does be discovered! such is probably the indirect suggestion of the v.

XXVII. This c. (1) opens with an introductory formula stating that Job is the speaker, although it immediately follows what is, according to 26, a speech of Job; (2) is, for the most part of its contents, entirely at variance with the standpoint of Job, and in entire agreement with the standpoint of the friends. Both these features are probably due to dislocations of the text in this part of the book; see on cc. 25, 26 and Introduction. While 3—6 clearly, 12 probably, and perhaps 11 belong to a speech of Job's, 7—10 and 12—23 are most naturally referred to one of the friends, and perhaps formed parts of the apparently missing third speech of Ṣophar.

I. Took up his discourse, and said] So 29, Nu. 23.18 24.15, 20, 21, 22; see n. in Numbers, p. 344 f.—Again] after c. 26, though no other speaker has intervened (cp. 34 35 36 40). If dislocation of the text is not assumed (see above), it is usual to assume that Job pauses for Ṣophar to reply, and finding him silent resumes his own speech.

2—6. Job once again maintains, and now for the first time with a solemn oath (cp. 31), his integrity, and that his manner of life in no way accounts for the calamities that have befallen him; that these, on the contrary, prove not his unrighteousness, but God's perversion of his right; and, consequently, that it would be a profane thing for him (6) to admit that his friends had spoken the truth. These verses read quite like the beginning of a speech of Job; and do not require, scarcely even allow, 26 as an introduction to them. They are not very intimately related to what survives of Bildad's speech, even if 26 be referred to him, nor to 27.18—23 conjecturally attributed to Ṣophar.
8 (For all my breath is still in me,
    And the spirit of God is in my nostrils;)
4 Surely my lips do not speak unrighteousness,
    Neither doth my tongue utter deceit.
6 Be it far from me! Surely I will not justify you!
    Till I die I will not put away mine integrity from me.
8 My righteousness I hold fast, and will not let it go:
    My heart doth not reproach any one of my days.

2. Job swears by God, though in the very terms of the oath he charges God with doing him injustice.—*Taken away my right*] 345: cp. (with מון for מון) Dt. 2417 2719, 1 S. 83, the milder complaint against God in Is. 4057, and the antithetical phrase in c. 368.—*Embittered my soul*] cp. "the bitterness of my soul," 71101; "a bitter soul," 2125.

3. The parenthesis "is intended to add strength to Job’s protestation: though worn by his disease, he still has life and energy to make it."—Dr. The alternative translation (see phil. n.), all the while my breath is in me, would only be suitable (cp. Ps. 14681) if Job were swearing that (4) he would always in the future speak truth: and here he is swearing to the fact that he always has spoken and still does speak truth.

5. *Justify you*] Admit your charges to be true.—*I will not put away my integrity*] the equivalent, stated negatively, of "I will hold fast to my integrity" (cp. 24-9). To allow the charges of the friends to pass as true—a course repudiated in —would make Job a liar, and so impair his integrity (11 n.).

6. *Heart*] Conscience, as 1 S. 246(3). Never had Job committed such sins as to account for his calamities.

7–10. The speaker—not Job, but possibly Σοφαρ (see above)—expresses the wish (ct. 3159) that his enemy may be overtaken by the unhappy lot of the wicked, in particular, that he may—as Job does now (919 1324 197 3030)—find God deaf to him when trouble befalls him (81). Such an exegation would be intelligible in the mouth of the friends who hold the fate of the wicked to be the worst of fates, but not in the mouth of Job; for in his mouth it would mean: May my enemy prosper in life and be honoured in death (cp. e.g. 21712, 39-39)!
Let mine enemy be as the wicked,  
And let him that riseth up against me be as the unrighteous.

Two attempts to explain the words as Job's may be referred to. "The words being inconsistent with the condition of Job's mind as revealed in his speeches, it is supposed (a) that he has at last found his way to an assured trust in God, or that such a trust has suddenly, after the attacks of his friends are ended, flashed upon him, and filled his mind with the hope of a restoration to God's favour (Ew. Di.). This altered frame of mind, however, though not in itself inadmissible, is difficult to reconcile with what follows: for in 30:18 Job expresses again the same thought, which ex hypothesi he would have overcome; he denies, precisely as he has done throughout the debate, that God listens to his cry. And similarly in 31:6-7 he treats God still as his adversary. At the same time it is conceivable that the author only intended to represent Job as having gained a temporary calmness of mind, which afterwards, as the contrast between his past and present condition forces itself upon him (cc. 30-31), he fails to maintain. The alternative (b) is to conclude that the implicit reference is to Job's past condition, and to suppose that the state of mind which Job denies to the ungodly is suggested by memories of his own former condition, as described in c. 29, when the tokens of God's friendship were abundantly bestowed upon him. Upon this view the words are considered to be introduced here as a continuation of vv. 24, as though to say: How could one have ever been tempted to sin, who knew so well the miserable mental state into which the sinner falls? (Hengstenberg partly; Budde [ZATW, 1882], pp. 205-210, and in his Comm."—Dr. LOT 422. Bu. in the interests of this interpretation places 7 after 10.

7. For the form of speech, cp. Nu. 23:10. To wish the best for oneself—the lot of the righteous, and the worst for one's enemy—the lot of the wicked, was, in spite of better teaching (Pr. 24:17), doubtless the average moral practice of the day, and this the author might readily attribute to any one of the three representatives of the normal religious dogma: he represents Job as governed by a higher morality (31:20).—Mine enemy] obviously quite general—any one who is my enemy, as, e.g., in Ex. 23:4. It is only, if the v. is assigned to Job, that artificial interpretation is required to establish a connection with 3:6: Di., e.g., explains: Let not me, but my enemy, i.e. him who denies my righteousness (v. 6.), be, i.e. appear, as the one who is in the wrong.
8 For what is the hope of the godless, when he is cut off,
    When God requireth his soul?
9 Will God hear his cry,
    When trouble cometh upon him?
10 Will he delight himself in the Almighty,
    (And) call 'unto' God at all times?

[Job]

11 I will teach you concerning the hand of God;
    That which is in the mind of the Almighty will I not conceal.
12 Behold all ye yourselves have seen it;
    Why then are ye become altogether vain?

8. Is cut off'] cp. Is. 38:12. But in this context the expression almost seems to imply that, in contrast to the wicked, the righteous, when he is "cut off," has a hope of immortality. But if so, the clause is inconsistent with the standpoint of the book. See, further, phil. n.—Requireth] ἀπεκάθισεν.


11, 12. In 11 (as in 12) the pron. you is pl.; unless this be corrected to the sing. (see phil. n.), 11 as well as 12 must be part of a speech of Job to the friends. Apart from the question of the pron., v.11 would be equally suitable in the mouth of either Job or one of the friends; each claims to know the hand, or action, and the mind of God, in regard to the righteous and the unrighteous. In 12 the and plural (four times) is too deeply embedded in the text for the v. to be anything but a part of Job's address through one to all three of the friends (cp. n. on 26a); if the pl. in 11 is right, the vv. may have stood together: I will teach you how God treats the righteous and the unrighteous (v.11), though, as a matter of fact, you ought not to need to be taught facts of life which stare you in the face (12a); yet you do, for (12b) your entire conduct of your argument has no relation to reality (see phil. n.). But that such a prelude should, in the mouth of Job, be followed by 13-23, cannot be shown to be probable (see on 18-22).

13-23. The unhappy fate of the wicked man as described, perhaps by Sophar, in any case, not by Job.
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[ SOPHAR (?) ]

13 This is the portion of a wicked man from God, And the heritage of oppressors, which they receive from the Almighty.

14 If his children be multiplied, it is for the sword; And his offspring are not satisfied with bread.

For it would be "remarkable (a) that Job should undertake to teach his friends what they had continuously maintained, viz. the evil fate which overtakes the wicked; (b) that he should himself affirm the opposite of what had been his previous position, viz. that an evil fate does not overtake the wicked (cp. 21: c. 24); (c) that while coinciding with his friends in opinion, he should reproach them with folly" (22). "The solution commonly offered of this difficulty is that Job is here modifying his former extravagant expressions respecting the prosperity of the wicked, and conceding that, as a rule, or often, a disastrous fate overtakes them. But, as Professor Davidson remarks: (a) the limitation, 'as a rule,' has to be read into the passage, for the language is as absolute as that of any of his friends; (b) if the passage be a retractation of Job's previous language, it is a retractation which errs equally in extravagance on the other side: for it asserts a law of temporal retribution without any apparent qualification whatever; (c) it is singular that in describing the fate of the wicked at God's hands, Job should use the same figures, and even sometimes the same words, which he employs when speaking of his own destruction by God (11, cp. 9° 30°; 22, cp. 16°; 36, cp. 17° 30°-14°). Perhaps, however, this coincidence is accidental. A decidedly better explanation is that of Schlottmann and Budde (ZATW, 1882, p. 211 ff.), who suppose the passage to be spoken by Job with an eye to his three friends: v. 12 he ironically declares that he will 'teach' them, which he does by forthwith turning their own weapons against them; they know (22) what the fate of the wicked man is, and yet they strangely do not see that by their wicked insinuations against Job they are invoking it deliberately upon themselves! Job has spoken strongly before of the wrong done to him by his friends (13°-17° 21° 24°), and has threatened them with Divine vengeance (13° 19°); and here, upon this view, he holds up to them, if they will make the application, a more distinct warning" (Dr. LOT 422 f.). This seems to be the only explanation "which, while leaving the text as it is, and retaining the passage for Job, gives it a logical place in his argument. But it must be admitted that this explanation is artificial, and that there is nothing in 27°-38 to suggest that it is spoken with a view to Job's friends: on the other hand, 27°-18° would be perfectly suitable in Sophar's mouth, and consistent with what he has maintained before" (c. 20)—Dr. Job, p. 77.

14, 15. The wicked man may have many children and family connections, and so (cp. e.g. Ps. 127°-8, and see on 1°)
16 Those that survive of him are buried in death,
And their widows weep not.
16 Though he heap up silver as the dust,
And prepare raiment as the clay;
17 He may prepare it, but the just putteth it on,
And the innocent divideth the silver.
18 He buildeth his house as the spider,
And as a booth which the keeper maketh.

apparently be an object of God's favour; but he lives to see them come to an untimely end through sword, famine, and pestilence. Cp. 5* (Eliphaz), 1819 (Bildad), 2010 (Sophar); ct. 218 (Job). Sophar might insinuate the conclusion that as Job's children had come to an untimely end, Job must be unrighteous; Job would not himself make his cruelllest loss prove his dearest conviction, that of his own integrity, false.

15. This v. appears to mean: a those belonging to the wicked man who survive (cp. 1819 phil. n.) the sword and famine of 14 perish by the pestilence—death having this sense, as in Jer. 152 1821; these not merely die by the pestilence, but receive no other burial than they receive from it, i.e. they lie unburied; and b (cp. Ps. 7864) they lack the solemn funeral wailing which their widows would normally have supplied. For the aggravation of death by lack of burial, cp. e.g. 2 K. 910, Jer. 82 1418; by the lack of the correct ceremonial of death and funeral, Jer. 2210-19.—In death] rather by death.—Their widows] his widows, which, unless it means the widow of each one of them (see phil. n.), would implicitly anticipate the death of the wicked man, which is not directly referred to before 19, even if there (see n. there); it would also imply that in his lifetime he was a polygamist.

16, 17. Similarly the wicked man may for a time acquire much money and great possessions—here the man's wardrobe is taken as typical of the latter—but only to part with them; his money and goods pass over to the righteous.

16. For the comparisons, cp. Zec. 93.

18. Cp. 814. (Bildad), ct. 219 (Job). The house of the wicked man, however strongly he may build it and however
19 He lieth down rich, but 'doeth so' no 'more';
He openeth his eyes, and he is not.

permanent he may intend it to be, quickly collapses: it is actually as fragile as a spider's web, and has no longer endurance than that most temporary of human habitations, the booth (Is. 18) or shelter made of boards and matting for the use of watchmen in vineyards or gardens during the summer, which readily falls to pieces in the storms of autumn and winter; see the picture of a modern "booth" in SBOT, Isaiah, p. 162.—Spider] cp. 814; this rather than moth (ח) is to be read.

19. A day comes when the wicked man goes to bed rich for the last time; next morning he wakes up to find himself dead (cp. Is. 3736), or, translating in b and it (viz. his wealth) is not, shorn of his riches. Dr., in the above translation and in the phil. n., with Ew. Di. Da. Del. al., refers this v. to the death of the wicked man. But (1) in 20-23 the wicked man is depicted as still alive to experience the bitterness of his fallen fortunes; (2) to continue rich to the last hour of life is rather the privilege (from the standpoint of the current theory of the lot of the righteous and the unrighteous) of the righteous than the fate of the wicked; it is Job's complaint (2118) that, against the current theory, the facts of life show the wicked spending their days in prosperity, and then, when they must share the lot of all mankind, going down easily and in a moment to Sheol. For these reasons we may preferably, with, e.g., Hi. Bu., treat the v. as referring to the sudden loss of the wicked man's wealth.—But doeth so no more] or, but does not again (sc. lie down rich); הָּן and is not gathered, i.e. to the grave in burial.—He openeth his eyes, and he is not] if this line refers to death (but see above), cp. 2 K. 1935 "when they rose up early in the morning, behold dead corpses were they all."

20-23. The last scene; but even here the death of the wicked man is not depicted; death, which comes even to good men, is too good for him; he is depicted as flooded by waters or hurled by the tempest out of his house where he had once seemed to himself so rich and secure, the mark of God's arrows, hurled unsparingly at him, and the object of man's
20a. Cp. (implicitly) אֶלְפּוֹז (Sophar), 2211 (Eliphaz).—**Terrors**

21. **Sirocco** 15* 38**; cp. 19 n.

22. God, unnamed in יְסָרָה, as in 30 (n.), is the subject. The object, too, of **hurleth** must be understood; the arrows of God, *i.e.* the lightnings, are probably intended (cp. 1618). This is the one v. in the entire description in which God, though even here unnamed, is referred to; partly on this ground, partly on the ground that 21 comes haltingly after 20, and 22 in its present position is very much "post festum," Bu. omits 21 but retains 22 as against גֶּשָד, which omits 21-22 (so Bi.). See, further, phil. n.

23. Cp. 2219 (Eliphaz).—**Clap their hands** in malicious delight: cp. La. 316, where also  **hiss** (cp. Zeph. 216, Jer. 4917) occurs in the parallel, and with a different vb., Nah. 19.

**XXVIII.** The c. is an independent poem 1 on the limitations of human achievement and, in contrast, the incomparable and inscrutable wisdom of God, rather than a speech either of Job,
or, though this would raise less difficulty, of one of his friends, whether Şophar (Grätz, *Monatsschrift*, 1872, pp. 241–250; Hoffm.) or Bildad (Stuhlm.). It contains no single obvious connection with the stage of the debate now reached, and only in 28, which may refer obliquely to 1, has it any connection whatever with any preceding part of the book. On the other hand, in the mouth of Job it anticipates, and that in such a way as to render nugatory, the speech(es) of Yahweh in cc. 38–40. What Yahweh there says, using the very words of 28 in 38b and, as in 36–41 here, illustrating the divine wisdom by reference to certain marvels of creation, is unmistakably addressed to Job with the purpose of bringing him to realize that he does not possess the wisdom of God: consequently what Yahweh there teaches him he would himself here already expound, and that as calmly as if it were a position long reached by himself and generally recognized; for c. 28 is not an argument, but a meditation; it does not attempt to prove to the friends or any one else that God's wisdom is unattainable: it assumes and reflects upon the truth and its corollary, the limitations of human knowledge: this at least is true of the c. down to 28: only in the last v. does the poem take on a didactic character, and that v. is probably a later addition (see below).

The nature of the attempts to explain the c. as a speech of Job's, and Dr.'s attitude towards them, are indicated in the following citation from *LOT* 423f. "It might, no doubt, be supposed that Job, no longer irritated by the retorts of his friends, has reached a calmer mood; and abandoning the attempt to discover a speculative solution of the perplexities which distress him, finds man's wisdom to consist in the practical fulfilment of the duties of life. But a serious difficulty arises in connection with what follows. If Job has risen to this tranquil temper, how comes it that he falls back (30b–32) into complainings, and dissatisfaction at not having been justified by God (31c)? And, further, if he has reached by the unaided force of his own meditations this devout and submissive frame of mind, how is the ironical tone of the Divine speeches (c. 38ff.) to be accounted for? If he is already resigned to the inscrutability of the Divine ways, how does it need again to be pointed out to him? The difficulty is analogous to that arising out of 27b: the changed frame of mind, which both appear to imply, is not preserved in the subsequent parts of the book. It is hardly possible that such a noble and characteristic passage can have been inserted into the poem by a later hand. May it be supposed, as was suggested above, on 27b–10, that Job's tranquil state of mind was conceived by the author as temporary only? It must, however, be allowed that
there is an imperfect psychological basis even for a temporary recovery of calmness: Job is unmoved by all the arguments of the friends; and no other independent influence (as in cc. 38-39) has been brought to bear upon him. . . . According to Budde, Job's intellectual inability to reconcile his sufferings with his innocence having reached its climax in c. 27, he gives up the problem, explaining his incapacity from the fact that wisdom is reserved by God for Himself: what He has given to man under this name is a practical substitute for wisdom, not wisdom itself. Job, upon this view, accepts the ordinance of Providence, though not in a spirit of resignation, but in dissatisfaction and despair. This explanation brings the chapter into consistency with the context; but it is open to the grave objection that (as Davidson, p. 201, already remarked) no trace of such a state of mind is discernible in the entire chapter: on the contrary, the writer seems to be stating, with an eloquence and warmth which cannot be misunderstood, the conclusions which satisfy himself. Cp. Di.2 p. 238, who, however, owns that the chapter so understood cannot state the ground (v.1 'for') of what has immediately preceded, and is consequently obliged to assume that something different stood originally in the place of what is now 2711-28 (p. 234). For another explanation of the for, see Peake, 245 f., or Enc. Bi. 2482."

The argument of the poem is: 1-11 Man by his marvelous inventions can discover the secret of the earth's mineral wealth; the hidden treasure of darkness, which bird and beast cannot find (14), his eye discovers, and he brings forth to the light for his use; 12-13 but where wisdom is, he cannot discover, being as helpless in this quest as birds and beasts, nor with the most precious things which he has won from the earth, can he purchase it; 20-27 for wisdom has no home, or secret lodging, on earth; it is known to God alone, who discovered it long ago, and by it made the world with all its marvels. 28 God does not part with this wisdom to man (for man's work is other than God's and needs it not), but commends to him as his wisdom to fear God and avoid evil—in other words, to take Job as his example (cp. 11). There is in the last v. a play on two different conceptions of wisdom; wisdom is generally in Hebrew literature practical wisdom, and this wisdom, of which the greater part of Pr. 1-7 may be taken as an exposition, is that referred to in 29 as attainable by man and commended to him by God; but the wisdom with which the greater part of this chapter is concerned is "the knowledge of the principles by which both the phenomena of the physical world (cp. Pr. 3192) and the events of human life are regulated" (Dr.)—a concep-
tion of wisdom which to Du. proves that "the author was as certainly acquainted with Greek ideas as Aristobulus and Philo, and may have lived in about the 3rd cent."

Apart from the question already considered, whether this c. or any part of it can have formed an original part of the book, questions have arisen as to the original arrangement and extent of the poem itself: is it complete, or have parts of it been lost? has it been expanded by the incorporation of inconsistent matter? have any of the verses become disarranged? The question of completeness is raised in part by the initial particle, in part by the unexpressed subject of 1-11. "Surely" (v.1) is a doubtful rendering of 'ô; if the particle has its usual meaning, for or because, something obviously must have preceded it; this may have been a strophe introducing the subject of man's attainments and expressly naming man. Du. suggests that the case is met by assuming that an initial refrain, found now (11.29) only at the beginning of what he regards as the last two of the four equal strophes into which the poem was divided, stood originally also before 1 and 7; this is at first sight attractive, though the resulting second strophe has been well criticized by Peake (on 71). The poem then opens with the question: where is wisdom to be found, for 1, since silver and gold have their place and can be discovered, so also should wisdom. But this does not overcome the difficulty of the unexpressed subject in 1-13, nor does full justice to the thought. Man is unquestionably the subject of 11.106, and, in the light of this, other vbs., even if they were originally passive in form, must be understood; consequently the thought is not merely: silver and gold and the rest can be found, wisdom cannot; but: silver and gold and other secret and precious things, however hard to discover and acquire, can be discovered by man; indeed the thought of man's fruitful activity and attainments is most naturally taken to be the dominant thought of 1-11; and this finds a far more vigorous expression, if it was not introduced by a question suggesting man's limitations. First the poet brings into the highest relief the powers of man, and only then passes on with 116 to the limitation of human attainments. The most important question of expansion is connected with 29 and is discussed on that v.: a more extensive interpolation in the middle of the chapter has been claimed by Di. Bi. Hatch, Bu., though they are not all in agreement as to its exact extent. Hatch (Biblical Greek, 225) follows G in omitting 14-19: "the sequence of ideas is not in any way disturbed by the omission of the section 14-19 which amplify the main thought of the passage with singular poetical beauty, but do not add to its substance." Bu. omits 15-29 (i.e. both less and more than G) because they separate the similar vv.16-212, are poetically feeble (ct. Hatch), and, in asking what is the price of wisdom, presuppose its discoverability and are therefore inconsistent with 15-16. But it is rather a question of taste whether the idea of vv.14-212 is best emphasized by being exhausted in consecutive verses or by recurrence to it, and the logical objection to 15-29 would be inconclusive, even if it were as pointed as is suggested. As a matter of fact, the verses do not ask what is the price of wisdom, but say that at no possible price can man acquire it, and this is in entire sympathy with what has been already claimed to be the dominant
1 Surely there is a mine for silver,  
And a place for gold which they wash out.

note of 1-11; in spite of all his attainments and acquired wealth, man cannot 
at any price obtain wisdom. Bu. also omits 44, and, perhaps rightly, 34 
(see below). On the possible transpositions of lines in 106, see below: two 
transpositions more related to the general thought of the c. may be men- 
tioned here: Du. places 34, as applicable to man, after 11, consider- ing: that 
in its present position it suggests as against the thought of the c. that 
wisdom is to be found on earth. Peake places 76 after 13; but the contrast 
secured by their present position between man’s superiority in knowledge 
to all other living things, and his inferiority to God is effective.

I. By driving in shafts men obtain silver and gold ore from 
the dark (cp. 5) secret interior of the earth, and then, at the 
surface of the mine, after crushing the ore, they wash the pure and 
precious metal free from the other components of the ore.— 
Surely] or, rather, for; see above and phil. n.—Mine] Palestine 
is poor in minerals, and mining, unlike agriculture, enriched 
the speech and literature of Israel with no figures or metaphors. 
The only other reference to mining in the OT. is Dt. 83, where 
Canaan is described as “a land whose stones are iron, and out 
of whose hills thou mayest dig copper”; the first of these 
clauses does not necessarily refer to iron mines, but the second 
clearly refers to copper mines (see Dr. ad loc.). In part, at 
least, the poet is almost certainly referring to mines outside 
Palestine, which he may himself have seen when travelling, or 
heard of from others. Thus he may have had in mind the 
mines of Lebanon (iron: Seetzen, Reisen, i. 188–190); Idumæa 
(copper and “formerly” gold: Jer. in Lagarde, Onom. 1094*-6); 
Midian (gold: Burton, Midian Revisited, i. 329); Upper Egypt 
(gold: Erman, Ancient Egypt, 463); Lycaonia (silver: EBi. 
S.V. Silver), and possibly even silver and gold mines of Spain, 
which were known to the Jews at least as early as the 1st or 
2nd cent. B.C. (1 Mac. 83); but whether the copper mines of the 
Sinaitic peninsula, frequently referred to in ancient Egyptian 
inscriptions (Breasted, as cited below), were still being worked 
as late as the age of this poem is doubtful (Di.): see, further, 
Di. EBi. DB, S.V. Mines; and the reference under Mines to 
Egyptian sources in Breasted, Ancient Records, v. 144.— Wash 
out] as the use of the same vb. in 3677 shows, the separating
Iron is taken out of the earth, and stone is melted into bronze.

process referred to here and in Mal. 3 (RV. "purge"), Ps. 127 (RV. "purify"), 1 Ch. 2818 29 (RV. "refined"), is not by fire, but by water. In the second, no less than in the first line of the distich, the reference is to the skill of man in and about the mine. The brutal treatment of man by man in this work is not referred to (ct. 24). The following description, based on modern observation of ancient workings in Nubia, and the description given by Diodorus Siculus (iii. 11 ff.), may serve as an illustration of what may have been known to the poet by observation or report.

At Esbaranib in Nubia, the plan of the workings of ancient gold mines is plainly to be seen. "Deep shafts lead into the mountain, two cisterns collect the water of the winter's rain, and sloping stone tables stand by them to serve for the gold-washing. . . . Diodorus describes to us the procedure followed in the working of these mines, and his account is confirmed by modern discoveries. The shafts follow the veins of quartz, for this reason winding their way deeply into the heart of the mountain. The hard stone was first made brittle by the action of fire, then hoed out with iron picks. The men who did this hard work toiled by the light of little lamps, and were accompanied by children, who carried away the bits of stones as they were hewn out. This quartz was then crushed in stone mortars into pieces about the size of lentils; women and old men then pounded it to dust in mills; this dust was next washed on sloping tables, until the water had carried off all the lighter particles of stone; the finer sparkling particles of gold were then collected."—Erm, Life in Ancient Egypt, 463 f.

2. As in 1, b refers to the separation of the metal from the ore, a probably to the extraction of the ore from the mine. Iron is taken . . . and stone is melted] the first vb. can be equally well, and the second is better, pointed as active (see phil. n.): this would be in agreement with the following verses, and more forcible: render, therefore, (man) takes iron . . . and melts stone.—The earth] Heb. the dust (םַע) : cp. "holes of the dust" (i.e. caves) in 30; the shaft of the mine is a great artificial "hole of the dust."—Bronze] or copper, not brass: see Numbers, p. 278.—Stone] ore: cp. Dt. 89.

3. Even the darkness of the interior of the earth cannot hide its treasures, and so withhold them from man: if, as is commonly supposed, the writer is thinking of the darkness of
3 (Man) setteth an end to darkness,
    And searcheth out to every limit
    The stones of thick darkness and black gloom.
4 He breaketh open a shaft away from them that sojourn 'in
    the light';
    They that are forgotten by the foot (that passeth by);
    That hang afar from men, that swing to and fro.
5 As for the earth, out of it cometh bread;
    Yet underneath it is turned up as it were by fire.
6 The stones thereof are the place of sapphires,
    And it hath dust of gold.

the mine as dispelled by the daylight let in by the shaft, or,
by the light of the miner's lamp, he scarcely knew by personal
experience the feeble glimmer of daylight that reaches down a
mine shaft, or the darkness made visible by the miner's lamp.
But perhaps he wrote something more nearly resembling
Du.'s emendation: Man has sought out the darkness to its
furthest bound, He has searched out the stones of the deepest
darkness: see phil. n.

4. Another verse obscure in detail: probably it refers to
man's skill in driving shafts into the earth, possibly also to his
audacity in descending into the mine in cages that tremble
on the rope. RV. is not a translation of $; against RVm.
(=AV.), if it refers to the flooding of a mine, and for various
attempts to remove or elucidate the obscure details, see
phil. n.

5. Overhead, the peaceful operations of agriculture yielding
bread (cp. Ps. 104:14): underneath, confusion and disorder—like
that caused by fire, or (F) actually caused by fire, i.e. blasting
—due to man's restless energy in digging in the bowels of the
earth for its hidden treasure.

6. Not only metals, but precious stones reward man's
search into the earth. The v. is closely connected with 14, and
might have been expected to follow there; Bu. omits 82 as
breaking the connection between 4 and 7.—Sapphires] lapis
lazuli: see phil. n.—If] the pron. is ambiguous, and might
refer either to the place, to the sapphire, or (AVm.) to the
mine: see phil. n., where Dr. decides in favour of the second
possibility: the lapis lazuli has in it particles of iron pyrites
7 The path (thither) no bird of prey knoweth. Neither hath the falcon’s eye seen it:
8 The proud beasts have not trodden it, Nor hath the fierce lion passed thereby.
9 Upon the flinty rock he putteth forth his hand, Mountains from the root he overturneth.
10 Among the rocks he cutteth out passages; And every precious thing his eye seeth.
11 He bindeth up the streams that they trickle not; And the thing that is hid bringeth he forth to light.

which have the hue and colour of gold. A slight emendation gives: and its dust is gold to him (the miner).

7, 8. The path to earth’s secret treasures has been won by man only, not by birds with all their keenness of sight (cp. 39[20]), nor by the great and powerful beasts of prey. This, which must be the meaning of the verses if they are in their right position, seems ridiculous to Du., and unsuitable to Peake (see above). Even if, with Peake, we transfer the verses to follow 13, the mining operations are not described without interruption: between 4 and 8 would still stand 6 with its return to the description of the contents of the mine.—Falcon] a keen-sighted, unclean (Lv. 11[14], Dt. 14[18]) bird: not certainly identified.

9-11. Resumption of the description, begun in 4-4, of the operations of the miner, given as illustrations of man’s persistence through difficulties, however great, to his end—the acquisition of treasure.

9. Neither a the hardness, nor b the mass of the rock, in which the treasure is concealed, can stay man.

10, 11. The lines of the two verses have perhaps suffered transposition (so Du.): 10a.11b are parallels, and so also are 10b. 11b; 10b. 11b, if taken together after 10a. 11a, form a very forcible conclusion (more forcible without, than (Du.) with, 24 added to them) to the description of man’s attainments, and a striking preparation for the next paragraph: man discovers and brings to light everything hidden in the earth, but wisdom he cannot find.

10a, 11a. The miner defends himself against the dangers of a flooded mine by staying the water at its source (11a), and,
11. But where can wisdom be found?
And where is the place of understanding?
12. Man knoweth not the 'way' to it;
Neither is it found in the land of the living.
13. The deep saith, It is not in me:
And the sea saith, It is not with me.
14. Sterling gold cannot be given for it;
Neither can silver be weighed as the price of it.
15. It cannot be valued with the gold of Ophir:
With the precious onyx or the sapphire.

perhaps (10th), by cutting channels in the mine to carry off the water harmlessly; most, however, understand 10th to refer once again to the passages into the mine. See, further, phil. n.

12-19. In spite of all his discoveries (1-11), wisdom lies, and always will lie, beyond man's ken (12-14), or his power to buy (15-19).

12. Understanding [วนทน] || to 3:nim as in Pr. 910; cp. วนทน in 1219, Pr. 318 8—in all these of wisdom in, or accessible to, man.

13. Way to] so ??: cp. b and 88. A price of: see phil. n.—
In the land of the living] i.e. on earth, man's place during life, in contrast to Sheol (to which 88 refers), whither he descends at death: cp. Ps. 2718 527, Is. 3811 etc.

14. As men traverse the sea they may see marvels (Ps. 10722), but get no tidings of wisdom: its home is not in the sea.

15-19. Cp. Pr. 314 810.11: there the wisdom that man may find is similarly, though more briefly, described, in order to give a due appreciation of the treasure which man may have without buying; here the wisdom that cannot be found is thus described in order to show how impossible it is to acquire it at any price.

16. The gold of Ophir] the most highly prized gold: cp. 2224.
—Onyx] Heb. shoham, a highly prized (cp. Ezk. 2818) gem, found in the gold-producing land of Hawilah (Gn. 2116); it was used for engraving (Ex. 289), and was one of the gems used for the "breastplate" (Ex. 289) and ephod (Ex. 257) of the high-priest; but whether it was the onyx (? here: generally), or the beryl (5C regularly; ?? in Ex. 2820), or malachite (Myers in EBi. 4808) is uncertain; see, further, Lex. EBi. DB, s.v.;
17 Gold and glass cannot equal it; neither can the exchange thereof be jewels of fine gold.
18 No mention can be made of coral or crystal; and the acquisition of wisdom is above that of pearls.
19 The topaz of Ethiopia doth not equal it; neither can it be valued with pure gold.

also EBi. Stones (precious).—Sapphire] or strictly lapis lazuli, as v. 6.
17. Glass (see Smith's or Hastings' DB and EBi. s.v.), being highly prized in antiquity, suitably appears here; cp., for the same combination of gold and glass, Aristophanes, Ach. 73 f. ἐπίνομεν ἐξ ἰαλίνων ἐκπωμάτων καὶ χρυσίδων.—Jewels of fine gold] articles, especially perhaps the costliest ornaments, wrought in fine gold: with the phrase (πο η λιμ), cp. בֵּן סֵל (EV. "jewels of gold"), Gn. 24:8, Ex. 32:35, Nu. 31:50.
18. Coral] 모וז, Ezk. 27:16 and ? Pr. 24:7. Again the exact gem or precious substance intended is uncertain (see Lex. EBi. DB): Di. infers from the difference in the verbal expressions in a and b that the objects mentioned in a are less costly than those in b. On crystal, see phil. n.—Acquisition] see phil. n. Yahuda (JQR xv. 704), taking Heb. meshek = Arab. masak (see phil. n. on 3821), proposes: an armlet of wisdom (cp. Pr. 1:9 321 621) is more precious than one of pearls; but this does not accord well with the thought that wisdom is unobtainable.—Pearls] EV. rubies. The Heb. מֵירוּס occurs several times in comparison as the pre-eminently costly gem (Pr. 3:16 811 20:15 31:10, Sir. 7:19 30:12). La. 47 apparently suggests that these gems were red (whence G-B. al. corals): in spite of this, Bochart, Hierozoicon, part ii. bk. v. cc. vi. vii., argued at length in favour of pearls, the meaning adopted, among others, by Del.8 Di. Dr. "Rubies is the least probable rend. of the Heb. word; and pearls on the whole the most probable"
—Dr.
19. There is a repetition in a of the vb. of 17a, and in b of both the vb. and the subject (gold) of 16a—the only cases of repetition in 15-19. Du.'s suggestion is probable, that 16a is a variant of 17a and 19b of 16a.—Topaz] Ex. 28:7 39:10, Ezk. 28:11: UG topaz. "As the modern topaz was hardly known before
20 Whence then cometh wisdom?
And where is the place of understanding?
21 Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
22 Abaddon and Death say,
(Only) with our ears have we heard the rumour of it.
23 God understandeth the way to it,
And he knoweth the place thereof;
24 For he looketh to the ends of the earth,
And seeth under the whole heaven:

Greek times, and is indistinguishable, except by its superior hardness, from 'false topaz' or yellow rock-crystal, it is possible that the latter is meant” (Myers in EBi. 4503 f.).

20-27. Wisdom, unknown to and unattainable by man 12-19, unseen and, at best, known only by rumour on earth and in Sheol, nevertheless has its place, and from before creation all its secrets have been completely known to God.

21 f. Resumptive of 14f. Sheol has knowledge, which it can impart to the living; but it has no knowledge of wisdom, which, in death as in life, man will for ever fail to find.

21. All living] Certainly includes and sometimes refers exclusively or at least mainly to men (1210 3022, Ps. 1428 14515); the line is thus substantially a repetition of 15b. If a fresh point and a better parallel to b seem necessary, הָעַי, every beast, must be read for הָעַי, all living (Be.K); in this case the point is: no living creature other than man has knowledge of wisdom, though bird and beast at times have knowledge that man has not (cp. the Serpent of Genesis and Balaam's ass). If ﬀ is right, birds in b are singled out from “all living” in a for special reference, as those that fly heavenwards, or as representing the air as a fourth region to earth 18, sea 14, Sheol 29.

22. Abaddon and Death, as 26a (n.).

23. God, unlike man 18, knows the way to wisdom. The mode of expression is dictated by the antithesis, and is the easier for one who, like the author of Pr. 8, hypostatizes the divine wisdom.

24. Deleted by Bu.; transferred to follow 11, when it would refer to man, by Du.: see phil. n.
25-27. Wisdom was before the creation of the world (Pr. 8:22). Creation is indicated by reference to four of its marvels. The incomparable intelligence or wisdom of God is handled somewhat differently but with some of the same illustrations and phrases in 38:4, Is. 40:26.

25. At creation God assigned to the wind its weight—a maximum of force or weight when it blew which it might not exceed; and marked out with a measure the extreme limit to which the sea might overflow the land.—When he made [making or to make], connecting with 24: see phil. n.

26a. Cp. 38:24; b is identical in both vv., but a is there more strictly parallel to b; the decree (cp. Pr. 8:22) here corresponds to the measure and weight of 24; God determined at creation the laws of rainfall “when, where, how heavily” (Di.) it should fall.

27. Again hypostatization of wisdom is as clear here as in Pr. 8; but the precise meaning of some of the vbs. is difficult to seize. Dr. (Book of Job, p. 81): “Wisdom is regarded here as a concrete object, or, as we should say, an idea of wonderful complexity, which, at the Creation (v. 30), God ‘saw,’ ‘recounted,’ or surveyed in all its various parts, ‘established,’ or set up, as though it were a model, ‘searched out,’ or thoroughly explored, and finally realized in the universe of created things.” Similarly Du.: He set it up as a model for the work He had to do, and made proof of it in creation; first was the λόγος, the νοῦς ποιητικός, then the execution (of the idea). Yet it is difficult not to feel sympathy with Da.’s criticism of similar earlier explanations: “It is . . . contrary to the poet’s vivid conception of Wisdom, as a real thing or being, to suppose that it was ‘established’ when embodied in the stable, permanent order of created things, as if, being merely an idea before, with wavering outlines, it then became fixed. Neither can the meaning be that God ‘set
And he said unto man,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

up' wisdom before Him merely as an object of contemplation: much less that He set it up as a 'model' after which to work in creating the world." Da. would give to the third vb. (הנה), which he renders "established" (as RV. e.g. in Pr. 8:17), the meaning gave it existence (cp., with a different vb., Pr. 8:3); but this idea would be expressed too late by the third vb., if the four vbs. express a succession of activities: the vb. at the beginning of the second line of the distich might, of course, be simply parallel in sense to and express the same activity as the first vb.; but if this were so, הת信息服务, he closely observed it, would be a more probable parallel than הת信息服务, he saw it, in א. For recount, explore, see phil. n.

28. Up to this point the c. has insisted without any qualification that wisdom is the exclusive possession of God, has no place on earth, and is not imparted to men (ct. 11:6 Ṣophar). In this, it differs strikingly from Pr. 8, where the real wisdom that was possessed and used by God in the creation of the world presents itself as discoverable also by man. As against the previous part of this c., 28 agrees with Pr. 8 that wisdom may be found by men, although it differs in defining the wisdom that may become man's in terms inconsistent with its being also a possession of God: wisdom is here identified with the fear of the Lord and the avoidance of evil. There is thus, at least superficially, a gulf between the thought of 1-27 and of 28, and the only way to bridge it is to say that the author contemplates two different wisdoms: wisdom in God here conceived intellectually as including the understanding of the laws of the universe, unattainable by man, who must consequently remain without understanding of the universe, and wisdom in man, an ethical quality. God is thus represented here as saying to man: My wisdom cannot be yours, but your wisdom will be to fear Me: you cannot understand the universe which I have made, but you can fear Me like Job (11), and avoid evil, and thereby find happiness and prosperity.
XXVIII. 28–XXIX.] MAN'S WISDOM

But is this thought naturally expressed, and is the compatibility of the two radically different conceptions both expressed by the unqualified term "wisdom" really indicated? Or have we not rather the fundamentally different thought of a different writer simply laid alongside the preceding poem? Again, is a writer who wishes to express the supposed line of thought likely to have handled one part of his subject, the unattainable wisdom of God, so elaborately and the other part so briefly? The prosaic opening 28a and the lack of balance in 28b. 29 also suggest that 28 is not from the same hand as the rest of the chapter.

XXIX.–XXXI. Job's closing monologue. — These cc. were not originally, as in the present text they appear to be (see Introduction and Introductory Notes to 26, 28), merely the final section of Job's last speech in the debate; but the whole of what he says after the friends' contribution to the third round of speeches is complete. He now takes no further account of the friends; in his last, as in his opening speech (c. 3), he is concerned alone with himself and God (to whom, however, he directly addresses himself only in 30 29). The speech falls into three parts: (1) a pathetic survey of his life before calamity befell him, when God guarded him, men honoured him, and he helped men (c. 29); (2) the tragic contrast of the present—God assailing, men reviling him, in his humiliation (c. 30); and (3) a solemn reassertion that not in him or his conduct was any justification for the change, leading up to his final assertion of his readiness to meet God; this would appear to have been followed immediately, in the original poem, by Yahweh's reply (c. 38 ff.); but at present the speech(es) of Elihu (cc. 33–37) intervene. Thus the effect of Job's last speech has been doubly spoilt: by the dislocation or interpolation of what now immediately precedes it, and by the interpolation of what now follows it.

XXIX. Opening with a wish (*) that he might be again as in his earlier years, Job depicts his happiness then, finding, as the quiet tone of this part of the speech, and the detail with which he fills in the picture (ct. c. 3), suggest, a momentary relief from the present in this musing on the past.
XXIX. 1 And Job again took up his discourse, and said:
2 O that I were as in the months of old,
    As in the days when God guarded me;
3 When he caused his lamp to shine above my head,
    (When) by his light I walked through darkness;
4 As I was in the days of my ripeness,
    When God 'screened' my tent;

I. As 271 (n.).

2 ff. Job's reminiscences open with what was the ground of all his happiness—God's guardianship of him, God's friendly presence with him (2b-4a); he then very briefly refers to two immediate tokens of God's favour—his children gathered about him (4b), and the affluence of his life (4); he next dwells longer on the outcome of his affluence and of the manner in which he had used it—the esteem in which he was held by all, including the aged and the nobles (5-11), and his practice of helping the weak and defenceless, making righteousness the warp and woof of his own life, and foiling violence and unrighteousness in others (12-17); he then (18-20) recalls how in those days he looked forward to an end so different from the present cruel reality—prosperity continuing right up to a peaceful death; and he closes (21-25) with a return to the topic of 7-10, viz. the memory of the esteem which he had enjoyed, thus making a transition to what (30-18) he feels so keenly now—the contempt that has fallen upon him. It has been questioned whether 21-25 was originally separated from 7-10; if not, and the chapter be rearranged in the order 1-10 21-25 11-20, the transition to c. 30 is still good, viz. from Job's expectation of prosperity continued up to a long-deferred death to the present bitter contrast.

2. Guarded me] cp. Nu. 624, Ps. 164 9111 1272; ct. c. 13* in all these passages the same vb. 727.

3. Cp. Ps. 1829 (88): God lighted a lamp above Job's head to shed its light upon his path, so that in the darkness he should not stumble over obstacles.

4. Job's memory is not of his "spring" or youth, but of his maturity, of the rich increase of his life's "autumn," when the fruits of God's favour and his piety were being gathered and
While yet the Almighty was with me,  
(And) round about me were my children;  
While my steps were washed with curds,  
And the rock poured me out rivers of oil.
When I went out of (my) gate up to the city,  
(And) in the broad place prepared my seat,
The young men saw me, and hid themselves,  
And the aged rose up (and) stood;
The princes refrained from speech,
And laid their hand on their mouth;
The voice of the nobles was 'dumb',
And their tongue cleaved to the roof of their mouth.
For when the ear heard, it called me happy;
And when the eye saw, it attested me;

withdraw into the background, and even the aged, who had previously arrived and sat down, rose and remained standing till Job had taken his seat.

9, 10. And men in the highest position kept silence in order, as expressly states, if 11-28 originally followed 10, to hear what Job would advise; in this case 7-10 describes Job's entrance, 21-28 his speech and its effect: Bu.; but see below.

10. *Dumb* # erroneously (cp. 8) hid themselves: see phil. n.

II ff. These verses contain further vivid pictures of Job's past; they also assign the reason for Job's position of esteem and authority (7-10 + 11-28); but there is some little uncertainty as to the exact connection: of this and of the proposed transposition of 21-28, Dr. wrote: "Vv. 8-10 describe the respect shown to Job in the assembly of his native place; and the same thought is clearly resumed in 21-28; and Bu. Be. Du. St. Vo. would transpose 21-28 to follow 10: Job's dream of a happy old age (19-20) would then be forcibly followed at once by the description of the bitter reality in 30-12. On the other hand, it might be argued that the ground of the respect which Job enjoyed (118) might be mentioned immediately after it was first referred to (8-10). The ground of his respect (12) is not merely (Bu.) the prosperity which he enjoyed, but the prosperity, combined with righteousness, which he used rightly, to succour the helpless and the needy (13-14): there is thus no occasion with Bu. to regard vv. 13-14 as a gloss, suggested by a false interpretation of 'it attested me' (םתיות), as though this meant witness to his righteousness rather than to his prosperity; it was not his prosperity, as such, but just the beneficent use of his prosperity that gained him his respect."

11. Attested me] i.e. bore witness to my wealth: cp. the parallel.
19 For I delivered the poor who cried (for help),
    And the orphan and him that had no helper.
20 The blessing of him that was ready to perish came upon me,
    And I caused the widow's heart to ring out joy.
14 I clothed myself with righteousness, and it clothed itself with me;

    My justice was as a robe and a turban.
15 Eyes was I to the blind,
    And feet to the lame was I.
16 A father was I to the poor,
    And the cause of him whom I knew not I investigated.
17 And I broke the great teeth of the unrighteous,
    And from his teeth made him drop the prey.
18 Then I said: "I shall die with my nestlings,
    And make my days as many as the (grains of) sand;
19 My root open to the waters,
    And the night-mist lodging in my branches;
20 My glory fresh with me,
    And my bow pliable in my hand."
21 Unto me men gave ear, and waited,
    And kept silence for my counsel;
22 After I had spoken, they spoke not again,
    And my speech dropped upon them;
23 And they waited for me as for the rain,
    And their mouth they opened wide for the latter rain.
24 I laughed at them when they believed not,
    And the light of my countenance they cast not down.

_I shall die in my nest, And (then) like the phoenix make my days many; or, I shall die in my nest, And (then) like the palm, etc.; or emending, I shall grow old in my nest, And multiply my days as the sand:_ for a discussion of these and other suggestions, see phil. n.

19. Ct. 18:6 (Bildad, of the unrighteous): with cp. Ps. 1: on the reviving _night-mist_ (38), see Is. 18 n.

20. Conscious of his rectitude and kindness, and mindful of the maxim (Pr. 21:11) that those who make righteousness and kindness their aim find life and "glory," _i.e._ reputation among men, Job had trusted that his reputation and the position it gave him would never grow less, and that his power, symbolized by the bow, would remain the same (cp. Gn. 49:4).—_Pliable_ so Dr. (see phil. n.): Bu. _sprouting_, the old, dry bow putting forth fresh shoots like Aaron's rod (Nu. 17:8), which he thinks a possible hyperbole in poetry.

21–25. The vv. should perhaps follow 10: see above.

21–23. Men waited silently for, and silently accepted, Job's advice, having no alteration or improvement to suggest, no desire to hear any one else; for his words and advice fell upon men like fertilizing rain (cp. Dt. 32:2), and were as eagerly expected and received as the latter rain (Dt. 11:14, Pr. 16:15, Hos. 6:3) that falls in April and May, refreshing the ripening crops.

24. "Job's clear-sighted counsel encouraged them, if they
25 I chose out their way and sat as chief,
And dwelt as a king in the army. . . .

were despondent: on the other hand (line 2), their despondency
never clouded his cheerfulness”—Dr. (Book of Job). See phil. n.

25. Their way] what was best for them to do.—In the army]

XXX. 1-8. But now, in the present from which Job has
just been wistfully looking back, the reputation he had hoped
to enjoy up to his death has gone; whereas the aged and the
noble used to do him reverence (298-10), now youngsters (or
inferiors or “shepherd-boys”: see phil. n.) mock at him. 28-3
give, superfluously as it might seem, a detailed description
of these mockers of Job (not of their fathers (19), for see 9): they
are low-born, of poor physique, outcasts of ill-repute, driven to
shelter in caves and to scrape a bare subsistence from the
wilderness. In 9 but now is repeated, and the contrast between
man’s past and present treatment of Job is resumed and con-
tinued to 10, or, on one view of the interpretation of 11-15, to 15.
Again in 15 but now (in the present, but perhaps not in the
original text) recurs; this time, however, to introduce (if the
description of man’s treatment of Job extends down to 15) a
fresh form of contrast—viz. between the tranquillity and pro-
spicity and fair prospect of his past life and God’s friendliness
to him (293-6, 18-30), and the pain and hopelessness and God’s
hostility in the present (16-81). Thus whereas but now in 15 on
one theory of interpretation would mark the beginning of the
second main point of contrast, the same words in 9 are in any
case merely resumptive of but now in 1 after a digression.
How far such a digression is probable must be mainly a matter
of taste; but a difference of tone also has been detected between
the contempt expressed in 2-8 for, and the sympathy in 31-15
with, those inferior to Job. If for these reasons we assume
interpolation (of matter perhaps displaced from 293-30), it is
better to omit 1-8 (Du.) in its entirety than only 5-7 (Bi.) or 3-8
(Peake), thus eliminating the disdainful note of 1 (as well as of
7f.), which Peake is ready to retain and excuse as due to Job’s
“too natural irritation”; then 9 introduces the contrast be-
XXX. But now they have derided me,  
That were of less age than I,  
Whose fathers I disdained  
To set with the dogs of my flock.

The strength, too, of their hands—of what good is it  
to me?

Within them firm vigour hath perished.

With want and with famine (each) is gaunt,  
(Men), who gnaw the dry ground,  
Whose 'mother' (?) is devastation and desolation,

Who pluck salt-wort by the bushes,  
Whose food is the root of the broom.

tween the former respect and the present contempt of the same people—the townsmen, young and old and noble. Peake, indeed, objects that these people are too remotely referred to if. 29 ended at 30 (not 31); yet, the antithesis in 31 of glory in 29 would be good. If 9 were resumptive of 1 we might rather have expected a different emphasis—ディ ネ_method or ネン_method, And now to such as these am I become a song!

1. The v. is badly articulated and perhaps corrupt: & om. fathers.—The dogs of my flock] contemptuous: cp. Is. 561st.

2a. Du.: Yea the strength of their hands faileth. This improves the connection, and makes the description begin with a. Alternatively बः might be combined into a distich.

3, 4. The reason for their weakness (4): they were starvelings, fed only on the scanty produce of the wilderness.

3. Gnan] so (RV.) rather than flee into (AV.).—Whose mother] i.e. the source from which they get their nourishment: but the text and meaning are very uncertain: see phil. n.

4. Salt-wort] the Hebr. malluah (cp. melah, salt) here has, since Bochart's exhaustive discussion (Hieros. lib. iii. cap. xvi.), been commonly identified with the sea orache, Atriplex Halimus, L.: it has "small, thick, sour-tasting leaves, which could be eaten... but would form very miserable food" (Tristram, Natural History of the Bible, p. 486).—By the bushes] i.e. under the shadow of the bushes where, when all else is dried up, a scanty vegetation still subsists. But the force of the prep. is
6. From the community they are driven forth,
   A cry is raised against them as against a thief;

6. In a gully of the wādys must they dwell,
   In holes of the earth and rocks.

7. Among the (desert-) bushes they bray:
   Under the nettles they are huddled together.

ambiguous. Possibly and leaves of (desert-) bushes should be read: see phil. n.—The broom] the Hebr. rothem, like the Ar. ratam, was a kind of broom, "the largest and most conspicuous shrub of these deserts"; the roots are very bitter, and are regarded by the Arabs as yielding the best [cp. Ps. 120:] charcoal" (Robinson, Bibl. Researches, i. 299; cp. Hastings' DB ii. 825).—Whose food] Since an undesirable article of diet, and not an excellent fuel, suits the context, it is obviously unwise to render דרוף, with RVm., to warm them.

5. These ill-fed starvelings are suspected of pilfering (cp. 24*); if, therefore, they ever appear near the homes of the better-to-do, the cry of "thief" is raised, and they are driven away.

6. They are ill-sheltered (cp. 24*), as well as ill-fed (*).—In a gully of the wādys] or, less probably, in the most dreaded of wādys.

7. They bray] not, as the same vb., with a different prep. in 6*, of their cry for or over their food; nor of the impression made by their uncouth speech, in their assemblies (*), on the inhabitants of towns; but probably, though this particular meaning of the vb. cannot be paralleled, of the cry of lust. The v. describes them "misbegotten as they were themselves misbegotten" (*: Peake): the parallelism is then excellent; they bray, like donkeys under the excitement of lust (cp. the neighing of the horses in Jer. 5*), and b copulate with no better bed or screen than the rough and scanty growth of the desert affords. —Nettles] "The rendering is uncertain; but, whatever the harul may have been, it must have been a plant characteristic of uncultivated places (Job 30*, Pr. 24*). 'Thorns' [the rendering in RV. of himshonim] in Pr. 24* ought to be 'nettles' (cp. Hos. 9*, Is. 34*): hence harul, which stands in the parallel
Sons of the impious, sons of the nameless too,
They have been smitten out of the land.
And now I am become their song,
And I am become a (by-)word unto them.
They abhor me, they keep at a distance from me,
And they spare not to spit in my face.

clause, must be something different: and in Syriac ḫārūl signifies a vetch (hence RVm.). On the other hand, Job 30:7 seems to require some kind of shrub: and whereas the present passage [i.e. Zf. 20] implies that the ḫārūl would grow on a poor or salt soil, vetches love a good soil. Tristram (NHB 475) suggests the Prickly Acanthus: Post (DB, s.v.) some kind of thorny shrub such as the Boxthorn, three species of which are indigenous in Palestine, and grow in waste places and salty soil" (Dr. on Zf. 20).

8. They are sprung from an accursed disreputable race, not fearing God and enjoying no esteem of man. On impious (a10 n.), see phil. n.; and for the attitude of the settled population to the homeless, wandering people of the deserts, cp. Gn. 411a.

9. Perhaps the direct continuation of 29:8 or 29:9: see on 1.— Their song] La. 314.

10a. Cp. 19:18–19.—In my face] cp. Is. 50:8; or, at the sight of me (but see phil. n.), which is more compatible with "they keep at a distance from me," unless we are content, with Di., in spite of the order of the clauses, to explain: "they step forward to spit in my face, and then immediately step back again to show their loathing of me."

II–15. The text (see phil. notes) is so uncertain or ambiguous that it is impossible to determine with confidence whether these vv. refer (1) entirely to the treatment of Job by God and His hosts; or (2) entirely to the treatment of Job by the men of 1–8(10) or of 29:8–10. 11–25; or (3) in part (11a) to God's treatment of Job, in part to the consequential conduct towards him of men (11b–12), and these (cp. 120) the men of 1–8(10). The translation above is accommodated to the first and, on the whole, perhaps the most probable view; the third view,
11 For my (bow-)string he hath loosened, and he hath humbled me.
And my banner (?) from before me he hath cast down (?)

however, is favoured by two features of the existing text, viz.
the change from the 3rd sing. in 11a to the 3rd pl. in 11b-15 and
the terms of 15b, 0 (they set forward my calamity, they that have no helper) which are applicable neither to God’s hosts, nor to the
men of c. 29; on the other hand, the activities described in 11-15
are not naturally connected with helpless (150) weaklings (1-8),
and much of the existing text can only be defended by very
artificial and improbable interpretation (see phil. notes). The
second of the above views is only compatible with the existing
text, if the sing. in 11a refers to a typical individual of the class
referred to in the plurals that follow; but such a meaning can
be restored to the text by emendations no more extensive than
those adopted above. If such were the meaning of the original
passage it may have read, though in form 15, 14a is very sus-
picious, somewhat as follows:

11 For, ’they’ have loosened ’their’ cord, and humbled me,
And they have cast off the bridle before me.
12 Against ’me’ the (low) brood riseth up,
And heap up against me their paths of destruction.
13 They have broken up my path,
They have helped forward my calamity,
They have no helper
(Or, there is none to ’restrain’ them)
14 As through a wide breach they come on.
Under the crash ’I’ wallow,
15 Terrors are turned upon me;
My nobility ’is driven away’ like the wind,
And like a cloud has my welfare passed away.

XX. For] the change in the attitude of men (b, 10) is due to
God’s hostility.—My (bow-)string he hath loosened] i.e. He (God
unnamed as 320 n.) has disarmed me, rendered me defenceless:
cf. 2920. If the Ktib his for my were correct, the meaning, as
13 Against me his lines (of warriors) arise,
And heap up against me their paths of destruction.
14 As through a wide breach they come on.
14a Under the crash they wallow,
15 Terrors are turned upon me;

Del. pointed out, could scarcely be: God has prepared to shoot at Job (cp. $G$); but a violent and improbable anthropomorphism: God has taken off the cord or girdle about his loins to chastise Job with it. Other interpretations are discussed in the phil. n.

11b. Banner . . . he] On the emendations, see phil. n. If the reference is not to God but to Job's human opponents (see on 11-15), $\exists$ may be retained: they have cast off the bridle, which used to restrain them from unseemly conduct in my presence.

12a. God's warriors (restored to the text by a slight emendation) rise up against Job; and make ready, as besiegers, to storm him.—Against me $\exists$ on the right hand.—His lines of warriors cp. 19$^{12a}$, and then with 12b cp. 19$^{12b}$. $\exists$ (the low) brood is commonly explained of the base-born crew that take advantage of Job's misfortunes to humiliate him. Between $a$ and $b$ in $\exists$ stand the words, My feet have they sent on, which has been explained to mean: they hunt me on from place to place; but see phil. n.

13-14a. The figure of 13 is carried on and developed in 14: God's warriors not only storm, but carry the fortress, pouring in through a breach in the walls so wide as to admit an irresistible number of assailants. The intervening lines in $\exists$ fall out of the figure and are abnormally short; they may conceal a parallel to 14a (see phil. n.).

13a. They have broken up my path] i.e. "Job's path of life, which they seek to make impracticable for him (cp. 19$^b$)," Dr. —b, c. See above on 11-15, and phil. nn.

14. I wallow] cp. $G$; $\exists$ they wallow, or roll themselves, which has been explained to mean roll on irresistibly; but see phil. n.
My nobility is \( \text{driven away} \) like the wind,
And like a cloud has my welfare passed away.

But now upon me my soul pours itself out,
Days of affliction take hold of me:

By night my bones are corroded (and fall) away from me,
And (the pains) that gnaw me lie not down (to rest).

[Translation notes and commentary follow, discussing the obscure nature of the text and its possible interpretations.]

15. My nobility] “Job’s princely dignity and reputation (29-10, 51-25),” Dr.—My welfare] or wealth, together with the esteem associated with it: cp. Is. 32 (noble, בַּרוּ | wealthy, יְרוּ): see n. there.

16. But now] see phil. n. and above on 1-8.—Days] read perhaps terrors or the like.

17. By night or (and fall) away from me should perhaps be omitted (see phil. n.).—b. Translated as above, the line means: I never get any alleviation from my pains, since they never retire to rest. Just possibly (see phil. n.) we should render My fleshless bones lie not down to rest, i.e. I, thus worn to the bone, cannot lie down even when night comes: for the attribution to the bones of personal activities, feelings and emotions, cp. e.g. 4 (n.). Ps. 3510 51, Is. 66.

18. This v. appears to be hopelessly obscure or corrupt. The existing text has been translated and, with great improbability, explained to mean: By (the) great force, viz. of my disease, or by the great might (23), viz. of God, my outer raiment is disfigured, owing to my body being emaciated, and my clothing, in consequence, hanging badly upon me: it (viz. my outer raiment) binds (lit. girds) me about as tightly as the collar of my under garment; but the collar of the Hebrew under garment was not tight-fitting, and to render Job’s garment ill-fitting seems a trivial effect of the mighty power of God—not to speak of other improbabilities in this interpretation. If the v. referred to Job’s emaciation affecting the appearance of his clothing, it would be better to read through (my) great leanness (cp. 16) for by the great force; but if the unfashionable set of Job’s garments was due entirely, or as
19 [Behold, God] hath brought me down to the clay,
    And I am become like dust and ashes.
20 I cry unto thee, and thou answerest me not;
    I stand (in prayer), and thou lookest not at me.

some have supposed, partly, to swellings on his body, we might even, with Richter, introduce a *hapax legomenon* (נת for רד) into the text in order to secure a proper expression of the idea: *through great swelling* (of my body) my garment is disfigured; but the difficulty remains that in ג while the vb. may, the comparison certainly does not, suggest tightness of fit. Possibly the reference to garments are entirely due to corruption, and as ק spoke of the soul, ל of the bones, so ג spoke of the flesh (so, so far as גא is concerned, Bu.: see phil. n.); or (so ב in ג) the text may have run: In (his) great might he (God: Ehrlich, Job's pain) seizeth my raiment; he taketh hold of me by the collar of my tunic (so Ehrlich and in part Sgf.): in this case "the underlying image is that of pursuit by an enemy: the pursuer seizes him by his garment and (v.19) throws him down" (Sgf.).

19. God has so humiliated Job that he is no longer of any account. That both lines are metaphorical is more probable than that only one is, though some (e.g. Bu.) interpret ג metaphorically, ד literally: God has so humiliated Job, that he, i.e. his diseased body, has a dusty appearance (cp. ג).—*Clay*] the word (ละเอ) is here a synonym of *dust* (מָעִן) and *ashes* (שען): cp. 16 13 19 27: the rendering *mire* (RV.) is, therefore, slightly misleading; and the line may be compared with ג more closely than with ג ג.

20-23. Job now turns and addresses God, of whom he has just spoken in 19 if not already from onwards. Job charges God with indifference to his cry, with actively enhancing his sufferings.

20b. The above translation, which gives complete parallelism, follows the reading of one MS only: the great majority of the MSS read *I stand and thou (merely) lookest at me*; one MS and ג Thou standest and lookest at me.* See phil. n. For *I stand*, viz. in prayer, cp. Jer. 151.
Thou art turned into one that is cruel to me,
   With the might of thy hand thou persecutest me.
Thou liftest me up into the wind, causing me to ride upon it,
   And thou dissolvest me into the storm.
For I know that to Death thou wilt bring me back,
   And to the appointed meeting-place for all living.
Howbeit, will not one sinking stretch out a hand?
Or in his calamity will not one cry for help?
Is it that I wept not for the unfortunate,
That my soul grieved not for the needy?

**Thou art turned into** cp. Is. 63:10.—**Persecutest** cp. L6:9; scourgest.

God in His might and majesty may ride on the wind (Ps. 18:11), but for man it is a giddy adventure, the prelude to (cp. b 23) destruction. The figure of Job as the sport of the winds is rather differently expressed in 9:17 (27:21).

*Death* = The underworld, as 28:22 al.—*Bring me back* cp. 1:21 n. With the phrase descriptive of Sheol in b, cp. 31:17.

**Is** is unintelligible: for attempts to extort a meaning from it, see phil. n. Emended as above, the v. is an apology for what Job recognizes to be a last fruitless appeal to God: drowning men catch at straws, and so Job, though (23) certain of death, still involuntarily cries out for help. By an alternative emendation an entirely different meaning has been placed on the v., which then reads,

Howbeit, have I not stretched a (helping) hand to the poor?

And was he not saved (by me) in his calamity?

This would obviously go admirably with 25; and if it would come in abruptly, so also does 25 at present; on the other hand, reading in 24 no DM for no gm, and rendering, If I have not stretched. . . . If I have not wept, both verses would fit well in c. 31; with the pf. tenses, cp. then 31:20, 21.

The v. in its present position (but see last n.) is explained as giving a reason for Job's cry for help (implied in 24b): he had pitied others in their distress (cp. 29:11-17); why then in his own distress should he not appeal for compassion? Du.
For I looked for good, and evil came:
And I waited for light, and darkness came.

My bowels have been made to boil, and are not silent;
Days of affliction have come to meet me;

I go about (in) dark (attire) 'uncomforted',
I stand up in the assembly crying for help.

I am become a brother to jackals,
And a companion to ostriches.

emends so as to make continue the thought of 24 as emended and translated above: "Or does not 'he' weep that is unfortunate? Is not 'the' soul 'of him that is ready to perish' grieved?"

26. A (second) reason for Job's appeal: he is himself one of the class referred to in 24, and in 25 also as emended by Du.: all his hopes (cp. 2918-20) are perished.

27. My bowels have been made to boil] cp. "My bowels are in a ferment," La. 21; there, of violent emotion at the distress of Jerusalem; here, of Job's emotion at his own calamities, or at the conflict between his hope of good and fear, or (28) actual experience, of evil. But even so is not a very natural parallel to 28, is suspiciously similar to 26, and may have displaced a line more closely parallel (cp. La. 21) to 8. Bu. unnecessarily omits the whole v.—Are not silent] cp. of excited emotion, "my bowels sound, or make a noise," Is. 16; "the sounding, or noise (R.V. yearning), of thy bowels," 63.

28. I go about in dark attire] so Ps. 36: cp. 35; and see 5 without the sun, which has been explained to mean in a sunless, miserable condition; or, taken closely with the preceding word: dark, not with sunburn, but disease; see phil. n.—In the assembly] of those gathered around him (Del.), before people generally as many as are present about him, nearly (as Pr. 26) = openly (Di.), or in the public assembly of the community—whether Job actually still attends it, or, as a leper, could do so, being of no importance (Bu.): see also phil. n.

29. Job's unalleviated and unpitied sufferings call forth from him, and no wonder (24), cries as melancholy as those of
My skin is black (and falls) off me,
And my bones are scorched with fever-heat.
And (the music of) my harp has turned into mourning,
And that of my pipe into sounds of them that weep.

Jackals and ostriches (cp. Mic. 1:8) — Jackals] see EBi. s.v.;
others render wolves (DB i. 6206).

30a. See on 27. — b. cp. Ps. 102. 4. The v. with its reference
to a couple of the symptoms of Job’s disease may be misplaced
(cp. Bu.).

31. Job’s harp and pipe instead of the merry and cheerful
strains for which they were naturally adapted (21:12) play now
only the saddest airs.

XXXI. Job solemnly repudiates all sin such as might have
derivedly drawn upon him the overwhelming misfortunes,
which had turned his joy (c. 29) into mourning (c. 30:31).
The repudiation consists of three elements: (a) a general
claim that his life had been virtuous, with the grounds which
had led him to the deliberate choice of virtue, 1-4; (b) a
repudiation in detail of a large number of sinful deeds, feelings
and attitudes, 5-34, 38-40; (c) a passionate assertion of his readi-
ness to lay bare before God the record of his life, and of the
conviction of integrity which he could bring with him into the
presence of God, 35-37. At present (c) interrupts (b); but this
must be due to misplacement, not, however, of 35-37 from the
beginning of c. 31 (Che. EBi. 2479), but of 38-40b: these latter
vv. originally stood somewhere between 5 and 35, but whether
after v. 8, Bolducius (1637) as cited by Del.; after 13, Bu.; after
15, Honth.; after 33, Me. Du.; after 35, Kennicott, or after 34,
where in the uncertainty they are placed in the present trans-
lation, must be left undetermined. Having been accidentally
omitted, the vv. were added at the close of the c.; just as
Is. 32:11, which originally stood after v. 8 (see 2 K. 20:6). It is
possible (see n. on 30:34) that the c. has suffered further dis-
arrangement, as Hatch, Bi. Du. argue. But (1) in spite of
their absence from 8, it is improbable that 1-4 are an interpola-
tion (Hatch, Bi. and Du.). For the vv. ring genuine, and if
abrupt, are much less abrupt than 5-34 would be without them.
XXXI. 1 I made a covenant with my eyes;  
How, then, could I (even) look upon a virgin?

(2) In 5-34 no sufficient means exist for restoring the original (if and in so far as it differed from the present) order. In these vv. and 38-40 the repudiations of specific sins take the form of imprecations by Job on himself, if he had committed them; but, as Bu. has pointed out, the "if" clauses occur 15 or 16 times, the imprecatory clauses only 4 times (§ 10, 24. 40); the relative infrequency of the imprecatory clauses may well be due in part to the fortunes of the text, but not entirely; for there is at least much that is correct in Bu.'s further observation, that the "if" clauses are often combined into groups of similar content (§, 7, 12. 18. 20. 21, 24. 25. 25, 38. 39) followed by a single imprecation; that at other times, as often elsewhere (G-K 149), the imprecatory clause is simply omitted; and that at times (11 38) the "if" clause is followed in lieu of an imprecation by a direct assertion that Job had pursued the very opposite course to that repudiated in the "if" clause. It would be a great mistake to reduce all this variety to the monotonous repetition of a single scheme.

I-4. Job, at that time unshaken in the belief that the portion allotted by God to wicked men was invariably disaster (2-6), and convinced that nothing in his life would escape the eye of God, had from the first made it his rule not even to allow his eyes to wander where the lust of the eye might tempt him on to sinful act.

1. I made a covenant with] or, rather, I imposed a covenant, or rule, on, the prep. being not  יְּבַע (see Lex. 59036), used when equal contracting parties are concerned, but  יְּבַע (ib.) of the superior granting conditions to another: cp. e.g. 2 K. 11 42: "Jehoiada made a covenant with  יְּבַע them, and made them swear . . . and commanded them, saying, This is the thing that ye shall do." The terms of the rule imposed by Job on his eyes is not directly given, unless a virgin ( awhile) is merely a corruption of some general term such as יְּבַע for wickedness, impiety (Peake); but in any case 24 suggest that the rule was perfectly general; and, in the present text, 1b by the rhetorical
For what is the portion (apportioned) by God from above,
   Or what the heritage (given) by the Almighty from the heights?

Is it not calamity for the unrighteous,
   And disaster for the workers of iniquity?

Doth not he see my ways,
   And number all my steps?

If I have walked with insincerity,
   Or my foot hath hasted unto deceit;

question (see phil. n.) indirectly indicates its nature, instancing one of the subtler temptations against which the general rule was directed (cp. Is. 3315, Ps. 11937). Du. amends, unwisely: made a covenant . . . not to look upon a virgin; Job's covenant was much wider than this; and b does not exhaust but illustrates its application: for example, I refrained from even looking upon (cp. Is. 3315, Ps. 11937) a virgin; a fortiori from unchaste acts I kept myself free. The comparison with Mt. 528 is interesting, but the ethical judgment is not quite the same; for here the look is avoided not as being in itself sinful, but as liable to lead on to outward conduct, the "ways" and "steps" of v. 4, and therefore to the punishment of sin (cp. Ecclus. 95).

2. Cp. 2029 27128. At the time when Job made his rule of life, he still held by the current doctrine of sin and suffering which had been maintained by the friends in the debate, and had been unquestioned by himself till his personal experience showed its falsehood. This doctrine then restrained him: cp. 14, 23, 28.

4. He emphatic: he whose general principle of action is as indicated in 2, 8 and who, therefore, will punish me, if my ways are wrong.—b. cp. 1418.

5-8. First section of the special repudiation: vv. 5, 7 "if" clauses, 6 parenthetic, 8 imprecation. Repudiation of dishonesty and (?) covetousness.

5. Walked with] made a companion of.—Insincerity] or falsehood (W.V., as Ps 122 26).—Unto deceit] to commit some act of deceit or fraud (cp. Is. 597), or, possibly, with personification.
6. (Let me be weighed in just scales,
   And let God know my integrity :) 
7. If my step turned out of the way,
   Or my heart went after my eyes,
   Or 'ought' clave to my hands,
8. Let me sow and another eat,
   And let my produce be uprooted.
9. If mine heart was enticed on account of (another's) wife,
   Or about the door of my neighbour I lay in wait.

as in a, to (the home of) deceit, to make myself the housemate of deceit.

6. Job is not himself a fraud; if weighed he will be found full weight: cp. 11 n.

7. Job a had never departed from the way of rectitude, nor b consented to deprive his neighbour of anything of his that his eyes coveted, nor c had any fruit or stain of unjust gain or fraud ever stuck to his hands: this, in view of 8, seems the more specific thought lying behind the rather general expressions. With a, cp. 2311.—After my eyes] cp. Nu. 1539; even if b is inconsistent with 1, it is not an inconsistency that calls for removal.—Ought] ¶ a spot. Cp. Dt. 1318, 1 S. 125; see phil. n.

8. If Job had deprived others of what was rightly theirs (6-7), let him be deprived of the fruit of his own labours. Cp. 56 2718b; for the proverbial phrasing of a, cp. Dt. 2890.—My produce] so (RV.) rather than my offspring (RVm.): see phil. n.

9-12. Second section: repudiation of adultery: 9 "if" clause, 10 imprecation, 11f. comment on the heinousness of the sin.

9. Job had never lurked about his neighbour's house, secretly watching till he should go out and Job so obtain access to his wife: cp. Pr. 76. 9. 10.—About] in some cover in the neighbourhood, from which he could watch who came out of the door; not at (RV.; see phil. n.), i.e. in, or immediately in front of, the doorway, where the husband coming out must see him.
Then let my wife grind for another,  
And let others bow down upon her.

For that were wickedness,  
And that were iniquity (to be punished) by the judges:

For that were a fire that would consume unto Destruction,  
And would burn all my crops.

Grind for another] become another's meanest slave  
(cp. Ex. 11₅, 1s. 47₇, Jg. 16₃₁); so מַעַֽלְךָ; יִנְעַֽשְׁךָ will also, and was probably intended to, bear a meaning parallel to ב (see phil. n.). But whichever way be taken, it probably implies that Job's wife in the supposed but unreal case is not of her own will to be unfaithful to him, but to fall a victim to another's violence: cp. Dt. 28₉₀. "It does not satisfy our ethical sense that for Job's offence his wife who had no share in it, but was rather herself the sufferer by it, should bear the greatest part of the punishment: that is only possible because the wife still counted essentially as the man's property," Du.

Wickedness] the term (ֶשֶׁךְ) is a strong one (Hos. 6₉, Pr. 2₁²₇), used especially in connection with sexual offences (Lv. 1₈₁₇ 2₀₁₄, Jg. 2₀⁹).—b. A flagrant offence not only subject to the divine punishment, but dealt with by the magistrates and the criminal law (Lv. 2₀¹₀).

For] parallel to for in 1¹ and giving a second reason for 1⁰; but in 1₃ it could be well spared, 1₂ being then climactic to 1₁. For adultery as a fire consuming' the adulterer, see Pr. 6²₇₋₂₀: cp. also Sir. 9₇.—A fire that would consume unto Destruction] a fire so fierce that it would not burn itself out till it had burnt down to Sheol: cp. Dt. 3₂²₂.—Destruction] Hebr. Abaddon, as 2₆₉ (n.).—Burn] מָגֶֽקַר.—Crops] if crops is rightly read here, the misplaced section ₃₈₋₄₀ dealing also with Job's agriculture may have originally followed 1₂.

Third section: repudiation of having disregarded the claims of (a) his own slaves,¹₃₋₁₅; (b) others in need—the poor, the widow, the fatherless, ¹₆₋₂₀. The section contains several "if" clauses (¹₃, ₁₈, ₁₉, but not ₂₀) interspersed with vv. indicating principles restraining or guarding Job's conduct; but the imprecation is lacking, for the imprecation in ₁₃ too
If I rejected the cause of my slave,
Or of my maid, when they contended with me—
What then shall I do when God riseth up?
And when he cometh to inquire, what shall I answer him?
Did not he that in the womb made me make him?
And did not one fashion us in the womb?
If I withheld ought that the poor desired,
Or caused the eyes of the widow to fail;
Or ate my portion (of bread) alone,
And the fatherless ate not thereof—

exclusively corresponds to 31 to be regarded as referring to the whole group of repudiations in 18-31.

Job had never treated his slaves despotically, but had been governed by the thought (15) that the same God who had lavished such care on him in the womb (cp. 108ff.) had lavished no less on his slaves; before the law slaves had some (Ex 21-11), but few rights; but Job, when his slaves had anything to urge against him, even though they might have been unable to make of it a case at law against him, did not turn them contemptuously away, but examined the case as that between fellow-creatures of one God, and, so far as might be, as he expected God would judge it at His assize (14).

Riseth up] to judgment; see phil. n.—Cometh to inquire] τοῦ as 718 (see n. there).

Cp. Mal. 210.—The ethical standpoint of the v. (see on 13) is very remarkable, and a striking illustration of the influence of the conception of God on conduct. In the womb is emphatic: earlier (108ff.) Job had argued that all the marvellous care lavished by God on him in the womb gave him a right to be surprised at God's present dealings with him, which seemed to be purely destructive; here a similar line of argument is implicit: what God has fashioned with care must be treated with care and respect by God's other creatures.

Ought that the poor desired] or, the poor from (what they) desire(d).—The eyes . . . to fail] through looking in vain for help: cp. 1120.

Job shared his plain and simple everyday fare with the
18 For from my youth like a father he brought me up,
   And from my mother's womb he led me—
19 If I saw one ready to perish for lack of clothing,
   And that the poor had no covering,
20 if And his loins blessed me not,
   And with the fleece of my sheep he obtained not warmth:
21 If I have swung my head against the perfect,
   When I saw my help in the gate,

—Portion] (no) denotes a piece of bread broken off the loaf (Lv. 2), especially with a view to being consumed at a meal, but not necessarily a small portion (EV. "morsel"), for see 1 S. 28, 2 S. 12, Ru. 24.

18. Job's care for the needy (17) rested on another (cp. 15) principle of religion, viz. gratitude for God's fatherly care of himself from his earliest days (cp. Ps. 22), and the consequent desire to be like God in his conduct towards his needy fellow-men. The v. so read (see phil. n.) and understood is a little abrupt: unless with Du. we place 14 (which mentions God) between 17 and 18. But ה (EV.) is not less abrupt:—(It was not the case that I disregarded the fatherless) for (on the contrary) from my youth up he grew up unto me as unto a father, and from my mother's womb I led her (i.e. the widow, 18); or, emending (so as to avoid the strange picture of Job from his babyhood guiding widows), and from his mother's womb I led him (the fatherless, as in a).


20a. Cp. 29b.—And if.

21-23. Fourth section: repudiation of having smitten with his hand him in whom no fault was to be found. V.21, "if" clause; 22, imprecation on the offending part of Job's body; 23, reason for Job's conduct—the fear of God's lofty justice.

21. Swung my hand] in order to smite: cp. Is. 11 19,
May my shoulder-blade fall from its shoulder,
And may my arm be broken from its socket.

For the dread of God [restrained me],
And by reason of his loftiness I could not (do so).

Or to fine gold (ever) said, (Thou art) my confidence;
If I rejoiced because my wealth was great,
And because my hand had secured much:

Zech. 2:13. Job had not used undeserved violence, though he might in doing so have relied on his influence (cp. 29:24) to parry a charge brought by the injured party before the elders sitting for judgment in the gate-way (cp. 5:4 n.) of the city.—Perfect / orphan: see phil. n.

22. Socket] see phil. n.
23. Du. places this v. after 22, Bi. after 14.—a. For a terror (coming) unto me was the calamity (20) of God; see phil. n.—Loftiness] 13

24 f. Fifth section. "If" clauses without an expressed imprecation. Job repudiates the idolatry of wealth as in 26 another form of idolatry. He had no need of Eliphaz's exhortation (22:23-25); for all along he had put his trust not in gold, but—this is implicit—in God.—Hope || confidence] 814. God (as implicitly here) is the ground of hope (בֵּיהוּ) in Pr. 3:26, Ps. 78, of confidence ( mật המָז), e.g. in Ps. 71:5, Jer. 17: cp. especially Ps. 40:6, "the man who maketh [ַּֽעַָּֽשָׁ ה here] Yahweh his confidence."

26-28. Sixth section: repudiation of having yielded to the temptation to worship the sun and moon. 261, "If" clauses; no expressed imprecation follows, but 28 (cp. 11) emphasizes the heinousness of the offence. The worship of the heavenly bodies becomes prominent in Judah in the 7th cent., and would appear to have been prominent in the age of the poem, since it is the only form of outward idolatry specially repudiated. This prominence it is unnecessary, if not indeed ill-advised, to attribute to Persian influence; for, as Du. observes, the special prominence given to the majestic appearance of the moon may be Semitic rather than Persian. The direct appeal of the
If, seeing the sun when it shone,
And the moon moving gloriously along,
My heart was secretly enticed,
And my hand kissed my mouth,

beauty and awe of the heavens to the writer is obvious; but, like others (Ps. 8, 19; cp. Dt. 4) of similar sensibility to these impressions, he does not confound the moon, with the Maker: these glorious bodies of light are God's creatures, their glory a witness to Him; to worship or pay homage to them is tantamount to denying the one true God, the creator of all. The passage is a striking illustration of the writer's convinced monotheism. Cp. the more direct development of the idea in Qor. 41st 6 (cited by Davidson).

26. The sun] the term נא, commonly light or luminary, is best understood here of, or with special reference to, the sun (|| the moon): cp. 37st1, Hab. 3. — Shone] or (note the impf.) began to shine, the reference being to the salutation of the rising sun in particular: cp. Tac. Hist. iii. 24, et orientem Solem (ita in Syria mos est) tertiani salutavere; and in the hymn to Aton (the sun) by the Egyptian king Ikhnaton (c. 1400 B.C.), "when thou risest in the horizon . . . the two lands are in daily festivity . . . their arms uplifted in adoration to thy dawning" (see, e.g., Breasted, History of Egypt, 372).

27. Secretly] seems rather otiose, since the movements of the heart are essentially secret: in any case the repudiation is not of secret idolatry, an idolatry of the mind only, but of a particular idolatrous act, for which (28) the judges could exact a penalty (Dt. 17sl). — My hand kissed my mouth] so as to throw a kiss to the sun or moon: the hand rather than the mouth is made subject of the vb., as being more active in throwing kisses. Kissing idols with the mouth as an act of adoration seems to be referred to in 1 K. 19, Hos. 13; and the act of throwing kisses to objects of worship, though not again alluded to in the OT., is frequently attested elsewhere: see S. Langdon, "Gesture in Sumerian and Babylonian Prayer," in the Journa. of the Royal Asiatic Society, 1919, pp. 531-555 (with many illustrations).
28 That, too, were iniquity (to be punished) by the judges:
   For I should have lied to God above.
29 If I rejoiced at the ruin of him that hated me,
   And 'shouted for joy' when evil found him;
30 Neither did I suffer my mouth to sin,
   In asking his life with a curse.
31 If the men of my tent said not,
   "Who is there that has not been sated with his meat?"

29f. Seventh section: repudiation of having found pleasure
in an enemy's misfortune, or of having attempted by cursing
to secure his destruction. 29, "if" clause: 30, direct denial: no
expressed imprecation. With the standard of conduct towards
25:21; ct. Bildad's standard in 8:28 and that expressed in the
words of 27 (wrongly) attributed to Job. How far the so-
called imprecatory Psalms (e.g. 58, 109, 137) betray an exactly
contrary temper, depends on the extent to which in them purely
personal enmity is subordinated to national and religious
opposition.

29. Shouted for joy] θυγγαζομαι, I stirred myself up, in joy: otherwise
17.

30. Not really parenthetical (RV.); but the direct negation
of another sin is simply added by the copula to the indirect
negation of v.29 (so without the conjunction 32 is direct assertion
after 31 indirect assertion): I did not rejoice at the ruin of
my enemy, neither (AV.) did I curse him; the Yea of RV. is
unsuitable; 30 is not climactic; the more striking disavowal is
that of 32.—In asking his life] i.e. in asking God to take the life
of his enemy; cp. 1 K. 3:11 19.

31f. Eighth section: repudiation of having ever shown less
than universal and unstinted hospitality. 31, "if" clause; 32,
direct statement: no expressed imprecation.

31. η in b may be rendered, would that there were one not
sated with his flesh, that our master might be gratified by finding
yet another recipient of his hospitality. In any case the point
is: Job's hospitality had been so universally and richly shown
to all strangers and passers-by (32) that the men of his tent, i.e.
The sojourner passed not the night in the street,
My doors I opened to the wayfarer.
If I concealed . . . my transgressions,
In hiding mine iniquity in my bosom;

his household and entourage, had asserted in praise of it that
no one was to be found who had not eaten to his fill of Job's
festal fare. Job, speaking of himself in 17, refers to his every-
day fare of which the staple was bread; his household, speaking
in praise of him, refer to exceptional fare, not eaten every day,
viz. the flesh of animals (sacrificially) slain on special occasions,
including commonly the advent of guests.—Flesh] a meat diet:
cp. e.g. Nu. 11, Dt. 12, 1 S. 21, 1 K. 17.

Cp. the narrative of Gn. 19, Jg. 19-31.
Ninth section: repudiation of hypocrisy. The whole
is subordinate to the "if," and there is no expressed impreca-
tion. The form of the section is suspicious, and the expression
of the thought a little strange. At present a distich (83) is
followed by a tristich (84): this is certainly not improved by
omitting 85b with ₩, and (with Du.) separating the obvious
parallels (84a, b) from one another, in order to obtain in appear-
ance two distichs, 85a, 84a and 85b, c. Nor is 840 to be taken with
850! (Bi.). If the tristich is intolerable, it would be better to
omit 840 or to assume the loss before it of a line parallel to
it. Moreover, at present 85a, b are good parallels, the construc-
tion, to which Du. takes exception, being as in 80, to which he
takes no exception. What Job appears to assert here is not
that after committing sins he publicly confessed them, but that
not having committed transgressions he had none to conceal;
in mingling freely, as he had done (29ff.), among men, he had
been secured against fear of being condemned by the crowd, or
losing the esteem of the clans of his own and neighbouring
tribes, not by a skilfully maintained hypocrisy, but by a
conscience wholly void of offence.

If I concealed] what follows in 81 has been rendered like
Adam, who, however, did not conceal sin through fear of men
(84), or like (ordinary) men, which would cast a quite uncalled
for reflection on the rest of mankind. Slightly emending, we
Because I dreaded the great multitude,
And the contempt of the clans terrified me,
So that I kept silence, not going out of the door;

may obtain from men, which would be suitable, but before otiose.

The reasons which might have induced Job to conceal his transgressions, if he had committed any; describes what would have been the consequence of the supposed action: as a matter of fact Job did not remain at home.—Kept silence] or rather, perhaps, kept still (as in Jos. 16, 1 S. 14).

Tenth section (wrongly placed after 35; see above p. 261 f.): repudiation of having committed any wrong in his agriculture. "if" clauses parallel to, or closely related to, one another: imprecation. What precise wrong Job is here repudiating is not clear. Certainly, if were not followed by it would be attractive with Du. to think of unfair exhaustion of the ground by depriving it of its year of rest (Ex. 23, Lv. 23, 26), or the violation of some taboo such as the sowing of the land with two kinds of seed (Lv. 19). In this case the imprecation corresponds closely to the sin repudiated, but it is arbitrary with Du. to reject as an ancient and incorrect attempt to explain; for reads as anything but a gloss, and its own unusual phrasing calls for explanation. Is it possible, however, that is consistent with as explained by Du.; is the money or payment of a payment in discharge of religious claims connected with the land; and are the owners of, the spirits of the land, the elves or the like, to which some have found allusion in ; and instead of caused...to expire should we render grieved or disappointed? Unless we can admit this, we must start with the common interpretation of, and explain in accordance with it: then means that Job had not withheld their wages from those who had worked the land for him, or the purchase price from the former owners of his fields; and that he had not, in violently appropriating (Is. 5, Mic. 2) the land, slain the former owners outright (cp. the case of Naboth, 1 K. 21), or caused them through loss of their patrimony to die of want. In this case means
If against me my land cried out,  
And the furrows thereof wept together;  
If I have eaten its produce without paying,  
And caused the owners thereof to expire;  
Instead of wheat let thorns come forth,  
And instead of barley stinking (weeds).  

that the land cries out for vengeance for a crime not committed directly against it, but on it, or in connection with it, against others. Certainly, in the nearest parallels, it is not the land, but the blood shed on it that cries out (1618, Gn. 410); but since blood profanes (Nu. 3538 n., Dt. 3243, Ps. 10639) the land on which it is shed, we may perhaps infer that the land itself could be regarded as wronged by such crime, and as itself crying out for vengeance, and perhaps even as weeping (38b), though this last would certainly be more naturally said in the case of a wrong more directly and exclusively done to the land: with the cry in this case, cp. the cry of the stones, apparently of buildings built or procured violently and unjustly, in Hab. 211.

38. Against me] emphatic: unlike that of some men (on the usual interpretation of 38f, cp. 243), none of my ground had cause to cry for vengeance.—My land] the phrase is most natural on Du.'s interpretation (see above); on the usual interpretation it means that part of my land which I had obtained by fraud or violence.


40. On account of the murder of his brother, the land tilled by Cain was no longer to yield its strength; the imprecation of a similar misfortune, therefore, cannot prove, as Du. claims, that the crime repudiated here by Job was not the violent appropriation of land and causing the death of its former owners. No doubt restoration to the lawful owners or their heirs would have been the correct reparation; but the prayer that no good might come of ill-gotten possessions is far from unnatural. At the same time, as remarked above, 40 would be even more appropriate on Du.'s interpretation of 38.

35–37. Conclusion of the speech (38–40 being misplaced):
Job expresses a final wish that God would answer him, and a conviction that (in this case) he would be able triumphantly to maintain his innocence and integrity. The tone of desire in 35 and of triumph in 86 is clear; but in detail the passage is extraordinarily ambiguous, and has received many different interpretations. In large part this ambiguity may be due to the probable loss of a line, as indicated above, between 86b and 86c, in part also, perhaps, to some further textual corruption.

35. Oh that God would hear me! i.e. as variously understood, would that God, or some sympathetic human ear, to which he may entrust the declaration he is about to make (cp. Peake), or (Hi.) an arbitrator who will decide between (cp. 935) God and himself, would listen to Job.—Behold my mark] parenthetical; Bi. Hoffm., assuming that נ already was and is here used as the name of the last letter of the Hebrew alphabet, render, Behold my Taw, (i.e. my last word is said): (now) let the Almighty answer me. But more probably (unless, as may well be, the word is merely due to a corruption of the text) Taw has here the more general sense of mark (cp. Ezk. 94, 6.), whether it signifies a mark resembling the early Taw, X, in lieu of an actual signature, or, which is more probable, since Job is scarcely to be thought of as incapable of writing, the signature itself; in either case, it implies a document thereby acknowledged or attested by Job. On the other hand, apart from this particular interpretation, there is no indication of such a document: for the document of 86c is obviously something different, and the vbs. of 86a, b, though they may be compatible with a written document, which God is to answer, certainly do not require it, but more readily suggest spoken words of Job which God is to hear and answer. If, however, the lines implied a document signed by Job, of what nature was it? It is commonly held to be a document containing “the protestations of his innocence” just spoken, or
similar assertions of innocence (Da. Dr. Peake, Richter, Honth.): but (1) protestations of innocence do not naturally demand an answer, they are rather themselves answers to a charge: (2) the protestations just made have taken the form of imprecations; the natural "answer" of God to an imprecation would be to inflict the ill imprecated. Others (Ew. Bu. Du.) see in the document signed by Job his charge against God: Job "the accused has become the accuser. His document is first presented: it is accordingly the charge: the answer, i.e. the defence of his opponent, is not yet forthcoming: he charges God with violating justice (27a), and of this charge He is said to be unable to clear Himself. Complete confidence in his victory over God with a justification of the charge in its entire extent marks accordingly this conclusion of Job's speech" (Bu.). Others combine (Hi.), or (Di.) leave as alternative constituents, in the book charge and defence. If we might follow AV. (which last is not a rendering of א), this ambiguous book disappears from the text, and 35b becomes completely parallel to 35a without any disturbing parenthesis: in this case (emending י to ויהיה) render, Behold my desire (is that) the Almighty may answer me (see phil. n.).—That the Almighty would answer me] the words may also be rendered: let the Almighty answer me.—And the scroll which my accuser hath written] these words have been taken (1) as dependent on Oh that in 35a; And (that I had) the scroll, etc. (EV.), 35b being parenthetical; or (2) on Behold in 35b; Behold here is my signature . . . and the scroll, etc., the last clause of 35b (let the Almighty answer me) being then parenthetic (Del. Me.); or (3) as a casus pendens to 36: As for the scroll which mine accuser hath written—Upon my shoulder would I bear it, etc. (G Hi. Bu.). All these suggestions are unsatisfactory in themselves and involve a tristich (35a, b, c or 35b, 36a, b); and it is preferable to assume the loss of a line. Du. would prefix to 360 such a line as: would that I had the roll. But the last line, if such there was, may, of course, have been very different from this: it must be remembered that 360 is most naturally (though not in the existing and probably mutilated context) rendered: And a scroll hath my accuser written. Such are the ambiguities
Surely upon my shoulder would I carry it,
I would bind it around me as a crown;

of construction: further ambiguities of detail remain.—The scroll] so the Heb. לֹּא is best rendered here, if it is the object of the vb. in 36: a scroll, but not a book (RVm.), may be pictured as bound round the head or spread over the back of the neck. For scroll, cp. Is. 34: “the heavens shall be rolled up like a scroll.” In form a scroll, in virtue of its contents it is a legal document (cp. Dt. 24 (EV. bill), Jer. 32 (EV. deed)); and if written by Job’s accuser it is a written statement of the charges made against him, an indictment. The custom of accuser and accused (cp. ? 85b) furnishing a written statement of the accusation and defence is attested for Egypt at least by Diod. (i. 75).—My accuser] or opponent (at law): see phil. n. This has been taken collectively as referring to the three friends of Job (so, e.g., Del. Che. in EBi. 2479); but more frequently, in its more natural singular sense, as referring to God (so Di. Da. Bu. Du. Peake): this involves, indeed, a sudden change from the attitude towards God in the appeal of 85a. b and a further change in 87a where God appears as judge, but (so Di.) is in accord with 9. 142. 88 102 1319 236 405.

36. If, as he desired 85c, God’s accusations against him were written on a scroll and given to him, so confident is Job in his innocence of the sins to which his sufferings appear to point, that he would receive the scroll without fear or shame, on the other hand would display it openly on his person, and wear it proudly like a crown of honour—treating the very accusations of God (which would turn out to be no accusations) as so many marks of honour, and (87b) handing back to God the scroll, not humbly like a criminal, but proudly like a prince: so substantially Da. Di. Dr. Du. Peake; and this is the least bizarre interpretation of the existing text.—Carry it] ָּ can, of course, equally well be translated carry him; and it has actually been maintained that Job is expressing his intention of carrying on his shoulder either (1) victoriously (cp. Hoffmann), or as a cherished child (Ehrlich), the one who fulfils his wish (85a) by listening to him, i.e. (Hoffm.) God Himself; or (2) the accuser
I would declare the number of my steps,
Like a prince I would present it.

The words of Job are completed.

of 356.—[Upon my shoulder] cp. Is. 222: the Heb. term יִשְׂרְאֵל denotes the back of the neck or shoulder, on which burdens were borne (e.g. Gn. 4916); the scroll is thus pictured rather strangely, as spread out to be read not by those who meet Job, but by those who come up behind him. Some, however, think the suggestion is that the scroll is worn as an easy burden (Lex. 1014a): the accusations would hang lightly on Job. The idiom would, of course, at once suit the personal reference (see last n.) if that were otherwise tolerable: for persons borne on the shoulder see Gn. 2114; and for the figure of a crown applied to persons, see Pr. 124 176.

37. The number of my steps] all my actions; cp. 4 (steps [[ ways), 1416.—I would present it] a better parallel to a than the questionable alternative rendering: I would go near unto him (see phil. n.).

40c. An editorial note: cp. Ps. 7230, Jer. 5184 last clause. Freely rendered the clause was connected by G with 32 (so Bu.).

XXXII.—XXXVII. Elihu.—This entire section of the book must for reasons given in the Introd. §§ 22–29 be regarded as an interpolation. It consists scarcely of four speeches, but of a single speech outwardly divided in the existing text into four sections by means of the formulae in 341 351 (as 31 etc.) and 361 (cp. 271 291). In some, perhaps even in all cases, this formula may not be original; the additional occurrences in G (3217 and HP28 in 3416; cp. the variant in A 3381) point at least to a tendency to multiply the use of it; still in 341 the formula stands after words that suggest a pause, and before Elihu turns to address a fresh party; and with 362 a fresh main part of the speech begins. As Job in his speeches now addresses the friends, now God, and now soliloquizes, so Elihu in part addresses himself to the friends (326–14, including 10: see n.), in part falls rather into the tone of soliloquy (3216–23), in part addresses the wise men (342–15), or others (372, if be correct), in the audience, but mainly addresses Job (331–38 3416–3724, except 372 ); and
XXXII. 1 And these three men ceased to answer Job, because he thought himself righteous. 2 And Elihu the son of Barachel the Buzite, of the clan of Ram, was hot with anger: against Job he was hot with anger, because he considered himself righteous rather than God; 3 and against his three

? 35*). The speech falls into three main parts: (1) in 32-33 by way of introduction Elihu explains to the three friends (32-14) and to Job (33-7) and to himself (33-23) why or how he is going to intervene; (2) in 33-35, thrice citing or summarizing words of Job (33-11 34-6 35-11), Elihu refutes the claim made in them by Job to be righteous and not to have deserved the sufferings inflicted on him by God; (3) in 36, 37 he presents independently his own view of the greatness of God, of His creative activity, and of His government of men. Certainly much common ground is covered in (a) and (3), and the distinction between them would largely fall away, if Du.'s reconstruction (see on 35 of 35-36 were adopted.

XXXII. 1-6a.—Prose introduction to the speeches: angry alike with Job for maintaining that he was righteous 2, and with the friends for at last silently acquiescing 3, Elihu breaks the silence, which he had observed hitherto out of regard for the superior age of the friends, not at all from any doubt as to how Job could be shown to be in the wrong 4.—For inconclusive reasons, Bu. Hoffm. regard as interpolated the vv. (3-5) which give the grounds (cp. ??) for Elihu's intervention.

1. Three men] so also in 5 (i.e. both in what Bu. (see last n.) considers the original and the secondary part of this introduction) Job's three friends are named. The change from the term friends (211 19*1 4210: here also in 3 4 and in 1 5 6: in 5 Θ = 4) is due to a difference of writer rather than to "the correct feeling that they could no longer be termed" friends (Bu.).

2. Elihu, the son of Barachel] the father's name is added, not because so much stress is laid on Elihu's youth (Bu.), but in accordance with a common custom when a name is introduced into documents (cp. e.g. Is. 1, Jer. 1, Ezek. 1, the Elephantine papyri, passim). In observing this custom this writer differs from the author of the Prologue. Both names
friends he was hot with anger, because they had found no answer, and had not shown Job to be unrighteous. 4 Now Elihu had waited for Job with words, because they were older in days than he. 5 And when Elihu saw that there was no answer in the mouth of the three men, he was hot with anger. 6 And Elihu the son of Barachel the Buzite answered and said:

I am young in days,
Whereas ye are aged;
Therefore I was in dread and afraid
To declare my knowledge to you.

may have been selected by the interpolator on account of their meaning: Elihu (1 S. 1, 1 Ch. 1220 267 2718) means (my) God is he, and Barachel (6) bless, O God, or bless God, or God hath blessed or blesses (see phil. n.). Ba-rik-ilii is the name of several (Jewish) persons named in the documents of Murashu sons (temp. Artaxerxes i., see Bab. Expedition of the Univ. of Pennsylvania, Series A, vol. ix. p. 52).—The Busite] since Buz was the “brother” (Gn. 2211) of Uṣ. (11), Elihu is represented as more closely akin than the friends to Job.—Of the clan of Ram] whereas Buz as a son of Nahor is Aramaic, Ram is only known as Jewish or Jerachmeelite (Ru. 419, 1 Ch. 29.25). Disregarding this, the author perhaps selected this clan name, too, on account of its meaning—lofty, exalted. In any case it is unwise to treat Ram as an abbreviation of Aram in order to make both descriptions of Elihu Aramaic, or Buzite as equivalent to Bo’azite (ץב = יצ: cp. Ru. 411) to make them both Jewish.—Rather than] less probably, before: see phil. n.

3. No answer] no further answer: cp. 18t.—Had not] less probably yet had: see phil. n.

4a. See phil. n.

6-22. Elihu, not (see 10 n.) addressing Job till 331, explains, partly (6-14) in direct address to the three friends, partly (15-22) soliloquizing, why he had kept silent hitherto, and why he is now speaking. He had kept silence, not because he had any hesitation as to the right thing to say, but merely from conventional respect for old men (4, 7). He had been confident enough about his own knowledge all along, knowing whence
7 I said, "Days should speak,  
And multitude of years make known wisdom."

8 But indeed it is the spirit in man,  
And the breath of the Almighty, which makes them understand.

It came—from God Himself (9). God, as he thus knows by his own experience, gives knowledge to the young; but since He may sometimes impart to old men also, Elihu had given the old men before him (7-11), Eliphaz, Bildad and Şophar, the opportunity of showing whether they were inspired as well as old: the event had proved that they were not (8. 13b. 14c); for he is not to be put off with the excuse that the task set them had been so hard that only God Himself could discharge it (13): he will soon show the hollowness of this excuse, when he gets to work himself. The words of these old dotards have dried up (15b); how different is it with him! He is so uncomfortably flooded with words that, had he no better reason, he must needs speak in order to relieve the intellectual stomach-ache which his many words of wisdom, so long kept inside, have given him (13b-16b). And when he speaks, let no one expect compliments; for they will not get them (16c). This apology is not a dramatic description of a speaker whose contribution the writer ridicules as that of a bombastic youth, but a self-revelation of the tone and temper of the writer himself.

8. The dispute whether the spirit and the breath are merely the spirit of God which imparts life (27b 33b) and intelligence to all men (Gn. 27), or the spirit inspiring or giving special knowledge to prophets (cp. Joel 31), is, in the present connection, rather beside the point: the spirit of God which is imparted to all men and the spirit given in inspiration, or to impart exceptional skill and ability, to special men (Is. 11b n., Nu. 27b, Gen. 41b, Ex. 31b; cp. c. 33b n.), are not two essentially different things, but the same spirit in less or greater measure, working for and achieving different ends. Both 8 and 9, though expressed in perfectly general terms, have a specific implication: 9 indirectly asserts that the three friends (cp. 10), in spite of their age, are not wise, and 8 that
It is not the aged that are wise, 
Nor is it the old that understand right;
Therefore I say, Listen to me; 
I also will declare my knowledge.
Behold I waited for your words, 
I listened for your wise sayings; 
Whilst ye sought out words, 
Even unto you I attended;
And behold there was none to convict Job, 
None among you to answer his sayings.
(Beware) lest ye say, "We have found wisdom; 
God may drive him away, not man."
I will not set forth such words as these, 
Nor will I answer him with your sayings.

Elihu through the presence in him of the spirit of God (cp. Gn. 4138f.), in spite of his youth, is wise.

9. Cp. 1212 1510.—many, or the great (see phil. n.).—The aged Eliphaz, Bildad and Šophar in particular are intended: see on 6.

10-17. If 11-16 were placed after 7, and 17 omitted as a variant of 10, the reasons for Elihu's former silence (6f. 11f.) and present speech (15, 16f.) would stand together with 13-15 as transitional. But neither this nor other proposed reconstructions (see phil. n.) can be regarded as certain.

10. Listen] sing: in most Hebrew MSS, but, in spite of Di.'s argument (see phil. n.), the pl., Listen ye, should be read.

11f. Elihu had waited, but in vain, for the friends to prove their wisdom by putting Job in the wrong.

13. "Do not think you have found in Job a wisdom which only God can overcome" (Dr.). An alternative rendering, scarcely to be adopted, is: Lest ye say, We have found wisdom, God (speaking through Elihu) will drive him away, not man (i.e. Elihu uttering merely his own wisdom); so Richter: cp. AV. RVm.

14a. And he hath not set forth words against me: and so, slightly paraphrased, RV. is commonly supposed to mean "Job has not yet tried conclusions with me" (Dr.). In any case the meaning is: when I have spoken, in a manner very different from you (14b, if not also 14a), you will see that it is not necessary to call in God in person to vanquish Job; a
15 They are dismayed, they answer no more;
Words have failed them.
16 And am I to wait, because they speak not,
Because they have stood still, (and) have answered no
more?
17 I also will give my allotted answer,
I will declare my knowledge, I too.
18 For I am full of words,
The breath in my belly constrains me;
19 Behold, my belly is as wine that hath no vent;
Like skins (filled with) new (wine) it is ready to burst.
20 Let me speak that I may get relief;
Let me open my lips and answer.
21 Let me not, pray, show partiality to any man;
Neither will I give flattering titles to any creature;
man, viz. myself, though youthful, yet inspired, will do what
you, though old, have failed to do. The promise not to answer
like the friends is not in reality fulfilled: in substance the
speeches of Elihu supply nothing that the friends have not
previously alleged.
15-22. The tone of soliloquy (see on xxxii.-xxxvii.) imparted
to these vv. by 15-16 can be avoided by omissions (of 15-17, Bu.)
or transposition (see phil. n. on 10-17); but for such there is no
sufficient independent reason.
15. Have failed] lit. have moved away from.
17. Cop. 10.—Give my allotted answer] lit. answer my portion;
the meaning, in the context, is scarcely, I will give my portion
of the reply needed to convict Job, but (since Elihu is convinced
that he has himself a complete answer) I will offer in reply the
portion of knowledge which has fallen to me from God, and
that portion will constitute a complete answer.
18-20. Elihu is painfully full of words and of the breath in
which they should pour forth: he must therefore get his words
out in speech, or else burst like tightly closed skins containing
wine in fermentation.—My belly] briefly for “the words in my
belly,” the words strictly corresponding to the wine, the belly
to the skins (b); similarly new wine-skins ( spons) is briefly put for
skins containing new wine; new skins in themselves are least
liable to break, and as such are the proper receptacles for new
wine (Mt. 9).
XXXIII. 1 Howbeit, hear now, O Job, my speech,  
    And listen to all my words.  
2 Behold now, I have opened my mouth,  
    My tongue in my palate hath spoken.  
3 My heart overfloweth with sayings of knowledge;  
    My lips speak that which is pure.  
4 The spirit of God hath made me,  
    And the breath of the Almighty giveth me life.

22. He will not give fair titles to men 31, because he could not 32, if he wished, and would not, if he could, for fear of divine punishment, 33.  

XXXIII. 1-7. Elihu now turns to Job, with an invitation to listen (34.) and if possible to answer (35.), repeating to him (36.), what he had already said to the friends (37.) that he is full of words, due to the action on him of the divine spirit, and assuring him that they meet on equal terms (38.) as follow human-beings.

1. O Job] Elihu, unlike the friends, addresses Job by name (31; 37; cp. the references to Job by name in 34. 7. 36. 35.). The difference is not completely explained by the fact that, unlike the friends, he does not address himself exclusively to Job. The change from address to the friends to address to Job would have been sufficiently marked by the change from 2nd p. pl. to 2nd p. sing. (cp. 34. after 34.10). The difference is rather due to difference of writers.

2. The poverty of this v. seems to Bu. to be cured by making it hypothetical: If I have opened my mouth . . . 3 my heart, etc.

3. My words (utter) the uprightness (36.) of my heart (Dt. 9, Ps. 119, 1 Ch. 29; and the knowledge of my lips they speak sincerely; see phil. n.

4. Cp. 32 n.—"Elihu appeals to the Divine spirit which both created him and maintains him in life: it is a spirit which is common to all men; but 'in his animated zeal for God against the charges of Job he feels that it is within him in a powerful degree and gives him a higher wisdom than ordinary' (Dav.:
6 If thou canst, answer me; Draw up before me, (and) stand forth.
6 Behold, I (stand) towards God even as thou (dost); From the (same piece of) clay I also was snipped off.
7 Behold, my terror shall not affright thee, And my urgency shall not be heavy upon thee.
8 Nevertheless thou said'st in my hearing, And I heard the voice of (thy) words:—

similarly Del.). It thus both guarantees his sincerity 5, and gives him strength to confront Job confidently 5. Bu. Be. Du. omit the v. as in a sense a duplicate of 6, premature here, and superfluous after 6. But 6 speaks only of the material side of man's nature; this v. emphasizes his being made and kept alive by God's spirit: so that the points of view of the two verses are different. Peake would transpose to follow 6; but the point in 8 is that Elihu is a man, made from the dust like Job, and therefore 7 he will not browbeat him like God; between 6 and 7 the thought of the Divine spirit as his maker and sustainer would be out of place" (Dr.).

5. Draw up] sc. your case, or arguments: or, fig., your line of battle: see phil. n.
6b. Cp. 109.—From the clay . . . snipped off] cp. the phrase, used of Eabani's creation in the Gilgamesh Epic (Tab. 1, col. 2, l. 34), "snipped off clay" (ti-ta iš-ta-ri-is), and also that in the cosmological fragment cited in Rogers, CP p. 45, Ea iš-ru-ša iš-ta-[am] iš-ni  š lùbìtì, Ea broke off the clay, he created the god of bricks.

7. Elihu comes "not in terror as the King of kings": cp. 994 1311.

8-33. This, the first part of Elihu's refutation, begins (9-11. 13b), like the two subsequent parts (34-6 354-9), with a summary of Job's position as Elihu understands it. Job has asserted 8 (1) that he is without sin,9; (2) that consequently God's hard treatment of him proceeds from mere enmity, and is without moral justification or purpose, 10; (3) that God refuses to answer him, 19. (corrected text). Elihu addresses himself primarily to (3), though his reply even to this is so far indirectly expressed that he answers Job's assertion about his
own particular case by reference to God's general treatment of men; still more indirectly—though clearly enough, does he express his dissent from (1) and (2). Job's assertion that God does not answer him, Elihu argues, arises from his not discerning God's many modes of speaking to men, 14, as for example (1) by vision, 15-17; (2) through suffering, 106. Suffering rightly received (not wrongly, as by Job), through the activity of angels, leads (good) men to say, "I have sinned," 27 (not, like Job, 9, "I am sinless") and, thereupon, God redeems the sufferer. In whatever way God speaks or answers, it is with the aim of rescuing men from sin, and so from the suffering which sin entails, 177. 204. Let Job answer Elihu if he can, and if not, silently listen to him, 30-33.

8-13. Here as in 34st. 35st. Elihu makes, as Sophar had done in 114, his starting-point words used by Job, or thought by Elihu (for the quotations are not all exact) to have been used by him in the course of the debate with the friends. But Bu. exaggerates and misrepresents the significance of this when he says: "the friends seek Job's sins in his conduct (Tun) before the time of his sufferings, Elihu only in his assertions, since these have befallen him. They embittered Job by false suspicions. Elihu confines himself only to the facts known to all concerned." For if the assertions attributed to Job in 9 are true, they are not sinful; and if not true, their falsehood is due to Job's conduct before his sufferings befell him. As a matter of fact, 9 is not a true statement of Job's point of view: he had never claimed immunity from all sin; on the contrary, had recognized that he, like all men, had not been free from sin (721 13st., cp. 106). What he had maintained was his integrity (11 n.), that he was not contumaciously wicked, that he was in the right (9st. 107 13st. 1617 237. 10-12 27st. 31) in the issue which, on the current theory, was being decided against him by the very fact of his sufferings: in other words, that he belonged to the class of those whose whole soul was set against the sins to which human nature is prone and devoted to the ways of God, and to whom accordingly, on the current theory, prosperity was due. Why these unparalleled sufferings? Not, Job had asserted, because I had so sinned as to deserve
9 "Pure am I, without transgression;
   Clean, and I have no iniquity (in me):
10 Behold, he findeth 'pretexts' against me,
   He holdeth me for his enemy.
11 He putteth my feet in the stocks,
   He marketh all my ways."
12 Behold, herein thou art not in the right;
   For God is greater than man.
13 Wherefore contendest thou with him (saying),
   "He answereth none of 'my' words"?

them; yes, the friends had been driven to say, inventing sins
in Job's past life to justify their answer because your sins had
deserved them: yes, Elihu seems to say all irrelevantly, because
no man is without sin: neither are you.

9. Not an exact quotation: see on 8.—'Pure' in reference to
Job (8v, Bildad; 11v Sophar); to Job's prayer 1617 (Job); to
the heavens (1515, Eliphaz); the stars (255, Bildad). The
parallel term clean is peculiar to Elihu.

10a. Cp. 1018-17; b is, allowing for the necessary change of
persons, an exact quotation of 1324: cp. also 1911 3631.—
'Pretexts' for picking a quarrel with me: frustrations: see
phil. n.

II. = 1327.

12. In consequence, probably of corruption of the text, the
exact point of the v. is uncertain. In & reads, For how sayest
thou, I am in the right, and (yet) he answereth me not. For
this and some attempts to emend the text—none of them quite
satisfactory, see phil. n.—'Herein' in the statements just cited in
9-11.—'In the right' + I (will) answer thee.—'For God is
greater than man' "and consequently above all arbitrary,
unreasoning hostility" (Du.); or the meaning may be: greater
than and so unaccountable to men. & represents a very differ-
ent text, which, though not so understood by &; might have
meant: for God hideth Himself from men (cp. 9112.).

13. Why quarrel with God? the reason you allege, that
He does not answer you, is false; He does answer, 14.—
'My words' his words: if this were right, the pronoun
would refer directly to man (12b), in general, and only
implicitly to Job.
14. God speaks in more ways than one, by dreams, sufferings, etc., and men fail to recognize the fact—not, of course, always (for see 17a.), but often; Elihu is content to omit the qualification, because the general law is exemplified by Job, whom he has particularly in view. In view of the general terms of 15a., it is doubtful whether we ought to make 14 specific in form, as it is in implication, by reading "without thy perceiving it."—In one way . . . in two ways] i.e. in several ways (see phil. n.).

15-18. First illustration of the ways in which God speaks. He speaks to men, as He had spoken (cp. 714) to Job in particular, by means of dreams with the immediate aim of deflecting them from their evil courses 17, and the ultimate aim 18 of saving them from the evil fate to which their courses would lead.

15. Dream, vision of the night] cp., in parallelism, 2a8; so in the pl. "dreams" || "visions," 714.—b. = 415b: see nn there.—Hours of slumber] Hebr. slumberings; the pl. as in Pr. 610 (a few moments, or snatches, of slumber; ct. the sing. in 4).

16. Uncovereth the ear of] i.e. imparts a communication to; the phrase is used of a man revealing a purpose or secret to another (1 S. 208, Ru. 44), especially one that closely concerns the person whose ear is "uncovered" (1 S. 2018 228.17); and then of God's imparting to man a promise (2 S. 727), warning (here, 3610.18) or direction (1 S. 915).—b. A very ambiguous line (see phil. n.). Even ㎪ seems to admit, and indeed to suggest, two different renderings: (1) And he sealeth their fetter, i.e. strengthens the bond that binds them to God—very improbable; or, (2) he sealeth their instruction, which has been interpreted in several ways (see Di.); e.g.: (a) "puts the seal to, or con-
17 In order to turn mankind aside from his evil work, And to cut away pride from man;
18 To keep back his soul from the pit, And his life from passing away through (God's) missiles.
19 He is also disciplined with pain upon his bed, While the strife of his bones is perennial;

firms, their moral education" (Dr.); or (b) imparts instruction to them under seal, i.e. secretly (Ges. Thes. 538a): this would correspond admirably to the sense of the parallel, but it is doubtful whether the Hebrew naturally expresses it. With a change of punctuation, ἅ may also be rendered as above, though Di. in criticism of it remarks, not altogether without force, that admonishments are not the means to create dismay, nor is dismay the purpose of admonishment; this criticism can be obviated by taking a suggestion from ἕ, and rendering: And dismayeth them with what they see (ὁρῶσα): by night God suggests to men words of counsel, and brings before them visions of their fate (cp. 18), if they persist in sin (cp. 17). This reading would connect even more strikingly with 7: Job there refers to visions sent by God which scared him; but they had not, in Elihu's view, turned Job from his sin.

17 f. Cp. 36:10. For the emendations adopted above, see phil. n. Pride, according to Bu., is specially mentioned (cp. 36*) as, in Elihu's view, Job's besetting sin, but see Introd. § 41. ἅ can be rendered, but only in such ways as at once indicate the improbability of its correctness: e.g. that mankind may put away work, and hide pride from man (cp. RVm.); or, that mankind may put away work and pride from man, who hides (both: Hoffm.). Ehrlich, with no more extensive alterations than those adopted above, renders: Hiding from mankind his work, and concealing (his) majesty from man.

18. The pit] 17 n.—Passing away through (God's) missiles i.e. perishing owing to the divine retribution for persistent sin overtaking him; or, passing on into missiles, i.e. rushing unconsciously to their fate; or, emending, passing on into Sheol: see phil. n.

19. Secondly, God speaks to men through the discipline
of pain and sickness (cp. Ps. 38v): all Job's pains, if Job but understood it, are words of God admonishing him. Eliphaz had said the same (517t); "Elihu's originality is confined to a long-winded description of suffering" (Du.). — The strife of his bones fig. for racking pains. On the alternative reading, "the multitude of his bones," and emendations, see phil. n.— Perennial] see phil. n. on 1219.

20. Sickness produces nausea, so that, though hungry, the sick man finds even favourite foods disgusting: see phil. n.

21. His flesh wasteth away] cp. Pr. 511 "at thy latter end, when thy flesh and thy body waste away"; Ps. 7328. The vb. is used with other subjects in 79 (of a vanishing cloud compared with man's vanishing in death), 74 (of the days of a man's life), 1120 (of the eyes), 1927 (of the reins).—So that it cannot be seen] if legitimate, the rendering, so that it is not (any longer) sightly, would be preferable; but see phil. n.—His bones . . .] the words left untranslated are very questionable. The line has commonly been rendered and interpreted, And his bones, which were (formerly) not seen (because then covered with flesh) are (now that they are denuded of flesh *) laid) bare; improbable: see phil. n.

22. The slayers] the only allusion (for 2 S. 2416, Ps. 7849 are not strict parallels), itself not absolutely certain (see phil. n.), in the OT., to the angels of death, who take the soul of the dying man to its place in Sheol. These play a considerable part in later Jewish literature; so first in Test. Asher 64, "For the latter ends of men do show their righteousness (or unrighteousness), when they meet (so read with Charles) the angels of the Lord and of Satan"; and later the idea was elaborated, see, e.g., Kethuboth, 104*: "When a wicked man is destroyed, three bands of destroying angels meet him; one cries, No peace, saith God, for the wicked; another, Ye shall
28 If (now) there be for him an angel,
   An interpreter, one of a thousand,
   To declare unto man what is right for him;

lie down in pain; and a third, Go down and lie with the uncircumcized." See, further, Charles's n. on Test. Asher 64: Bousset, Die Religion des Judenthums, 284 f.

23–28. But in the very article of death (22), an angel may visit the sick man, and interpret to him what God had been saying to him through his sufferings (28), viz. that he had sinned; if the sick man acknowledges his sin and repents, then he is brought back from death's door to complete health (24). On his recovery the man publicly recites in song how he had sinned and been saved (24–28). The general sense, so far, of the vv. is clear; owing probably to more or less mutilation of the text, several details are obscure.

23f. The verses are irregular in form, probably as a result of the loss, and, perhaps, also of the addition of words: see phil. n.

23. If] Du. reads *n, then* (there is for him, etc.), on the ground that Elihu's theory is futile, if it is a mere accident whether God sends an angel, and so saves the sick man.—For him] working for the good of the sick man (see phil. n.); Hi. Wr. beside (cp. 1 K. 2219) *him*, viz. God; but this is equally improbable, whether we continue in "to declare unto man (God's) uprightness" (Hi.), or "to proclaim on man's behalf his (man's) uprightness" (Wr.).—An interpreter] of angels intermediating between God and man 51 appears to speak (see n. there); here, as the context indicates, the function of this special class of angels was to interpret to men, as it were, the foreign and unintelligible language (Gn. 4225) of God's dealings with them. As. Du. well points out, the angel here performs the same function as, in earlier stories, was discharged by prophets (Is. 38); and it is to prophets or the like that the same term "interpreters" is applied in Is. 4327.—One of a thousand] No sick man need fear that there are not enough angels deputed for this service to serve all needs, for angels with this one duty of interpreting numbered thousand(s): angels of all classes numbered myriads (Dn. 710).—What is
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24. And (if) he be gracious and say,
   "Release him from going down to the pit;
   I have found a ransom [for his life]"
25. His flesh becometh fresh with youth,
   He returneth to the days of his lusthhood;

right for him] & his fault: Du. his discipline, i.e. the meaning
of it. In & a line parallel to 230 follows: And to bring him to
a knowledge of his sins; this may have formed part of the
original text; see phil. n. on 23-25.

24. And if he be gracious] much less probably, then he is
gracious (RV.), since 23 by itself much less clearly even than 231
indicates that the sick man has recognized his sin—the
condition of favour being shown to him. The subj. is the
interpreting angel, who now addresses a particular angel of
death (23) who was on the point of carrying off the sick man to
Sheol, a situation which foreshadows the later highly developed
doctrine of opposed types of angels interested in the death of
men: cp. also Michael's contention with Satan over the body
of Moses, Jude 9. Others take God as the subj., on the ground
(Di.) that the right of showing favour and receiving ransom
does not belong to the angel; and certainly, if it is not to the
"slayer," it must be to God that the ransom is ultimately paid
(cp. the illuminating parallel in Ps. 49:8-10(?-9)); yet the angel
may speak as God's agent.—Ransom] kopher, the price paid in
lieu of forfeiting life (Ex. 21:80). The whole sentence implies
that the sick man has confessed and repented, even though we
need not with Di. Dr. say that the ransom is the repentance.

25. If the angel succeeds in his purpose of bringing the sick
man to repentance, 231, then he renews his youth. Du., who
eliminates the hypothetical in 23, takes this v. (rendering, let
his flesh become . . . let him return) as continuing the words
spoken by the interpreting angel to the angel of death.—With
youth] or, more than in youth: or (Ex), as that of a youth.

26. Being recovered from his sickness, the man (makes a
solemn visit to the Temple, offers sacrifice and) prays to God
acceptably; such are probably the implications of the v.; cp. the
similar passage in Eliphaz's speech (22:7), "Thou shalt entreat
him (God), and he will hear thee, And thou shalt pay thy vows."
36 He entreateth God and he is favourable to him,
   And he seeth his face with (the sound of Temple) music;
   And he proclaims his righteousness unto man,
37 He singeth unto men, and saith,

—He seeth his face] the alternative rendering of כ, He (God) lets (him) see His face, would be against the analogy of 22. The meaning is rather: he (the man restored to health) sees His (God's) face, i.e. visits the temple (cp. 22), and makes an offering for his recovery: cp., Thou shalt not see my face empty handed (Ex. 23:6 34:20); see also Is. 1 (with n. there). Other terms in the v. are also probably used with special reference to the cultus; thus, the vb. to be favourable (to a person: נַפְס) is predicated of God frequently, though not exclusively, in connection with sacrifices: cp. 2 S. 24:25, Hos. 8:13, Jer. 14:13, Ezk. 20:40, 41:43 and cp. also the recurrent phrase מַעַלְלָה in connection with sacrifices (e.g. Lv. 15, Is. 60:7). The last phrase of the v. might mean simply: with shouts of joy, the noun (משה) being used as in 8:1 (|| מַעַלְלָה); but perhaps it refers to the joyous sounds or music that accompanied ritual acts; cp. Ps. 33:47 and especially Ps. 27:1 (107:22), "sacrifices of praise," i.e. accompanied by music. Others, however, interpret מַעַלְלָה of admission in a spiritual sense to God's presence (so Dr.); then cp. Ps. 11:7.

26c, 27, 28. The man not only prays to God (מָאָס) in the Temple, but there also he makes public (מָאָס) confession of sin (מָאָס) which caused his sickness, and of God's goodness in not dealing with him according to his deserts (מָאָס), but, instead, bringing him back from death's door (מָאָס), and allowing him once again to enjoy health (מָאָס).

26c. He proclaims his righteousness] i.e. the sick man proclaims God's "righteousness," as shown, namely, in His faithfulness in restoring the penitent to health; cp. Ps. 40:12, and also Ps. 22:25, 27 (22:31) 35:18. Thus emended the line becomes an admirable parallel to 27a. כ must be rendered: He (God) restoreth unto man his (man's) righteousness, i.e. looks upon him again as righteous; but, besides involving an awkward change of subject from מָאָס, this is really a hysteron proteron; for the
“I sinned, and made crooked that which was straight, 
Yet he requited me not ' according to my iniquity 1; 

He redeemed my soul from passing on to the pit,
And my life (now) seeth its fill of the light.”

sick man is already again treated as righteous when his health
returns to him (85).

27. He singeth unto] ｷﾈ probably intends he looketh upon (RVm.), which is quite inappropriate. It is difficult, as Du.
remarks, to see how otherwise the convalescent could publicly
sing such a psalm of confession and thanksgiving as follows
in 87b. a. 88 than by means of the Temple services; when a man
presented a thank-offering (ndn) for recovery, the Temple
singers may have sung on the man's behalf an appropriate
psalm appointed for such purposes; we may compare the title
to Ps. 100 “for (an offering of) thanksgiving” (ndn; cp. Lv.
7111), though this psalm is not suited for the thanksgiving in
particular of a convalescent, and the custom attested in the
Mishnah of appointing Psalms to be recited by the Levites in
connection with the offerings made by groups of individuals,
e.g. Ps. 30, when the inhabitants of a particular district pre-
sent ed firstfruits at the temple (Ber. iii.: see Numbers, p. 228).
For the close association of ʻru'ah (80b) and Temple-singing,
cp. Ps. 276, “I will sacrifice in his tent sacrifices of ʻru'ah, I
will sing and make melody unto Yahweh.”—Made crooked that
which was straight] cp. Mic. 39 (with a synonymous vb. ʻpɔp,
here ndn), “who abhor right, and make crooked all that is
straight, building up Jerusalem with blood,” etc.; cp. also
(with my as here) “he (God) hath made crooked my ways,”
Lam. 39: “they have made their way crooked,” Jer. 321; and
with ʻpɔp) Is. 598, “the way of peace they know not, and right
is not in their paths, their tracks they have made crooked,”
Pr. 109.—27c. see phil. n.

28. From passing on] v.18b.—The pit] 18a: see phil. n.—Seeth
its fill of] or has pleasure in the sight of, the expressive idiom used
so often in the psalms and commonly rendered “to see one's
pleasure on.”—The light] as in 316. 39, the light of day, or, as 30
calls it, “of life,” contrasted tacitly with Sheol, to which the sick
man had drawn sufficiently near to be involved in its darkness.
39. Lo, all these things God doeth,  
   Twice, thrice with man,  
30. To bring back his soul from the pit,  
   That he might see his fill of the light of life.  
31. Give heed, Job; hearken to me;  
   Keep silence, and I will speak.  
32. If thou hast ought to say, answer me;  
   Speak, for I desire to pronounce thee innocent,  
33. If not, do thou listen to me,  
   Keep silence, and I will teach thee wisdom.

XXXIV. 1 And Elihu answered and said,

29. God repeatedly applies the methods just described (39-30), chastisements, dreams, angelic messengers.—*Twice, thrice* 519 n.

30. *See his fill of*] cp. 58. 1 has been rather questionably taken to mean *enlighten (him) with*, or, still more questionably, *be enlightened with*: see phil. n.—*Light of life*] the parallel terms of 39 are here combined into a genitival phrase.

31-33. Elihu invites Job to listen to further wisdom from his lips (31-33), unless (32) he has any words ready with which to reply to what Elihu has just said. To reduce Elihu’s wordiness, Bu. omits 33; 1 improved Elihu even more thoroughly by omitting 31b-33. With 33, cp. 6.

XXXIV. 1. Cp. 351, and see above, p. 277.

2-37. The second part of Elihu’s refutation of Job. In the first part (33-30) Elihu, though he cited (339) Job’s assertion of innocence, actually confined himself to meeting Job’s complaint that God does not speak to him: here, once again (cp. 339-11 359) summarizing Job’s assertions (6f. 9), he takes up Job’s claim to be righteous, with its corollary that God is the subverter of right, and, addressing himself at first (1-15) to the wise (6. 10), and then (16-37: note the 2nd p. sing. 16f. 32) to Job, replies that Job is wicked (17), that God is not a subverter of right (10-13), nor can be, for He is beyond question (15. 29-32) and supreme, unerring in the observation and unfailing in the punishment of wickedness (14-38): he concludes with the opinion of the wise, that Job speaks foolishly in multiplying his wicked words against God (34-37).

2-4. Let the wise, exercising their power of intellectual and
Hear, ye wise, my words,  
And ye that have knowledge, give ear to me;  
For the ear testeth words,  
As the palate tasteth food.  
What is right, let us choose for ourselves;  
Let us know among ourselves what is good.  
For Job hath said, "I am righteous,  
And it is God who hath taken away my right;  
Notwithstanding my right, I am in pain!  
My arrow(-wound) is incurable, though I am without transgression."

Who is a man like Job,  
Who drinketh up scorning like water,  
And taketh his path to associate with workers of naughtiness,  
And to go with men of wickedness?

moral taste or discrimination (* = 1211 Job) choose (cp. Is. 718) or discriminate what is right and good (Is. 719) over against Job's blasphemous assertions.

2. Ye wise] not the three friends (Bu.), for the tone of reproof used in addressing the latter (3278.) is no longer present, but a wider circle of wise men whom the author either pictures as gathered together to consider Job's case, or addresses by a literary convention (cp. "my son" in Proverbs).

5f. Elihu in part cites (6b = 278), in part summarizes Job's position; cp. 915. 20 1076.

6. I am in pain] I am to lie, which is supposed to mean I am to be accounted a liar when I maintain that right is on my side; see phil. n.—My arrow(-wound)] the wound inflicted by God's arrows (64).

7. Cp. 1516 (Eliphaz) "a man that drinketh up iniquity like water"; Elihu specifies derisive speech about God as one of Job's sins, and gives (as Eliphaz, 2218, before him) a specimen in 9; but Elihu does not limit his charges against Job to sins of speech (Bu.); the terms in 8 (טָשׁוֹנָה) are as wide as that in 1516 (הָעַלְיוֹן).—Scorning] רָעָה, like the synonymous term (םִּיוֹל) in Ps. 18, of scornful speech about God.

8. Cp. 2218 (Eliphaz). Elihu depicts Job as a man making a practice of selecting a path in which he could be sure of companions in wickedness.
For he hath said, "A man profiteth not
By being well pleased with God."

Therefore, [ye wise, give heed];
Ye men of understanding, hearken to me.
Far be it from God to do wickedness,
And from the Almighty to do unrighteously.

For the work of man he repayeth unto him,
And as (is) the path of each (such is what) he causes
to befall him.

Yea, surely, God doth not do wickedly,
And the Almighty doth not pervert right.

Who entrusted to him the earth?
And who hath laid 1 upon him the whole world?

9. The citation again is not exact (cp. on 51); but cp. 922. sol.
103 217n. An exacter parallel outside Job is Mal. 3114. In 35
Elihu substantially repeats his present charge, and then (not
in this c.) proceeds to refute it; on this ground and because it
comes in lamely here, Bu. rejects the present v.; note also the
occurrence of *lohim (see p. 232 n.).

10. Ye wise, give heed] see phil. n. For wise and men of
understanding (Heb. heart: 717 n.), see 84; cp. 2. Bi. Bu.
Nichols om. 10n.b.—c. d. Cp. 88 (Bildad).—To do unrighteously]
& to pervert justice, as in 83: see phil. n.

11. So far from perverting justice (10, 11) by granting to the
wicked prosperity and to the righteous adversity, God scrupu-
ously and exactly makes a man's lot in life correspond to his
deeds, and path of life, i.e. his conduct.—Elihu here contra-
dicts in general terms, as Bildad (84) had contradicted in
particular terms by reference to Job's children, the assertion
(10 8) that God makes men suffer beyond their deserts.—
a. The same principle is frequently stated in similar terms:
see Is. 311, Pr. 121b 1917, Ps. 284.—b. Lit., And the likeness
of the path of a man (28n) he causeth to find him: on the idiom,
see phil. n. Job's sufferings correspond to the wicked path (8)
he had habitually followed.


13. God does not do wickedly (12); for (13) He rules the earth,
not as the deputy of someone else (cp. 3622), but as supreme
and answerable to none: consequently no one can call Him to
account, and say to Him (3623b), Thou hast done wickedly:
14 If he were to cause his spirit to return to himself,  
And were to gather unto himself his breath;  
18 All flesh would expire together,  
And man would return unto the dust.

10 And if thou hast understanding, hear this;  
Give ear to the voice of my words.

17 Can one that hateth right govern?  
And wilt thou pronounce wicked the mighty just one?

consequently again He cannot do wickedly. Such seems to be the line of argument underlying the v., the idea of God's supremacy being further enforced in 14f. God may call the "sons of the gods" to account for unjust administration (Ps. 82), but the "sons of the gods," and still less men, have neither right nor power to call God to account: He can do no wrong.—*Hath laid upon him*] though uncertain, this rendering is preferable to the alternatives disposed (RV.), founded (i.e. at creation), observed, attended to (see phil. n.); for all these are open to the objections (1) that, whereas the first line expects the answer: No one, the second would require the answer: No one but He; and (2) so interpreted, would obscure the line of thought suggested by 6.

14f. All human life is absolutely dependent on God, who creates human life by imparting spirit and breath (Gn. 2, Is. 42, Ps. 104), and ends it by withdrawing (Ps. 104, Eccl. 12) these. God could, if He wished, demonstrate His supremacy by depriving every living thing of life in a single moment. Whether the further thought is present, that man's still living on proves God's benevolent care (Peake), or freedom from unrighteousness (cp. Bu. Di.), is doubtful. With the phraseology here cp. particularly Ps. 104: "He gathereth their breath, they expire, and return unto their dust": Eccl. 12, "the spirit returneth unto God." The spirit of life in man may be described either as man's spirit from its residing in man during life (so Ps. 104), or as God's spirit from its originating with Him (here, Ps. 104). On the text translated above, and on 3 (quite illegitimately translated in RV. 14f), see phil. n.

16. Elihu turns from the wider audience (1-15) to address Job in particular.
18 Him who saith to a king, "Thou scoundrel"! And to nobles, "Ye wicked";
19 Who showeth not partiality to princes,
Nor regardeth the opulent above the poor?

17. The point of the question appears to be: God actually governs, and is ipso facto a lover and securer of right within His dominion; for, a hatred and rejection of right brings government to naught: injustice and government are incompatible; similarly, b God is the mighty just one: therefore He is not unjust, and you must not say that He is. Since whether the government of God and perversion of right, God and injustice are incompatibles, is the question that Job has raised, Elihu’s questions imply assertions which, as Du. (cp. Peake) well points out, are really a petitio principii.

18. Develops and expands the idea of "the mighty just one" in 17: God is not deflected from the path of equity by the fear or favour of the great ones of the earth; as their maker (190) He is immeasurably mightier than they; kings and princes no less than the poorest of mankind, if they are wicked, He calls and treats as such; men may, and too often do (Is. 32;), call wicked men in high places good: not so God. On the indefensible interpretation of followed by EVV. see phil. n. —Scoundrel] Heb. 'liyya'āl, belial, the term used of various forms of contemptible or outrageous conduct, such as contemptible niggardliness (Dt. 15, 1 S. 25; 30;), outrageous sexual offence (Jg. 19), professional perjury (1 K. 21; cp. Pr. 19); here it is best taken widely as implying any form of peculiarly heinous wickedness.

19c, 20a. The reason why God does not excuse wickedness in the rich and powerful is (190) that they are His creatures with whom He has no cause to curry favour, and the proof (20b) that they are wicked is the fact that such persons die suddenly. But this is awkwardly expressed, and the form of the distich is suspicious: see phil. n.—At midnight] death steals upon them when they are not expecting it: cp. 27, Jer. 49, 1 Thess. 5; Lk. 12.

20b. c. is corrupt, and the emended text not certain; see phil. n.—The opulent] v. 19b; (the) people.—Smitten] of
For the work of his hands are they all;
In a moment they die and at midnight:
The opulent are smitten, and pass away,
And the mighty are removed without hand.
For his eyes are on the ways of a man,
And all his steps he seeth.
There is no darkness, and there is no thick gloom,
For the workers of iniquity therein to hide themselves.
For not for a man doth he appoint a stated time, That he should go before God in judgment.
He breaketh in pieces mighty men without investigation,
And setteth others in their place.
Therefore he knoweth their works,
And overturneth (them) in the night so that they are crushed.

God || to "without (human) hand" in 9, the vb. being the pass. (Ps. 73) of that used in 111 (n.) 19: ἄτομον violently.—Without hand] mysteriously, not by the hand of men, but by God: see phil. n.

21 f. As God allows no sinner, however powerful, to escape through fear of Him 18f, so He never, through limitation of knowledge, fails to observe and punish sin: He is omniscient. Cp. 2218f, where Eliphaz misrepresents Job, who, no less than the friends, admits (314) the omniscience of God, but draws the different conclusion that He must therefore be aware of his innocence (107).

22. Ps. 13911f; Jer. 2324.

23 f. The punishment of God descends on man in a moment (90); for, being omniscient (11f), He has no need to be hindered by "law's delays"; unlike a human judge, He appoints no future day for the hearing of the case, nor has any need to carry on a lengthy and laborious investigation of it. The words seem to be directed against the wish which Job has expressed that the case between God and himself might be heard, and that the reason of God's treatment should thus be revealed (238f.), though he has anticipated Elihu in pointing out that as a matter of fact God and man do not meet at a tribunal (933f).—For . . . a stated time] is most simply rendered: for of a man he takes no further notice; against this and other renderings of ἄτομον, see phil. n.
26. [His wrath] shattereth the wicked,
   He slappeth them in the place of (all) beholders.
27. Forasmuch as they turned aside from following him,
   And heeded none of his ways,
28. That they might cause the cry of the poor to come unto him,
   And that he might hear the cry of the needy.
29. And if he giveth quiet, who then can condemn?
   And if he hide the face, who then can behold him?
30. For unto God hath one (ever) said, "..."
31. do thou teach me:
   If I have done iniquity, I will do it no more."
32. According to thy judgment, ...?  
   For thou must choose, and not I; 
   And what thou knowest, speak.

25. If the v. is in place (Du. om. 25, Bu. 26-25; see also phil. n. on 26), and rightly read, therefore, as in Is. 2614, does not denote consequence, but develops what is implicit in what precedes, here in 25. (Lex. 487a).

26a. Χρ, unsuitably: instead of the wicked he slappeth them, etc. See, further, phil. n.

28. That they might] the consequence being represented as the intention: cp. e.g. Am. 37, Jer. 718 (Lex. s.v. 7ο"δ.; cp. 7756).

29-33. These verses are as a whole unintelligible, the details being, if not unintelligible, then (as in 29) very ambiguous, and the ambiguities, in face of the extreme uncertainty of the remainder, insoluble. In addition to its unintelligibility, the formlessness of much (29c. 30. 31. 35) of the passage points to considerable corruption of the text. By the help of emendations, necessarily conjectural, for Χρ omits the vv. and the other VV. give no help, or by forced and utterly improbable interpretations of the existing text, translations have been attempted, but none, at least of 29c-32a is sufficiently probable to be reproduced above. One or two alternatives may be given here; discussion of further details may be found in the phil. nn. Without emendation, and without attempting to make individual clauses more intelligible in English than they are in
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(Job, the vv. may be rendered: If he is (or, giveth) quiet, who, then, can condemn? And (if) he hide the face, who, then, can behold him? Both upon (or, toward, or against) a nation, and upon (or against) man together; That the godless men reign not, That (there be) no snares of the people. For unto God hath one said, I have borne, I will not offend (or, without offending); Beyond (that which) I see, do thou teach me: if I have done iniquity, I will do it no more. According to thy judgment, will he repay it? that (or because) thou hast refused it. For (or, that) thou shouldst choose, and not I: and what thou knowest, speak. If this strangely expressed passage was really written originally as it now stands, it might, perhaps, with least improbability be explained (cp. Dr. in the Book of Job) as follows:—When God gives respite from tyrannical rule, who can condemn Him for indifference or injustice? and when He hides His face from the deposed tyrants, which of them can recover His favour? In acting as these questions suggest, God keeps in view alike the interests of the individual and of the nation, preventing godless men from continuing to reign and from alluring the people to ruin. This point of view must be put, for Job has spoken as no one ever had done before him, asserting that he had suffered, though he had committed no offence, insisting that God should show him the sins he knows not of, and saying that if he has sinned (but not admitting that he has done so), he will do so no more. Elihu is satisfied with God's system of recompence: Job is not, but insists on one according to his judgment of what is fitting: it is for Job then, and not for Elihu, to choose what this alternative system of recompence shall be: let Job say what it is. Apart from minuter details, the chief difference among those who attempt to interpret the text as it stands, or as it has been variously emended, turns on the ambiguity of, and on the nature of the speech in. According to an alternative interpretation, refers to the (seeming) inactivity of God; even when God, in spite of cries for help directed to him, keeps quiet and hides his face so as not to give the help asked for, as many psalms show that he frequently seemed to do, man must not criticize, as Job has done (Du.). The
Men of understanding will say to me,
   And (every) wise man that heareth me,

"Job doth not speak with knowledge,
Nor are his words (uttered) with discretion.

Would that Job were tried unto the end,
Because of (his) answers like those of wicked men."

speech in 31b. 32 has not only been understood as above, but (1) as containing a genuine and penitent confession of sin which certainly seems to be the most natural way to take 32b, the least suspicious and ambiguous line in the whole passage (Bu.); then, if 31b be left unemended, Elihu implies that Job has never made such a confession ("for unto God hath he ever said? no, never"); or, if 31b be emended, it is (reading  ה for  היה) an exhortation to Job to make such a confession, or (reading  חיה) a statement of what is the fitting course to take when God seems inactive in the face of appeals for help; or, (2) 31. 32 has been taken hypothetically, the virtual protasis beginning with 32 (Du.). 31 If unto God one hath said . . . 32 on thy account must he repay it? In c. 31, Job had demanded the punishment of the godless as the price of his believing that the government of the world is moral, but if, says Elihu on this interpretation, the godless makes a penitent confession, must God still punish him in order that you may believe? This, too, involves emendation, and even the emended text states the hypothesis in an extraordinary manner (see phil. n.).

34. All wise (cp. 30) and intelligent (cp. 108) men must agree with Elihu, that Job's wicked words against God display ignorance and lack of insight.

35f. The text is again uncertain; but as Job is clearly referred to in the third person (ct. 16. 31), it is better to take the vv. as continuing the citation of the opinion of the wise men begun in 35: the opinion cited is that which Elihu assumes must be that of those (3) for whom he had summarized in 34. Job's words. If the opening word of 36 (שִׁמֹּר) really meant 'I would that, and retained its force, the words of the wise would be confined to 35, and with 36 Elihu would resume.

36. Tried] cp. 718.—Unto the end] i.e. till he ceases from his wicked answers. But the sense of 36 may have been rather
37. For he addeth unto his sin rebellion,
   Among us he slappeth (his hands),
   And multiplieth his words against God."

different; an emended text (see phil. n.) would read, But would
that Job would let himself be warned for ever, And let him not
class himself among wicked men.

37. He addeth unto his sin rebellion] i.e. he persists in sinning,
becoming even more contumacious as fresh opportunities arise.
With the idiom cp. Is. 301, "to add sin unto sin"; 1 S. 1219,
"We have added unto all our sins what is bad in asking for
ourselves a king," and the different though similarly constructed
phrase in Jer. 458.—Rebellion] the term (ספמ) often occurs as a
mere synonym of other words for sin or iniquity; so || to
iniquity (יִּשָּׁמ), 721 1417 31218 339; to sin (הַנַּשְּׁמָה) 13218 and (כַּפָּה, 
vb.) 84 358; if so used here, the entire phrase "add to sin
rebellion" is merely a variant on "add sin to sin." But the
use of two different terms rather suggests that the second in
contrast to the first is stronger; so in 84 358 it stands, climac-
tically perhaps, in the second line of the distich: yet in Ps. 321
it stands first. Such a climactic use of ספמ as contrasted with
נַשְּׁמָה would be in accordance with certain usages of the nouns
or vbs.; the vb. ספמ is used at times of political revolt or
rebellion (e.g. 2 K. 1, 1 K. 1219), whereas נַשְּׁמָה starts from the
less positive meaning of missing the mark (see phil. n. on 544).
Yet even if a difference is intended here, it is a difference in
the intensity rather than in the character of the sin: it is very
doubtful, therefore, whether "sin" refers in particular to Job's
earlier conduct, assumed by Elihu as by Eliphaz in c. 22, to
have been evil, and rebellion to his speeches against God
(Di.: cp. Dr.). Even more probably if 36f. belong to the
speech of the wise men of 34, if "answers" in 30b is the correct
text, and if 37b should be omitted, 37a would refer rather (like
its parallel 370) to Job's persistent and increasingly violent
blasphemous speeches.

37b. The line is short and elliptical, and separates the two
far more closely parallel lines 8 and 9. It may be out of place.
—He slappeth his hands] makes mocking gestures at God (cp.
rather differently 2725).
XXXV. 1 And Elihu answered and said,
   This thinkest thou to be right,
      (And) sayest (of it), "My righteousness before
      God,"
   That thou sayest, What advantage hast thou,
      "Wherein am I better off than if I had sinned?"

XXXV. In this third part (cp. 33* 34*) of Elihu’s refutation much is awkwardly expressed; and the argument is none too clearly articulated. Elihu starts afresh (cp. 34*) with a summary of what he supposes Job to have maintained, viz. that righteousness does not pay (*-), and argues (*~) that God is too exalted to derive any benefit from Job’s (or, implicitly, from any man’s) righteousness, even if this were a reality. It is perhaps implied, though certainly not explicitly stated or even clearly indicated, that God accordingly is not, like human judges, deflected from the even course of justice by the receipt of bribes: consequently He does reward the righteous: and therefore righteousness pays. It is, then, only men who benefit by or suffer from the righteousness or wickedness of their fellow-men (9); but men do so benefit or suffer, and so there are both wicked oppressors and victims of oppression (9); these victims often cry to God for redress, and often, it is true, they are not heard (12). This, however, is not because God is unjust, but because these very victims are not really religious (10t.11); and Job (though not the victim of oppression) is pre-eminently one of those who have not appealed to God in a truly religious spirit (14-16).

2f. Do you really think that you are placed in the right before God by your repeated (רֵעֵב, freq.) assertions that man gets no advantage from being righteous?—This] viz. “that thou sayest,” etc. (9). On different views of the construction and translation of 2b, see phil. n.

3. Cp. 34* with n. In a (hast) thou (= Job) is indirect narration; in b I (=Job) is direct; see phil. n. Richter takes the whole to be direct narration, so that thou in a = God, and Job’s saying consists of two questions: What advantage does God get? (cp. 22*). What advantage do I get? But this would probably have required more emphatic expression of the
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4 I will answer thee,
   And thy friends with thee.
6 Look to the heavens, and see;
   And behold the skies—they are higher than thou.
6 If thou hast sinned, what achievest thou against him?
   And if thy transgressions be many, what doest thou unto him?
7 If thou be righteous, what givest thou to him?
   Or what from thy hand doth he receive?
8 A man like thyself thy wickedness (affects),
   And a son of man thy wickedness!
9 By reason of the multitude of oppressions men cry out;
   They call for help by reason of the arm of the 'mighty';

pronouns than is found in H. Richter's view of the chapter is that Elihu is refuting the doctrine that religion is to be judged from the standpoint of utility; but though it is true that 6-7 deny that man's religion is useful to God, on the other hand 9-16 are anything but a denial of the utility of religion to man: the argument there is not that man gets no advantage from being religious, but that victims of oppression fail to get the help they cry for because they are not really religious; in other words, Elihu is attempting to harmonize certain obstinate facts with the eudaemonistic view of religion which he shares with the friends (cp. especially Eliphaz in c. 22), and with the Satan of the prologue; but which the author of the prologue repudiates, and from which in the dialogue he depicts Job emancipating himself.

4. Thy friends] the three friends (¶ Bu. Di. Du.) must be intended, not the wicked men of 34\$-36 (Del. Da.) who would scarcely have been referred to by the term elsewhere used for the three friends (211 19\$ and ? 32\$).

5-7. Elihu proceeds to "answer" Job and his friends by an appeal to the transcendence of God which places Him beyond receiving either hurt or help from man—a point already urged by Eliphaz (22\$) and admitted by Job (7\$).

5. God in heaven is beyond the reach of man: cp. 11\$-9 (Sophar) 22\$ (Eliphaz).

6f. In substance a repetition of 22\$ (Eliphaz): cp. 7\$ (Job).

8, 9. See the introductory n. to this chapter.
10 And none had said, "Where is God my Maker,  
Who giveth songs in the night:  
11 Who teacheth us more than the beasts of the earth,  
And maketh us wiser than the birds of the heaven."
12 There they cry out—but he answereth not—  
Because of the pride of the wicked.

9. Oppressions] or, oppressors; see phil. n.—Call for help[  
cp. 2412.—Arm] fig. for might: cp. 228, 9 n.
10, 11. The kind of confession which truly religious men,  
whether actually under oppression or not, ought to make, but  
which none of these victims (v) of the violence of their fellow-  
men actually had made. Du. places 16 before 10, rendering 10b,  
And he (i.e. Job) said not. Possibly Elihu is actually citing  
some psalm; with 10b cp. Ps. 429(8).—And none had said, Where  
is] all these victims had neglected to seek God: cp. in Jer. 2b;  
the parallel clauses "said not, Where is Yahweh . . . knew me  
not . . . rebelled against me."—My Maker] cp. Ps. 95d. As  
addressed to Job, the terms of the question are ill chosen; Job  
was not unmindful that God was his Maker; but the fact that  
He was such, so far from easing rather complicated the riddle  
of his sufferings (108).—Songs in the night] the night is fig. for  
times of suffering and sorrow (cp. Is. 2111, Ps. 30d); in the very  
midst of distress, before the morning comes when His help  
would be more expected (cp. Ps. 46e 9014 143b), God suddenly  
intervenes and by His deliverances gives occasion for songs  
(Ps. 777d, Is. 2416, Ps. 95d).

11. More than] he teaches the beasts: not from, by means  
of, for the requirements of the present context are quite different  
from 12b.

12. The v. is now most commonly (Ew. Di. Da. Del. Dr.  
Bu. Peake) taken as in the main resumptive of 9—the oppressed  
cry out because of their treatment by those who are here called  
the wicked; the fresh point, viz. that God does not answer  
these oppressed persons, is, on this view, introduced paren-  
thetically, the reason for their receiving no answer being  
suggested, though not formally expressed, in 10.11.18; they do  
not seek God or pray sincerely. This is certainly very  
awkward; and it is with a true instinct for what would be
Surely God doth not hear unreality,
Nor doth the Almighty behold it;
How much less when thou sayest (that) thou beholdest him not,
(That) the cause is before him, and thou waitest for him.

more natural that some (e.g. Hi.) have sought in 18b the reason not for the cry, but for the cry remaining unanswered: they are not answered because they are proud; on the other hand, to refer to the oppressors allusively as the wicked, when the oppressors have at least a better title to the term, is unnatural. For the pride of the wicked as the source of suffering to their fellow-men, cp. Ps. 106, Zeph. 210.

13. Unreality] "mere empty complaining (☞), not the voice of true religious trust ([10f])," Dr. — Behold] favourably; cp. Hab. 118.

14–16. The connection is very obscure and uncertain; and the transition from the address to Job in 14 to the reference to him in the 3rd pers. in 16 is strange. This may be due to the loss or misplacement of entire lines or distichs. Taken by itself 16 is easy and straightforward, and the lines of 14 taken separately would present no great difficulty, but within 16 some mutilation of the text has occurred. Di. suspects the loss of two lines between 15a and b: Du. places 16 between 8 and 10, and takes 15 with 36a. Nichols places 16f. immediately after 3447 and immediately before 3444. V.15 (in ☞ or as emended above) is neither satisfactorily taken as complete in itself, nor as completed by 16. But the attempts to surmount these difficulties by further conjectural emendation or rearrangement are themselves too uncertain to be embodied in the above translation.

14. If God does not listen to those who call to Him without true religious feeling and resignation (13), much less will He listen to Job who assumes a positively irreligious and complaining attitude. — Thou beholdest him not] summarizing such sayings of Job as 1324 23fs. 2410 3050. — That the cause, etc.] b, unless emended, is most naturally taken (Di. RV.) as continuing, and parallel to, Job’s words at the end of ☞: in this case the meaning is: Job’s cause (cp. 1318 234, but there ☞, here ☞) lies unheeded before God, and Job waits in vain for God to give it attention. Less naturally the line has been taken as Elihu’s
And now, because his anger visiteth not, And he careth not greatly about transgression—
And Job openeth his mouth (to utter) emptiness; Without knowledge he multiplieth words.

reply to Job's objection in 8: Nay, if thou sayest that thou beholdest Him not, (I say in reply) the cause is before Him, i.e. is receiving His attention, and thou shouldst wait patiently for His decision; so RVm. Del. Bu. Emending Perl. Du. (cp. Peake) render, Be still before Him, and wait for Him, where the sense would indicate that the words are Elihu's reply.

15. In this v. too, taken by itself, and as it stands in 2 or is emended above, it is most natural to take 3 as parallel to 8. But there are two serious objections to so interpreting the v., if it states the cause of which 16 gives the effect: for (1) this would naturally imply that Elihu thought God inactive in the face of transgression, which he did not; and (2) it would give too secondary a reason for Job's speeches; he had, it is true, referred to the failure of God to punish the wicked (cc. 21, 24), but it is the sufferings of the righteous that are the primary cause of debate. These objections are only partly met by the less natural interpretation of the v., which has been adopted in order to avoid connecting 15 and 16 as cause and effect: according to this, 16 means: And now because (hitherto) his anger has not visited (the evil-doers in circumstances such as those described in 9a.), (You say) he careth not much about transgression: and so righteousness profits a man no more than sin (2. 8); 16 is then an independent statement closing the speech. Both these methods of interpretation are so unsatisfactory, that the probability of textual disorder is great. Du. (who places 16 before 10 and omits 36), treating 15 as exclamatory, and as the starting-point of a new division of Elihu's speech in which he does actually reply to the position assigned (implicitly) to Job in 15 (see 36, 9, 12-14), interprets 35-16 36 thus: And now (as for your further assertion) that His anger punishes nothing, and that He troubleth Himself not much about iniquity, wait for me a little, and I will show thee. For another attempt to surmount the difficulties of the connection by conjecture, see phil. n.

16. Cp. 34.
XXXVI. 1 And Elihu said further,  
   Wait for me a little, and I will declare to thee;  
   For I have yet words (to say) on behalf of God.

2 I will fetch my knowledge from afar,  
   And I will ascribe righteousness to my Maker.  
4 For of a truth my words are not false;  
   He that is perfect in knowledge is with thee.

XXXVI. XXXVII. In this final section of his speech, Elihu, after briefly justifying his continuing to speak, maintains that God treats men severely or with favour according as they are righteous or unrighteous, and more especially according to the temper in which they receive disciplinary suffering, and Job, he points out, is viewing the fate of those who receive such suffering in the wrong temper, he should rather (36-37) magnify God whose works are great, past finding out, or (37) participating in; who is therefore teacher, not taught, nor open to condemnation, but humbly to be marvelled at and praised by men.

2. Wait a little] while Elihu sets forth his further defence of God.—I have] there are, or, the entire line in * (see on ) might (Fried. Del.), but should not, be rendered, God has yet words (to say).—On behalf of God] cp. 13:8 42:21*.

3. In justifying God, Job will speak comprehensively.

4. Elihu's words for God (3) are not, as Job had pronounced (13) those of the friends to have been, false.—He that is perfect in knowledge] here Elihu: in 37:10, God.—Is with thee] is conversing with thee.

5-7. Without actually citing Job as in 33*-34*, 35*, Elihu briefly states as the theme of what follows (down to 31) that God is not, as Job had alleged, indiscriminate in His treatment of men; this theme is then developed in 8-31. In * (see on ) two themes seem to be indicated: 1. God's might and wisdom; 2. His discriminating treatment of men: both these themes are treated subsequently, but in the reverse order (God's might, etc., from 36 onwards).
Behold, God rejecteth not the perfect,
And keepeth not the ungodly alive.
He withdraweth not his eyes from the righteous,
And he granteth the right of the wronged;
And with kings upon the throne,
He caused them to dwell for ever, and they are exalted.

5. Ἀνακραδικά and with questionable rhythm, Behold God is mighty (34ιτ) and rejecteth (8α) not (i.e. regards nothing and no one as too small to receive attention—Di.), Mighty in strength of heart, i.e. of intelligence (9ιτ 342 7ιτ n.). The translation above follows £ (cp. 8α).—Rejecteth not the perfect] so £; Du., conjecturally, rejecteth the hardened in heart, i.e. the obstinately wicked who persistently refuses to obey God: cp. Ex. 7ιτ 9ιτ. Between £ and Du. (see phil. n.) the choice is difficult; it is in favour of Du.'s conjecture that it gives an entire distich to God's treatment of the wicked followed by a distich on His treatment of the righteous.

6a. Job had asked, "wherefore do the wicked live" (2ιτ): the answer is that Job is wrong as to the fact: the wicked do not live: God does not suffer it.—Keepeth not alive] cuts short life judicially, as Ex. 22ιτ; ct. Ps. 30ιτ 33ιτ 41α. As God keeps the righteous in life, not, of course, for ever, but to the full normal period of human life, so He cuts off the wicked long before that period is reached (ιτ).

7 (with 6b). While God rejects the wicked, bringing them to an untimely end 5. 6α, he never fails to look after the righteous: even though they may be wronged and for a time brought low, He rights them and greatly exalts them.—The wronged] Heb. ˒انيا, which "means properly one humbled or bowed down, especially by oppression, deprivation of rights, etc., but also, more generally, by misfortune . . . the ˒ania, while often, no doubt, a person in need, was primarily a person suffering some kind of social disability or distress"—Dr. in DB iv. 19.—7 b. c.  

8-14. The right and the wrong way of accepting disciplinary suffering.

8-11. The right way: men who are afflicted are to recognize that they have transgressed, to give up their sin and to serve
8. If he have bound them] cp. 18b: ¶ if (they are) bound.—Fetters . . . cords fig. (cp. Is. 28:22) of calamities and afflictions rather than literally, so that there would be an allusion to captives (12:17-18) loaded with fetters (Ps. 149:8, Nah. 3:10: Is. 45:14) and bound with cords.


12-14. The wrong way of accepting suffering—angrily 18a and sullenly 18b.

13. Godless] 818 n.; the godless in heart occurs here only.—Anger] against God: on the strangeness of the Hebrew expression, see phil. n.—They cry not] to God; cp. 30:30 38:41 where, however, the object is expressed.

14b. They die the premature death (see phil. n.) of a temple-prostitute. If the text may be trusted, these male devotees to unchastity (ḥōdēshim: Dt. 23:18; see Dr.’s n. there) must, worn out by their excesses, have died, as a rule, at an early age, so that they became proverbial as victims of an untimely death.—Life] parallel to soul: see 33:18 phil. n.

15. God uses the suffering inflicted on men by their fellow
16 But thou wast enticed away from (?) the mouth of confinement,
   By amplitude without straitness,
   And by what was set on thy table which was full of fatness.

17 And of judgment on the wicked thou art full;
   Judgment and justice take hold (on thee).

men as a means of delivering and instructing sufferers who receive suffering in the right temper (cp. c. 35 with introductory n.). Possibly the v. consists of doublets of, or glosses on, 6b. 10a. Di. places it between 12 and 13.—The wronged] 7 n.

16-21. In 6-15 Elihu has spoken in general terms of the righteous, the wicked, the wronged; he now deals specifically with Job. The text is scarcely intelligible; and details in the above translation are uncertain. Alternative translations of 16-19 by Di. and Du. will be found in the phil. nn. (p. 279 f.).

16. Job has not learned by what he suffered; on the other hand his ample and rich life had been his undoing: and (17) he now suffers the lot of the wicked. Others have understood the v. quite differently, viz. as applying the comfort of 15 to Job’s case: then render: Moreover he (i.e. God) hath enticed thee ... unto amplitude ... and what is set on thy table is full, etc.; or with Bu. making one or two slight emendations: Thee, too, he (i.e. God) entices out of the jaws of adversity; Amplitude, not straitness, is under thee; And what is set on thy table is full of fatness.—Confinement] 7y (narrowness, fig. for distress, as 711 3823; cp. the vb. in 187 2023) is exactly antithetical (cp. Ps. 45) to width, amplitude (Ἀμπλιός) in b. But the entire phrase from the mouth of narrowness (or, of the adversary —7y as 1911 and often) is extraordinary and perhaps corrupt. It is highly artificial to interpret, as some have done, mouth of confinement as meaning the words or prayer addressed to God by a humble and patient sufferer.—Amplitude] lit. width; see last n., and cp. Ps. 1819 318 (“a wide place,” as fig. of prosperity).—Full of fatness] loaded with rich fare; cp. Is. 255.

17. Judgment on the wicked] is punishment: cp. the use of the vb. 77, to judge, in Gn. 1514: the v., then, if it has any
18 For (beware) lest wrath entice thee into mockery;
And let not the greatness of the ransom turn thee aside.
19 Will thy riches be equal (to it) without affliction,
Or all the exertions of strength?
20 Long not after the night,
That peoples may go up from their place.
21 Take heed, turn not to iniquity;
For thou hast chosen unrighteousness rather than affliction.

meaning, should mean Job is now suffering to the full the penalty assigned by God to wickedness. Others give the phrase the unparalleled meaning, the judgment passed by the wicked on God, and take the v. to be hypothetical: if you wickedly criticize God, God's justice will seize you.

18. Extremely uncertain; but apparently the meaning is: let not your anger at God's dealing with you lead you into irreverence; nor the severity of your sufferings, which form the ransom, or price (33:24), which God will accept in lieu of your life, deflect you, from the resignation with which suffering should be received, into rebellion against God. Unsatisfactory are such alternatives as: Because (there is such a thing as the) wrath (of God, beware) lest thou be enticed by (thy) sufficiency (cp. R.V.); or, If (thou hast) wrath, let it not entice thee (Hi.).—Mockery] lit. smiting (of the hands in mockery): cp. 27:22; for the renderings chastisement, sufficiency, see phil. n.

19. Also very uncertain: see phil. n.—Affliction] "yx, as 16.

20. Perhaps the most unintelligible of all these verses. Dr. explains: "challenge not the divine judgement ('night' being named as a time of disaster, 34:20, 26), which may prove to be of a kind in which whole peoples perish. Job has often desired to meet God in judgement (e.g. 13:22 23:7)."

21b. Or, For on this account hast thou been tried through affliction: see phil. n.—Unrighteousness] " upon this, which, referring to iniquity in "3, would express practically the same sense.

22-25. Let Job (24) join in the praise, which as human experience has shown, is called forth from men (24b) by their sight, distant and incomplete (25b), yet admiring (25a), of the
Behold, God doeth loftily in his strength;
Who is a teacher like unto him?
Who (ever) assigned to him his way?
And who (ever) said, "Thou hast wrought unrighteousness"?

Remember that thou extol his work,
Whereof men sing.
All mankind look on it,
Man seeth it from afar.
Behold, God is great, and we know not (how great);
The number of his years is unsearchable.

mighty (22a) work of God, who takes His orders from (22a), and gives account to (22b), none.

22. *Doeth loftily* [חָזַז] far beyond (cp. 35b) man's comprehension; cp. Ps. 139v. "the knowledge (of God's ways) is too wonderful for me: it is lofty (הֶוְאֹשֵׁנ)."—*A teacher*] the term of God, as (probably) Is. 30: the idea is common in the speeches of Elihu (9v. 3511 3314v. 3413). But the idea that God teaches "through the operations of His providence" (Dr.) is not quite naturally introduced into the present passage; and God, ruler, gives a far better parallel to a and transition to 21.

23. Who ever, as His superior, laid down for God His line of action beforehand, or subsequently charged Him (as God was thought to charge the "gods" (Pss. 58. 82)) with having done His work badly? In view of 3418, the alternative rendering of a (who ever visited upon Him, i.e. punished Him for, His way) is less probable. With a, cp. 2131; with b, 915.—*His way* 2131.

24. *Sing*] cp. Ps. 104v. in reference, as here (cp. 27ff.), to the works of God in nature: of God's forgiveness, c. 33v.

25. *Look on it*] with delight: cp. 33v. n.—B. Men catch only a far-off and therefore incomplete view of God's work (cp. 26v).

26b. Cp. Ps 102v. the line is not related to what follows here, and is awkwardly followed by for in 27. Du. om. 36, Bu. 51v.; but possibly 26b at most is out of place, or corrupt.

27ff. The illustrations of God's greatness and might (33-36 (26)) are drawn from atmospheric phenomena: rain, 36v.

37v. snow, 37v. ice, 37v. thunder and lightning, 36v. 38 37v. light, 36v. 37v. winds, 37v. 81v. clouds, 37v. (see also
27 For he withdraweth 'drops from the sea';
'He' filtereth 'them' through as rain 'from' his mist;

under thunder); the sky, 3718. With these illustrations are mingled a reiteration of the general theme, 373; reflections on the beneficent purpose of these works of God, 3621 (cp. 263); or their effect on the activities of men and beasts, 377.18, or of Job in particular, 3717; an exhortation to Job, 3714; and a statement of the effect of the thunderstorm in particular on the emotions of Elihu, 371. The illustrations in this last part of Elihu's speech largely anticipate the first part of the immediately following speech of Yahweh, and some of them in a manner very unfavourable to unity of authorship. On the other hand, Bu. finds a strong argument for such unity by assuming that the thunderstorm described by Elihu is dramatically conceived as approaching as he concludes his speech (cp. 373), and as raging when Yahweh speaks, 381. The point would have more force if the description of the thunderstorm formed the climax to Elihu's speech; as it is, it is mingled with the description of other phenomena, such as ice, which were presumably not to be observed at the moment of speaking. The passing backwards and forwards from one phenomenon to another, and the interspersion of reflections, etc., are only partly removed by omitting 3629f. 3718, 151. (Bu.), or 377.19b (Sgf.), or 3628b 27b 58b 39-32 372-4. 6b. 11. 12a. b. 18 (Nichols, who regards the vv. as "a psalm of the Rainstorm," and which, however, also omits much more). Honth. rearranges as follows: 3627f. 81. 96 375b-10. 1-5a 3629f. 82f. 3711-24.

27f. The production of rain.—"The author knows that clouds are formed by evaporation from the sea; the author of the divine speeches (38 ff.) is still ignorant of this, and assumes that God has somewhere store-houses for the atmospheric elements. . . . The author of the Elihu speeches must have lived a few centuries later than the poet, and had, probably through some Greek influence, acquired some new knowledge of physics" (Du.).

27a. A for he withdraweth the drops of rain; this is obscurely expressed; it may have meant the same as the
Wherewith the skies pour down,
(And) drop upon many men.

And who understands the outspreadings of the clouds,
The crashings of his pavilion?

Behold, he spreadeth his 'mist' about him,
And he covereth (with it) the 'tops' of the 'mountains'.

For by means of these he 'nourisheth' peoples;
He giveth food in abundance.

He covereth both hands with the light,
And commandeth it against the 'mark'.

emended text translated above; others render 'he draweth down', viz. from the "waters above the firmament" (Del. Du.); or questionably, 'he gathers, collects', viz. from the atmosphere (Bu.).—

28. * Many men" or perhaps, in showers on men: see phil. n.

29. The v., if the text may be trusted, refers to the clouds of (') the thunderstorm.—* And who understands* Yea, can one understand.—* His pavilion* i.e. the thunder-cloud: see phil. n.

30. The clouds, and in particular, perhaps, as most take it, the thunder-clouds (though for these "mist" (cp. 77) is not perhaps the most suitable term), screen God, and also, settling on the mountain tops, blot them out from sight; cp. Ex. 1916.—* Mist* or 'light': see phil. n.—* With it the tops of the mountains* or the roots of the sea: see phil. n.

31. The beneficent effect of God's activity in producing rain (cp. Is. 5510) would be more naturally described immediately after 29 (Bu. Honth. Peake).—* Nourisheth* 'judgeth, * in this case referring to the destructive thunderstorm of 29, * to the fertilizing rain of 27. * But the structure of the verse does not suggest an antithesis.—* By means of these* if 31 immediately followed 29 the streaming skies of that v. are referred to: if not, these must be explained more generally of (Dr.) "the agencies of rain and storm alluded to in 27-30."

32. The v., strangely expressed, appears to mean that God fills His hands from the volume of light that encompasses Him (see phil. n. on 50), and despatches the light so seized earth-
XXXVI. 82-XXXVII. 4.] ELIHU

33 "The thunder declareth his indignation," and the storm proclaimeth his anger.

XXXVII. 1 Yea, at this my heart trembleth, and leapeth out of its place.

3 Hearken unto the rumbling of his voice, and to the muttering that goeth out of his mouth.

8 He letteth it go under the whole heaven, and his lightnings to the ends of the earth.

4 After it a voice roareth; He thundereth with his majestic voice; and he delayeth not his lightnings, from his mouth his voice is heard.

wards in the form of lightning. "But as though the poet had shrunk from carrying this half-mythical conception of God as the lightning-slinger further, he does not say "in order to sling it," but more in the spirit of his religion and commandeth it against" (Di.): on the other hand, Du. by emendation makes the figure still clearer: On the sling he balanceth the light, and slingeth it against the mark.

33. The above translation is very conjectural, but at least more probable than Υ, his shouting (or, more questionably rendered, his war-cry, or, as taken by 'ΑΣ ΧΙΩ, his friend) declareth concerning him, the cattle also concerning him who, or that which, cometh up: see phil. n.

XXXVII. 1, 2. An expression of Elihu's emotion at the thunderstorm (1), and (2) an appeal to Job (and the friends—α α, not Γ (Π)) to listen to it. Originally (cp. Ε), perhaps both vv. were addressed to Job alone, and read: At this do not thy inward parts (Ε 3688 = Υ 371) tremble, And doth not thy heart leap out of its place? Hearken thou unto, etc.

2. His voice] the thunder; see Ps. 1814 (18) "uttereth his voice" || "thundereth," 293-9, 1 S. 710, Ex. 958 "voices of God."

3. The roll of the thunder fills, and the blaze of the lightning lights up, the whole expanse of sky and earth—poetical hyperbole, which scarcely proves that the writer shared the popular (ct. perhaps 3627) conception of the smallness of the earth (Du.).—The ends] lit. wings or skirts: cp. 3818, Is. 1112 2418.

4. His lightnings, from his mouth] θ᾽ them (i.e. the lightnings)
6. He doeth wondrous things [past finding out],
Great things which we cannot comprehend;
For he commandeth the snow, "Saturate the earth";
The downpour and the rain, "Drop down".
7. He sealeth up the hand of every man,
That all men may know his work.
8. Then the beasts go into lairs,
And rest in their dens.

when; an alternative emendation giving a better parallel is:
He restraineth not his throat (cp. Is. 58:1), From his mouth, etc.:
see phil. n.

5. At the beginning of the v. in ἄστ stands, increasing the
tautology of 4, the line, God thunders with his voice, a virtual
repetition of 4b. The remainder of the v. (cp. 5a), translated as
above, resumes (after the completion for the present of the
description of the thunder in 4) the general statement of God's
marvellous action (cp. 36:26), in order to illustrate this afresh
from the phenomena of snow (6 introduced by for, as in 36:27
after 36:26).

6-8. The snow and heavy rains of winter, which do their
work at God’s bidding, fertilizing the earth, and (7) stopping for
the time man's labour in the fields, and (8) driving the beasts to
shelter, are illustrations and proof of (5) God's marvellous activity.

means, if anything, Fall (to the earth).—The downpour not
“shower” (RV.): for ὠνί is the heavy continuous rain of
winter (Ca. 21, Am. 47, Ezr. 109); in virtue of its fertilizing
function (Lv. 26:1, 1 K. 17:14, Is. 44:14 55:10) it was primarily
regarded as a blessing (cp. Hos. 6:1), though it might also be
an agent of destruction (Gn. 7:12, Ezk. 13:11).—b is overloaded
in ἄστ: see phil. n.; as otherwise emended the line would read,
And the downpour of His mighty rains, which gives a poorer
parallelism, or, And the downpour and the rain, “Be strong.”

7. In winter man’s hand must cease from (outdoor) work;
or (emending, He sealeth up every man) men must stop at home.
Hrz. Di. cite Homer’s (II. xvii. 549 f.) description of Zeus:
ὅσ ἡτὲ ἐγγενέν ἀνδρῶτες ἀνέπαυσεν ἐπὶ χθονί. ἄστ in b may
be rendered either, that he may know all the men whom he
Out of the chamber cometh the whirlwind,  
And out of the store-houses the cold.  

By the breath of God ice is given,  
And the breadth of the waters is narrowed.  

Yea, he ladeth the thick cloud with lightning,  
(And) the cloud scattereth its light;  

And it goeth hither and thither round about,  
Turning itself by his guidance,  
To do whatsoever he commandeth them,  
Upon the face of his habitable world,

hath made, or, that all the men whom he hath made may know (it); neither is satisfactory; see phil. n.

9–10. The cold of winter and its freezing of water: cp. 369. It is more probable that 9 refers to the store-houses where wind, cold, etc., were thought to be kept in readiness for God’s use (cp. 3628, Ps. 135, Ecclus. 4314) than to the regions from which, or the seasons, defined by the rising of stars and constellations, at which storm and cold come; but there are peculiarities and uncertainties in the text; see phil. n.—Chamber] synonymous with “treasury” (3622) rather than (RV.) an abbreviation for “chamber of the south” (9 n.), or (Hoffm.) the name of a constellation.—Whirlwind] cp. 2118, Is. 211.—Store-houses] storehouses, winnowers, which has been taken as an epithet for (north) winds, or for a constellation (U Arcturus).

10. The cold wind freezes the streams and pools (Ecclus. 4320), which, shrinking, as they freeze, from the edges, become narrower. But, the contraction of water through frost is a much less conspicuous phenomenon than its solidifying (cp. 3630 and Ecclus. 4320): and so, some (Bu.) take b to mean: the whole broad expanse of waters is constrained, i.e. congealed, frozen. Ehrlich emending in (melts for is given), and rendering becomes fluid (instead of is narrowed) in b, refers the v. to the melting of the ice by the warm breath of God: cp. Ps. 14718.—The breath of God] the wind: so Is. 405.

11. Description of the thunder-cloud and lightning resumed (cp. 3620–375).—Lightning] or, by an equally slight emendation, hail (cp. hail and thunder and lightning in Egypt, Ex. 922–24); saturation, i.e. moisture; but see phil. n.—b. On the incorrect translation of RVm. see phil. n.
18 Whether it be for a rod \([\text{and} a \text{curse}]\),
Or for mercy, that he causeth it to find (its mark).
14 Hear this, O Job, (and) stand still;
And consider the wonderful works of God.
15 Knowest thou about God's ordaining \([\text{his works}]\),
And causing the light of his cloud to shine?

12. The lightning, which flashes in jagged lines, does not, as it might seem, move first this way, then that, at random, but always under the guidance of God (cp. 38\(^{38}\)), to fulfill His purposes of \(^{18}\) punishing or blessing men.—\(\text{If}^{1}\) The light(ning) (Bu. Dr. Peake), not the cloud (Di. Del. Da.) of \(^{11}\).—\(\text{Goethe hither and thither}\) see phil. n.: cp. the same vb. of God's "arrows" \((i.e. \text{lightnings})\) in Ps. 77\(^{16}\).—\(\text{Turning itself}\) the vb. used in Gn. 3\(^{24}\).—\(\text{Them}\) \(i.e.\) the flashes of lightning; or, emending, it, \(i.e.\) the lightning.

13. Rod\(^{1}\) 21\(^{9}\).—\(\text{And for a curse}\) \(\Theta\) has been rendered \((1)\) or for his earth, which between "for a rod" and "for mercy" (clauses of identical form) is altogether heterogeneous and impossible; or \((2)\) if \((that be)\) for \((the good of)\) his earth, which is scarcely more probable. Emendation is necessary: with the translation above (Du.), cp. En. 59\(^{1}\): They lighten for a blessing and for a curse as the Lord of Spirits willeth. An alternative emendation \((\text{Dr. al.})\) is to omit or, leaving a rod for his earth.—\(\text{Or for mercy}\) "viz. for the deliverance of His people from their foes (Ps. 18\(^{14}\), Is. 30\(^{80,\text{a}1}\))"—Dr.; but a national allusion is not altogether probable. Certainly thunder and lightning are not generally mentioned as agents of mercy \((\text{yet cp. En. 59}\(^{1}\))\); Bu. therefore (since it would be awkward to refer back to the cloud of \(^{11}\) omits the v. Since with \(^{14}\) Elihu takes a fresh start, this v. might perhaps be regarded as a conclusion, not merely to \(^{11}\), but to the whole section beginning with \(^{5}\): God does wonderful things \(^{5}\), as illustrated in \(^{4-12}\), whether \(^{18}\) to punish or to bless.

15–18. Questions after the manner of, and in some degree anticipating, the speech of Yahweh \((c. 38f.)\), and intended to imply that Job has not knowledge of, and cannot \((18)\) perform, the works of God.

15. Knowest thou? \(\text{cp. 38}^{38}\ 39\(^{15}\).—\(\text{Ordaining his works}\) \(\Theta\) laying \((\text{his charge})\) upon them, \(i.e.\) the natural agencies just
16 Knowest thou the balancings of the clouds,  
The wonders of him that is perfect in knowledge?  
17 Thou whose garments are warm,  
When the earth is still by reason of the south wind,  
18 Wilt thou with him beat out the skies (into a firmament),  
(Which are) strong as a molten mirror?  
19 Make me to know what we (men) shall say to him;  
We cannot state our case by reason of darkness.  
20 Should it be told him that I would speak?  
Or did ever man say that he would be swallowed up?

described. Parallel to the general reference to God's works in a is the special reference to the marvel of the lightning in b; in 16 the special marvel of the (rain-laden) clouds poised in the air in a is followed by the general reference in b. So at least in the present text; but 15a is clumsy, and 16b rather uncertain; see phil. n.

17. Every time a sirocco is coming, in the stillness that precedes it, Job suffers from the suffocating heat; if he is thus a helpless victim of forces that God controls, can he really (18) perform mighty works like God? —South wind elsewhere in the OT. the sirocco, which blows up from the deserts E. and S.E. of Palestine, is termed the east wind; but cp. Lk. 12:48.

18. G omits this v.: Bi. Du. place it before 21; Ehrlich, before 384. —Can Job, like (40:15 n.) God (Gn. 1:1), create the firmament? Can he beat out that vast solid metal-like (b; cp. Dt. 28:20) fixed expanse of sky? The firmament was a solid surface supporting above it waters, which could only come through when the “windows” of this firmament, generally closed, were opened (Gn. 1:7 7:11). —Skies cp. (11 to “heavens”) 35:6, Pr. 8:34, Ps. 36:5 57:11. But the word may also refer more particularly to the clouds (cp. 38:7 (11 “water-skins of heaven”), Ps. 77:18 (11 “clouds”)) in which sense Bu. understands the term here. But b (of which Bu. takes no account) is very unfavourable to this. —Molten mirror the ordinary mirror was a polished metal (Ex. 38:9) surface.


20. For ignorant (18b) man to utter to God a case against Him would be equivalent to seeking his own destruction—an unheard of thing (20b), which Elihu has no desire to attempt (20b),

21
And now men saw not the light,  
It was obscure (?) in the skies;  
But a wind passed and cleansed them.

unless, indeed, Job, who has often expressed a wish to speak to God, could, in reply to Elihu's ironical request (\textsuperscript{19a}), tell him what words he might safely plead. Such, if \textsuperscript{3} is correct, appears to be the meaning and connection. Du. cleverly emends: Hath He (God) a reprove when He speaks, or doth a man say that He (God) is perplexed? But see phil. n.—Swallowed up] destroyed, by God; \textsuperscript{f}.

21–24. The conclusion of Elihu's speech is exceedingly obscure and ambiguous, in spite of the fact that, with the exception of one word (\textsuperscript{71}, meaning perhaps obscure, perhaps bright (see phil. n.), in \textsuperscript{2b}), the vocabulary is unusually familiar. The tristich in \textsuperscript{21}, and the rhythm in \textsuperscript{23}, suggest that the obscurity may be partly due to the loss or misplacement of lines or clauses. The point of the whole is expressed in \textsuperscript{24}, which probably means: men in general fear God \textsuperscript{a}, let Job do the same (implied) \textsuperscript{b}. In what precedes \textsuperscript{24}, it is possible to suspect, though not to discern with any certainty, allusions to certain remarkable observations or theories of natural phenomena.

21. The opening phrase \textit{And now} is ambiguous, and has been understood temporally of the present in contrast whether to the past or the future, or (as in \textsuperscript{35}\textsuperscript{15}) consequentially, as drawing a conclusion from what has been just said. Among the translations and interpretations which have been proposed, there may be noticed: "(1) \textsuperscript{a} And now men cannot look upon (\textsuperscript{71} in this sense without \textsuperscript{3} as Pr. 23\textsuperscript{31}) the light (= the sun, as \textsuperscript{31}\textsuperscript{20}), \textsuperscript{b} (When) it is bright in the skies, \textsuperscript{0} And the wind hath passed and cleansed them": so Ros. Ew. Da. RVm. and (at least in preference to RV.) Dr. Peake; but on this view of \textsuperscript{a}, \textsuperscript{0} is obviously otiose; the sun shining brightly in a clear sky is always too dazzling to look at, and not only just after a wind has cleared clouds away; moreover, in \textsuperscript{a} "cannot" would be more naturally expressed by the impf.; it must here, if correct, be explained as a paraphrase of: "men, as we know from experience, do not"; and, further, "When it is" in \textsuperscript{b} would be
21 Out of the north cometh "splendour",
Upon God is terrible majesty.

more naturally expressed by a different order of words (.AddDays). The connection with 21 on this view is: If men cannot look on the sun, how much less on the majesty of God. (2) "And now men see not the light, (Though) it is bright in (i.e. behind) the clouds (on the alternative renderings "clouds" and "skies" see 18 n.), But a wind passeth over and cleanseth them" (and then men do see the sun): so \[ in a and c] Hi. Del. RV. (virtually). This is taken to be a figurative way of saying that God now hidden may at any moment reveal Himself. But the use of pf. tenses or the impf. with waw consec. throughout renders any translation involving such a sharp contrast between present and future most improbable. (3) Bu. emends and renders, And now we see not the light, While it is obscure owing to the clouds, But the wind passeth over, etc., and interprets the v. of the weather actually prevailing at the moment when Elihu is speaking; the sun is for the moment obscured by the thunder-cloud, but the cloud will pass, and (22a) the sky clear up from the northwards. The use of the tenses in 6 is as unfavourable to this view as to the last. (4) Du. places 21b (It is bright in the sky) after 22a, with which it forms a quite possible distich; and 21a-6 after 18, taking 21a-0 precariously as conditional: And if (at any time) men see not the light (owing to clouds obscuring it), A wind passes over and cleanses it (?).

22. The north] is not here introduced as the quarter from which the ancients obtained their gold (for see phil. n.), or as the quarter in which the sky cleared up (21c) after rain, for according to Pr. 25:28 the N. was the proverbially rainy quarter; but more probably (Dr.) "the allusion may be to the Aurora Borealis, the streaming rays of which, mysteriously blazing forth in the northern heavens, may well have been supposed to be an effulgence from the presence of God Himself" (cp. b); from the N. came the chariot of Ezekiel's vision (Ezk. 1): in the N. was the seat of the Most High (Is. 14:13).—Splendour] \[ gold; see phil. n.
23. God is incomprehensible, yet we know enough to assert that He is righteous: this seems to be the meaning, though it is loosely expressed.—*We have not found him out* discovered Him, fathomed the wisdom that rules His action; cp. 117, where, however, as also in Eccl. 311, the obj. is not personal; and in 23* (Job's wish that he might find God) where the obj. is personal as here, but the sense rather different.—б. с. מ may be rendered as above; מ, much less probable, means He is great in strength, and He doeth no violence to (lit. afflicteth not) judgement and abundance of righteousness; see phil. n.—Pervert] sc. justice (cp. 83 3412), or subvert, sc. a man in his cause (cp. 196). מ may mean either affict (so מ), or answer, viz. man's questions (but see 38 and even 3314f.).

24. This v. also is awkwardly expressed: but is clear, and the meaning and implication of the whole apparently is: ordinary men fear God; so should you; for to the wise in their own conceit (qui sibi videntur esse sapientes: ד), God pays no regard (cp. 515).—Seeth] regards, pays heed to: cp. Ps. 1388 and (with a different vb.) 3513.

XXXVIII.—XL. 2. Yahweh's speech in reply to Job, now interpolated cc. 32-37: see Introd. Yahweh now responds to Job's frequently expressed and (3130) just reiterated wish that He would answer him; but not, as he had asked (3135-37 and previously 1322), by formulating charges which were, as soon as formulated, to be shown to be baseless, but, as he had feared (93 14f. 1330-35), overwhelming him with questions which he cannot answer; and yet, if not altogether as he had hoped, by no means altogether as he had feared; for Yahweh's questions are not directed, as Job had feared (916-30, 38-35), towards impugning Job's integrity, or fastening on him the guilt of sins punishable by such sufferings as his had been; but towards showing Job that in maintaining his own he had in his ignorance im-
puqued God's integrity. The current theory of sin and suffering had led the friends through ignorance to condemn Job, and Job through ignorance to obscure the wider purposes of God and to misrepresent Him. Job had been right in maintaining his integrity and that his sufferings were not due to his sins, as Yahweh subsequently (427) makes clear: he had been wrong in passing beyond this matter of personal knowledge, and in reproving God whose range of purpose and action lay so far beyond his knowledge. The main point of the speech that Job in his ignorance had misrepresented God is briefly put in the challenging questions with which the speech opens (382) and closes (403). The main body of the speech (384–3980), also consisting for the most part of questions, is designed to bring out the immensity of Job's ignorance and the greatness of God's knowledge and His beneficent use of it. These questions fall into two main groups, referring (1) to the inanimate world, its creation and maintenance, 384–38; and (2) to animals, and in particular wild animals, their maintenance and habits, 3880–3980. The first group of questions refers in detail to the creation of earth (1–7), and sea (8–11); the succession of night and day (12–15); the extent of the sea (16), of the realm of death (17), and of the earth (18); the home of light and darkness (19), snow and hail (20), wind (21); the descent of rain and lightning to the earth (25–27); the origin of rain, dew and ice (28–30); the stars (31–33); clouds and lightning (34), clouds and rain (37). The animals which form the subjects of questions are lions 30t, (ravens 41 n.), wild goats 391–4, wild asses 5–8, wild oxen 9–12, ostriches 12–18, horses 19–25, hawks and vultures 26–30—one domesticated (the horse), the rest wild. Some of these passages (3913–18, 19–28) have been suspected of being interpolations, but for reasons that are inconclusive: see on 3913–18.

1. Yahweh] as 401–8. 421 and throughout the Prologue and Epilogue; (see Introd. § 19).—Job] is mentioned by name, although he was the last speaker (cc. 32–37 being an interpolation) and had but just finished speaking, in accordance with the writer's manner; cp. 172. And the Satan answered Yahweh . . . and Yahweh answered the Satan: and so 19. 12 24. 6.—The tempest] (נופש) which was considered to be the normal
XXXVIII. 1 And Yahweh answered Job out of the tempest, and said,

2 Who is this that darkeneth the purpose (of God),
With words (spoken) without knowledge?
8 Gird up thy loins now like a mighty man;
And I will ask thee, and declare thou unto me.

accompaniment of a theophany: cp. Ps. 18, Hab. 3, Ps. 50, And fire goeth before Him, and round about it is very tempestuous (היוּשֵׁנ), Nah. 1, Ezek. 1, Zec. 9 (all רעש), Ps. 83 (רש). Out of this tempest there now comes the voice of God (cp. Ezek. 1, 28, ct. 1 K. 19) challenging and questioning, but not, as Job had feared, crushing him (9). On Bu.’s view that the tempest is that described in 37:26; see on 36:27, 37:21.

2. The question implies a double rebuke: (1) Job has spoken ignorantly, ; and (2) he has thereby obscured what should be plain, viz., that a divine purpose underlies the constitution and maintenance of the world, . The questions that follow have a corresponding double aim: they suggest the repeated answer that God knows and Job does not, and that God achieves, as Job cannot, the end to which His knowledge is applied (cp. 42:1).—Darkeneth] i.e. hides or conceals (cp. 42); cp. Ps. 139. The darkness darkens not from Thee.—The purpose] in Hebrew undefined (purpose, or a purpose) and used with the widest reference to God’s purpose or purposes in the world-order; for the meaning of the word (נשע), though in several of the following passages it is cited of more special plans or purposes of God, cp. Ps. 33, For He spake and it came to pass; He commanded, and it held good (lit. stood): Yahweh frustrateth the purpose of the nations, Annullleth what the peoples devise: The purpose of Yahweh holdeth good for ever, What His heart deviseth to all generations; Pr. 19, Many devices are in a man’s heart, But Yahweh’s purpose is realized (נשע); Is. 19, The purpose of Yahweh which He purposeth against it; 46, What I purpose is realized (נשע ועש), and what I wish I do; see also Is. 5, Mic. 4, Jer. 49.

3. Gird up, etc.] prepare for action (n.); into the coming conflict of argument with God, Job, like a warrior (like a man), must enter with loins girt (Is. 5:27).
Where wast thou when I founded the earth?
Declare, if thou hast understanding.
Who fixed the measures thereof, since thou knowest?
Or who stretched the line over it?

4-7. The creation of the earth.—The earth is represented as a vast building carefully constructed according to plan (5), and its foundation stones laid (6) to the jubilation of the onlookers (?); Job was not among these onlookers, and had no part in or first-hand knowledge of the ceremony (cp. 15\textsuperscript{11}), though he has spoken as if he had (5\textsuperscript{b}, 6\textsuperscript{a}). For earth conceived as a building, cp., if Esharra is the earth (so Zimmern in \textit{KAT\textsuperscript{3}} 496, 510, after Jensen), the Babylonian poem of Creation, iv. 143 ff. (Rogers, \textit{CP} 32): And the Lord measured the construction (Zimmern: building; see Jensen’s note in \textit{KB} vi. 344) of the Deep, And he founded Esharra (\textit{i.e.} the earth), a mansion like unto it, The mansion Esharra which he built like heaven.

4. If Job was present at Creation (4) and if thereby \textsuperscript{b} he acquired wisdom (cp. 15\textsuperscript{b}), let him answer the questions that follow in \textsuperscript{6f.}.—\textit{Founded} so commonly with the earth as obj.: see Is. 48\textsuperscript{18} 51\textsuperscript{13-16}, Zec. 12\textsuperscript{1}, Ps. 24\textsuperscript{8} 89\textsuperscript{18} 102\textsuperscript{46} 104\textsuperscript{5}, Pr. 3\textsuperscript{18}.—b. Cp. 18 42\textsuperscript{5}.—\textit{Hast understanding} lit. knewest (or knowest) understanding; the idiom as Is. 29\textsuperscript{24}, Pr. 4\textsuperscript{1}, 1 Ch. 12\textsuperscript{38}, 2 Ch. 21\textsuperscript{11-12}; understanding is a synonym for wisdom, and often used in parallelism with it; see, \textit{e.g.}, 28\textsuperscript{13} 39\textsuperscript{17}, Dt. 4\textsuperscript{6}, Is. 29\textsuperscript{14}.

5. The scale of this great house and its parts was determined beforehand, and marked off on the site which it was to occupy. Cp. for the measurements and the use of the measuring line preparatory to building, Ezek. 40\textsuperscript{8-17}, Zec. 11\textsuperscript{6}. My house shall be built in it (Jerusalem), and a line shall be stretched forth over Jerusalem, \textit{i.e.} both temple and city will be rebuilt; Jer. 31\textsuperscript{10}.—\textit{Who} or, \textit{what is he who}: and so in \textsuperscript{b} the question asks not what being (for this is already defined in 4\textsuperscript{a}), but what \textit{manner} of being planned the world; the interrogative is used rather similarly in Am. 7\textsuperscript{2}, As who (RV, ‘‘how’’) shall Jacob stand; cp. also Ru. 3\textsuperscript{16}.—\textit{Since} ironically (cp. 8\textsuperscript{1}) or \textit{if} (cp. Pr. 30\textsuperscript{4}), or \textit{that}: see phil. n.
6 Whereupon were the sockets thereof sunk,
    Or who laid the corner-stone thereof,
7 When the morning stars sang together,
    And all the sons of the gods shouted for joy?

6a. On what were the sockets (Ex. 26:19, Ca. 5:15) of the pillars that support the earth (9:6 n.) made to rest? On nothing (26:7 n.)? Is Job prepared to assert this marvel?

7. The ceremony of laying the foundations of the earth was an occasion for joyous music, as were the foundation ceremonies of earthly buildings (Ezr. 3:10f.). The singers were stars, here conceived as existing before the world (ct. Gn. 1:6), and the sons of the gods (1:6 n., cp. Ps. 29:2). As the world's first morning broke, the stars still shining sang their song of praise; cp. Ps. 19:14 188 (after the mention of the angels and the host of God in v.5).—Sang] rang out their joy at the mighty work of God; so the same vb. (ננה), e.g., in Is. 12:2 24:14, Zec. 2:14, Is. 49:13 (subject, the heavens) and in parallelism with the same vb. (ננה) as here in Is. 44:23, Zeph. 3:14.—The morning stars] to be explained as above, not with Hi. Del. on the analogy of the "Orions" of Is. 13:9 of the morning star (Ecclus. 50:8 א, not ע) and others next to it in brightness.

8-11. The origin of the sea.—The sea is a being that was born (so 8b at least; cp. Ps. 90:2 of the earth)—a monster needing to be held in restraint (10f.) lest (such may be the thought) it should endanger (1:7) God's building, the earth. From whom or how this monster was born is not said; the womb from which it issued is left undefined; and thus its origin, unlike that of the earth, is not traced directly to God. Nevertheless its dependence (9) on God at and from birth, and God's supremacy over it (10f.) from the beginning onwards, illustrate the power and wisdom and the uniqueness of God. The original independence of the sea and the stern conflict with it before it was subdued, which belong to the mythology lying behind these verses, are blurred by the fundamental monotheism of the writer, who for purposes of poetry does not, however, refrain from introducing traits that only receive their full explanation from polytheistic thought: see on 7:12 9:13 26:12.
8 [Or where wast thou] when the sea was born,
When it burst out, issuing from the womb;
9 When I made the cloud its garment,
And the thick cloud its swaddling-bands,
10 And prescribed its limit for it,
And set bars and doors,
11 And said, "Hitherto thou mayest come, and no further,
And here shall thy proud waves be stayed."
12 Hast thou (ever) since thy days (began) commanded the morning,
(Or) hast thou caused the dawn to know its place;

8a. And he hedged about the sea with doors, which is unsatisfactory: see phil. n. Gu. (Schöpf. u. Chaos, 92), who helped, i.e. rendered the first services (cp. Ezk. 16), when etc.?—The womb] it is questionable whether the writer at all clearly defined to himself what or whose was the womb, whether chaos (Du. Peake) or the interior of the earth (Di.).

9. The fig. of the newborn child is continued; immediately after birth, it must be clothed and swaddled (Ezk. 16), and for these offices the newborn giant was dependent on Yahweh. Its garments are the clouds that gather over its surface; its swaddling-bands the darkness conceived as surrounding the horizon.

10. And I brake my limit, or boundary, upon, or against it, which is supposed to mean I made the broken, indented coast line its boundary: see phil. n.—b. Yahweh prevents the monster from escaping from its allotted limit by means of barred doors.

12-15. The constant return of morning and the effect of light.—Every day since the world began morning has broken and light has played its marvellous part—ethical (12, 18) and physical (14)—at God's command; but (13) has Job, not indeed throughout his brief life, but on any single day of it, issued the command and secured its discharge? On these vv. see phil. n. on Ps. 89.

12. Each day takes its appointed place (cp. 3:10) at God's command.
13. "The fact that the light has the effect of detecting and dispersing evil-doers is expressed under a beautiful poetical figure: the earth is pictured as a vast coverlet; and the dawn, which darts in a moment from east to west (Ps. 139:9), seizes this by its extremities, brings to light the wicked upon it, and shakes them off it like dust" (Dr.); cp. for the opposition of light to evil-doers, 24:18-17.—Skirts of the earth\[3T\]

14. The earth, deprived by night of both form and colour, receives both again at dawn, which \(^a\) stamps it afresh, so that all objects on it stand out in clear relief, and \(^b\) colours it afresh as a garment that is dyed.—Is dyed\[7\] if they (i.e. the objects on the earth) stand forth.

15. Overtaken by morning in the pursuit of high-handed crime, the wicked are brought to justice and punishment.—Their light\[7\] which is night, darkness; 24:17.

16-18. The depths and breadths of the earth.—As limited as is Job's range through time, is his range through space: he has never fathomed the depth \(^18\), nor traversed the breadth \(^18\), of God's creation.

16. Springs\[7\] if this be the meaning (see phil. n.) the reference is to the "hidden channels connecting the sea with the great abyss of water (the "great deep"), which the Hebrews conceived to extend under the earth (Ps. 24:2 136:8: cp. Gen. 49:25, Ex. 20:4), and from which the waters of the sea were supposed to be derived" (Dr.).—Recesses\[7\] see phil. n. and 117 n.

17. If the depths of the sea \(^16\) are unknown to Job, still more the greater depths \(11^8 7^9 26^5, Ps. 86:13, Ezk. 32:13\) of
18 Hast thou shown thyself attentive to the breadths of the earth?
   Declare, if thou knowest it all.
19 Which way dwelleth light;
   And darkness—where is its place;
20 That thou shouldest take it to its boundary,
   And bring it into the paths to its house?
21 Thou knowest, for then thou wast born,
   And the number of thy days is great.

Sheol. The dark underworld, the gated realm of death, is open and wholly known to Yahweh (26s); even its outside is unknown to Job; one day, no doubt, Job will see those gates, but he will gain his knowledge, unlike Yahweh, at the expense of freedom and life. Death = Abaddon (28s) = Sheol (26s, Ps. 6s).—Gates of Death] Ps. 9107; cp. “gates of Sheol,” Is. 38 in all which passages, differently from here, the gates of death are conceived as approached in severe sickness.—Gate-keepers] so Gr: מ" gates, as in a.—Darkness] cp. 1021f.: for the word (מ"ה) see 3s n. Cp. the use of darkness (גון || land of oblivion) of Sheol in Ps. 8813 (12). 7 (6).—Have . . . ever seen thee?] מ" canst thou see?  ג have . . . terrified thee, the gate-keepers being conceived as terrifying monsters.

18. Attentive to] see phil. n.; or, to have understanding (4b) of.—b. Cp. 4b.—Bi. Du. see in 21 the direct continuation of this v., Du. placing 19f. after 18.

19f. The homes of light and darkness.—Light and darkness, since they were separated (Gn. 1:15) at creation (cp. “then,” 31), have separate dwellings: light at close of day, its daily work abroad being done, returns to its house, and so does darkness at the close of night. Does Job know which way these houses lie? Can he take light or darkness even to the confines of its home, to the paths that lead up to it? Some (Di. Bu.) understand 20a to refer to fetching light or darkness out of its house into the territory or region in which it has to exercise its daily function, 20b to taking it home.—Bring it unto] מ" discern or understand.

21. Ironical: of course Job knows; for he is as old as creation: cp. 15 (Eliphaz).
Hast thou entered the treasuries of snow,
Or seest thou the store-houses of hail,
Which I have reserved against the time of distress,
Against the day of war and of battle?
Which is the way to where the wind is distributed,
(And) the sirocco scattered over the earth?
Who hath channelled a conduit for the rain-flood,
And a way for the lightning of the thunder;

22. Snow and hail. — Treasuries] cp. 379 n., Dt. 2812 ("his goodly treasury the heavens"), Jer. 1018 ("He bringeth forth wind from His treasuries"), En. 414 6011-21 (chambers of winds, snow, mist, rain, treasury of peals of thunder). — Store-houses] treasuries, as *.

23. Snow and hail are kept by God in His store-houses till He requires them for purposes of judgement, e.g. for ruining the crops of evil-doers, or confounding them in battle. Cp. Ex. 922-26, Is. 2817, Ezek. 1313, Hag. 217, Sir. 3920. (fire and hail . . . these also are formed for judgement . . . all these are created for their uses, and they are in His treasury, against the time when they are required); for hail in battle, Jos. 1031, Is. 3030; for snow, 1 Mac. 1322 (not cited as a divine judgement), Ps. 6814 (?). — Reserved against] see phil. n. and 2130.

24. Winds have their chambers, too; but where? Cp. En. 414 6012, "and the angel . . . showed me . . . the chamber of the winds, and how the winds are divided." — Wind] light; see phil. n.

25-27. Two marvels connected with the descent of rain, one common also to lightning. The rain (1) descends by a way determined (cp. 2820) for it, as also does the lightning, however much it may appear to flash at hazard: (2) the rain falls (not only for the service of man, but), fulfilling purposes of God which have wider objects than men, on uninhabited country; for this wider range of God's providence left unconsidered by Job in his anthropocentric discussion of God's ways, cp. 3916 and Ps. 10416-18, 20-22. 25.

25. Channelled] pillag, cp. peleg, channel (29). — A conduit] the same word is used of channels for irrigation (Ezek.
Causing it to rain on a land (which) none (inhabiteth),
   On the wilderness wherein is no man;
To satisfy (the land of) devastation and desolation,
   And to make 'the thirsty (land) ' sprout with young grass?

Hath the rain a father?
   Or who hath begotten the drops of night-mist?
Out of whose womb came the ice?
   And who gave birth to the hoar frost of heaven?
Like a stone waters 'cohere together ',
   And the face of the deep ' is hidden'.
Dost thou fasten the bands of the Pleiades (?)
   Or untie the cords of Orion (?)?

31a), pipes feeding a reservoir (Is. 7a), a trench to contain water (1 K. 18b): here of pipes conceived as existing to conduct the rain down from heaven to earth.—Rain-flood] here (ct. Ps. 32 and the vb. in Is. 8) of a heavy rain descending.
25b. = 29°
27. Thirsty land] a place of coming forth: see phil. n.
28. Rain and night-mist.—These things have no human source; with the figures of begetting and birth, cp. 8°.
Night-mist] 29° n.
29-30. Frost and ice.—Frozen water is solid as stone and hides the still unfrozen water beneath; see phil. n.
31f. The stars and constellations—can or does Job, like God, regulate the movement of these, causing them to rise and set, and at different times of year to take different positions in the heavens? This in general seems to be the sense of the vv., though in details these are full of uncertainties. The constellations appear to be mentioned here, after the meteorological questions of 22-29, on account of the ancient association of their movements with changes in the seasons and weather (see on 9°).
31. The vbs. are certainly antithetical, the nouns (though their meaning is uncertain) are probably synonymous; the identification of the constellations, particularly the Pleiades is disputed (see on 9°). The meaning in general appears to be:
can you, like God, fasten together (something belonging to or something constituting) one constellation or unfasten another? In view of the consistent tone of the questions throughout the speech—can or does Job do what God does?—we must rule out what in itself would be a perfectly possible alternative: can Job fasten what God looses, or loose what God fastens? Consequently the constellation named in a was actually conceived as being, at least at times, bound, that in b as unbound. But with the ambiguity of the nouns, the uncertain identification of the constellations, and our imperfect knowledge of the Hebrew mythology or stories of the constellations, it is impossible to get beyond very uncertain conjectures as to the exact meaning or the exact nature of any of the myths which may be alluded to.—Fasten the bands of] or, fasten into a cluster: this has been explained of the closeness of the stars to one another in the Pleiades (Ew. Di.: do you perpetually keep the stars of the Pleiades clustered close together?), or, in various ways, of restraining the constellation in question; e.g. those who identify the constellation not with the Pleiades, but with Canis major think of the chains with which Orion restrains his hound (so Burney, EBi. 478a); but this makes the activity of God secondary, and the question equivalent to, Can you, like Orion, hold the Dog in check? On AV. RVm. (meaning, Canst thou bind the sweet influences of the Pleiades, so as to restrain the gracious season of spring, or b dismiss winter before its time?) see phil. n.—The Pleiades] other identifications are Canis major (see last n.) which contains Sirius, or the Scorpion (Jensen in ZA i. 264).—Untie the cords of Orion] if a refers to the closeness of the stars to one another in the constellation, this should refer to the greater distance between the stars of another: so, e.g., Bu., who sees a reference to the conspicuous change in apparent distance between the stars of Orion according to its height in the sky. But in the cords it is now more usual to see a reference to the bonds which kept Orion for ever fixed in the sky (see on 96); the untying or loosening of these may refer to Orion’s being dragged higher up or lower down the sky (Di.).

32. Bring forth] Is. 40:6.—Massaroth] doubtless the name of
Dost thou bring forth Mazzaroth in its season,
Or lead the Bear with her children?

Knowest thou the laws of the heavens?
Dost thou establish their rule in the earth?

Dost thou lift up thy voice to the cloud,
That abundance of waters may cover thee?

a star or constellation, but what is altogether uncertain: see phil. n.—Or lead, etc.] Ṭ may also be translated (pointing מַרְאוֹת), or comfort the Bear for (the loss of her) sons; this would presumably refer to some unknown mythological trait; but the translation, as giving a bad parallel to ʦ, is improbable.—The Bear Hebr. 'Ayish (or 'Iyyush): the meaning of 'Ayish is quite unknown and cannot be invoked to assist in identifying the star(s) intended. If the constellation referred to be the Bear, 'Ayish is, strictly, the name of the four stars composing the square, her children (or sons) the three stars of the tail: cp. the Arabic name for the constellation na’s (in no way connected with the Hebr. 'Ayish), the bier, for the four stars, which resemble the bearers of a bier, and bandt na’s, the daughters of the bier, for the three stars, which resemble the followers (Lane, Arabic Lex. 2816c). If the constellation intended is the Pleiades (9th n.), 'Ayish is probably the name of its brightest star, her children the remaining stars: כ renders the Hen with her children—a description actually applied to the Pleiades by some peoples.

33. The laws of the heavens] the laws (הָרְדִּיאִים) enjoined by God on the heavens in respect to the appearance or disappearance of constellations, the change of night and day, etc. Cp. Jer. 31:26; and (pᑎ) 28:6 and ? Ps. 148:8. EBi. 2989, giving to הָרְדִּיאִים a sense not elsewhere found, though not difficult to derive from the root meaning to inscribe, renders the pictures of the heavens, understanding these to be the signs of the Zodiac.—b. Under God (Gn. 1:19), the heavens rule the earth.

34. The clouds—does Job make them give rain? The same subject is continued in 37:1; cp. also 25-28. Whether both 34 (which Bi. omits: 34b = 2211) and 37:1 were original, and, if so, whether they were originally separated by 36:1 may be questioned. —Cover] & answer: but see phil. n.
Dost thou send forth lightnings that they may go,
And say unto thee, “Here we are”?  
Who hath put wisdom in the . . . ?
Or who hath given understanding to the . . . ?
Who counteth the clouds by wisdom,
Or who tilteth the water-skins of the heavens,
When the soil becometh hard as metal,
And the clods cleave fast together?


36. The terms left untranslated have been the subject of many guesses (see phil. n.). (1) If the v. is in its original context, it should refer to celestial phenomena: so, e.g., RVm. dark clouds in a, meteor in b, the thought then being that such phenomena “from their movements and the figures they assume . . . are apparently endowed with intelligence” (Dr.). (2) In another context the questions might refer to the origin of man’s wisdom; but if the terms really mean inward parts (cp. Ps. 51b) in a and mind (of man) in b (RV.), the v. is probably misplaced. (3) A third theory is that animals are referred to: the cock, according to an ancient theory, in b, spinning (spiders), perhaps, in a. If these animals were referred to as prognosticators of the weather, the reference would not be out of place in the context; but if as possessing some other form of wisdom, the v. would fall rather somewhere between 3830 and 3930. That a refers to man, b to the cock (Y al.), is quite improbable.

37. Rain (cp. 34) for 38 the thirsty earth.—Counteth] or, emending, spreadeth out: but see phil. n.—Tilteth the water-skins] the clouds (*) are in b pictured (cp. 268 n.) as vast water-skins from which, when laid down or tilted, the water pours forth as rain.

38. Soil] lit. is cast, or poured into a casting (as of metal); cp. “the earth (shall be as) iron,” Dt. 2818; “your earth as copper,” Lv. 2619. Du. Peake interpret the phrase of the powdery dusty earth turning, as the rain falls on it, into mud (Du.: clods, Peake); but see phil. n.
Dost thou hunt prey for the lioness,
   Or satisfy the appetite of the young lions,
When they crouch in dens,
   (And) sit in the thicket to lie in wait?
Who appointeth for the raven what he hunteth down,
   When his young ones cry unto God,
(And) 'pipe' for lack of food.

39-41. Lions, and ravens: who secures that the young of these are fed? Job, as a man, would rather starve and destroy than sustain beasts of prey; but God in His wisdom so orders His world that all His creatures are sustained; cp. especially Ps. 104:—Lioness] 411b.—Young lions] 410b.


41. For the raven] cp. Ps. 147. 伍, differently pointed, may be rendered in the evening; in this case, continues the subject of the lions, and the raven disappears. The comparative brevity of the treatment of lions and ravens, if both are dismissed in 39-41, is suspicious: so also is the tristich in 41; but there are difficulties in the way of adopting the rendering in the evening: see phil. n.—Pipe] a term parallel to cry in 4, and suitable to ravens, if ravens are the subject of the v., is more probable than they wander (伍), or it—the parent bird—wanders, as others conjecturally emend; see phil. n.

XXXIX. 1-4. The rock- or wild-goat.—The animal intended is generally understood to be Capra beden, Wagn. (DB ii. 195). "It is a shy animal, with a keen scent, and its coloration is so like that of the surrounding rocks, etc., that it is very difficult to see. It usually goes in small herds of eight or ten, and, when feeding, has a sentry on the look out for enemies" (EBi. 1743): see, further, Tristram, Fauna and Flora of Palestine, p. 6 (with coloured plate). The rocky (1 S. 24) mountain haunts of this animal, inaccessible to or at least unfrequented by man (Ps. 104), impressed alike the author of Ps. 104 and of this passage. When they give birth, these creatures in their mountain retreats are beyond man's observation and care, but not God's: He has given to them
XXXIX. 1 Knowest thou, the rock goats?
Or dost thou observe the calving of the hinds?
2 Dost thou count the months that they fulfil?
Or dost thou appoint the time when they bring forth?
3 They bow down, they give birth to their young;
They let go that wherewith they were pregnant.
4 Their young ones are healthy, they grow up in the open;
They go forth, and return not again.

to bring forth with ease (4), and to their young to grow up healthily, and quickly to become independent (4).

1. Knowest thou do you take thought and care about: for the force of know, cp. 9 n. ἐλπὶ ἡμῶν the time of bringing forth of. Some prefer to read, Knowest thou the time of the wild goats, i.e. the time or season of heat in the males; see phil. n.—The hinds here the females of the wild goats (cp. Ps. 29).

2. The months that they fulfil the period of their pregnancy.
—Appoint ἐλπὶ know.

3. They bow down 1 S. 419. The v. describes the rapidity and ease of the parturition. Rabbinic interpreters understood it of difficult parturition; on both Rabbinic and classical stories about the parturition of the wild goats, see Bochart, Hieros., lib. iii. c. 17.—That wherewith they were pregnant EV. al. their sorrows, (lit. "birth-pangs"), i.e. the young as the cause of their pains; with which it has become customary to compare Ovid, Her. II. 111, "Nate, dolor matris." Cp. also the addition in G in 29 "sons and daughters the pains and sorrows of my womb." But see phil. n.

4. Again] lit. for themselves; or unto them, i.e. the herd.

5–8. The wild ass.—God (6), not man, who would rather have kept it in bondage, has given to the wild ass, now the most elusive and least tameable (111 n.) of creatures, its freedom (6); and made the open country far from human dwellings, not some human master's stable such as housed its domesticated brother (Is. 19), its home (6); and given it a contempt for man's angry shoutings such as compelled the domestic
Who hath let the wild ass go free?
And who hath loosed the bands of the brayer?
Whose home I have made the steppe,
And whose dwelling-places the salt land.
He laugheth at the tumult of the city,
He heareth not the shoutings of the taskmaster;

ass, most widely used of all beasts of burden, to work in servitude to man (7), and fleetness of foot to find its food over wide stretches of country (8). References to the wild ass, especially to its fleetness, intractability, shyness and avoidance of the haunts of men are frequent in the OT. (see 1118, Gn. 1612, Hos. 88, Is. 3214, and references in the following nn.), and even more so in the Arabic poets (see Ahlwardt, Chalif Al-Ahmar, 341-360; Noldeke, Beiträge zur arabischen Poesie, 143, n. 1, and Fünf Mo'allaqät, ii. 72 ff.); for various ancient references see Bochart, Hieroe., lib. iii. c. 16; and for a modern account of the wild ass of the Hauran, Wetzstein in Del.

Wild ass . . . brayer] the two terms are used for the sake of parallelism, and do not refer to different species. Neither, like the English translation in a and the Arabic himār alwaḥṣ, defines the animal by its similarity to the domestic ass (ḥ'mdr); but the first (pere': cp. Ar. ēmār), which has already occurred in 65 1118 245, probably means etymologically the fleet(-footed), the second the brayer, or less probably the fleer away (viz. from man: see phil. n.).—Let go free] released from captivity; cp. Dt. 1519, Is. 58. —The bands] such as kept the domestic ass in servitude to man.

The home of the wild ass is in uncultivated country far from the dwellings of men (Dn. 521)—in the wilderness (245, Jer. 24, Sir. 13, cp. ὅψ ὑπομνήματι, c. 1112 Ġ, Jer. 31 Ġ), the steppe (245), the salt-land.—The salt land] uninhabited country (Jer. 175), unfit for cultivation (Ps. 107; cp. Jg. 95); a secondary reason for the use of the term here may be that as a graminivorous animal (7), the wild ass is fond of salt.

He laugheth at] has no fear of; cp. 18 415 5. —b. Cp. 318 n.

The wild ass must search far and wide for the green
8 He spieth out the mountains as his pasture ground,
   And he searcheth after every green thing.
9 Is the wild ox willing to serve thee?
   Or doth he spend the night over thy manger?

stuff on which it lives, but being fleet of foot finds it with an
ease denied to the unfortunate human outcasts mentioned in
24\textsuperscript{5}.—The mountains] cp. Ps. 104\textsuperscript{10}.—Every green thing] the
food of the wild ass : cp. 6\textsuperscript{6}, Jer. 14\textsuperscript{6}.

9-12. The wild ox.—Ass and ox are constantly associated
as domesticated animals and beasts of burden (Ex. 21\textsuperscript{33} 23\textsuperscript{4} 12,
Dt. 22\textsuperscript{10}, Is. 1\textsuperscript{5} 32\textsuperscript{60}, Lk. 13\textsuperscript{18}); and so from his contrast of the
wild (\textit{pere}) to the domestic ass (\textit{\textit{h\textsuperscript{2}}mbr}), the poet now passes to
contrast the wild ox (\textit{\textit{r\textsuperscript{4}em}) with the domestic ox (\textit{\textit{3or}}). The great
strength of the wild ox (\textsuperscript{11}) might make him a suitable servant
of man, if he would serve; but he will not (\textsuperscript{9a}): no manger
(\textsuperscript{9b}) will entice him to tolerate servitude and to endure, like the
domestic ox, being harnessed (\textsuperscript{10a}) to the plough or the harrow
(\textsuperscript{10b}); but even if he would so submit, man would never have
any confidence that his innate love of freedom and his strength
would not make him break loose and cause loss (\textsuperscript{11f}) to his
employer.

9. The wild ox] that what was regarded, whether with zoological
exactitude or not, as a wild \textit{ox} of some kind is intended,
is sufficiently clear from this passage alone: cp. the parallel-
ism of the same Hebrew term (\textit{\textit{m\textsuperscript{2}w}) with ox (Dt. 33\textsuperscript{17}), cows
(Is. 34\textsuperscript{7} \textit{\textit{m\textsuperscript{2}w}, unless we should there read \textit{\textit{d\textsuperscript{2}w))}, calf (Ps. 29\textsuperscript{6}).
Its dangerous (Dt. 33\textsuperscript{17}, Ps. 22\textsuperscript{22} \textsuperscript{21}), lofty (Ps. 92\textsuperscript{11}) horns accord
with this. The Hebrew \textit{\textit{r\textsuperscript{4}em} is now commonly identified with the
Assyrian \textit{rimu}, a wild bull hunted among other large game
by the Assyrian kings (Tiglath-Pileser 1. in \textit{KB} i. 39), and
depicted in enamel, alternately with dragons, on the great
Ishtar Gateway of Babylon (cp. \textit{KB} iv. 21). Reproductions of
this representation are given in R. Koldewey, \textit{Excavations in
Babylon}, plates 26 (in colour), 27 and 30 (in colour), and R. W.
Rogers, \textit{History of Babylonia and Assyria}, i. 318. “Among the
Assyrians it was often employed in metaphors of strength,
and at times occurs in parallelism with \textit{piru}, elephant. Hence
10 Dost thou bind him to the furrow with cords?
   Or doth he harrow the valleys after thee?
11 Would'st thou trust him, because his strength is great?
   Or would'st thou leave to him what thou hast toiled for?

It is not improbable that the animal referred to is the Aurochs, the *Urus* of Julius Caesar (*BG* 6. 28) . . . and the *Bos primigenius* of naturalists. Its teeth were found by Tristram in Lebanon, in the valley of the Nahr el-Kalb, which is just in the neighbourhood where Tiglath-Pileser I. (c. 1100 B.C.) claimed to have killed the *rimu* . . . A similar animal is the wild cow or *wadiha* which, according to Doughty (*Ar. Des.* i. 328), may probably be the * rift. Though of no great size it has dangerous horns, measuring sometimes 23 inches . . . with which, when maddened with wounds, it will inflict fatal injuries" (*EBi.* 5229). An alternative name for the last-mentioned animal in the northern Bedawin dialects is *bakar al-walid*, *i.e.* the wild cow, *wadiha*, denoting it as white. Doughty (*ib.* 327) gives an illustration of the horn. This animal is strictly an antelope (*ib.* 328), and, in particular, the *Oryx Beatrix*, Gray, an animal about 35 inches high at the withers, and of a prevailing dirty white colour with the long conspicuous horns already referred to. A coloured illustration of it is given in Sclater and Thomas, *The Book of the Antelopes*, iv. plate Ixxxii. In Arabic the term *rim*, on the other hand, is given to quite another species of antelope, a graceful little gazelle, that does not correspond to the animal called *rim* in Hebrew, viz. *Gasella Marica*, Thos., depicted in Sclater and Thomas, *op. cit.* iii. lvi.; cp. Hess, in *ZATW*, 1915, 121-123.—Manger] Is. i*.

10. *Him to the furrow with cords*] *N* the wild ox in the furrow of his cord.—*After thee*] in harrowing (unlike ploughing) the animal must have been led.

11. No doubt the strength of the wild ox would be most useful to you; but suppose you could catch him and put him to work, would you trust him? See on 9-11.—*What thou hast toiled for*] the fruit of thy labour in the field (cp. 10* phil. n.*).
Would'st thou confide in him, that he would return,  
And I gather, thy seed ' to the ' threshing floor?

If you were to send the wild ox out to bring home your harvest, you would never expect him to come back.—Seed] in the sense of the matured product of the seed sown, corn-crop, as Lv. 2710, Is. 232, Hag. 219.—Return] or (Qr6) bring back; on this and the emendation adopted above, see phil. n.

The ostrich. — There need be no doubt that the ostrich (יו) is the subject of these verses, though the earlier VV. did not recognize it, and the term used for the bird in 1 is strange (see phil. n.), nor that the cruelty (14—16), and, if 17 be original, the stupidity also, commonly attributed to the bird (cp. Bochart, Hieros., lib. ii. cc. 14—17, and Schultens on this passage) are here referred to. But the first and last vv. of the passage (13, 18) are obscure, and in consequence the exact point and reference of the entire description uncertain. According to one view of 13 there is an implicit contrast between the cruelty of the ostrich and the kindness of the stork: then the marvel, as in 5—8 and 9—12, consists in the striking differences between animals that in other respects closely resemble one another. Failing this, we must fall back for an explanation of the ostrich, though a bird, appearing in the midst of the quadrupeds, on the fact that it, like wild asses and wild oxen, is a notable inhabitant of the desert (see, e.g., La. 48, Is. 1321 3412; Schult. 1118 top); or we may suppose that the section has been misplaced—Wr. places it after 30—
or, though this is much less probable than the preceding or following suggestion, that it has been separated from 30 through the interpolation of 19—25 (Ehrlich), or that it has itself been interpolated (Bi. Hatch, Du. Che. in EBi. 2481; cp. Di. Peake). Those who adopt the last view appeal in proof to E, from which 18—18 were absent, to the length of the section (six distichs as against four in the three preceding sections; yet 19—25 is still longer), the mention of God in 17, and the predominance of the directly descriptive over the interrogative mode of expression. If the section is original, 18a as well as 18b was probably interrogative; and the remainder of the
13 Is the wing of the ostrich . . .
Or . . . . . . . . . . . . ;
14 That she leaveth her eggs on the earth,
And warmeth (them) in the dust;
15 And forgettesth that a foot may crush them,
And the wild beasts trample upon them?

section for the most part dependent on the question (cp. 6):
but, even if it were independent of the opening question, cp. 71. 21-25. 28-30.

13. Schultens (cp. Bochart, op. cit. c. 16) was already able
to collect twenty different translations or interpretations of this v., and this number could now be considerably increased. Many of these, including AV., can be ruled out as impossible; several remain from which an uncertain choice may be made. Probably b contained one, if not two terms, parallel to “wing” in a; whether it contained even (cp. 6) one (AV.), not to say two (ךך) Rashi), terms parallel, synonymously or antithetically, to “ostrich” is uncertain. In RV., “The wing of the ostrich rejoiceth; (But) are her pinions and feathers kindly (mrg. (like) the stork’s)?,” the renderings “rejoiceth,” “but” and “her” are all questionable; as is also (see above) the absence of interrogaion in a. Less improbably, with two slight emendations, we may translate, Is the wing of the ostrich sluggish, Or is pinion and feather lacking (to her), That she leaves, etc. Wr. rendered, Does the wing of the ostrich soar aloft, Or is it strong on the wing like the hawk and the falcon? Nay, it leaves, etc.; if such a contrast between the ostrich’s eggs laid on the ground, and the hawk’s (ךך) or the stork’s (Ps. 104) in lofty trees was the point expressed in the original text, א requires more change than Wr. allowed himself to make in it (see phil. n.).

14-16. The cruelty of the ostrich: cp. “cruel as ostriches,” La. 4a.—If א in b is correct, the v. refers to two actual habits of the ostrich, viz. that having laid its eggs in holes scooped in the sand, it then leaves them (frequently during the early period of incubation and in the daytime to go in search of food), but b at other times (and continuously during the final periods of incubation) sits upon them to hatch them: but b
She useth her young ones hardly, (making them) into none of hers;

Her toil is in vain: (there is) no fear.

For God hath made her to forget wisdom,

And hath given her no share in understanding.

What time she spurreth herself (?) on high,

She laugheth at the horse and his rider.

This case forms a bad introduction to 15, and we should probably read in רדסתייח them (see phil. n.) for warmeth; then in י we may render by the stronger word abandoneth (cp. Jer. 14:6); and the whole v. refers to a single striking habit of the bird, viz. that it lays its eggs not high up out of danger, but on the ground, and leaves them there (15), exposed to the risk of any man or beast that may pass by.

16. The v. is a reflection on such habits of the ostrich as that in addition to the eggs laid and concealed in the sand for hatching, it lays others which it leaves exposed in the sand and uses for the nourishment of the chicks; and that "when the ostrich is surprised with her brood she runs away from her chicks" (Post in Hastings' DB iii. 635).—Her young ones] the unhatched birds.—b." cp. Is. 65:23.—Her toil] in laying and in sitting on her eggs.—There is no fear] "she is unconcerned about it" (Dr.).

17. The stupidity of the ostrich: cp. the Arabic proverb, "stupider than an ostrich" (see Bochart, op. cit., who cites many ancient testimonies to its stupidity). The v. in giving the reason for the cruelty described in 14-16, so far blunts that charge; and it stands awkwardly before 16, which suggests wisdom rather than stupidity. Since also the v. mentions God (cp. 40:8,19), it is perhaps an addition (cp. Peake). In lacking wisdom, the ostrich lacks what was not confined to man, but found also in animals (12:7, Is. 1:6, Jer. 8:7, Pr. 6:8), and in some pre-eminently (Pr. 30:24).

18. The speed of the ostrich: "If helped by the wind, the fleeing ostrich spreads its tail-feathers like a sail and with constant flapping of its outspread wings easily escapes its pursuers" (Wetzstein in Del.). To this habit the unknown
Dost thou give strength to the horse?
Dost thou clothe his neck with ' might'?  
Dost thou cause him to quiver like a locust,
In the majesty of his terrible snorting?

In the valley, and rejoiceth;

In strength he goeth out to meet the weapons.
He laugheth at fear, and is not dismayed;
And he turneth not back away from the sword.
The quiver twangeth upon him,  
The flashing point of the spear and the javelin.

Quivering and excited he swalloweth the ground,  
And he standeth not still (?) at the sound of (?) the horn.

word rendered above spurreth herself is supposed to allude (see phil. n.).—Laugheth at] the slow and ineffective pace of her pursuers: cp. 7 n.

19-25. The horse, and in particular the war-horse; its excitement, eagerness and absence of fear as it carries its armed rider (23) into battle.

19. Might] a conjecture based on the parallel term. Guesses at the meaning of מ include fear (G), thunder (AV.), neighing (U), quivering mane (RV.); see phil. n.

20. Much in this v. is uncertain: see phil. n.—Quiver] cp. 24. —Like a locust] the comparison of the war-horse with a locust seems less natural than the reverse (Jl. 24, Rev. 9).

21. The valley] cp. "thy choicest valleys were full of chariots: and the horsemen," etc., Is. 22: also, for valleys as battlefields or the sites of encampments, Gn. 14, Jg. 71, Is. 28.

—Rejoiceth; In strength] מ rejoice in strength, which unduly limits the ground of the horse's joy: both sense and rhythm could well spare in strength altogether.

22. He laugheth] v.7 n.—The sword] of the enemy: this would form an excellent parallel term to "weapons" in 21b: the order of the lines may have been 21a. 22a. 21b. 22b.

24b. The translation is very uncertain, but on the whole preferable to the alternative: he believeth not that, or when, or if (there is) the sound of the horn. Possibly the line is merely
25 As often as the horn (soundeth), he saith, "Aha!"
And from afar he scenteth the battle,
The thunder of the captains, and the shouting.

26 Is it through thy understanding that the hawk taketh flight,
That he spreadeth his wings towards the south?

intrusive, and 24, 25 originally consisted not of a distich and a
tristich, but of two distichs: see phil. n.

25. He neighs out his delight when the horn, the military
(Am. 3, Jer. 4) musical instrument, sounds an advance.—The
 thunder of the captains] if the phrase is correct, this must mean
the orders of the military captains (Nu. 31, Is. 3) given in tones
of thunder.—Shouting] or war-cry: cp. Am. 14, Jer. 4, Zeph.
16 ("the day of the horn and the battle-shout").

26-30. The hawk and, at least in ¶, the vulture.—Birds
have been previously mentioned—the raven (38) and the
ostrich (18); here two further birds conclude this survey of
the animal world. Is it through wisdom given to it by Job
that a sure instinct leads the hawk southwards at the approach
of winter, or, at his command, that the vulture (unlike the
ostrich, 14) places its nest high up out of reach, on those rocky
fastnesses where it makes its home and from whence its keen
and far-seeing eye detects its carrion (30) food?

26. The hawk] ¶; in Lv. 116, Dt. 14 the term is
generic for a class of birds including (נני) several species;
birds of the Falconidae class appear to be intended (Bochart,
Hieros., lib. ii. c. 19; Tristram, NHB, p. 189f.; Thomson, Land
and Book, 326; EBi. and DB, s.v. hawk); some of these, as,
e.g., the lesser kestrel, migrate south in winter.—The allusion
to migration (cp. Jer. 87) in ¶, is not to be eliminated by rendering
to the south-wind, "in which case the reference would be to the
strength of wing that enabled it to fly in the teeth of the south
wind" (Peake after Du.), for this would surely require a stronger
prep. than ¶.

27f. Du. (see phil. n.), Or is it at thy command that it
maketh its nest on high, And hath lodging upon the crag of
the rock? This removes the vulture, and makes the whole
strophe describe the hawk. Du.'s emendations greatly improve
Or is it at thy command that the vulture mounteth up,
    And maketh his nest on high?
Upon the rock he dwelleth and hath lodging,
    Upon the crag of the rock and the fastness.
From thence he spieth out food;
    Afar off his eyes behold it.
His nestlings also gulp down blood:
    And where the slain are, there is he.

Will the reprover contend with the Almighty?
He that argueth with God, let him answer it.

And Job answered Yahweh, and said,

the parallelism, and one bird rather than two would be more according to the analogy of the other sections; on the other hand the habits described in 27-30 agree with those elsewhere associated with the vulture.

29. The vulture and its prey; cp. 925, Hab. 12, Dt. 2819 (note "from afar"), Jer. 4810 4922: cp. Ezk. 1725.
30a. Did Job endow the bird "with her terrible instincts, that show themselves at once in her young, which suck up blood"? Cp. also Pr. 3017. Hrz. compares Aelian, *H.A.* 10. 14, σαρκών ἥδεται βορῷ καὶ πλεῖ αἷμα καὶ τὰ νεόττια ἐκτρέφει ταῖς αὐτοῖς.—b. cp. Mt. 2426.

XL. 1. Between 3930 and 402 Η, not ג, inserts, And Yahweh answered Job and said, thus cutting off the conclusion (402) of Yahweh's speech in 382-3930 402.

2. Very effectively the speech closes as it opened (382) with a challenge:—Will Job, who has taken upon him the part of reprover and admonisher of God (cp. 382), still carry on the dispute? if so, he must answer (cp. 382) the questions Yahweh has put to him, and explain the marvels of creation which have just been brought before him in 384-3930; if he cannot do so, he has no right to criticize and reprove.

4f. (+, probably, 422-4). Job's reply to Yahweh: he admits without reservation that he cannot answer God's questions (4b): he will therefore give up the rôle of critic (4b),
Behold, I am too mean: what can I answer thee? I lay mine hand upon my mouth.

Once have I spoken; but I will not do so again; Yea twice, but I will no further.

Then Yahweh answered Job out of the storm, and said:—

which he confesses he had several times assumed (5). In contrast to his own weakness (40*), he acknowledges the omnipotence of God (422); and, now that he has been challenged (384), he sees that he had spoken confidently of what really was beyond his comprehension (423); and this had been because his previous knowledge of God had been by hearsay; whereas his present knowledge is the outcome of direct vision; this vision, and new kind of knowledge, have led him to humility and repentance (6) for what he had said in criticism of God, though the text and meaning of 426 are by no means certain.


5. Once . . . twice] i.e. more than once, several times: cp. 3314.—Do so again] in answer.

6-XLI. 26 (34). According to the present text (6 = 381) a second speech of Yahweh clearly begins with 7; to this second speech Job then makes a second reply in 424-8. But it is probable that in the original form of the poem Yahweh made only one speech (382-3980 402), and Job only one reply and confession (400, 422-6).

In favour of this conclusion there are weighty considerations: (1) Even as they now stand, unassociated with 424, 404 contain a confession, without any reservation, that Job has thrown up his case, and that he has nothing further to say; in other words, so far as Job is concerned, Yahweh’s object in speaking is already achieved, and there is no need for him to deliver another speech; (2) after such a confession Yahweh’s rebuke in 7-14 “comes perilously near nagging” (Peake): this objection could be slightly mitigated, but not removed, by merely omitting 7 and retaining 8-14 as a second speech; (3) the speech, if the descriptions of leviathan and behemoth be omitted (see below), is suspiciously short; and (4) though it treats of a new subject, it has no sufficient distinctness of purpose from the first speech; nor does it draw from Job a really distinct or different confession; Yahweh here refers (409) to Job’s impugnment of His righteousness, and to His government of men (11-12), whereas in 38, 39 He had spoken of His work in Nature; but this still leads up, as do 38, 39, to the powerlessness and ignorance of Job in contrast to the might and wisdom of God (14); and
Job's reply in 42:4 offers no particular withdrawal of his imputation of God's righteousness, but rather continues, and gives the reason for what he has already said in 40:8; thus he specifically acknowledges the might of God (42:3), as in 40:6 he had recognized his own impotence, and he gives as a reason for the silence on which he is now resolved (40:10), the humility to which the vision of God has brought him (42:8). Most of those who adopt the view that there is but one speech of Yahweh, include in this one speech, and that as its conclusion, 40:6-14 (so Bl. Peake); but it is more probable that that speech concluded with 40:5, and that 40:7-41:18 should be looked on as a variant of the original speech of Yahweh; for (i) the forcible effect of the brief challenge in 40:5 is weakened by the addition of a few distichs presenting a new subject; (2) 40:6, admitting Job's incapacity to answer and announcing his retirement from the argument, follows far better immediately on Yahweh's challenge to him to answer, and justify his argument if he can (40:5), than after 8-14; (3) if the poet intended to deal with the imputation of God's righteousness, it is probable that he would have done so more nearly on the scale of his treatment of the divine wisdom and power in 38. 39; (4) If the speech of Yahweh dealt separately and concluded with the question of the divine righteousness, it would be strange that Job's confession should make no reference to it, but only to the might of God (42:3). Da. feeling this remarked (on 42:2), "Job does not, as might have been expected, acknowledge the divine righteousness"; but then proceeded very inconclusively to explain that "any one divine attribute implies all others. Omnipotence cannot exist apart from righteousness"; if this reasoning were valid at all, it would render Yahweh's second speech unnecessary.

7-14. As Job had questioned the justice of God's rule of the world, he is now ironically invited to assume Divine attributes, and rule it himself; since he cannot accept the invitation, and so gain by experience a knowledge of all that is involved, he has no right to criticize.

7. = 38.4.

8. Disallow] or, make void (15 6, Is. 14 27, Nu. 30 18 (8. 12)). -My right] that which is my due (34 5, Is. 10 8), i.e. my claim that I rule the world justly? Or בוש might mean my right, in the sense of the right, or justice, which I execute in the world (Di. Da.): wilt thou condemn me that thou mayest be in the right, in thy claim, viz. to have been treated differently?

9. Arm] the symbol of might, as 28 n.; of God, Ps. 89 14 and often.—Thunder] mentioned as an imposing manifesta-
Or hast thou an arm like God?
And canst thou thunder with a voice like his?
Pray, deck thyself with majesty and loftiness;
And array thyself with glory and state:
Shed abroad the overflowings of thine anger;
And look upon every one that is proud, and abase him:
Look on every one that is proud, (and) bring him low;
And pull down the wicked where they stand:
Hide them in the dust together;
Bind up their faces in the hidden (world):

The use of God’s power (cp. 37:3-5).—There is a sudden transition here from the thought of God’s justice to that of His might. The world is so large, the circumstances and situations of human life so infinitely varied, that none but an omnipotent Ruler could rule them all with perfect justice: “one, therefore, who does not possess God’s might, must refrain from passing judgment upon God’s justice” (Di.).

10-12. God challenges Job, if he really thinks he can rule the world even as well as, not to say better than God does, to assume His attributes of majesty and power, and to abase the wicked as God abases them.

10. Deck thyself] put on as an ornament (מְבַלְתָּם): so Hos. 2:14, Is. 61:10 al.—Majesty (יְנוּי) of God, as 37:4, Ex. 15:7, Is. 24:14 al.—Loftiness (יְנוּר) cp. 22:10.—Glory and state (יְנֶחֶם: בָּצֶלֶם) the attributes of a king (Ps. 21:8 45:4); of God, Ps. 104:96.

11. Shed abroad] lit. scatter, or disperse (Pr. 5:18). The figure is that of an impetuous, overflowing stream: cp. to pour out wrath, Hos. 5:10, and often.—b. cp. Is. 2:18.—Look upon] lit. see: do, if thou canst, as I do, who merely see the wicked, and they are instantly brought down!

12a. = 11b, except one word: the repetition, if original, was intended to give emphasis to the thought.—b. Where they stand] immediately, and on the spot.

13. The reference might be to some dark, underground cavern, used as a prison, such as that in which Azazel is confined in En. 10:1 (bind Azazel hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dudâël, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him
abide there for ever, καὶ τὴν δύναμιν αὐτοῦ πώμασον, καὶ φῶς μὴ θεωρεῖτω,—quoted by Di.), or, more probably, perhaps, to the dust of the grave in a, and to the dark and hidden recesses of Sheol in b.—Hide them in the dust] Is. 2:10.

14. If Job succeeds in a position in which (as his complaints imply) he deems God to have failed, God will acknowledge—not, indeed, that he is equal to Himself in all things, but that he has an arm like God's (94)—that at least his own power is sufficient for the task which he has undertaken, and that he is able to wield effectively his sword for the punishment of evil-doers. The hand, right hand or arm, is said in Heb. to save, or give salvation (deliverance, victory) to a person, when, with none to help him, he himself triumphantly overcomes his foes; of men, Jg. 7:2 ("lest Israel vaunt themselves against me, saying, Mine own hand hath saved me"), 1 S. 25:16, 32, Ps. 44:6 (b); of God, Is. 59:16 and 63:5 (no one else could do anything, so "his own arm brought salvation to him"), Ps. 98:1.

15-XLI. 34 (26). Behemoth and Leviathan.—For various reasons it seems probable that the description of these two animals was not written by the author of 38 f.

(1) The descriptions are longer: the longest description in 38 f. extends to six distichs and a tristich; that of behemoth to ten, that of leviathan to thirty-four distichs. (2) Questions, so frequent throughout 38 f. and never intermitted for more than a few distichs (at most five, 39:21-28) at a time, are here entirely absent from twenty consecutive distichs in 41:32-34 (7:26) and from nine or ten in 40:15-28 (36). The questions that do occur are massed together in 41:1-7. 10-13. (40:36-41:27). (3) The constant recurrence of questions in 38 f. serves to keep the sense that God is speaking vivid, and to give an accumulating urgency to the divine challenge to Job; in the prolonged absence of questions in, and the purely descriptive character of especially the close of, 40:18-41:34 (36), the force of the challenge expressed, as in 38 f., in 41:11 (40:36-41:13) dies away, and it is easy to forget that God is speaking. (4) This effect is not prevented by the direct assertion of 41:19 (b), which, if the text be correct, has no parallel in 38 f. (5) In 38 f. it is the habits, actions and temper of the animals, and especially what is striking or strange in these, that are referred to; in 40:16-24 descriptions of the bodily parts of the animal assume prominence (see especially 40:16-24 41:13. 18-22. 30 (4:7-18. 21)). (6) Whether behemoth and leviathan are respectively the hippopotamus and the crocodile, in which case they are pre-eminently
Egyptian animals, or mythical monsters (see below), they contrast strikingly with the actual animals of Palestine described in 38f. It is questionable whether much or any weight can be attached to (7) linguistic and stylistic differences: Di. detects such in Jordan (= a river) 40·33, leviathan 40·35 (assuming that it differs in meaning from leviathan in 33), πν 41·3 (ct. 30·11), Ἕ and πν 41·15, Ἕ negativeizing the finite vb. 41·28, πν 41·20 (ct. πν 6·11); but both πν and πν, even if in themselves significant, are textually doubtful; on the negatives, the most noticeable among the points adduced, and on πν, see Phil. N. on 41·15, 18; on leviathan see the end of this introductory note; the use of Jordan in 40·35 is no doubt remarkable, but there is no obvious opportunity for its use elsewhere in the book. Di. also alleges the style of 41·15, 16, 18, but this is partly the result of textual corruption and for the rest inconclusive. In view of the indecisiveness of (7), it must no doubt remain largely a matter of taste whether the author of 38f. is considered to be also the author of 40·18-41·24 (90) or any part of it, and whether there were originally two speeches of Yahweh or only one. But such a second speech as the present text offers, with its brief introduction (40·14) followed by these lengthy descriptions of two animals, with its small interrogative element and entire absence of challenge at the close, is certainly greatly inferior in conception to the first with its vivid, brief descriptions of several animals, its recurrent challenging questions, and its final question (40·3). To transfer the descriptions of behemoth and leviathan to the first speech, as some have proposed, merely mars the first without rendering the second speech thus reduced to great brevity (40·14) more probable.

A further question is whether the whole of 40·18-41·24 (90) is from the same hand. If not, it is safest to distinguish from the rest 41·1-11 (40·35-41·2) which is mainly interrogative (and so in contrast to the rest which is almost entirely descriptive), and possibly treats of a sea monster in contrast to the Nile animals that form the subject of the rest. This passage (41·1-11) might then have originally formed part of the first or rather the only speech of Yahweh. Others have distinguished (1) the description of leviathan (41·18-24 (4·28)) from (2) the description of behemoth and the interrogations about leviathan (40·13-41·1 (9)), attributing the whole of (2) to the author of 38f. : so, e.g., Stuhlmann; see also the discussions by Bu. (on 40·18-41·26) and Ku. (Hist. Crit. Onderzoek, iii. § 101, n. 17).

The identifications of behemoth and leviathan with the hippopotamus and the crocodile respectively are now commonly accepted: the only modern competing theory is that which, revolving in a fresh form ancient Jewish interpretations (En. 60·9-61, Apoc. Bar. 29·4, 4 Es. 64·55: see also references, e.g. πν ᾨ in Levy, NHBW) sees in these beasts mythical monsters described partly on the basis of mythological tradition, partly by means of traits derived from the hippopotamus and the crocodile (Che. EBi. 2483): see Che. Job and Solomon, 56, and Behemoth and Leviathan, in EBi.; Toy, Judaism and Christi-
Behemoth

18 Behold, now, behemoth, which I made with thee; Grass, like the ox, doth he eat.

anity, 16f.; Gu. Schöpfung u. Chaos, 57, 61 ff.; and for a full and keen criticism of the theory, Bu. The supposed mythical traits are found mainly in the interrogative passage (411-11 (4085-4185)), though not exclusively, for Che. and Gu. find such also in 4019-24 4125 (17) 81-84 (23-26), and especially in the fact that both animals, though this so far as the hippopotamus is concerned rests precariously on 4024, are represented as beyond the power of men to capture, whereas the ancient Egyptians hunted and captured both the crocodile and the hippopotamus. Yet this point cannot be pressed too far, for, as Bu. (on 4025) has pointed out, the Egyptians themselves could speak rhetorically of the animals as unapproachable: so in a hymn of victory Amon-Re says of Thothmes: “The lands of Mitanni tremble under fear of thee: I have caused them to see thy majesty as a crocodile, lord of fear in the water, unapproachable” (Breasted, Egyptian Records, ii. 659). Possibly, however, those who put forward this theory are so far right that two distinct animals are described in 411-34 (4085-4125). In the interrogative passage, which is dominated by the idea of the beast’s invincibility, there is nothing, unless we should so regard 417 (4031), that points necessarily or at all strikingly to the crocodile, and one or two points (see on 411) seem inconsistent with it. We should, perhaps, distinguish (1) in 411-11 (4085-4185) a description of a sea-monster, leviathan, which is implied in Ps. 104:26 to be seen of sailors on the sea, but is more often mentioned with distinctly mythical associations (3, Is. 27, Ps. 74:14, En. 60:7-9, 4 Esd. 640-48, Apoc. Bar. 29), from (2) a description in 4119-34 (4-26) of the Nile-monster, the crocodile, which was never termed leviathan, but may have been mentioned by name in the rhythmically irregular and more or less corrupt opening v. of the description (414 (12)).

15-24. Behemoth.—Its habits (15. 20-23), bodily parts (16-18), and avoidance of capture (24).

15. Behemoth] apparently the pl. of the common Hebr. term for beast with intensive force—the great beast—here applied to a particular animal which may, on the strength of the details
18 Lo, now, his strength is in his loins,
And his force is in the muscles of his belly.

given, especially of its amphibious character (221.), be identified with the hippopotamus (so most since Bochart, Hierozoicon, lib. v. c. 15). On the possibility and extent of mythical elements in the description see above, and the notes that follow. Schultens, himself inclining to the elephant, records a number of other identifications, mostly ridiculous, such as the worms feeding on Job's body, the domesticated ox, or, allegorically, the Devil or Christ. The hippopotamus, even if in the time of the author found outside Africa, and the crocodile were probably mainly thought of by the author as the two most conspicuous animals of Egypt and the Nile: cp. Herod. ii. 68-71, where the hippopotamus is described immediately after the crocodile: Diod. i. 35; Pliny, HN. viii. 95. "At the present time the river-swine (as the ancient Egyptians called them) [i.e. the hippopotamus] do not extend north of Dongola, between the second and third cataracts, and even there they are rare; but both the frescoes and writings of the Egyptians and the fossil remains found in the Delta of the Nile show that in former times it inhabited Lower Egypt, and was harpooned by the inhabitants. During the Pleistocene and Pliocene epochs an animal specifically indistinguishable from the hippopotamus was widely spread over southern and middle Europe, extending even into England, so that although at present there is no distinct evidence of its existing in the Jordan, it is possible that it may formerly have done so" (EBi. 2073).

15. With thee i.e. like thee (946 3718); both alike are God's creatures (cf. for the thought, 3116 336). Or, omitting which I made with ע, we may render is beside thee (see phil. n.).—Grass, like the ox] from its size and strength it might have been judged to be a carnivorous animal; but like other cattle it feeds merely on grass. The hippopotamus, especially at night, issues forth from its reedy ferns and "treading its way into the cultivated lands, makes sad devastation among the growing crops" (Wood's Mammalia, p. 762).

16-18. The immense strength of the animal.
16a. Not very distinctive, since the loins in general, or at least in men, were proverbially the seat of strength (Nah. 2; thy loins || thy power, Ps. 69 (22), Dt. 33; cp. Latin delum-bare, to weaken); on the other hand, b. the muscles of the belly in the hippopotamus are said to be peculiarly thick and strong; and, unlike the elephant (1 Macc. 6; Jos. Ant. xii. 9), for example, it was not peculiarly vulnerable in the belly.

17a. A hyperbolical description of its tail. This is short, similar to that of a pig, hairless, very thick near the root, about the thickness of a finger at the end; its muscular stiffness, regarded apparently as indicative of strength, forms the point of its comparison to a cedar.—Are knit together] intertwined, so as to form a compact mass of muscle. Perhaps (Del.) there is in הֹשֵׁב an allusion to a closely intertwined bunch, or cluster, of vine-tendrils (cf. הבִּיר, a cluster of tendrils, Gn. 40; EVV. branch).

18. Tubes of bronze] so strong and firm are they.—Limbs] or perhaps, strictly, bones: see phil. n.

19. Cp. in the description of leviathan, 41 sqq. (20).—First] or, chief; הָאָדָם, lit. first, beginning, may denote either what is first in time, as the "beginning of wisdom," Ps. 1110, or first season (of a tree, Hos. 910), or what is first in rank, as Am. 6 the chief of the nations, v.6 the best of unguents. Ways mean here the creative work of God: cf. 2614, and especially Pr. 822 "Yahweh got me (Wisdom) as the beginning of his way(s: έργα τοῦ Θεοῦ)." Is "first," now, here to be taken in the sense of first in time (Gu. Schöpf. u. Chaos, 62)—according to Jewish Haggadah, Behemoth was not created until the 5th day (Bar. 29, 4 Esd. 60)—or (Del.) first in rank, "the most majestic work of creation, un chef d'œuvre de Dieu (Bochart)?" "Perhaps (Hrz. Di. Bu. Du.) both ideas are to be thought of: behemoth was the masterpiece of God's creative work,
For the mountains bring him (their) produce;
All the beasts of the field do play there.

because (Hrz.) His full, fresh creative force had embodied itself in it (cp. the expression מָהֵן, Gn. 49:8 al. 'the first (or firstfruits) of my virile strength,' of the firstborn, regarded at the same time as the fullest representative of his father's physical nature). 'As mythology peopled the primaeval times with giants, it is natural they should look on huge beasts like the hippopotamus as remnants of such times' (Wr. 192)—Dr. —God] in a speech of Yahweh: cp. 9 39:17 (perhaps interpolated). —Let him that made bring near his sword/] viz. to assail him; for no one else can do so. This is the only meaning which can have; but it is not satisfactory: in particular, it anticipates and it gives no reason for the following For (80). The conventional rendering is, "He that made bringeth near his sword" (fig. for his powerful teeth), i.e. furnishes him with it: but this, though it satisfies the following For (see on 80) is for other reasons still less satisfactory (see phil. n.). The emendation (Che. after Du.), which is made to be ruler of his fellows (i.e. of the other animals), is attractive and may be right. S suggests which is made for him to play with (cp. Ps. 104:26), i.e. to be God's plaything. Gu. very precariously, which was made that he should rule the dry land, cp. En. 60:4, 4 Esd. 64:52 (Behemoth created lord of the desert; Leviathan, lord of the deep).

20. For the mountains bring him (their) produce].—So מ. "For," however, agrees only with the conventional rendering of just mentioned (it requires such a weapon; for it needs abundant vegetation for its nutriment), which (see phil. n.) is far from satisfactory; Du.'s emendation, "For the produce of the mountains he taketh to himself," gives a better sense. Produce, as 20:28, Lev. 26:4, Ps. 67:8 al. (EVV. usually increase). "Mountains" in Egypt are, however, at some distance from the Nile, and also bare: probably smaller cultivated heights, near the river itself, are meant. The thought of the line is, not that the animal feeds on mountains as opposed to plains, but that whole tracts of wooded and grassy heights are depastured
1 Under the lotus trees he lieth,
In the covert of the reed, and the swamp.

2 The lotus trees screen him as his shade;
The poplars of the wādy compass him about.

3 Behold, if a river [overflow], he is not alarmed,
He is confident, though Jordan burst forth against his mouth.

by him.—b. The line according to the existing text suggests the harmlessness of the animal: huge as it is, it does not assail other creatures; they can play fearlessly beside it. Gu. (see phil. n.) suggests that the original text expressed the subjection of other animals to behemoth in some such form as all the beasts of the field look up to him.

21-22. Its favourite haunts: under the shade of lotus trees, or poplars, and among the reeds and swamps of the river's side. The "lotus" meant is not the water-lily called Nymphaea lotus, though this is common in Egypt, but the Zisyphus Lotus, a low thorny shrub, which (Wetzst.) loves warm and moist low-lying regions (e.g. the shores of the Sea of Galilee), and is common in N. Africa (cf. the λατοφάργος, Od. 9. 82 ff.; Hdt. iv. 177).


22. The poplars of the wādy] so Lev. 23⁴⁰: cf. the "wādy of poplars" Is. 15⁷: ובר, also Is. 44⁴, Ps. 137⁴. The Arabic equivalent is gharab: and branches of this, brought to Europe and examined, are found to belong to the Populus Euphratica, which is very common in Palestine, being found on the banks of the Jordan and all other rivers (EBi. iv. 530a). The "wādy" suggests Palestine rather than Egypt.

23. The animal may be asleep on the edge of the river, or even in the river itself, with just its eyes, ears, and nostrils above the water; but it can dive and swim; so even though the stream rises suddenly and dashes against it, it is not alarmed. In b (if Jordan is correctly read there) the imagery is derived from Palestine (cp. last n. end): even though Jordan, a rapid and impetuous stream, dashed against it, it would still
24. A very doubtful v.: by itself it would most naturally express the ease with which the animal is captured: this being impossible in the context, it has been often understood to mean, it cannot be taken like an ordinary land-animal: when it could see him, no one would be able to take it, nor can its huge nostril be pierced by metal teeth.—*Can any . . .?* No interrogation is expressed in מ; and it is not improbable that the v. was originally, like the rest of the passage, descriptive; it may have read, *No man can*, or similarly. Gu. surmises a mythological reference: *God taketh or took him*: see phil. n.—Metal teeth] “ضرب is not a ‘snare’ (EVV.), i.e. (Germ. Schnur, a string) a cord, or noose; but, as its fig. use in the sense of a lure to destruction suggests (Ex. 107 2387, 1 S. 1821, ‘that they may be a mbkesh to him, and that the hand of the Philistines may be upon him) the trigger, or metal tooth, on which the bait was placed which, when the animal touched it, was released either by the action of the animal itself, or (as in Egypt) by the fowler concealed near it, who pulled it by a string, so that the trap, or frame holding the net—see the illustration of an Egyptian trap-net in Dr. Joel and Amos, p. 157—closed upon the animal; or sometimes—as the present passage would suggest—pierced its nostril, and so secured it (Del.). Such an instrument might effectually capture smaller animals; but it would be useless against the huge, thick-skinned muzzle of the hippopotamus”—Dr. See Burney, Judges 40.
Canst thou draw out leviathan with a fish hook? 
Or press down his tongue with a line?

—Leviathan: Can Job capture leviathan? If not, how stand before God? In there follows a description of, in all probability, the crocodile. Whether this animal is also the subject of is less certain (see above, p. 353). In describing the crocodile after the hippopotams, the writer probably had at least mainly in view the crocodiles of the Nile (cp. n.), not crocodiles of the streams flowing into the Mediterranean south of Carmel, even if crocodiles at the time were found in any of the streams of Palestine. The OT. never refers to crocodiles in Palestine, though it is commonly inferred, from the names Κροκοδίλων πόλις, attaching to a town between Ptolemais and Straton's Tower (Strabo, 16. 27), and Crocodilion (Pliny, HN. 5. 17), attaching to a stream generally identified with the Nahr ez-Zerka, which flows into the Mediterranean south of Carmel and north of Cæsarea, that crocodiles existed in Palestine at least as early as these writers. Several mediaeval writers speak, mainly on hearsay, of crocodiles especially in the stream north of Cæsarea (see Tobler, Dritte Wanderung nach Palästina, 375 ff.), and the presence of crocodiles, particularly in the Nahr ez-Zerka, has been reported by many modern travellers (see Memoirs of the Survey of Western Palestine, ii. 3; H. B. Tristram, Fauna and Flora, 155; Conder, Palestine, 70; Macgregor, The Rob Roy on the Jordan, 432 f. (who also claims to have seen a crocodile in the Kishon, ib. 447 ff.); PEF Qu. St. 1887, p. 1), and the skin of a crocodile said to have been killed in this stream is in the possession of the PEF (see Qu. St. 1893, pp. 183, 260). See more fully PEF Qu. St. Oct. 1920.

—Leviathan] a term with mythological associations (3 n.), and never, presumably, the current Hebrew term for the crocodile, but here, if throughout down to the same animal is referred to (yet see above, p. 353), applied to the crocodile to which the details in so strikingly point that, with the
exception of Schultens, who still inclined to identify the animal described with the whale, most since Bochart have acquiesced in the identification, even those who argue for a mythical character of both behemoth and leviathan agreeing that elements in the description in 12:34 are taken from the crocodile.—Or press down, etc.] this has been explained as meaning that when the hook is swallowed and the cord drawn tightly, it presses down the tongue (Di. Da.). But the language is strange (see phil. n.). Du. Peake take the line to refer to leading about the animal, after capture, by means of a rope fastened round the tongue and lower jaw; and they find the idea carried on in 3. In this case and have probably changed places; note that the more closely parallel terms line and cord, fish hook and hook would by such a transposition be associated in the same distich; in this case refers to what is done before capture: cp. Ezk. 29:—His tongue] this reference is not favourable to the identification of leviathan, (as distinct from the animal described in 12:6.) with the crocodile: for Herodotus (ii. 68) records a widely prevalent popular opinion when he remarks of the crocodile that "unlike all other beasts, he grows no tongue"; similar statements (collected by Bochart, Hieros. v. 16) are made by Aristotle, Plutarch, Pliny, and Ammianus and others. The difficulty cannot be satisfactorily avoided by pleading that as a matter of fact the crocodile has a tongue, though it is immobile and adheres to the lower jaw; for the question is not what is known to modern and some ancient (see Bochart) correct observers of the crocodile's anatomy, but what was the popular opinion in the age of the writer; it is possible, though not probable, that the Jewish author of this passage did not share the opinion current in Egypt, carried home thence by Herodotus, who was probably nearly contemporary with him, and accepted by Aristotle. Peake very rightly rejects another explanation, remarking, the line hardly means "you cannot press down his tongue, for he has none; but rather you cannot press down his tongue, for he is too formidable to be attacked." But would a writer so speak of the tongue in reference to an animal popularly believed to have none? (see phil. n.) admits of being rendered into his teeth; but
1 (38) Canst thou put a cord into his nose?  
Or pierce his jaw through with a hook?  
2 (39) Will he make many supplications unto thee?  
Or will he speak soft words unto thee?

this rendering involves an improbable construction, and the text probably refers, as most have assumed, to the tongue. There is another consideration unfavourable to the identification of the beast described in 1-8 (11) with the crocodile: Herod. (ii. 70) describes the method of capturing crocodiles as follows: "A man puts the back of a pig upon a hook as bait, and lets it go into the middle of the river, while he himself upon the bank of the river has a young live pig, which he beats: and the crocodile hearing its cries makes for the direction of the sound, and when he finds the pig's back swallows it down; then they pull, and when he is drawn out to land," etc. Now, as already remarked, though crocodiles were captured, even the Egyptians could speak of them rhetorically and in general terms as unapproachable; but is it natural to ask incredulously in detail whether that was done which was done, or at least was believed by such a traveller as Herodotus to have been done?

2 (40). Can it, after capture, be treated like other fish?  
The reference may be either to the method of carrying fish when caught, cp. the illustration in Wilkinson, Ancient Egyptians, ii. 118 (190), or (Del.) to the practice of passing a cord through their gills, and letting them down into the water again, to keep them fresh; or there may be an allusion to the custom of leading about a bull or wild animal with a cord and ring (see on 1).—Cord] lit. a rush (41 (80), Is. 58), i.e. a cord either made of rushes, or spun of rush-fibre: cf. ἄγων and ἄγωι.  
—Hook] ἀνόν is properly a brier (2 K. 14), then a thorn (Pr. 26), and fig. a spike or pointed hook for holding captives; cp. 2 Ch. 3311, and they caught (and held) Manasseh (יהב) with hooks: and so (יהב) Ezek. 194 294, and Is. 3729, I will put my hook in thy nostril: cf. the representation on a stele in the British Museum of Esarhaddon holding Tirhakah of Egypt and King Baal of Tyre, who are kneeling before him, by two cords, with rings at their end passed through their noses (Pl. 40 in Rogers, CP).
4 (40⁷). Will he make a covenant with thee, 
That thou shouldest take him for a servant for ever?

3 (40⁷). Will he beg to be spared or treated kindly?

4 (40⁷). Will he consent to make an agreement with thee to 
be thy servant as long as he lives, receiving in return his food 
from thee?—Covenant] as Gn. 31⁴⁴, 2 S. 3¹⁸,¹⁵ etc.—A servant 
for ever] i.e. to the end of his life: so Dt. 15¹⁷, 1 S. 27¹².

5 (40⁷). Can Job play with him as a bird, or keep him in 
his house as a pet for his maidens? Bochart and others 
compare Catullus' "passer deliciae meæ puellæ."

6 (40⁷). Is leviathan an article of traffic? Will fishermen 
made bargains (6⁷) over him, or merchants be ready 
to take portions of it from them?—Companies] ὁρνη is 
associates, partners: fishermen often worked in partnership; 
cf. Luke 5⁷ κατάνευσαν τοὺς μετόχους ἐν τῷ ἐτέρῳ πλοῖῳ, ¹⁰ οἱ 
ῥαχοὶ κοινωνοῦ τῷ Σίμωνι.—Merchants] lit. Canaanites (i.e. 
Phœnicians), these being the principal "merchants" known 
to the Hebrews. Cf. Is. 23¹, Zech. 14²¹, Zeph 1¹¹, Pr. 31²⁴, 
Ezk. 17⁴.

7 (41⁴). This v. might well refer to the crocodile: can spears 
pierce his sides so as to enter his flesh? But it would antici-
pare, so far as the reference to the shield-like scales is con-
cerned, ¹⁵-¹⁷ (7-⁹), and, so far as the futility of weapons is con-
cerned, ²⁸-²⁹ (18-²¹). If the reference is to a sea-monster, the 
meaning is: as he is not to be captured with hook, so he is 
not to be slain by spears, for ⁸ no one assails leviathan with 
impunity: it is the assailant, not leviathan, that in such a case 
would suffer.—Fish spears] or, harpoons only here; lit. a 
whissing implement. Spears of various kinds were much 
used in ancient Egypt for fishing, and are often represented on 
the monuments. "The bident was a spear with two barbed 
points which was either thrust at the fish with one or both 
hands as they passed by, or was darted a short distance,
8 (38). Lay but thine hand upon him; (Then) think of the battle; thou wilt do so no more!
8 (41). Behold, the hope of him (that assaieth him) proveth itself false; Even at the sight of him 'he is prostrated.
9 (41). Is he not (too) fierce for one to stir him up? Who, then, is he that can stand before me?

a long line fastened to it preventing its being lost, and serving to secure the fish when struck... sometimes a common spear was used for the purpose” (Wilk. B. ii. 121, cited in EBi. i. 1527: the line and net were, however, also used; see illustr., ibid. 115-117).

8 (41). I.e. If thou merely layest thy hand upon him, the thought of the struggle thou wilt have with him will deter thee from ever doing so again.

9-11 (1-3). It is hopeless to expect to conquer in a contest with the monster (9-10a); who, then, can expect to stand in a contest with God? (10b-11). The thought of 10b-11, however, occasions difficulties, and it is very doubtful if the text throughout is correct. For mythological allusions found (after emendation) in these vv. by Gu. and Che., see phil. n. Me. and Du. consider the vv. not only in need of emendation, but also out of place; see on 10a.

9. Of him (that), etc.] The pron., as happens sometimes in Heb. (see phil. n.), refers to the person whom the poet has in his mind, here the assailant.—b. The very sight of the monster will paralyse his assailant.—He is] ἢ, impossibly, is he? EVV. silently emend by inserting not.

10a. Commonly rendered, “He (the assailant)—or (Del.), One—is not fierce (enough), that he should stir him up” (Di.): but ἐστὶ is strictly cruel and is better, as above, applied to the animal (see phil. n.). The general thought is in both cases the same: no one dares to molest him.

11b. The sudden introduction of God here, without the least emphasis in the Heb. on me to suggest that a different reference is intended, agrees indifferently with the context; hence Gu. Du. Ehrlich, Honth. read the 3rd p. instead of the 1st. “Who, then, is he that can stand before him (i.e. Leviathan)? Who ever confronted him, and prospered?” “ἐστὶ is, however, attested (in
both words) by $G$; it is not apparent why, if the 3rd pers. stood originally in 10b. 11a, it should, after the 3rd pers. in 10b, have been changed into the 1st: and though 27 Heb. MSS and $C$ read him for me (יִנֵּל לְךָ for יִנֵּל לְךַּ), in 10b, this may be an error, due to faulty assimilation to 'stir him up' just before: the remaining Versions all read me, and there is no variant in either MSS or VV. in 'confronted me' in 11a" (Dr.).—Stand (בְּפָנַי) before me] the expression, as Dt. 7:4 (ךְּנַו) 9:11 19 (ךְּנַו), Jos. 1:5.

II. Me] or, emending, him (see on 10).—And prospered] so, virtually, $G$: see phil. nn. pp. 335, 337.—11a. מְקָ הוֹרָי Whoever came before me, or to meet me (Mic. 6:1, Dt. 23:6(6)) (ś. with a gift), that I should repay (it)? (so י, RV.); and the verse is alluded to in this sense in Rom. 11:35 ἡ τίς προδώκεκν αὐτῷ, καὶ αὐτοποδοθήσεται αὐτῷ; This would be an indirect way of saying that no one has any claim against God, or ground of complaint against Him, such as Job had raised: man has given God nothing, so He owes no man anything. But the manner in which the thought that God owes no man anything is introduced, and the application made of it to the question what God owes man morally, are both improbable. For the form of sentence emended as above, see 5:4; for מְקָרָי in a hostile sense, Am. 9:10; and more usually מְקָר, Is. 37:33, Ps. 18:19.—b. "(EVV. Whatsoever is) under the whole heaven is mine"; this is, of course, true in itself (Ps. 50:10f.), and would perfectly agree with מְקָר; but unfortunately there is no word in the Heb. for Whatsoever. The clause can only be rendered, "Under all the heaven it (or he) is mine." "It" has no antecedent: "he" is adopted by Bu., with the meaning, he (i.e. whoever under the whole heaven thus confronted me) is mine, cannot escape me. On the emended text followed above see phil. nn. p. 335 f.

12-34. (4-26). Description in detail of the bodily structure of the crocodile, and of the formidable powers with which it is endowed.

12. (4). The v. appears to be corrupt (see phil. nn.), and
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12 (v) I will not keep silence concerning his limbs,
Or the account of his might, or the strength of his build.
13 (b) Who hath (ever) stripped off his outward garment?
Within his double coat-of-mail who can come?
14 (6) Who hath opened the doors of his face?
Round about his teeth is terror.

may perhaps in its original form have expressed a meaning radically different from the above, possibly in naming the crocodile. Me., placing 9-13 before 381, renders, I will not silently tolerate his (Job's) prattlings (11) and the word of pride and his artificial (künstliche) speeches: Du., placing 9-13 after 4024, renders, He (the assailant of behemoth) would never (again after a single conflict) renew his boastsings, or his talk about valiant deeds and his practical outfit. But these renderings, though they involve no more extensive emendations than that given in the text above, strain the meaning of some of the words (see phil. nn.). It is unwise to use this v. to depreciate the literary skill of the author of the following description; this certainly does not reveal the same kind of genius as the brief descriptions in c. 39, but it is in its own way vivid and vigorous; in order to appreciate c. 39, it is unnecessary to depreciate 411². —Strength] reading נר (of physical strength, as 21, Ps. 1833. 40 (39. 20) 3317); מ, perhaps, grace (see phil. n.); but the crocodile is not exactly remarkable for its gracefulness; and the point here is not the animal's comeliness, but its formidable character.—Build] lit. arrangement; see phil. n.

13 (5). Stripped off] יָנָב as Isa. 228 (n.) 478.—His outward garment] the animal's scales.—His double coat-of-mail] i.e. the animal's scales (cp. EBi. i. 605) and hide: so G Wr. Du. Be. 7י "his double bridle," which is interpreted as meaning his upper and lower jaws, each furnished with a powerful array of teeth. But "bridle" would be a strange term to use of either the jaws or the rows of teeth.

14 (6). The doors of his face] i.e. his upper and lower jaws.
—b. The teeth of the crocodile, "in the upper jaw usually 36, in the lower 20, long and pointed, are the more formidable to look at, as there are no lips to cover them" (Di.).

15-17 (7-9). His armour of scales.
His back is channels of shields; (Each) shut up closely, (as) a compressed seal.

One is so near to another,
That no air can come between them.

They take hold of one another;
They stick together, that they cannot be sundered.

His sneezings flash forth light,
And his eyes are like the eyelids of the dawn.

The creature's scales are called fig. "shields"; each scale of the crocodile is a hard, horny, rectangular plate; they extend in rows along the animal's back, forming a strong protective covering, and the "channels" (615 4018) are the spaces between these rows found by their sides (see the illus. in Wood's Reptilia, p. 29). The term "shields" is appropriate. "The plates which cover the skin of the crocodile are of exceeding hardness, so hard, indeed, that they are employed as armour by some ingenious warriors. A coat of natural scale armour formed from the crocodile skin may be seen in the British Museum" (ib.). And even modern zoologists call the scales "scutes" (i.e. scuta, shields); see the quotation given on v. 23.—b. The scales are firmly attached to the body: each is like a seal pressed tightly against the underlying surface. A seal, in the ancient East, was made of clay, sealed while it was soft, and hardened afterwards by burning. The rows of scales are like rows of seals, each of the same rectangular shape, and each pressed down firmly against the skin.

How firmly the scales are attached to one another; no air can enter between them, and they are inseparable from each other.

The spray breathed through his nostrils, as he sneezes, flashes in the sunlight. The crocodile often lies, with its mouth open—looking towards the sun; and hence its tendency to sneeze: Cf. Strabo, xvii.: ηλιαζονται κεχηντες, and Ἀλιαν, Hist. iii. i 1 : Ἐπὶ τῆς ἐκθησει προελθὼν κατὰ τῆς ἀκτίνος κέχηνεν, cited by Boch. Hieros. lib. v. c. 17.—b. Like the eyelids of the dawn (3*)] The allusion is apparently (Di.) to the reddish eyes of the crocodile, which appear gleaming through the water before the head appears above the surface. In the Egyptian hieroglyphics the dawn is denoted by the crocodile's
Out of his mouth go burning torches,
(And) sparks of fire leap forth.
Out of his nostrils a smoke cometh forth,
As of a boiling pot and rushes.
His breath setteth coals ablaze,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And before him danceth dismay.

eyes: Bochart cites Horus, Hieroglyph. i. 65: 'Ανατολήν λέγοντες, δύο ὄφθαλμοι κροκοδίλου χωγραφοῦσιν ἐπειδήπερ (lege ἐπεὶ ἐπὶ τρό) παντὸς σώματος χῶν οἱ ὄφθαλμοι ἐκ τοῦ βυθοῦ ἀναφαίνονται.

19-21 (II-13). A hyperbolical description of the spray, which, as the monster rises above the water after a long submergence, is expelled with some vehemence when its pent-up breath is released, and sparkles in the sunlight.

20 (12). As of a boiling pot, and rushes (§(40°°)):—The monster's breath is compared to steam issuing forth from a boiling pot, intermingled (if the text is correct) with the smoke of the rushes used as fuel and burning beneath it. But we should perhaps rather read: as of a pot blown upon and boiling, i.e. brought to the boil upon the fire: Wycliffe (after Ἔ) "as of a pot set on the fier and boilynge." Smoke must here be what we should call steam.

21 (13). The drops of spray, flashing in the sunlight, are compared to sparks thrown out by burning coal, and the stream of spray itself to a flame of fire.

22 (14a). The neck, mentioned between the conspicuous features in the head (18-21) and the body (33. 30, originally, perhaps, consecutive vv.: see on 30-33), is inconspicuous in the crocodile (see Bochart); and so here no description is given of its outward appearance.—Before him, etc.] cp. Hab. 3°.—Danceth dismay] a beautiful and expressive figure, denoting the consternation which his approach occasions, which it is an injustice to the poet to emend away—especially into questionable Hebrew (see phil. n.). Boch. quotes Hes., after the description of the chariot of Ares, παρά δὲ δεμὸς τε φόρος τε Εστασαν, ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

23 (15). Even the "flakes," lit. falling, i.e. pendulous,
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[XLII. 23-25.

36 (18). The flakes of his flesh are joined together,
(The whole) firm upon him (and) unmoveable.
36 (16). His heart is as firm as a stone;
Yea, firm as the nether millstone.
36 (17). At his uprising the mighty are in dread:
By reason of consternation they are beside themselves.

parts of his body, under the neck and belly, which in most animals are soft, are in the crocodile firm and hard. "The skin of the whole body is scaly, with a hard, horny, waterproof covering of the epidermis, but between these mostly flat scales the skin is soft. The scutes or dermal portions of the scales are more or less ossified, especially on the back, and form the characteristic dermal armour" (Encycl. Brit. vii. 478).

24 (16). His heart is as firm as a stone.—"The firmness" meant is not merely physical firmness, but the staunch moral firmness, as shown in undaunted courage, of which the physical strength and firmness of the heart were often regarded by the ancients as the foundation: cp. how עַיִן and פָּנָים, each meaning to be strong or firm, are regularly applied to the heart to denote courage (e.g. Ps. 27:14 "let thine heart be strong," i.e. courageous). Boch. (op. cit.) quotes from Elmacinus' History of the Saracens, the statement that after a certain warrior was dead, his heart was cut out, and found to be as "hard and compact as a stone."—The nether millstone] the Eastern domestic handmill used for preparing corn for daily use, consisted, as it consists still, of two circular stones, each about 18 inches in diameter, the lower one resting upon the ground, and the upper one having a hole in the centre to admit the corn being turned round upon it by a woman (Ex. 11:6), or sometimes (Mt. 24:41) by two women. The lower stone is always heavier, and often made of harder material, than the upper stone (cf. Jg. 9:55).

25 (17). When the monster prepares himself to fight, the bravest are in consternation.—The mighty] or the gods.—By reason of consternation they] the Hebr. is very questionable (: : : e phil. n.); perhaps we should read and at his teeth mighty men: for this and other suggestions see phil. n.

26-29 (19-21). Every weapon the monster defies.
26 (18). The dart, nor the pointed shaft] the Heb. is uncertain: see phil. n.

28 (20). Arrow] Heb. son of the bow: cf. La. 313 נֶבֶּשׁ יָנ, sons of the quiver; and above, on 51.—Slingstones] cf. Zec. 916; also Jg. 2018 (cf. 1 Ch. 121). 1 S. 1740, 40. 2529. "The sling is a simple and, with practice, effective weapon, still in frequent use in Syria, Egypt (where I have seen it used myself), and Arabia. Cf. EBI. iv. 4659" (Dr.).


30-32 (22-24). Description of the underpart of his body (30), and of his progress through the water (31). The verses would be more in their place after 24(16), while conversely vv. 33(31) would more suitably be immediately preceded by the description of the invincibility of the animal in vv. 25-29 (17-21): possibly they have become accidentally misplaced. They are omitted by 5; but that is no sufficient reason for questioning their originality.

30 (22). Beneath him] i.e. on the underpart of his body.—The allusion is to the scales of the belly, which, though less hard than those on the back (cf. on 15), are still sharp, particularly those under the tail, so that, when the animal has been lying in the mud by the river-bank, they leave an impression upon it as if a sharp threshing-drag had been there. The same comparison to potsherds, at least of the scales of the back, is made by Aelian, Hist. x. 24 (cited by Boch.): Ta νώτα δέ τέφυκε καὶ τὴν οὐράν ἄρρητος, λεπτάς μὲν γάρ τε καὶ φολλαὶ πεφρακταί, καὶ ὧς ἀν εἰποί τις ὀπλισταί, καὶ ἑοίκασων ὀστράκων καρτέρωις. The threshing-drag no doubt resembled the one, usually about 7 ft. long by 5 ft. broad, still in use in
31 (30). He maketh the deep to boil like a (perfume-) pan 1
The sea he maketh like (seething) perfume.

31 (31). Behind him he maketh a path to shine;
One would think the deep to be hoary.

Syria, consisting of two oblong planks, fastened together by
two wooden cross-pieces, slightly curved upwards in front (in
the direction in which the instrument would be drawn), and
set underneath crosswise with sharp pieces of hard stone or
basalt: the driver stands upon it; and being drawn round the
threshing-floor by oxen, it shells out the grain, and cuts up
the straw into chaff. It is referred to in the OT. by the same
name ̇ḣārûṣ or ̇ḣārîṣ (something "sharpened") in 2 S. 1231,
Am. 13, Is. 28a, and under the name ̇ṁōrāḏ in 2 S. 2432,
Is. 413, "Behold, I will make thee (Israel) as a sharp new
threshing-sledge, possessing edges." See, further, Driver, Joel
and Amos, p. 227f. (where an illustration is given). The
rendering (EVV.) "threshing-wagon" (i.e. wagon) is un-
fortunate; for it does not at all suggest what the implement
was like: the "threshing-wagon" itself (Is. 28a) being, more-
over, of entirely different construction.

31-32 (23-24). The froth and foam which he stirs up, as he
rushes through the stream, and lashes the water with his tail;
and the shining track of white bubbles which he leaves behind
him.

31 (23). A (perfume-) pan] i.e. a pan, or pot—"pan" is
merely adopted for the sake of variety in the English such as
there is in the Heb., in this v. as compared with v.18(b)—in
which oil and other ingredients, being boiled together to produce
an unguent or perfume (v.1b), yielded a white frothy foam: 고, and
its derivatives include the ideas of unguent, perfume, and
spice (Ca. 8b, of spices mixed with wine). The "ointment"
(EVV.) b, or perfume, of b must be thought of as a boiling
liquid. Cf. Ex. 3035 (of the holy anointing oil, made of myrrh,
cinnamon, aromatic reed, cassia, and olive oil), "a perfume of
perfumery, the work of the perfumer," and 3038 (of the incense,
compounded of spices, myrrh-oil, onycha, galbanum, and
frankincense): also 1 S. 818 female perfumers (or perfumemakers), Is. 579 thy perfumeries or unguents. In his choice
Upon earth there is not his like,—
That is made without fear.

Every thing that is high feareth him;
He is king over all the sons of pride.

And that no plan is impossible for thee.

of this particular figure for the appearance of the water after being lashed by the crocodile, the writer may have been influenced by the musk-like smell of the crocodile which, as Bochart showed, was frequently and widely observed.—The sea] i.e. the Nile (as Is. 19\(^6\), Nah. 3\(^8\)), still called by the Arabs el-Bahr, i.e. the sea.

32 (24). Hoary] הָעָרָיָה, as 1 K. 2\(^6\), 9 al. Hrz. compares II. i. 350, Θαυ' ἑφ' ἀλὸς πολιῄς, and Od. iv. 405 (of seals) . . . πολιης ἀλὸς ἐξαναδύσας.

33 f. (25 f.). He has no rival, he fears no one and nothing, he is king over all proud beasts upon the earth.

33 (25). That is made, etc., the antecedent to “that” is not, of course, his like, but the pronoun to be elicited from “his.” “He that is made without fear” would be clearer: but unfortunately it would also, as English, be ungrammatical.

34 (26). M has, “Everything that is high he seeth,” viz. unconcerned and unmoved: but the thought is weakly expressed; and Gu.'s emendation, while changing little, yields a much more forcible sense.—The son of pride] i.e. other proud beasts: so 28\(^6\).

XLII. 1–6. In the present state of the text, 3–6 contain Job's reply to Yahweh's second speech (40\(^5\)–41\(^24\)), being the ordinary introductory formula; but originally, as it would seem, 3–6 formed the conclusion (immediately following 40\(^4\)–5) of Job's reply to Yahweh's only speech. See on 40\(^4\) and 6 (p. 348 f.).

2. Job acknowledges that God can achieve all that He plans, and that He plans knowing that He can do all things.—Is impossible for] lit. is cut off from: see phil. n.

3. a. b = 38\(^3\), a marginal note. Dr. (Book of Job), treating it as an integral part of the text, remarks: “understand here, Thou didst say truly. Job repeats the question addressed to him
Who is this that hideth the purpose (of God),

And With words (spoken) without knowledge?
The purpose of God without understanding.

Therefore I have declared, without knowledge.

Things too wonderful for me, without knowing.

Hear, I pray thee, and I will speak;

I will ask thee, and do thou inform me.

By the hearing of the ear I had heard of thee,

But now mine eye hath seen thee.
Wherefore I repudiate (what I had said),
And repent, (sitting) upon dust and ashes.

And it came to pass after Yahweh had spoken these words to Job, Yahweh said to Eliphaz the Temanite, "My anger is not against thee, and against thy two friends, because ye have not spoken concerning me what is right, as my servant Job is just what he had wished to see (19\textsuperscript{7}), viz. that God is not against him or estranged from him; and his wish has been more than fulfilled, for the vision has come to him before death.

6. The v. is probably corrupt, the words I repudiate and repent being uncertain and ambiguous (see phil. n.); and the phrasing of the v. rather tame and unsatisfactory. — Upon dust and ashes\textsuperscript{27}: the clause, if repent is rightly read, enforces Job's grief and penitence; cp. Is. 58\textsuperscript{s}, "Is this the fast that I choose . . . that (a man) should spread ashes": Jon. 3\textsuperscript{6}, "And the king of Nineveh . . . covered himself with sackcloth and sat on ashes."

7-17. The Epilogue recording (1) Yahweh's condemnation of the three friends, whom He exempts from the punishment due to their wrong speech about Him after, at His direction, they have obtained Job's intercession on their behalf; and (2) the restoration of Job to more than his former prosperity. If the whole of the Epilogue and Prologue are from one hand, that hand had lost its cunning before it reached the Epilogue; the repetition in \textsuperscript{3b} of the clause in \textsuperscript{7b} may indeed be a mere textual accident: if not, it is very different in character from the repetitions in the Prologue; but the contrast comes out more strongly in the absence of concentration and compression which contributes so largely to the effect of the Prologue. We may note especially the irrelevant particularity which gives the names of Job's three daughters, and the detail as to their inheritance (\textsuperscript{14-15}); and the detailed explanation in \textsuperscript{13b} of the general statement in \textsuperscript{10b}.

7a. The last words spoken were Job's not Yahweh's, but the writer wishes to define the order in which Yahweh addresses Job and his friends, and so he refers to Yahweh's last words. — Yahweh said to Eliphaz] apparently not while Eliphaz was in
hath. 8 And now, take you seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering on behalf of yourselves, and let my servant Job pray for you; for him will I accept that I deal not mercilessly with you; because ye have not spoken concerning me what is right, as my servant Job hath. 9 And Eliphaz the Temanite and Bildad the Shuḥite and Șophar the Naʿamathite went, and did as Yahweh had said unto them. And Yahweh accepted Job.

10 And Yahweh changed Job's fortunes, when he prayed on behalf of his friends: and Yahweh increased all that Job had.
two-fold.  And all his brethren and all his sisters and all who formerly knew him came and ate bread with him in his house; and they showed their grief for him, and comforted him for all the evil which Yahweh had brought upon him; and they gave him each a kesîtah and each a ring of gold.  And Yahweh blest the last part of Job's life more than the first part: and so he came to have fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.  And he had seven sons and three daughters:

Turning of Job (Ew. al.); see phil. n.—When he prayed on behalf of his friends] probably Hi. was right in surmising that the clause originally stood at the end of 9 (cp. 8). In its present position it has been variously understood as defining the time (Di.), or the ground, of the change in Job's fortunes; in the latter case render because he prayed, etc., and cp. Is. 5312. And when he prayed for the friends, he forgave them their sin: but between the first and third clauses of the v. this is not likely to be the true reading.—b. Explicated in detail in 12. Increased] strictly, as Du. points out, gave back is required: RV. eases the sentence by inserting "before" after had.

II. Job's kinsmen and acquaintance, who had kept away during his illness and poverty (1912b), now that he is restored to health and wealth, visit him, and express their sorrow for the troubles now past, accept his hospitality, and give him presents such as were customarily given by visitors.—Showed their grief] 11 n.—A kesîtah] a piece of money mentioned elsewhere only in JE (Gn. 3310, Jos. 2423), and introduced here, perhaps, as a mark of the patriarchal age. The kesîtah was presumably of no great value, since Abraham gave a hundred kesîtahs for a piece of ground; speculations on the curious rendering lamb by & and on the etymology may be found in EBi., s.v. Kesîtah and Levy, NHWB iv. 396.—A ring] such as was worn (by women) on the nose (Gn. 2447, Is. 321), or (by men) especially among the Bedawin (Jg. 824), in the ear (Gn. 354).

12a. Cp. 87.—b. Cp. 13; the numbers of the cattle are exactly double (cp. 10) of those there given of Job's earlier
and he named the first (daughter) Jemimah, the second Kesı'ah, and the third Keren-happuch; and women as fair as the daughters of Job were not to be found in all the earth: and their father gave them an inheritance among their brothers. And Job lived after this a hundred and forty years, and saw his sons, and his sons' sons, (even) four generations. And Job died old and full of days.

possessions; the servants of which no exact number is given in 18 are here not mentioned: and the children (14) are the same in number, not twice as many, as formerly (15).

14. The names appear to have been chosen to correspond to the beauty or charms of the bearers of them; Jemimah probably means dove (cp. Ca. 2 4 5 6) or little dove; Kesı'ah, a powdered fragrant bark, prized for its scent (Ps. 45), and Keren-happuch, born, i.e. flask (1 S. 16, 1 K. 18), of antimony, a black mineral powder used (2 K. 9, Jer. 4) and still used, by women in the East, to darken the edges of the eyelids and so increase by contrast the lustre of the eye.

15b. According to Nu. 27 (P) the daughters of a Jewish father only inherited when there were no sons; the statement may be a remnant of a fuller story about Job's daughters (Du.), and the reason for it is best left undetermined: Hi. Bu. al. see in it proof of Job's wealth and fatherly regard, Di. a provision for allowing the daughters after marriage to continue to live among their brothers—a parallel trait to 14.

16. According to Gn. 57 (P) the daughters of a Jewish father only inherited when there were no sons; the statement may be a remnant of a fuller story about Job's daughters (Du.), and the reason for it is best left undetermined: Hi. Bu. al. see in it proof of Job's wealth and fatherly regard, Di. a provision for allowing the daughters after marriage to continue to live among their brothers—a parallel trait to 14.

16. According to Gn. 25 35 (P). On the longer conclusion in Gn. which records that Job will share in the future resurrection from the dead, see Introd. § 45. 48, and Exp. 1920 (June), 428 ff.
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A CRITICAL AND EXEGETICAL COMMENTARY
ON
THE BOOK OF JOB

BY
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AND
GEORGE BUCHANAN GRAY, D.Litt.

VOLUME II
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ON

THE BOOK OF JOB

TOGETHER WITH A NEW TRANSLATION

BY THE LATE

SAMUEL ROLLES DRIVER, D.D.
REGIUS PROFESSOR OF HEBREW AND CANON OF CHRIST CHURCH, OXFORD
HON. D.LITT., CAMBRIDGE AND DUBLIN; HON. D.D., GLASGOW AND ABERDEEN
FELLOW OF THE BRITISH ACADEMY

AND

GEORGE BUCHANAN GRAY, D.Litt.
PROFESSOR OF HEBREW AND OLD TESTAMENT EXEGESIS IN MANSFIELD COLLEGE
AND GRINFIELD LECTURER ON THE Septuagint, OXFORD
HON. D.D., ABERDEEN

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ADDENDA ET CORRIGENDA.

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Philological Notes.


P. 160, 1. 28. Perles (Orient. Stud. ii. 133) derives הָנָה from בָּה, and proposes the meaning "unergründliches Wesen" —a synonym of היה in 117.

P. 273, II. 14, 15. For "6-11 in editions of Ε . . . continuous lines in Ε" read: "in editions of Ε, 6-11 except, 10a, are Θ, and 11a Ε (ἄλλα τοῦ δικαίου έισακούσεται) is not obviously a rendering of 10a Ε (χειλέως έσομεν) (τούτων έσομεν). Thus, in an earlier text of Ε, the following appear to have been consecutive lines: 6 Ε = 6 Ε, 10a Ε = ? Ε, 11a Ε = 11a Ε."

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## PRINCIPAL ABBREVIATIONS EMPLOYED

### 1. TEXTS AND VERSIONS.

- 'A, **Aq.**  
  Aquila.
- **AVm.**  
  Authorised Version (margin).
- **EV(V).**  
  English Version(s).
- **MS(S) Ken., de Rossi.**  
  Hebrew Manuscripts as cited in Kennicott or De Rossi.
- **Occ., Ori(ental)**  
  Occidental (Palestinian) and Oriental (Babylonian), see G–K. 7th n.; and for the readings of the two schools in Job, S. Baer, *Liber Jobi* (1873), pp. 56–58.
- **OT.**  
  Old Testament.
- **PBV.**  
  Prayer Book Version.
- **RVm.**  
  Revised Version (margin).
- **Σ, Symm.**  
  Symmachus.
- **Θ, Theod.**  
  Theodotion.
- **ℵ**  
  The ancient Greek (LXX) Version of the OT. (ed. Swete, Cambridge, 1887–1894). The readings of the codices are, when necessary, distinguished thus: — *ℵ¹* *ℵ²* (Alexandrian, Vatican, etc.). For the cursives, reference has been made to *Vet. Test. Graec., cum variis lectionibus*, ed. R. Holmes et J. Parsons (Oxon. 1823), which is cited as HP followed by a numeral denoting the cursive. Editions of Job contain much that is really Θ (see Introd. §§ 48–51): such matter is commonly cited as *ℵ* (Θ).
- **ℵ.**  
  The Hebrew (unvocalized) text, *i.e.* the consonants of the ordinary Hebrew MSS and printed Bibles.
- **ℵ¹.**  
  The consonants of the traditional Hebrew text (ℵ) irrespective of the present word divisions and after the removal of the vowel consonants (cp. *Isaiah*, p. xcvv).
- **ℵ².**  
  The Coptic (Sahidic) Version of *ℵ* (§ 48).
- **L.**  
  Old Latin Version of *ℵ*. vii
2. AUTHORS’ NAMES AND BOOKS.

[See also the literature cited, especially in the Introduction, §§ 23 n., 28, 41, 45, 48, 50 n., 51 n.]

Anon. . . . . Anonymous Hebrew Commentary, ed. W. A. Wright, with Eng. tr. by S. A. Hirsch (1905)—later than Ibn Ezra and Ql.

AJSL . . . . American Journal of Semitic Languages and Literature.

Baer . . . . S. Baer, Liber Jobi, 1875.

BDB . . . . See Lex.

Be[er, G.] BeT. . (1) Der Text des Buches Hiob (1897)—BeT. BeKb.


Bolducius . . . Comm. in Jobum, 1631.

Bu[dde], K. . . . (1) Beiträge zur Kritik des B. Hiob, 1876.

Bu hl . . . . See G-B.

Carey, C. P. . . . The Book of Job translated, etc., 1858.

Ch[eynne, T. K.] . . . (1) Job and Solomon, 1887.

ChWB . . . . See Levy.


CP . . . . . See Rogers.

Da[vidson], A. B . (1) A Commentary on the Book of Job [i–xiv], 1862.

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(2) Das Buch Hiob neu übersetzt u. kurzerklärt, Leipzig, 1902.


DrJver, S. R. (1) A Treatise on the Use of the Tenses in Hebrew, 1892.
(2) An Introduction to the Literature of the Old Testament (abbreviated LOT), 1913.

Du[jm, B.] Das Buch Hiob erklärt in Marti's Kürzer Handkommentar zum AT, 1897.


ET . Expository Times.

Ew. (1) Lehrbuch d. Hebr. Sprache.
(2) Die Dichter des Alten Bundes, dritter Theil, 1854.

Exp. The Expositor.

Forms . See Gray, 3.

Freytag, G. W. Lexicon Arabico-Latinum, 1830.


Gesenius, W. Thesaurus.

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(3) [The] Forms [of Hebrew Poetry], 1915.

Hahn, H. A. Commentar über d. B. Hiob, 1850.

Hoffm. or Hoffm. Hiob nach J. C. E. Hoffmann, 1891.

Hitzug, F. Das Buch Hiob übersetzt u. ausgelegt, 1874.

Hirzel (or Hrz), L. KEHL (1839), see Di.

Honth[eim, J.] Das Buch Hiob als strophisches Kunstwerk nachgewiesen übersetzt u. erklärt, 1904.
## Principal Abbreviations Employed

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<td>Houbigant, C. F.</td>
<td><em>Nota critica in universos VT libros</em>, ii. 155-218 (1777).</td>
</tr>
<tr>
<td>HPN</td>
<td>See Gray, 1.</td>
</tr>
<tr>
<td>[bn] E[bra], Abrah.</td>
<td>Hebrew Comm. on Job in Buxtorf's <em>Biblia Rabbinita</em>.</td>
</tr>
<tr>
<td>ICC</td>
<td><em>International Critical Commentary</em>.</td>
</tr>
<tr>
<td>Isaiah</td>
<td>See Gray, 2.</td>
</tr>
<tr>
<td>JBLit</td>
<td><em>Journal of Biblical Literature</em>.</td>
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<tr>
<td>Jerome</td>
<td><em>Jahrbücher f. deutsche Theologie</em>.</td>
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<tr>
<td>JDT</td>
<td><em>Journal of Philology</em>.</td>
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<td>JQR</td>
<td><em>Jewish Quarterly Review</em>.</td>
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<tr>
<td>JThS</td>
<td><em>Journal of Theological Studies</em>.</td>
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<tr>
<td>Kamphausen</td>
<td>In Bunsen’s <em>Bibelwerk</em>, Abth. i. Bd. 3, 1865.</td>
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<td>KB</td>
<td><em>Keilinschriftliche Bibliothek</em>, von E. Schrader, 1889-1901.</td>
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<td>Keilinschriftliche Bibliothek</td>
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<td>Keilinschriften u. d. AT</td>
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<tr>
<td>Lane, E. W.</td>
<td>An <em>Arabic-English Lexicon</em>, 1863.</td>
</tr>
<tr>
<td>Levy, J.</td>
<td>(1) <em>ChWB</em>, i.e., <em>Chaldäisches Wörterbuch über die Targumim</em>, Leipzig, 1881.</td>
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<td></td>
<td>(2) <em>NHWB</em>, i.e., <em>Neuehebräisches u. Chaldäisches Wörterbuch über die Talmudim u. Midraschim</em>, 1876-1889.</td>
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<td></td>
<td>(2) <em>Ephemeris f. sem. Epigraphik</em>, 1900 ff.</td>
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<tr>
<td>LOT</td>
<td>See Dr. 2.</td>
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<tr>
<td>Meyer, E.</td>
<td>[Die] [Israeliten u. ihre] [Nachbar] [Stämme], 1906.</td>
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<tr>
<td>Michelis, J. H.]</td>
<td><em>Annotationes in Hagiogr</em>.</td>
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<td>NH(W)B</td>
<td>See Levy, 2.</td>
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</tbody>
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PRINCIPAL ABBREVIATIONS EMPLOYED

NSE . . . See Lidz.
NSI . . . See Cooke.
O[lsh]auser, J. . . KEH* (1853); see Di.
PEFQuSt . . Palestine Exploration Fund Quarterly Statement.
Perles, F. . . Analogien zur Textkritik des AT, 1895.
PL . . . Migne, Palæologia Latina.
Qi . . . David Qimhi (†1230).
REJ . . . Revue des Études juives.
Renan, E. . . Le livre de Job, 1860.
Richter, G. . . Dunkle Stellen im Buche Hiob, 1912.
Saad . . . Saadia (†942).
Samuel] . . See Dr. 4.
Stade, B. . . (1) Lebrbuch d. hebr. Sprache, 1879.
(2) WB=Siegfried, C. u. Stade, B., Hebr. Wörterbuch zum AT.
St[ick]el . . . Das Buch Hiob, 1842.
Strahan, J. . . The Book of Job interpreted, 1913.
Studer, G. L. . . Das Buch Hiob, 1881.
Thomson, W. M. . . The Land and the Book, 1867.
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>Wellhausen, J.</td>
<td>Notes in Del.</td>
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</table>

Biblical passages are cited according to the Hebrew enumeration of chapters and verses: where this differs from the English enumeration, the reference to the latter has commonly (except in the philological notes) been added in a parenthesis. In the translation of c. 41, however, it seemed more convenient to place the English enumeration first.

The sign †, following a series of references, indicates that all examples of the phrase, word, form or meaning in question, occurring in the OT, have been cited.

The signs † enclosing words in the translation (e.g. 34) indicate departures from the English (occasionally also departures even from the Hebrew have been so indicated). Small print in the translation indicates probable additions, and unleded type the longer interpolations of cc. 28, 32-37.

al. = alli (others).
Cp. = Compare.
Ct. = Contrast.
PART II.
PHILOLOGICAL NOTES.

CHAPTER I.

1. The story begins with the subject prefixed and without the copula, precisely as Nathan's story in 2 S. 12
See Kôn. iii. 365, and Paton's note on Est. 1.

It is unnecessary to infer that originally read הָן הָנ; this would, indeed, be thoroughly idiomatic (see Dr. on 1 S. 11); but such an expression of indetermination is relatively rare (G-K. 1258).

not merely equal to, nor a colloquialism (Du.) for, but nor should we infer from that originally read הָן הָנ; but is frequentative (cf. Dr. § 120): Job's character is indicated by reference to qualities repeatedly manifested.

in all three passages ἀμεμπτος, ἰδιαῖος, ἀληθινός; in ἰδιαῖος, ἀμεμπτος, ἰδιαῖος, ἰδιαῖος, ἀμεμπτος, ἰδιαῖος, ἰδιαῖος, ἀμεμπτος. The original text of was probably in all three places ἀμεμπτος, ἰδιαῖος; ἰδιαῖος will then be a doublet of ἰδιαῖος, ἰδιαῖος of ἀμεμπτος. Beer, indeed, suggests that rendered the single Hebrew word הָן by two Greek words, ἰδιαῖος, ἀμεμπτος, and compares נַנִּי = εὐφροσύνη . . . χαρμονή, 37, and μιμοῦ = ἐνδοξά τε καὶ εξαίτια, 50; but this fails to explain the variations of , and is not favoured by equivalences elsewhere in the book; ἰδιαῖος renders in 47 86 625 178, but never הָן, and outside Job ἀλ. = הָן only in Dt. 324; ἀμεμπτος = הָן or יְשׁ in 930 124, but never = הָן.
Akakos occurs only thrice in Job—in 8:9 = son, 365 a repetition in G of 8:9 (ἵππος aliter), and in 2:8; ἀκακός nowhere renders either (ἐνθα) or ἣς in Job, though elsewhere it very occasionally renders both these words.

[אקוק] read so as in 18 28: so here also 2 MSS ḫm. and G; ἐνθα cannot be cited. Each member of the two pairs was copulated, the pairs themselves uncopulated.

2. ἀκακός and so (Dr. § 74) there were born: the waw consecutive is fittingly used: piety is followed by the gift of God (Ps. 127)—many children, and most of them sons.

3. ἀκακός again the waw consecutive: at a later stage in life (cf. 18 36 in Gn. 26:14 after v.13) his cattle came to be, or amounted to, 7000, etc.

[Gn. 26:14 †. ἁγιασμός is a collective—an alternative expression (Gn. 26:14) for ἀκακός (Gn. 12:8). Cf. ἁγιασμός (|| to the pl. ἁγιασμός) in Is. 60:17 (RV. "officers"), and perhaps βασιλεύς (|| to pl. βασιλεύς) in Is. 3:25. Cf. F. E. C. Dietrich, Abh. s. hebr. Gram. 84; C. Brockelmann, Grundriss d. Gram. d. sem. Sprachen, i. 228c.

[עב] is doubly rendered in G: (1) kal ὑπηρεσία πολλή σφόδρα; (2) kal ἔργα μεγάλα ὡς αὐτῷ ἐπι τῆς γῆς. Beer suggests that (1) is ἐνθα, (2) Theodotion, and that ἀκακός rises from τὸν τ. γ. arises from the base read greater than any: see BDB. 482a.


4. ἀκακός is sometimes cited as an example of the use of ἅγιος as a mere introductory word (cf. BDB. 233b bottom, and 234a middle; Ges.-B. 180a top): so Du., e.g., renders ἅγιος, sie sind zu Werk gegangen, and Bu. gives no definite translation of it. Dr. on Dt. 31:4 disputes such an explanation of ἅγιος either here or in several other alleged instances. The question, so far as this passage is concerned, turns on three other considerations:

(1) the meaning of וַיַּלְכֹּן; (2) the originality of וַיַּלְכֹּ֖ן; and, if וַיַּלְכֹּ֥ן belonged to the original text, (3) the meaning
and construction of מִּבֶּן. As to (1): in this passage, but in this passage alone, it is customary to render מְשַׁフェֵץ, to hold a feast (so, e.g., RV.); but this is really illegitimate; the phrase occurs frequently, meaning not to hold, or participate in, but always to give, or furnish, a banquet (RV. make a feast); see Gn. 19:21 22 26 29 30, Jg. 14:10, 2 S. 3:20, 1 K. 3:15, Est. 5:5 6:9 215 5:8 12 18 614, Is. 25:5. To keep a feast, had this been intended here, would have been differently expressed; note especially מִשְׁפַּט מִלִּי, Jg. 14:17 (ct. v.10), and see also 1 S. 25:28, Est. 8:17. The phrase מַשְׁפַּט מִלִּי (RV. to keep the feast; see, e.g., Ex. 34:28, Dt. 16:10), to which Hitz. appealed for rendering held a feast here, is really quite different; the מִשְׁפַּט included (sacrificial) meals, but also much more; and in so far as the phrase מַשְׁפַּט מִלִּי refers to the meal, it refers at least as much to the provision of it as to the participation in it. (a) If מַשְׁפַּט be omitted the construction is simple: his sons used to give a banquet, each on his day; but in this case no real force can be allowed to מַלְוָי, for the one who gave the feast presumably remained in his own house. Sieg. and, doubtfully, Beer omit מַשְׁפַּט: and the latter appeals to מַלְוָי; but מַשְׁפַּט is possibly, not to say certainly, expressed in συμποσεύομεναι πρὸς ἄλληλοις (Bu.). In any case מַשְׁפַּט should be retained. (3) On possible explanations of מַשְׁפַּט מִלִּי, cf. G-K. 139c: it might mean in the house (acc. of place, G-K. 118g) of, i.e., appointed for, the day of each (so Dr. in an apparently early MS). But this is awkward, and also incompatible with giving to מַלְוָי its full sense of went. It looks as though by a breviloquence two sentences have been telescoped into one, מַלְוָי בֵּינֵי בֵּית אֶרֶץ וּמִשְׁפַּט מִלִּי שׁוֹחֵץ אֶרֶץ מַלְוָי: his sons used to go to the house of each on his day, and they used, each on his day, to give a banquet. This view is substantially that represented by מַלְוָי. For מַלְוָי, acc. of time, see G-K. 118i.

[משָׁפַט] MS Kâ. 157 reads שָׁפַט; at best this would scarcely be more than an accidental coincidence with the original text: but it is doubtful whether the original must have read שָׁפַט (yet see v.8); for the fem. form of the numeral before fem. nouns, see Gn. 7:18 and G-K. 97c.

5. יְדֻעָה cf. יֵדֶע, pointed as Kal, in Is. 29:1. It is
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commonly held that אָפָי is the subj.; but in view of the Kal in Is. 29:1 it is perhaps more probable that the subj. is the same as that of the preceding vbs., and אָפָי is the obj.

has both for קָרָי in v. and קָרָי in v. the same vb.—in(cf. 1 S. 24 and 2 S. 21, Mic. 3), and א is, therefore, no evidence for a reading אָפָי in v.

8 MSS Ken. read את, two others את: את was doubtless the reading of אָפָי whence, incorrectly, אָפָי with variants, representing corrections, אָפָי. That the pl. was intended is shown by the following clause.

acc. of limitation or definition: cf. 1 S. 64:18, Ex. 16:10, 2 S. 21:80, and Ew. §§ 2048; 300c; G-K. 118A: so Dr. on 1 S. 64.

אָפָי: the clause may rest on a Hebrew original (נַחֲרָא אָפָי), but even if so, the words are secondary and due to the interpolator failing to realize that to the author of the book, as to the Hebrews of an early period, the אָפָי had by itself sufficient expiating virtue.

lit. and blessed; but this meaning is impossible in the context, as also in v.1 26:9, 1 K. 21:10.13; in Ps. 108, which is sometimes coupled with these passages, the text is corrupt (see Gray, Forms of Hebrew Poetry, p. 274 f.). Hence some modern scholars by a series of hypotheses have assigned to בָּרִיס in these passages the meaning to renounce: from the fact that people blessed at meeting (Gn. 47:1, 2 K. 4:29) and parting (Gn. 24:60, 1 K. 8:60), it has been inferred that בָּרִיס obtained the meaning to bless at parting, that then losing the reference to blessing, it came to mean to bid farewell to, and then, by a sinister development, to renounce; for not one of these hypothetical meanings is there the slightest evidence; and though renounce might suit the contexts in Job, it is much too weak a sense for 1 K. 21:10.13. That explanation must, therefore, be abandoned. Either בָּרִיס was actually used euphemistically with the meaning to curse or blaspheme, or a word such as בָּרִיס
or ἡμιδικος stood in the original text, and ἡμιδικος was subsequently substituted for it in the five passages in question. As between these alternatives the decision is not easy; Beer, indeed, who cites the evidence very fully (pp. 2–5), argues that there are traces of a text in which ἡμιδικος had not yet ejected a word of opposite meaning. But the argument is less conclusive than he and Bu. think. For there are no Hebrew variants, and in Versions curse or the like might be either an interpretation of ἡμιδικος or a translation of ἡμιδικος: for example, in all six places S uses μηδείς, to curse; but this may simply be a correct interpretation of ἡμιδικος which stood then as it stands now in the text, and need not imply that S, both in Kings and in Job, rests on a text which still had ἡμιδικος and not yet ἡμιδικος. Similarly we cannot safely infer that T had a mixed text: ἡμιδικος in Job 26, where it renders by ἡμιδικος; but ἡμιδικος or the like in Job 15.11 26, where it renders by ἡμιδικος, to provoke to anger, and in 1 K. 2110.13, where it renders by οὐ, to revile. The evidence both for the original text and for the significance of G is more conflicting. In 1 K. 2110.13 the rendering is εὐλογεῖται, with the addition as a scholion on ν.10 in MS 55 (H. and P.), ἢτοι κεκακολογηκας (see Field). In the five places in Job the renderings vary: in 111 26 εὐλογεῖται is used, but Chrys. (H. and P.) cites 111 with the substitution of βλασφημήσει for εὐλογήσει, and Ambros. adds to benedicat the note, “non enim ausus est dicere, maledicat, sed hoc intelligendum reliquit.” In 26 Field cites from Cod. Reg., ὁ Ἐβραῖος . . . βλασφημήσει, and from 161 the scholion το εὐλογήσει ἀντὶ τοῦ ὑβρίσει τοῦ γονίου Ἐβραῖος σαφῶς βλασφημήσει ἔχει. Either these few testimonies show that the original reading of G was βλασφημίσει, and of the Hebrew ἄρπυ or the like, and that the εὐλογήσει of the vast majority of the witnesses to G is derived from Aq., or the original reading was εὐλογήσει, for which here and there the interpretation βλασφημίσει was substituted in the text instead of being simply attached to the text as in the note cited above. In 16 and 29 the rendering whatever the Hebrew text was, is not literal: in 16 for ὁ βασιλεύς . . . ἡμιδικος, G has εν τῇ διανολῇ αὐτῶν κακά μενοσαν πρός; in 29 for ἡμιδικος it has εἰπόν τι βήμα εἰς; in
Cod. Colb. (Field) stands the note διπλὴ γραφή εὐλογησον θεόν; in Cod. 161, 248 (H. and P.) on the marg. ἀλλας κατάρασα τὸν θεόν. Beer argues that in 16 Θ renders the two verbs by one phrase because the translator wished to soften a text which contained קֵּק instead of זַר. But if the original text of Θ contained βλασφημοσι in 11 25, there would be no reason for avoiding it in 16; and if εὐλογησει (= זַר) was the original text in 11 25, there is little ground for suspecting that anything but זַר now stood in 16's Hebrew original in 16, for in a compound expression that was to serve as an equivalent for both זַר and זַר the translator might well have allowed himself to be dominated by זַר. The possibility remains that זַר was a substitute for קֵּק or the like at a stage in the history of the text prior to the earliest versions. Evidence of similar changes is clear: note, e.g., the insertion of אֵיב in 1 S. 2522, 2 S. 1214 (with Driver's notes), and see Geiger, Urschrift, p. 267 ff.

[כ] all the days in question; i.e. whenever (note the frequentative קֵּק) a cycle of feast-days came to an end. Commonly קֵּק means all the time; so with the past (e.g. 1 K. 518); or with reference to the future, being then practically קֵּק (cf. e.g. 1 K. 95).

6. [ז] so v. 18 21, 1 S. 14, 14, 2 K. 411, 18; see Dr. on 1 S. 14.

[ב] so 2: cf. Zec. 65; for the force of קֵּק, see BDB, p. 756a.

7. [ב] for קֵּק, see 38.

8. [ב] cf. Hag. 16.7; some MSS read קֵּק; the latter is read in 2: Θ here κατά, in 2 the dat. With קֵּק, cf. 3414 (?), 1 S. 2525.

10. [ב] The verb is used with different meanings in Hos. 25 and (with ד for ק) in Job 38. 38. The root קֵּק or קֵּק is presupposed, if we may rely on the scriptio plena, by the noun form קֵּק, by the vocalization also in קֵּק, Pr. 1519, here, and in Hos. 25 (קֵּק, part.). The form קֵּק, 38 38, might come either from קֵּק or קֵּק, while in Is. 56 (קֵּק) the consonants and vocalization are at conflict. A few MSS here read קֵּק, which would, of course, be from קֵּק.
sing. as Hag. 214, La. 364; the VV. render by a pl.; but this does not prove that there was a Hebrew reading (Beer), any more than G's 7α κρύμη below proves that there was a reading סכלת.


Ken. 102 om. ; cf. Ε.Ε.

either elliptical (see) if he will not curse thee, or with strong asseveration (G-K. 149e), Surely he will curse thee.

to thy face (defiantly); so 628 2131. In 25 מְנַיָּא, with variants מַלְמֶַא. G in 111 25 628 εἰς, in 2131 ἐπὶ.


κράτος; 26 γάρ, κε μονον.


From (being) in the presence of (cf. Gn. 4429) is, like מָכָא מָכָא (27), which is also very rare (Ex. 1011, and, followed by a definition of place, Lv. 104, and, somewhat differently, 2 K. 1614), a more expressive equivalent of מָכָא or מָכָא which are commonly used without מָכָא.


אֲכַלְתָּם תַּמְלִים: Dr. § 135 (1); in v.54 the parts are used with וּנָה: Dr. ib. (5).

[א] cf. v.18; ct. v.4. ו is absent from א both here and in v.18, from G in v.18; and in Μ is probably an explanatory addition, though the omission in MS Ken. 30 in v.18, and MSS Ken. 111, 384 in v.18, is less probably continuous correct tradition than an accidental return to the original text through a late accidental omission.


[א] cf. Gn. 710 221, and see Dr. § 78 (3).
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[TEXT]

8

[TEXT CONTINUES]
so here the shorter text of $G$ may be the original. $G^*$ adds $\epsilon\nu\tau\nu\nu\tau\nu\nu$—another form of amplification.

$G$ τοὺς πομένας and $G$ οἱ οὖσαν do not point to a variant ἵνα, but are interpretations: and so in v.10: ὁ θεύ is interpreted τὰ παῦδια σου and ἵνα.

17. ὁ θεύ as εἰς ὑπάρχων generally, so is ὁ θεύ often used without the art.; so regularly in ὁ θεύ ἔρχεται, but see also, e.g. 2 K. 25:12, Jer. 37:10. Οἱ ἰονίσκοι may be an interpretation due to regarding the Chaldeans as cavalry par excellence (cf. Hab. 1:6, Jer. 6:22). In any case such a reading as ἵνα οὐρα would have no claim to acceptance.

[οἱ θεῦ] (military) companies, Jg. 7:20 9:4, 1 S. 11:11 (with vb. ἴπτε as here) 13:17.

[οἰκονόμοι ἦν] made a raid upon, fell as plunderers upon: cf. Jg. 9:28 (40 20 ["] where the attack is made from ambush, and 1 S. 27:30-1 (both ["] 14, where the attack is the prelude to plunder. Even if the meaning in the passages cited developed from the root meaning to strip, because such an attack was regarded as a putting off of (one's shelter), as BDB. suggest (cf. Moore on Jg. 9:28), the sense of emergence from shelter can have been felt very faintly if at all in the passages cited from Sam. or here: cf. also Hos. 7:1 (without ["]).

18. ἵπτε point ἵπτε: it is altogether improbable that the original writer intended ἵπτε in vv.16,17, but ἵπτε (MT) here, nor very probable that he intended ἵπτε throughout; though for the possibility of this see BDB., s.v. ἵπτε, ii. 3. Some MSS read ἵπτε here.

[ἵπτε] omit: cf. v.18 n.

19. ἁπτερὺς] from the (far) side of, expressing much the same idea as, but expressing it less strongly than, our phrase sweeping across: cf. Is. 21:1.

[ἵπτε] strictly ἰπτερὺς is required; but see G–K. 145\(,\) for examples of vbs. more remote from a fem. subj. being masc. For ἅπτε ὑπὸ of wind, cf. Ezek. 17:10.

[ἵπτε] in vv.16, 18, 17 of Job's servants (cf. e.g. Nu. 22:22, RV. servants); here of his children (cf. 29:6; also, e.g., 1 S. 16:11, RV. thy children) primarily, though perhaps with the inclusion
of the servants attending them of whom the messenger is
the only one to escape. Indeed the repetition here, with a
different sense, of the same term that is used in vv. 15, 16, 17
may be due partly to the fact that it was capable of a more
inclusive meaning than נער (v. 15), partly to the desire to
maintain the greatest possible verbal similarity in the messages
of the four messengers.

20. נער [6] א & kal katerpástat to év év tois kefálois
avou; from 218: cf. a similar but fragmentary addition in
Kem. 196, which adds נה before וָנַי.

e.g. Am. 216, and see G-K. 118n.


the verbal idiom is as in (ן, דיתא) for instance; G-K. 23f, 74k.

The root נער must be tan; apart from tan in Ezek. 1310, 142, 2288, which has
the same meaning as tan, plaister, and the proper names חס and חאשא, the root appears in the OT. only in the forms
The fundamental meaning of the Semitic root seems to have been to be savourless (through the loss of savour); the various meanings collected by Lane for **ton** may have developed in this order: (1) to (lose a good scent by the) neglect (of) perfume, (2) to be unperfumed, (3) to be ill-smelling, (4) to spit out (rejecting what is ill-savoured): Lane cites "Ut AiSi •tfuMt he tasted the water of the sea and spat it out, (5) to spit (whence further meanings developed). In Hebrew the meaning tasteless is clear in **Jb. 6**; cf. **Jb. 11**, salted fish, in contrast to **Jb. 12**. Thence of moral savourlessness, or unsavouriness (cf. Arabic (4)); so in **La. 3** (ton coupled with **M**), **Jr. 23** (盎), and with various differences of nuance in later Hebrew, as in the following cited from Levy, NHB iv. 659a, b, and Chald. Wörterbuch, 549a. the unseemly things which they unseemly spoke about the manna; **M** of indulgence, absence of control in women. Thus to ascribe **ton** to Yahweh should imply regarding him as having lost the moral savour or quality which had been characteristic of him, and thus is near akin to **ton** (40) on one interpretation of that phrase; it is thus more expressive than conjectural emendations which have been suggested for **ton**, such as **Jb. 11** or **M** (Beer); similarly in Jer., Yahweh sees in the prophets **ton**, or moral deterioration: they still prophesy, but not by Yahweh, not so as to lead the people aright, but by Baal, and so as to lead the people astray. The Versions in any case, as Beer admits, give no justification for emending **ton** away here; the exact flavour of the Hebrew is difficult to preserve in a translation, but E's **φροσύνη**, here and also in **La. 3**, is a tolerable attempt to reproduce the transferred moral sense of the word.
CHAPTER II

1. [Hebrew text, commentary notes, and references to previous sections.]

2. [Further commentary notes, references, and analysis of the text.]

3. [Additional commentary, references, and analysis.]
II. 1-10

[Text in Latin script, discussing the interpretation of a text and the meaning of various words and phrases.]
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These parallels do not favour the reading of 2 MSS (cf. STV, but cf. E), and

has possibly arisen, through a dittograph of the n of חנה and the misreading of n at the end, from חנה; cf. E's לְאַלֹאָס (though this in itself is, of course, inconclusive), סָכַל; the pf. seems preferable, since the allusion is to the words just spoken, not to the wife's customary speech. If the impf. be retained, render: wilt thou, too, speak? (Du., and see next n.).

absent in 2 MSS Ken; cf. E. E €א מ, does not necessarily point to a variant, for note the equivalents of מ in Is. 49²⁵, 1 S. 22a to which Beer refers. The מ is to be explained as emphasizing הביב מ; so BDB. 169a; it strengthens the emphasis secured by the position of אָדֹם and its antithesis to אָדֹם; cp. Nu. 22². G-K. 153 treat מ as being "placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second"; but Mal. 1¹⁰ is a doubtful support for this usage, and the analogy of such uses as that of אָדוּת in Is. 5⁴ and others cited in 150m, are scarcely exact. Hence Merx, Sieg. prefer to point מ מ, connecting these words with the preceding: (wilt) thou, too, (speak). In this case, however, it becomes necessary either to read מ מ מ (Sieg., Du. Be²), or to omit the מ before אָדוּת; the latter is preferable, if the words of Job form two distichs 3:2 (Du.).

is a remarkable Aramaism found elsewhere in OT. only in Ch. Ezr. Est. and Pr. 19²⁰. The inf. in an entirely different sense occurs in P—Ex. 26⁵ 36¹⁰.

at this point § repeats 2²b; the addition is also found after בָּשַׁל in 3 MSS of § (H. and P.).

[§] § φιλοι αὐτοῦ = אָדוּת. [§] § om.

accented in MT on the penultimate, as if 3rd pers. pf. preceded by the art. used as a relative; but it is improbable that this represents the intention of the author (cf. G-K. 138k, and Dr.'s n. on 1 S. 9²¹): note § τα ἐπέλθοντα.
II. 10-13

There is a conjecture that the punctuation of מ may be more correct than MT: for מ’s omission of the 1, cf. 1^n.

10. מֶ֖עְרָאִ֑ים for מְעַרָאִים, מְעַרָאִים, cf. 'פִּלְפָּלָ֖י מְעַרָאִ֑ים and מְעַרָאִ֖ים מְעַרָאִ֑ים. In 11^n and throughout the book מ has for מְעַרָאִים מְעַרָאִ֖ים.

12. מְעַרָאִ֖ים, usually of liquids, but also of cummin (Is. 28^n), soot (Ex. 9^n-10), dust (implicitly; 2 Ch. 34^n), coals (Ezk. 10^n), means to throw or toss in quantities (see Dr.’s nn. on Ex. 29^n, Am. 6^n), such as fistfuls or handfuls.

13. מְעַרָאִ֖ים is supplied in some MSS of מ (e.g. 4) from Theod. (see Syro-hex.); and from the same source in מָלֶלֶם is also added in מ. The original text of מ can scarcely represent the original text of מ; on the other hand, מ is curious: it is commonly understood to mean: they tossed dust towards heaven, i.e., in English idiom, up into the air (cf. Sa’ad, מְעַרָאִים, so that it might in descending fall upon their heads; but for this we should at least have expected the order of מְעַרָאִים מְעַרָאִ֖ים to have been reversed. The phrase מְעַרָאִ֖ים מְעַרָאִ֖ים occurs again in Ex. 9^n-10 (P); on the other hand, the rite of putting dust on the head is nowhere else expressed by this vb.; the usual phrase is מְעַרָאִ֖ים מְעַרָאִ֖ים: see Jos. 7^n, La. 2^n, Ezk. 27^n. It is difficult to account for מְעַרָאִ֖ים מְעַרָאִ֖ים as a gloss (so apparently Beer מ with מ); on the other hand, the omission of מְעַרָאִ֖ים, which might easily be attributed to a glossator, would leave a phrase of questionable pertinence here. On the whole, therefore, the least hazardous alternative is to retain the text of מ.

13. מ, also מ, מ, om.

14. מְעַרָאִ֖ים מְעַרָאִ֖ים not in the original text of מ: see Beer.
CHAPTER III.

2. [בּותֶנ וָוֹת] כְּלַשׁ om. ; and כְּלַשׁ may be due to assimilation to the corresponding introductory formulæ in cc. 4-26 (Be.); yet see exeg. n. Kal ἀνεξάρτητος Ἰωβ in Ε is from Aq. Theod.]

[מִלָּה] The pausal form of מִלָּה is usually מִלָּה (171 etc.); but at the beginning of the speeches in Job it is always מִלָּה (416 etc.); only in 326 is it מִלָּה: cf. G-K. 68c, and see H. F. B. Compston in fThS xiii. 426 f.

3. "In אֲשֶׁר, אֲשֶׁר the tone is thrown back to prevent the collision of two tone-syllables (G-K. 2ge), and to produce a rhythmical accent, as happens very frequently, esp. before the last arsis: cf. vv. 6c. 8a. 16a. 17a. b. 30a. 35b. 36c etc." (Bu.).

בִּין without the art., the word (in st. c.) being defined by the foll. relative clause (G-K. 13od, esp. the second part; Lex. 400a, cases with א and א: e.g. Ps. 564.10).

[вы] the impf., as often in poetry, depicting vividly a single past action (cf. v. 114 15, Ex. 158.4.7.15; Dr. 27a; G-K. 107b). The force of the tense must be felt by the Heb. student: idiom will not permit its reproduction in English. It really designates the action as in progress (though not so distinctly as the ptcp. does); but such renderings as was being born, or was going to be born, not only make too much of the tense, but lack altogether the delicacy and fineness of the Heb. idiom. Jer. (2014) expresses the same thought in the language of prose:

אָבָרָה יֶמֶנ אֵשׁ לֵךְ יְאָרָה וּפָרָה "the night (which) said": G-K. 155f, K6. iii. 38od: cf. Ps. 349 519 11824, 2 S. 231.

וְלָלָה] Pu. of מִלָּה; only here. Prob. to be regarded as a passive of קָל (see G-K. 52e).

[והו] So שָׁוֹא; but כ 'יִדְּוּ הַדְּוֵא. 'יִדְּוּ (unless
was read as 'n, Mishnic for behold) will point to 'n for 'n; ἀνθρωπ, however, in spite of Jer. 20:15 (לאמר רגנ), is more probably a paraphrase of ἀνθρωπ than based upon a reading ἀνθρωπ. [Yet note that ἀνθρωπ is regularly rendered in Job by ἀνθρωπ (10 times), and once by ἀνθρωπος; never in Job or elsewhere by ἀνθρωπ. The term ἀνθρωπ is prosaic; yet in a similar connection to the present does actually occur in poetry: see Is. 66.]

4. [םוֹלְדוֹ] סֹעֵל; Symm. Theod. סֹעֵל א. ג. א. סֹעֵל סֹעֵל. See exeg. n. Bi. Be. om. all 4a.]

When a word has Ole-we-yored, Great Rebia', or Dehi, without a preceding conj. accent, and begins with sh'wa, this sh'wa has a ga'ya, provided that between the sh'wa and the tone-syll. there is at least one vowel, and this has not already a sh'wa. See Baer in Merx, Archiv, i. 202 f.; more briefly G-K. 16g, end.

[םוֹלְדוֹ] סֹעֵל is to seek after, hence to inquire after (RVm.), then show solicitude for, care for; so Dt. 11:18 RV., Jer. 30:17 RVm., Is. 62:12 sought out.

[םוֹלְדוֹ] סֹעֵל] either from above, 31b (םַחְשָׁם), or above, 31b (כְּבָשִיתוּר), and often in הָכְתִיתוּר מַטּוּר, Dt. 4:10 al.

[םוֹלְדוֹ] סֹעֵל] cf. סַר, Syr. [םוֹלְדוֹ] סֹעֵל. The fem. form shows, however, that the word has become Hebraized. Elsewhere in Heb. the / means to shine only in the vb., Is. 60:5, Ps. 34:7.

5. [םוֹלְדוֹ] סֹעֵל to claim, redeem (v. supr.): so כָּלַבְסָהו, דָּנְטְפָנְפָהו אָכְתֶּפֶנ, דָּנְטְפָנְפָהו אָכְתֶּפֶנ (from the redeemer of a claim being commonly the nearest of kin); cf. AVm. challenge it (i.e. claim it; see Aldis Wright, Bible Word-Book, s.v.) סֹעֵל הָכְתִיתוּר, 'A מְנָטָהו (cf. סֹעֵל, paraphrasing, obscurent) derive it from the late סֹעֵל, to defile, Is. 59:13 al.; so Rabb., AV. stain it. But the metaphor does not harmonize with the context.

[םוֹלְדוֹ] סֹעֵל the "heavy Ga'ya" is inserted (Baer, in Merx, Archiv, i., "Die Metheg-Setzung," p. 200) in the first syll. of the sg. impf. Qal of the regular verb, when it ends with ʼQames, and is joined by ṭaḥef to the foll. word, to emphasize the syll. in which it stands, and to help to shorten the pronunc. of the
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: so 22r 24v 36r, Ps. 121v, Pr. 4r (cf. G-K. 16g, k, though this particular instance is not mentioned).

the fem. is prob. collective (G-K. 122s).

“shadow of death”: so, as vocalized by G (σκίνα θανάτου), Vrss., the Massoretes, Ges. Thes.; but most modern scholars ἱμα (from ἱμά* Eth. qalma (Di. Lex. 1258f), to be dark, Ar. ἱμά, iv, to be dark; ἱμά, darkness (in Qor. often in the pl. ἱμάτων, 216 61 etc.), Ass. salmu, black)—a reading and etym. presupposed by RVm. deep darkness. If ἱμά be right, the word will be one of the very few examples of a compound word in Heb. (G-K. 30v, 81d with n.). The traditional vocalization has been defended recently by no less an authority than Nöldke (ZAW, 1897, p. 183 ff.). Nöld., in answer to the argument (Di. here) that shade is to Orientals a fig. of refreshment (Is. 16r 25v 32v), which does not suit death, observes that this depends on what object casts it, and the “shadow of death” would not be like the grateful shadow of a rock in the Oriental noon: he also points out that ἱμά occurs in late Heb.—in Ps. 44v even in the 2nd cent. B.C.—so that G σκίνα θανάτου is not likely to represent a false tradition; and, lastly, he remarks that a word ending in -m is not likely to have been formed from a / not known to have been in use in Heb. or even in Aramaic. The argument drawn from G is hardly cogent; else what is to be said of εἰς τὸ τέλος for τελεσθε, ἣ καλότευχος ἐπί τὴν ἀκρόπολιν (in the Pent.), and ἤ σκινὴ του μαρτυρίου for ἡ σκινή .palette? Nor does the last argument seem to be conclusive: there are many words in Heb. derived from roots found in Arabic, but not known to have been in use in the Hebrew spoken in OT. times, as γαλαζ, μαλαζ, γαλαζ, βιβ, παλη, ταλατ, καταλατ. “Shadow of death” would have been more probable, had the expression itself been more obviously suggestive of Sheol, and had it not also been often used to denote darkness (e.g. that of night: c. 24v, Am. 5v; of a mine, 28v) of a kind to which no thought whatever of either death or Sheol could attach: “shadow of death,” in the sense of the shadow cast by approaching death, which a modern reader might attach to it in (e.g.) Jb. 16v, is (as other passages show) not the
idea expressed by הרעה. The other occurrences of the word are 1021. 38 17 (only in these passages of the darkness of Sheol)
12 16 18 24 17 28 34 28, Is. 9, Jer. 2 13 16, Am. 5 8, Ps. 23 4 44 20
107 10 14: v. further Lex. s.v. 4

the like of (Lex. 453a) the bitternesses of the day (so
ח אק. Jer.; Mass.) yields no sense: read ירעה, the blacknesses
of, from the sense of the word in Syr. (אנה, black, of a cloud, the
night, Sheol, etc.; PS. 1757; the form, as ירעה, ירעה, ירעה;
G-K. 84b, No. 34).
6. ירוהו] from ירוה (G-K. 757), common in Aram., but other-
wise in Heb. only Ex. 18 30 (E), Ps. 217 ירוה; cf. the
subst. ירוהו, 1 Ch. 167 (|| Ps. 96 3 והנה), Neh. 8 18, Ezr. 6 4 4. ירוה
(= ירוה) ירוהו, ירוהו, ירוהו, Saad. ירוה ירוה, i.e. ירוה (from
ירוה: cf. ירוה, sq. 2, as here, Gn. 49 a), be united, joined.
8. ירוהו prepared, ready: cf. 15 24 ירוהו ירוהו, Est. 3 14 8 13
חרורו. The / is rare, and mostly late, in OT.
(Ps. 24 27 ירוהו; Jb. 15 26 ירוהו ירוהו), but common in Aram.
and NH. (Dn. 3 18; cf. on Dt. 32 26): in Syr. ירוהו is to
prepare, to be prepared; ירוהו is prepared, ready (PS.
3008), in NH. esp. ירוהו, as in ירוהו ירוהו ירוהו ירוהו [aiow]. We should expect
ירוהו; but cf. the inf. without / not only after ירוהו, 27 1 al., ירוהו, Dt. 25 26 al., ירוהו, c. 4 1 al., but
also after 'ט (in 4) ירוהו (=: allow . . . to: Lex. 679a), Nu. 20 21 21 28;
ירוהו, Is. 11 14 al.; ירוהו, ירוהו, Is. 10; ירוהו, ירוהו, Is. 28 12 al.; ירוהו, c. 15 28 (G-K.
1147; Kô. iii. 576).
9. ירוהו idiomatic for ירוהו, esp. after such words as ירוהו
and ירוהו: 1 S. 9 6, Is. 41 17 59 11, Ezr. 7 26, Ps. 69 41.
10. ירוהו] the force of ירוהו (in 4) extending over both clauses,
as [Ps. 44 19]: cf. G-K. 1528.

why] went I not on to die from the womb? A good
Case of the incipient sense of the impf., noticed on v. 4.

מרד] ירוהו temporal usually denotes continuously after, Ps.
22 11 etc. (Lex. 581a, 4a): for ירוהו = immediately after, cf.
Hos. 6 8 ירוהו, al. (Lex. 581b, 4b), Ps. 73 90 ירוהו ירוהו (Bu.).

ירוהו] the force of ירוהו ירוהו extending over the second
clause, even without a connecting ?: cf. after והס, ויס יד, etc. Ps. 101.12 44.6 62.4 79.6 etc., and on 1 S. 2.8; and after Wäh, G-K. 1528.

By all analogy we should expect מַעַלְתּ; and, “though there seems no doubt that according to the Mass. tradition the strong וָעַשׁ received in some cases a lighter pronunciation” (Dav. § 51, R.6 though he himself, § 45, R.8, seems to explain the tense of מַעַלְתּ by attraction to מַעַלְתּ), this doubtless ought to be read. So Is. 43.6 48.8 51.17 57.17 al.; cf. G-K. 1078, n. יִתְנָה, to expire,—only in poetry (8 times in Job; La. 1.9, Zec. 13.8, Ps. 88.16 104.29 †), and the prose of P (12 times).

13. וַיּוּלַד] see Ex. 9.8 (Dr. § 141; Lex. 774b, g).

Read בֹּא: cf. v.11 n.

וַיִּקְרָא] “then were I (now) at rest.” מִי impers. (Dav. § 109; G-K. 144b), as Is. 23.18.

[14. רָדָאוּ בָּרְחוּבִּים] in addition to the suggestions considered in the exegetical n., note Che.’s emendation הָרְחוֹבִּים, everlasting sepulchres (Exp.T. x. 380); and Daiches’ interpretation of ה as fortresses, cities, on the ground that הָרְחָם with that meaning occurs in the S. Arabian inscriptions (JQR, 1908, 607 ff.).]

16. וַיִּסָּר] The impf., as v.13 וַעֲשֵׁי. Hi. Be. תְּמוּנָה הָרְחָם (א in הָרְחָם, dittoographed), which came not into being; but the sentence then (Bu.) has no predicate. Wr. Bu. omit א ("or I should be like," etc.), supposing it to have come in as a reminiscence of 10.19; but there is no gain by the change. Reiske, Be., Du. may, however, be right in transposing 18 to follow 11 (under the government of הָרְחָם, 118); the position suits; and מִשְׁמַר, 17, is not then separated from 14. 15, to which it obviously refers.

17. נְחַשְׁנְיָה] Be. תְּמוּנָה, against which see Bu.

כֹּל] lit. (והו being intrans.) “cease with regard to raging”; cf. מַעַלְתּ, Is. 116, and on v.8 above. מַעַלְתּ would be more regular, and prob. ought to be read; perhaps, however, the punct. מַעַלְתּ was determined by the rhythm.

18. רָדָא] Note that רָדָא and רָדָא often stand emphatically at
the beginning of a clause: \textit{16}^{10} 19^{12} 21^{28} 24^4, \textit{Ps. 41}^{8} 938 \text{ al.,} \textit{Is. 11}^{14} 41^{1} \text{ al.} (\textit{Lex. 403a, b}).

19. \textit{םיִֽֽ֖֑רְדֹּ רְדֹּ} [The rend. "are there the same" [Bu., G-K. § 1352, note] is very doubtful. \textit{אֵֽ֑֔רְדֹּא means I am He} (emph.), i.e. \textit{He Who is}, which may be paraphrased by "I am the same" (\textit{Lex. 16b}); but \textit{אֵֽ֑֔רְדֹּא nowhere in itself means "the same"}; and that \textit{two} persons should be identified by the use of \textit{אֵֽ֑֔רְדֹּא} is most improbable. The pred. must be \textit{אֵֽ֑֔רְדֹּא}, not \textit{אֵֽ֑֔רְדֹּא}, the sentence being exactly like \textit{אֵֽ֑֔רְדֹּא אֵֽ֑֔רְדֹּא אֵֽ֑֔רְדֹּא, etc.} (Dr. \S 198; \textit{Lex. 216a}). For "are the same" we should expect \textit{כָּלָּֽ֑וּ אֵֽ֑֔רְדֹּא (or \textit{כָּלָֽ֑וּ אֵֽ֑֔רְדֹּא} (\textit{Lex. 454, 51, 24).}

For the pl. see G-K. 1241.

20. \textit{נָהּ רְדֹּא} The subj. may be either \textit{אֵֽ֑֔רְדֹּא} (G-K. 1441; Dr. on 1 S. 164) or "he," i.e. God: in either case God being equally the subject whom Job has in his mind. In the former case, the sense may in our idiom be expressed by "... is given" (so \textit{EVV}; also \textit{GSTV}); and Be. Du. would \textit{read אֵֽ֑֔רְדֹּא;} but the covert reference to God is better expressed by \textit{אֵֽ֑֔רְדֹּא}.

21. \textit{חַיָּֽ֑א אֵֽ֑֔רְדֹּא} [the finite vb. carrying on \textit{רְדֹּא;} G-K. 116x.

\textit{כָּלָֽ֑וּכָּלָֽ֑וּכָּלָֽ֑וּ אֵֽ֑֔רְדֹּא;} so Be. Du.; but this is necessary only if \textit{אֵֽ֑֔רְדֹּא} be taken to mean "dig" (\textit{אֵֽ֑֔רְדֹּא} Be. Du.).

22. \textit{גֵֽ֑וּ הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא} [cf. Hos. 9ı [\textit{גֵֽ֑וּ הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא}] as \textit{גֵֽ֑וּ הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא} (cf. \textit{אֵֽ֑֔רְדֹּא} Du.), partly for the sake of the parallelism, partly on the ground that \textit{יִֽ֑רְדֹּא} is a bathos (?) after \textit{גֵֽ֑וּ הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא}, would read [with one \textit{MS Keen.} and \textit{Svid.}] אֵֽ֑֔רְדֹּא, "who rejoice over the grave-hea\textit{p};" but there is no evidence that \textit{אֵֽ֑֔רְדֹּא} alone would have this meaning; we have only \textit{גֵֽ֑וּ הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא, a "heap of stones," so used (Jos. \textit{7}^{88} \textit{89}, 2 S. 187), and that not of an ordinary grave.

23. \textit{הָֽעָֽ֑וּ אֵֽ֑֔רְדֹּא} [Hif. from \textit{יִֽ֑רְדֹּא}, as \textit{38} \text{ \textit{a}}} (where, however, read \textit{גֵֽ֑וּ אֵֽ֑֔רְדֹּא}; \textit{110 \textit{אֵֽ֑֔רְדֹּא} from \textit{נָהּ} [see n. on \textit{110}].

24. \textit{לָֽעָֽ֑וּ לָֽעָֽ֑וּ لָֽעָֽ֑וּ} naturally means \textit{before}: but \textit{before my bread, i.e.} before every meal, yields a poor sense. Ew. Hi. Di. De. suppose that \textit{לָֽעָֽ֑וּ} acquired the sense of \textit{pro, i.e. for, or instead of:} cf. \textit{419}, 1 S. 110 (if the text here is correct). Bu. suggests tentatively \textit{לָֽעָֽ֑וּ, Be. \textit{אֵֽ֑֔רְדֹּא, in proportion to} (\textit{Lex. 805b}; but this
is prosaic and almost too precise to be probable here. Bi.

masc. before the fem. שָׁאוֹנֶה: G–K. 1456. Bu. for יָאֵה would read אֲהִי (as in many parallel cases in Job); but there are numerous instances of the impf., with a freq. force, being followed by י (Dr. 80; G–K. 1114).

25a. The sentence is virtually hypothetical, though no hypoth. particle is used: cf. Pr. 112 רְשֵׁי מִי מִי עֲלֵיהֶם, "pride has come, and shame goes on to come," i.e. when one comes the other comes (Dr. 153; G–K. 1598): so c. ג’ 23ב 29א, cf. 27b 27v. גָּדוֹל Bi. Be. om. י (the fear that I fear cometh upon me); [so ס, but not א (see Field, Hex. ad loc.).]

25b. The original יָאֵה being retained (G–K. 754). The accus. יָאֵה, as with 모, 15ב 20א (G–K. 1181).

26a. The one יָאֵה vb. in Heb. with the י preserved in Qal; G–K. 75b (cf. א).
CHAPTER IV.

2. הָדָּם] has been taken (a) as the 1 pl. impf. קָל from אָשָֽׁם (cf. הָדָּם for אָשָֽם, Ps. 47); so אָסָאָֽו [אָסָאָֽו] ד.ו.; (b) as pf. Pi. of אָשָֽם (Ew. Di. De. and most). קָל does not occur elsewhere; but it might be defended by אָשָֽם, sq. יָשֵׁם, Ex. 231; יָשֵׁם, c. 271 al.; קָל, Ps. 158; קָל, 2 K. 194; but the two impff. in a hypoth. sentence are against analogy; and even though we render (Du.), "Shall we take up the word to thee (address thee), thou who art disheartened?" (הָדָּם, a rel. cl., with רָאָֽם omitted), the constr. is forced; and קָל from יָשֵׁם yields a much better sense. The constr. will then be that of 72ט נָכָּֽל קָל, in which a hyp. is expressed by a pf. followed by an impf. דָּשְׁנָהָֽו (Dr. 154; G-K. 159h), the נ marking it here as an interrogative. קָל sq. acc. recurs in the same sense, only Qoh. 72ט; but (Di.) Dt. 286 (אָשָֽם) is similar, and it would be easy to vocalize רָאָֽם (so 'אָשָֽם קָל).

ןָכָּֽל is to be wearied, hence to be unable to bear it.

G-K. 288.

'אָשָֽם בְּ "withhold with," as 12ט 29; G-K. 119g.

מֵעָלָֽו from the poet. מֵעָלָֽו (Aram. Dn. 25 and often):

2 S. 238, Ps. 198 139, Pr. 238; otherwise only in Job (34 times); the Aram. pl. מֵעָלָֽו (G-K. 87e) 13 times; מֵעָלָֽו 10 times. For the position of מֵעָלָֽו, cf. 2614 3887 395 415; 3, Pr. 208 2422 3110 al. (Lex. 567a).

3. 'רָאָֽם] instructed morally, gave moral teaching and advice to: v. supr. one of the passages in which the idea of discipline, properly belonging to רָאָֽם, is least prominent (cf. Ps. 167, Pr. 311). Or should רָאָֽם be read? [Perl. suggests רָאָֽם, "strengthen, confirm"; but רָאָֽם never has this meaning.]

5. עָדָּם] cf. Mic. 18, Jer. 410. The fem. (= our
"it"), of a subject not named, but before the mind of the speaker; G-K. 144b (cf. 122q, end).

is a strong word, be dismayed, thrown into alarm (216 2316, Ps. 486, Is. 218 al.), much more than troubled (EVV).

6b. The introd. of the subj. by the of the pred. or apod. is very forced: rd. (Di. al.) "who is a subject named, but before the mind of the speaker; G-K. 144a (cf. 144b).

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7. Notice the five synonyms for "lion."

10. [םייחע] Ps. 918, Pr. 2618, Hos. 514 137. Arab. sahala (among other meanings) signifies to bray (of an ass), so may denote etymologically the roarer; though, as the vb. does not occur in Heb., we do not know whether the Hebrews were conscious of this meaning.

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12. For the fig. sense, cf. (Philo, 2 S. 19.4).

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13. Prob. also (cf. supr.) connected with לארשי, branches; cf. לארשי (from לארשי), Ps. 119118 divided, half-hearted.
[14. יאטרוט for ינברה; G-K. 7577].

[15. מדר] masc. as in 8a; and, if the text may be trusted, in Jer. 4111.: see Kön. iii. 248f.

If is correct, the Pi. will be, not transitive, but intensive (Ew. § 120d, horrescit; G-K. 52f); but perhaps should be read (Ps. 11980).

The nomen unitatis is impossible here, since more than a single hair must be meant; and that הפש is used exceptionally with the collective force of יש is improbable. is due to the influence of the sing. vb.; point 칙 (Ps. 4018 69b), the vb. being sing. fem. according to G-K. 145f. Be. proposes not, however, as Merx earlier, in the sense of a whirlwind (ct. v.16a), but as a fem. with the same sense as in 180: he renders the whole line, a horror caused my flesh to creep (cf. T); but the emendation is unnecessary.

[16. י prix Aq. render by the first person, as though it were רמע; but there is no evidence that רמע was = טפ (cf. 74) in the sense which would be required here, if the first person were correct. The words מראות והאלהים ונהי were read by & as if הערב [v] they were read; & does not render מראות, and treats like &. The Versions do not point to a more satisfactory text; nor is the fact that v.16 is at present a tristich sufficient proof that words have dropped out. Du., whose theory demands a tetrastich, suggests that the first stichos may have been intentionally abbreviated to the single word רמע, It stood . . ., in order to heighten the uncanny effect; and this, perhaps, is not impossible.]

17. יז from = on the part of, according to the judgment proceeding from (cf. הבש, 343): so Nu. 3222 והיא ממעות נטといった והיא אֲחֹרי מִשָׁה, Jer. 516.

18. יובג If this is right, it can mean only error (Di.), from the Eth. tahala, a by-form of tahala, to wander (Di. Lex. 552 f). But a הַל, explicable only from the Eth., is not very probable; and it is very likely that הַל is miswritten for folly (1st 2419); so Hupf. Me. Sgf. Gr. EVV. folly is based on the Jewish deriv. from (as in יבג, Ps. 56; יבג, c. 1217): but the form from יבג is impossible. De. יבג,
deception, from התרת (13° 17°), which would be a legitimate, though rare, Aramaizing form of the Hif. inf. (G-K. 72s, 85c); but such a special sense as "deception" is not here probable. For 'ם, to lay in (= attribute to), cf. 1 S. 2215 אלפיס DET.

19. The implicit subj. is המסרת (62 73 [see n.] 18° 19° etc.; G-K. 144e, d): in Engl. they (indef.) crush them = they are crushed.EH תמצית; but there is no occasion to make God the subject. A passive form, such as וחנה, or (cf. 5') הן, or דינא, would agree better with ונהי v. 20a. Bi. restores, "cleverly but arbitrarily" (Bu.), תמצית לבר (Ib.;) but ידועי contexto מתחילה.

בנוי עותיש] Before the moth, i.e. more quickly than a moth: they have but an ephemeral existence. Others take את as = in the manner of, like (see on 354); so already סרנדא トラノン. N. Herz (ZAW, 1900, 160), cleverly, בית מקיני שטח (from before their Maker).

20. See G-K. 67y, on the רוח is to beat to pieces, beat small, as Dt. 91 (of the golden calf); fig. beat down, break up, of a defeated army, as Dt. 144, Jer. 465 (版权归原), Ps. 8934 (ברוח).]

בנוי עותיש] without (Lex. 115b, bottom).

אכ. ב (18, Ex. 735 and often): the ellipse as 23° לתחנ(1) (24° and 34° are dub.). Is. 4120 יกรรม שים ... A Hif. מتفاصيل is, however, very dub. (Nöld. Beiträge, i. 37): Me. Gr. מ לפרטים; Herz (l.c.), מכן, מ הצורך ("sehr beachtenswert," No. l.c.).

21. The constr. as v. 8, the hypoth. sentence (והנה ... כות) being made interrogative by מ in here, as it is by ב there.

גר) a cord (3011), of a bow (Ps. 113); here a tent-cord (elsewhere HY). Ols. Hi. Sgf. מוקס, their tent-peg (Hi. their loom-peg,—but this is more than doubtful; see Moore on Jg. 1618, 11): this would suit ימי (Is. 3380), but not ב [a dittograph of ימי(מי)?—McN.], besides being a less significant figure. AV., following טְס (one rend.), and Rabb., take רוח in the sense of excellency (i.e. pre-eminence), as Gn. 498 al.; but this does not suit either ימי, or ב, or the figure.
CHAPTER V.

2. The order (Dr. 208. 1; G-K. 142 f., a) shows that לָיָא and רָאָה are the emphatic words in the v.

[Later] The ה is the nota accus., common in Aram., and increasingly frequent in the later Heb.: cf. 21^22, Jer. 40^2; and see G-K. 117n.; Lex. 3.

תָּבוּע always in Job (6^2 10^7 17^†) for טֵעָה has always the meaning given above; and verbal always means similarly to vex, with Yahweh as object (as frequently in Deut. writers). For instance, it means to vex Him by deserting Him for other gods: see on Dt. 4^25 32^10. 19. 27; and Hupf. on Ps. 6^2. It is much to be regretted that in EVV. it is always misrendered "pro-voke to anger."

3. כָּלָא when לַא has Munah followed by Dehi, it has Ga'ja (G-K. 16c) with the sh'wa (cf. on 3^4): cf. Ps. 17^6 116^18; and see Baer in Mez' Archiv, i. 203.

םִּנְשָא making (putting forth) roots: G-K. 538 [וֶּפֶּה] (Be.) is unnecessary.

בָּרָא when לַא has Munah followed by Dehi, it has Ga'ja (G-K. 16c) with the sh'wa (cf. on 3^4): cf. Ps. 17^6 116^18; and see Baer in Mez' Archiv, i. 203.

[Later] כִּכְבְּרָה אֵיבָהוּ הָדַּיאָה (5. for מַמְל, 8^6, and often for מַמְל in Job, e.g. 8^23). סַלְּבוּ, and perished: 'A (נַעֲרָסָדְם) כְּי express מַמְל. כְּי was eaten up, suggested to Me. Bi. Sgf., Be. בַּקְשָא (rather, as Du. Ehrl. בַּקְשָא), became rotten (worm-eaten; cf. NHWB and ChWB, s.v.: Is. 40^20 of wood; cf. Jb. 41^19 בַּקָּשָא מַמְל; and בַּקָּשָא, Pr. 12^4 כְּי עָקָרָה חָלָה סַּקְוָלָתָה, 14^20 סַלְּבַּה כְּי עָקָרָה) but the idea does not seem very probable with מַמְל. Bu. רַפְּאֵה, was missed (cf. 34) = was empty (cf. 1 S. 20^28, 35 מַמְל בַּקְשָא מַמְל, 37), rather weak; or מַמְל, though admitting that the adv. is harsh. Che. (JQR ix. 575), with the least change from מַמְל, בַּקְשָא, and was cursed (sc. by God); Bevan (JPh, 1899, p. 303) מַמְל (Is. 24^1^8, Jer. 51^2, of a land) and was emptied out; Che. (ET x. 381) מַמְל מַמְל, carry-
ing on the fig. of
(Ezk. 12:19, 19) would perhaps be the most natural idea to expect. [McN. suggests]

4. [Hirz.] for a (G-K. 54); so 34.

5. [(sq.) or (sing.) recurs]Jos. 23:3, Nu. 33:55. Out of thorns is commonly explained as meaning "from the enclosed field, protected by the thorn-hedge"; but this is very forced. Thomson (L. and B., p. 348) more plausibly supposes that the reference is to the custom of farmers to lay aside the grain after threshing somewhere near the floor, "and cover it up with thorn-bushes to keep it from being carried away or eaten by animals." Robbers who found and seized this would literally "take it from among thorns." But a reference to such a special arrangement as this is not very probable. The proper to
gasp (Is. 42:14) or pant (sq. acc., for air; Jer. 14:6), fig. be eager for (Jb. 7:2 by the sheaf), in a hostile sense (EVV. would swallow up), Ps. 56:5, 57:4, Am. 8:1—is followed rightly by an accus.; and by (sing.) recurs 18:1; but it is a strange parallel to ἀποκριθή, and it agrees badly with ἐπιλείφη. There is clearly some corruption in each line, though no convincing emendation has hitherto been proposed. In B. suggests with a (?) (i.e. their wealth: 20:10, Hos. 12:9), the barbs take it "(both retaining c as it stands). Du. cuts the knot by rejecting b as "ein Fremder Zusatz oder eine unglückliche Variante," but without explaining what it means, or how it arose. In v. 7:2 (Διψώντες) express πλήθος (= ὕπονοι) [or ἔρεν], the thirsty: this forms a good || to ἀποκριθή, and is adopted by Ew. Hirz, Me. Del. al. The sg. ἐπιλείφη is quite defensible (G-K. 1450); but ἐπιλείφη, "their substance," is an unsuitable object, when the "thirsty" are the
subject; some beverage is desiderated which satisfies the thirsty as the harvest satisfies the hungry. Hence Hfm. "their milk" (21.24), for יתעל; Be.—who regards ב and כ as doublets (?)—(for both) "and the thirsty drink their milk" (Ezk. 25.1), Ch. a לושב תיבת ימינו, and Du. א"ל לושב תיבת ימינו, "and the thirsty draweth (cf. א הקסיהוורב，则) exauriatur, Gr. מים מציאתא) from their well" (Ca. 4.13† text dub. : cf. on 81),—which is no longer covered in and protected, but is open to all. The case is one of those in which מים is clearly more or less corrupt; but it is impossible to be sure what the original reading was.

7. ר"ד pf. pu. in pause, with י for א (G-K. 90). But (Di. al.) יד is better, as a freq. sense is desiderated. Bo. Gr. Be. Bu. Du. vocalize יד, begetteth trouble (≠ the nota accus., as v.3); but the change is unnecessary.

1] The waw adequationis, as frequently in proverbs in which a comparison is expressed. Usually in such cases ב is compared to א (as Pr. 25.25 הניתע תשתぱתת את אשת, but occasionally, as here, א is compared to ב (so c. 12.11 21.38). See Lex. 253a.

שא is a poet. word for flame, esp. a pointed, darting flame, Dt. 32.24 (see note), Ps. 76.4 (שהש שמש, fig. for arrows), 78.48, Ca. 8.6 (הנה רשת אשת אשתר)++; and in א is poet. for sparks; cf. האב ב, Job 41.20; and in א is poet. for arrows (Lex. 121, 6, 8). An ancient interpretation—perh. on account of א—the עשת took the עשת to mean birds: so מזוזסס ת are אווס, "A kal viol πτηνοῦ, Σ τὰ τέκνα τῶν πτερυγῶν, Σ [hymn, Avis; G'ASUY in Dt. 32.24; Σ in Ps. 76.4 (Jer. volatilias arcus); 'Alice Jer. (volucrribus) in Ps. 78.48.

יתביחרה עות [lit. "make flying high": so Pr. 15.21 א"ש, ג-K. 114m, n.]

8. ר"ד elsewhere only = manner, Ps. 110.4, and in יביה only, on account of ... Qoh. 3.18 8.9, על רבד ש 7.14; (Aram.) רבדה רבדה י, Dt. 2.20 4.14†.

9. ר"ד a circumst. clause; cf. מזוזסס, Ps. 104.25 105.24, Jr. 16. גי"קףיויאור, as 9.10 34.14†; cf. Ro. 11.28.

"על א"ש מ as 9.10, Ps. 40.15.
10. חתות is usually what is outside houses, i.e. a street; but sometimes it is what is outside a town or village, i.e. an open field: cf. 18:17, Ps. 144:13, Pr. 8:36.

11. חתות to "make the lowly exalted" cannot possibly be a consequence of giving rain (v. 10); nor is it easy to regard 11 as the consequence of 9, and 10 as parenthetical. Read המת with ו תונ פורע, נ qui ponit.

 adapté is to be exalted, with the collat. idea of being inaccessible: in Qal only here and Dt. 2:36, слова הקיר אל what is outside a street, i.e. a street; but sometimes it is outside a town or village, i.e. an open field: cf. 18:17, Ps. 144:18, Pr. 8:26.

12. sound counsel. חתות (or חתות) is a technical term, belonging almost exclusively, and, as it seems primarily, to the "Wisdom literature." Its etymology and exact meaning are both uncertain. In form it is of the tuhitlat type (Kö. ii. 1936), combining at the same time the peculiarities of חתות and חתות. The following are its occurrences, with the renderings of the chief ancient Versions:

Jb. 5:18 ל חתות wisely, ש הנז א לא חתות, ו הנז, ו הנז (the counsel of their wisdom), ו quod coeperant (paraphr.).

6:18 ש הנז אש יא יא וח חתות הסמיא (salvation, deliverance), ו הנז, ו necessarii mei (paraphr.).

11:7 ש הנז החטבא חתות יא,[כ]ו תונ פורע (Kö. ii. 1936), ש הנז, ו הנזוח, ו lex eius.

12:18 ש הנז אש יא ש הנז ש הנז (teaching), ו הנז, ו sapientia.

26:8 ש הנז חתות יא וח חתות ל חתות א לא חתות (teaching), ו הנז, ו prudentiam tuam.

30:28 (Qr. the text) חתות חתות (Kt. המש, corrupt; rd. חתות): ח חתות חתות ו הנז (teaching), ו הנז, ו prudentiam tuam.

30:30 (Ch. the text) חתות חתות (Kt. המש, corrupt; rd. חתות): ח חתות חתות א לא חתות. 1507 do not recognize חתות here at all; see note ad loc.

Pr. 27 ש הנז חתות מתי חתות חתות: ח חתות חתות מתי חתות חתות, ו הנז, ו הנז (bożbéia: Levy, ChWB 836), ו salutem.
counsel, cf. Jb. But Yahweh, cf. Qre, in PS. prop, Jer. fioqffeta, U Svo/ia his own play, tcXijaiv SOBS', original hence senses the support: Haupt reliance on occurrences either practical et legem. who made great the works of creation by the greatness of his wisdom (Hark), V iustitiam.

Mic. 6° כז דך ימי חassium in to δνομα αυτου, ו הנץ אלד תלהו, ו־Hark! Yahweh’s prophets cry out to the city, and teach (משלח) them that fear thy name, V et salus erit timentibus nomen tuum.

wisdom is thus most frequently associated, or parallel, with wisdom, or (26°, Pr. 814, Is. 28°) counsel, sometimes also with help (614) or strength (1215, cf. Pr. 814); but it also suggests the practical effects of wisdom or counsel (hence the renderings בושתא, σωτηπλα, which need not presuppose usern for usern, מערז). The etym. is uncertain.

K. J. Grimm (Journ. Am. Or. Soc., 1901, i. 35 ff.), following Haupt (ib. p. 36), derives usern from the י of Ass. issu, usatu, prop, support; asitu, pillar (= Talm. Mand. ashav; cf. תניוחא, Jer. 5016 Qrê, and Lex. 1121a), asu, physician (prop. helper; hence Aram. ושע, תֹּיב), to heal; and supposes that its original meaning was prop, support, which he thinks is still retained in Jb. 3028 (reading with Θ Du. usern, without support: see ad loc.), and that it afterwards acquired the senses of help (1216, Is. 2829), success (515), power (Pr. 814 181), reliability (114 263, Pr. 321): in Mic. 6° he reads with ו ימי usern בקעי. But such a variety of meanings, many within the limits of a single book, is not probable. A survey of its occurrences suggests the conclusion that usern, while a synonym of wisdom and counsel, suggests something more than either of these words; and that the nearest English equivalent for it would be effective counsel or effective wisdom. If the
idea is really support, we must suppose that it was applied specially to a supporting or helping quality of mind.

14. [A BM] = "as in the night," a prep. being used after ב only in certain very exceptional cases: see G-K. 118r, u.

אמשישו] without dag. G-K. 20m.

15. The two clauses are so unevenly balanced that there must be an error somewhere. Ew. מָּחַר, him that has been desolated; but this verb is used only of places and cities, never of a person. The least change would be to read, with some 20 MSS, וְאָוָּט, for וְאַתַּה, from the sword of their mouth (fig. for slander, false accusation, etc.; cf. Ps. 57וְאָוָּט וְאָשַׁב וְאַתַּה, 59וְאָוָּט וְאָשַׁב וְאַתַּה, 64): but to produce a balanced parallelism a syn. of מָּחַר is required. The best suggestion is Bu.'s מָּחַר וְאָשַׁב תַּהַה (for the מָּחַר, see 24וְאָוָּט 29וְאָוָּט), or (which he himself prefers) מָּחַר וְאָשַׁב תַּהַה (the three letters מָּחַר having dropped out of the group מָּחַר וְאָשַׁב וְאַתַּה, and then furnished with וְאָשַׁב מָּחַר וְאַתַּה, and then supplied for the missing word in the wrong place). Ehrl. מָּחַר וְאָשַׁב מָּחַר וְאַתַּה (Ps. 149וְאָוָּט).

16. [MIL'EL] The old accus., found (in the fem.) about 14 times in Heb., as a poet. form (without any consciousness of its orig. grammatical force): G-K. 90וְאָוָּט is for מָּחַר: cf. Ps. 92וְאָוָּט 29וְאָוָּט Kt., and the plu. מָּחַר, Ps. 58וְאָוָּט 64וְאָוָּט.

18. ... צִוְרָה הָי] The pron. emphatic in the causal clause: נְשִׁי 28וְאָוָּט, Gn. 3וְאָוָּט al. (1 S. 14וְאָוָּט; Lex. 215וְאָוָּט).

19. ... מָּה יִרְאֵי] For מָּה, of the pain, or soreness, from a wound, cf. Gn. 3וְאָוָּט.

שֶׁהָרָעָה in pause from וְאָוָּט (G-K. 63וְאָוָּט).

שֶׁהָרָעָה from מָּה יִרְאֵי: G-K. 75וְאָוָּט.

19. [A BM] וְאָוָּט וְאָוָּט וְאָוָּט, "from six..." This may point to a reading מָּה יִרְאֵי (Be. Du.); but the change is not necessary: מָּה יִרְאֵי followed by מָּה יִרְאֵי in מָּה יִרְאֵי is an effective repetition; and מָּה יִרְאֵי may have merely rendered freely.

20. [A BM] The pf. of certitude (Dr. 14וְאָוָּט; G-K. 106וְאָוָּט).

21. [A BM] 1 MS וְאָוָּט, וְאָוָּט, "From the scourge," etc. A necessary correction. Confusion of מָּה יִרְאֵי and מָּה יִרְאֵי is common: מָּה יִרְאֵי often expresses one (not always rightly) where MT. has the other. There was a stage in the history of the Heb. script in
which the two letters closely resembled each other (Notes on Samuel, p. lxvii). To explain שָׁנָה as = שָׂנָה is forced.

22. [ב] 30° f. Aram. for Heb. בּוּר (e.g. Gn. 1210 ֶזַּרְדַּף).

23. [קְוַד] 30° (Du.) [or קְוַד with 2 MSS קְוַד] would be more elegant before קְוַד in ב [cf. 8° n.].

עיין f] pass. of עליים, make peaceful, Pr. 167. Gr. ἀλλήλοις (221).

24. [שָׁלוֹחַ is peace]: a subst., where we should use an adj.; so Gn. 4337, הָעַבְּדֵהוּ שָׁלוֹחַ אֶנֶה, and frequently; also with other words. See Dr. 186–9, esp. 189. 2; G-K. 141c.

נאמה אֶלָּחֶם has here its primary physical meaning of miss, which it has also in Jg. 2018, "and would not cause it to miss"; Pr. 816, "he that misseth me injureth his own soul"; 193, מַעֲשֶׂה שָׁלוֹחַ (שָׁלוֹחַ= forfeiture his own soul (life): so Hab. 210). The √ has the same meaning in Arabic (conj. ii. and iv.); in Eth. it means to fail to find or to have, to be without (as Ja. 14–8).

נאמה, to sin (like ἀμαρτάνει) is thus properly to miss the right mark.

25. קְוַד יְזִיטָא 218 2714 318, Is. 2224 4419 4819 6118 6522; of the product of the earth, Is. 341 425 f.

26. [עֶמֶר יְזִיטָא 30° חַכָּה כְּלָל] An enigmatic word. The √ is known otherwise only in Arab., in which kalaha is to contract the face, to look hard and stern (Lane, 2628); in conj. iii. to show oneself hard and firm against another; kulah also is a hard year (from dearth or famine); and ḏahrъ kalihъ is a hard, distressing time. These data suggest the meaning firm strength, vigour (with unimpaired powers, without any long and weakening illness: cf. for the thought, 2126), which would also suit 30°. And if the text is correct, this, or something like this, is, with our present knowledge, the only meaning that we can give it. The Vrss. merely guess: ח om. (א וספלי אֶלָּחֶם. being really a doublet of ב: v. Be.); ח ∆ on the 26th; ח יְזִיטָא שֵׁנָא (connecting doubtless with ב ניצ), ח in abundantia; in 30° ח om.; Θ συντέλεια
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(Num) // (as if לְמָלֵךְ) // "The grave," (v. Levy); 'A παυτελές; Σ παῦ το πρὸς ζωήν; I omnis vita. The Rabb. are evidently influenced by רֹיד בְּשָׂקָל תַּחַת הַם: Ra. נָבָר בְּשָׂקָל תַּחַת הַם, i.e. קסָלַת תַּחַת הַם. IE, הבשותה על רוחה; Qi. תע תָּנָה, hence EVV. a full age (30th RV. ripe age, but RVm. vigour). Di. (volle Reife) attempts to place the connexion with רֹיד on a philological basis, by assuming רֹיד to be a harder form of רֹיד, Vollendung: but רֹיד is "Vollendung" in the sense of complete destruction; and the entire explanation from רֹיד is most precarious. Be.כְּרַחֵם (cf. 217); Me. וַלְּךָ; Che. (JQR ix. 576) better וַלְּךָ (Dt. 347).

27. [הָוָה] The dag. in רֹיד is not acc. to rule, the tone on חֵנָה not being on the first syll. (Qi. Michlol (ed. Lyck), 806, l. 10-14; Baer, Prov. p. xiii f. (§ 7), in his Rules of Daghesh; cf. Kô. i. 63.)

["הָוָה"] A הָוָה, hear (thou) it; but the emphatic pronoun suggests that the change of person from the 1st per. pl. of line a takes place not in the first, but in the second, clause of line b. Point, therefore, with אָזֶמִתָנִי.
CHAPTER VI.

2. emphasizing the idea of weighed. For this inf. Qal beside the Nif., see G-K. 113w. אכ אֵל יָרָּפ נָּשָׁנָא = הָשָׁנָא לְלֵל (G-K. 144e).

Qal רֵעַ, as everywhere else in Kt. (30 in the sing.; 60 and elsewhere in the pl.). The יָהַדוּ in Arab. means to gape (of a wound or the mouth); חָעַמָן is a yawning deep, chasm, abyss; so Syr. חָעַמָה (e.g. Lk. 16 for חָּסְמוֹ): hence רֵעַ would seem to mean properly a yawning gulf; fig. engulfing ruin, destruction, or calamity. So (with various nuances) v. 30 30, Ps. 510 3812 5249 (but rd. here אני) 5512 5713 918 9450, Pr. 174 1913.

3. רֵעַ "for then" (= in that case), as 313 1319, Nu. 2220.

שִׁלָּמְל (מִלְכָּל]) This would come naturally only from יָשָׁל, to swallow up, which yields no sense: א, however, means to speak rashly (cf. יָחַסְל, rashness in an oath, Qor. 228, rash, or empty word, 528; 23 = βαστολογία in prayer), and this yields a suitable sense: though יָשָׁל might, very exceptionally (Ew. 92e; G-K. 75m), come from יָשָׁל, it is better to change the place of the tone and read יָשָׁל.

4. רֵעַ see, on the idiomatic use, on 956. Or perhaps (Du.) with me is used in a physical sense, the fig. being that of arrows with their points lodged in his flesh, and the shafts protruding around him, hence "with": cf. אֵל אֵלָּה וָוָתָּלוֹ מֵעָה. In any case, "within me" (EV.) is incorrect.
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From דְּרִי, set in order, array (sc. מְאֹזָר), with omission, as Jer. 20:8, 9, 1 S. 4:4, and the sf. poetically in the accus. (or יְבִי or יְבָאָר); G-K. 117$x; Kö. iii. § 22. So צְירָדָר, יָנוּשׁ לְבָל, *militant contra me*; the same reading is also presupposed by צְירָדָר (l. militant). צְירָדָר "I me (I stimulate me) =?" or "I know me; so Me. Sgf. Still the ellipse, with the accus. sf. י- is certainly harsh; and Di. ("possibly"), Wr. Bu. Ch. (JQR ix. 574), Be. Du. St. צְירָדָר, undo me, may well be right. כֹּעָר (Jos. 6:18 7:16, Jg. 11:8, 1 K. 18:17.18 al.) is a strong word (Moore on Judg. l.c.), much more than "trouble" (EVV.), to make turbid (Arab. 'akira, to be turbid), fig. for destroy the happiness of, undo.

5. [דְּרִי] 30$† [also in Ar. and Jewish Aram.]
[דְּרִי] 1 S. 6:18†; also in Aram.
[דְּרִי] Poet. for בָּי: 15 times in Job, and about 25 times elsewhere (Lex. 752b).
[דְּרִי] 24$+, Is. 30:24†. Syr. צַּלַּל כָּלָל in the same sense (PS. 535).
6. יָנָשׁ what is tasteless, insipid: cf. on גָּנַע, 1$.
[מְבָלַל] see on 4:20.
[בָּי] in the slime (1 S. 21:14 of saliva) of purslain; סָכָל (PS. 1284), purslain; called in Ar. חַמְגָּר, the foolish plant, "because exuding mucilage, so that it is likened to the 'אָחָמָג (idiot), whose saliva is flowing" (Lane, Arab. Lex. 646b; cf. Ges. Thes. 480). צְירָדָר, כֹּעָר בָּיְנוֹ, בָּיְנוֹ. According to the Rabbis the łטֹלָה (or הָלָה) is the white of an egg, and the łטֹלָה (or הָלָה) the yolke (see Ges. Thes. 480; Levy, s.v. הָלָה); and so they explain צְירָדָר as meaning the yolke, and צְירָדָר as the slime of the yolke, i.e. the white (hence EVV. "the white of an egg"). But this is very artificial and improbable. צְירָדָר יָנָשׁ כְּנַוֵּא יְבִי, "in words of dreams": so Klo., improbably.
Ch. (EB iii. 3984) for the whole verse would read, cleverly but needlessly, יָנָשׁ כְּנַוֵּא יְבִי, קִחְלָה מִלָּה קִשּׂוֹת, קִשּׂוֹת הָלָה מִלָּה, "shall I eat my morsel with leaves of mallow, or drink broth of purslain?"
7a. [G-K. 66b; & παύσασθαι, i.e. (Du.) τίνι or τίνος (G-K. 539, 511), which Du. adopts, placing the hemistich after 4°.

7b. As the text stands, "They (i.e. such sufferings as these) are like sickness (st. c. of τίνος; Ps. 41:6 ἀνεύεται; τίνι; cf. "τίνος" from τί) of my food"; i.e. they are loathsome to me as if my food were diseased. But ἀνεύεται has no proper antecedent, and the whole sentence is expressed unnaturally. Bu., plausibly, adopting ἀνεύεται (from Wr. [cf. ἀνεύεται, which points to the same consonants], and reading ἁ for ἀνεύεται: "It loathes the sickness of my food (my diseased food)," fig. for the sufferings, which, like repulsive food, Job has to accept at God's hands. Aram. יִתֶּנֶּה is to be foul, Pa., in Syriac, to make foul; in Heb., c. 33° (see note), to declare, treat as (G-K. 528), find, foul = to loathe. [McN. suggests ἄνωθεν λίθῳ πέραν.] ἀνεύεται has βρόμον (rd. with 3 MSS βρόμον) γαρ ὅπερ τὰ σώματος μου δικαίως ὁ φυτής λέοντος, whence Me. לทองה, and Be. (א) למריה, like the odour of a lion, with allusion to the offensive odour of the lion, or (Be.) of the lion's flesh, which was noticed by the ancients (Bochart, Hieros. i. 744). But the comparison cannot be said to be probable. Du., who (v. supr.) puts 4° after 4°, would read for 7° after 4°, which he supposes to be an Aram. gloss on 6° of Jeremiah, "that means now the yolk of an egg," which was made by the translators of G into אֹלֵל לְבַן הַמָּשָׁם. Clever, but precarious and improbable.

8. אָכַל יָאֵה) So 15° 14°. כֹּלָּע אָכַל, as 19°. On the construction of וַיְאֵה, v. further, G-K. 151b, d; Lex. 678b, l.


10. רָכִּב[ו]) G-K. 120d.

וַיְאֵה] i.e. give his hand full play. Elsewhere of loosening the thongs of a yoke, Is. 58°, and setting free prisoners, Ps. 105° 146°.

10. רָכִּב[ו] 3 MSS וָאָכַל Saad. read וָאָכַל for וַיְאֵה (so Du.; Bu. thinks possible); but it may be due to a reminiscence of Ps. 119°.

וַיְאֵה] so Ps. 119°, from וַיְאֵה (for וַיְאֵה: G-K. 22c;
also 279, 29v; cf. הָאָלַם, הִנַּה, Neh. 9\(^8\), of the same type as פָּרָם, הָרָע, הִנַּה, and with the *gates retained, even when the tone is carried forward by a sf., as *יִנֵּל, Est. 5\(^7\) al.; *יְהֹוָה, La. 3\(^5\), cf. in st. c. *יִנֵּל, Ezk. 34\(^1\); יְהֹוָה, Est. 4\(^7\) (G-K. 84\(^6\)); more fully, Ols. § 183\(^8\); Köl. ii. 179\(^f\).

A very uncertain word. "כַּאֲלֹה שֶׁדֶּנֶּעַ בְּמִדָּס יָהָוָה (יָה), תַּדָּר פֶּטֶרֶתֶ תִּאָצֹצֶו (יָה) הַלַּדָּמֶן מְעַי אָמַתֶּהֶו וּמְפָלָמָוֶת (יָהָוָה); כַּנֵּה (would rejoice, exult; elsewhere for לַע, Zec. 9\(^6\); ט, Ps. 51\(^1\); 나, Hab. 3\(^8\), Ps. 60\(^9\) 149\(^5\); ט ut affligens me dolore non parcat. Exult would suit the context; and two methods have been adopted for extracting this meaning from נ. (1) It has been derived from מַלָּל, "hart sein, hart auftreten, pedibus pulsavit terram equus" (Schultens ap. Ges., De. Di. Bu. Du.). But this etym. is extremely questionable: for (1) מ does not correspond to Arab. מ; and (2) the sense pulsavit terram is derived and secondary, as Lane (1716) shows: the מ means to be hard and smooth, as of land producing no herbage, hard in the sense of niggardly, also (among various other meanings), of a beast, to beat the ground with its forefeet in running: and the adj. said is hard and smooth, of a stone, the ground, a hoof, etc., and hardy, strong, enduring, of a horse or camel. A word with these senses is not at all likely to have come to denote to spring, leap, or exult. (2) It has been connected with NH. מַלָּל, which means to draw back (intrans. = ויֹבָהוּ מַלָּל,omi.), as Shabb. 40b, of the hand drawing back from the heat of the fire, Maksh. 5\(^9\), of a viscid liquid (see Surenh. Mishna, ad loc.: vi. 443). Levy, in NHWB, iii. 531, is influenced, partly by the assumed meaning of מַלָּל here, and partly by the Arab. salada, to which (going far beyond either Freytag or Lane) he attributes the sense in die Höhe steigen, springen (see Fleischer's correction, ib. 724a), so as to give מַלָּל the root-meaning of spring up or leap; but this is not at all implied in the passage quoted, and in other respects rests upon most inconclusive grounds. The case is one of those in which conjectural emendation is wiser than "conjectural translation" (see on this Gray, Isaiah, i. p. x, with the references); and מַלָּל, or (as Jb. 20\(^8\) 39\(^1\))
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I would exult (cf. 2, above), is not a too violent emendation of התלנ to be reasonably adopted (so, as I afterwards discovered, Gr.).

26 MSS, Be. 461. so 1618 2728, but after another vb. with the same subject. תלנ (the prepositive תיסח not marking the tone) may be either מיל, and so = both by G-K. 90f, "in the anguish that spareth not" (Hi.; so Du., but reading the normal תי), orميل, a fem. form of תי (not elsewhere), "in anguish, (wherein) he spareth not" (Ew. § 331c, Di. De. Bu.). Either constr. is possible; the former is simpler, notwithstanding (De.) thatровер has always elsewhere a personal subject.

12. נדמ) an adj., only here. Vid. the next note.

13. כל ) Elsewhere only Nu. 1728 Luke 16:12, i.e. apparently, "Shall we ever have finished dying?" (Dr. 19. 2; Lex. 50b). ס in a question is Num? and always expects the answer No: EVV. Is it not . . . ? which the sense requires, is consequently an impossible rendering. The text must thus be at fault. § 438 16 or Ecce, non est . . . , which point to הנה (Be.; Bu. alt.): Du., merely dividing the words differently כנף, Behold (Gn. 4728, Ezk. 1648 † common in Aram., as כ), of nought (Is. 4124) is my help within me; but the rarity of כ in Heb. renders this uncertain. Gr., very plausibly, for כנף כנף, נאמר, נאמר (יתכן being a subst., 28 al., and G-K. 141a). Hi. Bu. (text) take כ as if, assuming an aposiopesis: "Am (I to wait), if . . . ?" i.e. "What, if" (or "Even if," Bu.) "my help is not in me," etc. But this is forced.

14. Hard and uncertain. ס ) adj. from סיס, of the same form as סיס (Stade, § 193b, 3), lit. one melting away, i.e. failing, collapsing, despairing; cf. the / in Nif. סיס, often of the heart, to give way, lose courage: perhaps indeed (Bu.) סיס should be read. סיס would naturally mean: "Kindness belongeth (is
due) to him that is in despair, and that forsaketh the fear of the Almighty” (יָשָׁר . . . 1 continuing יָשָׁר; cf. Is. 53 46 etc.: G–K. 116x; Dr. 117); but Job would then be ascribing to himself failing faith too distinctly: *even though he forsook* (Di. Bu.) is not what Ṣ expresses, as Bu. virtually admits, when he says that Ṣ (for ו י), or Ṣ, for † would be more distinct: and *else might he* (RVm.) gives † an impossible sense. Ṣ for יָשָׁר have מ, Qui tollit (= מ; Be. מ, *He that removeth* (מ, trans., as Zec. 3),—palaeographically easier, but not expressing the right idea), and מ for מ (ב also has מ for מ, i.e. “He that withholdeth kindness from his friend, forsaketh the fear of the Almighty”; Du. gets the same general sense, but by a less satisfactory way. Hi. De. understand מ in its Aram. sense of *shame, reproach* (Lv. 2017, Pr. 1424†; מ מ Pr. 2510†): “If reproach come to one in despair from his friend, he will forsake the fear of the Almighty”: but the hypoth. sense (without a verb in the first clause) is very doubtfully expressed (see the types without a hypoth. particle, in Dr. 148, 152–155); and the thought of what Job would do in such a case leads on to nothing in the sequel. Ew. conjectured that two lines had dropped out: “Kindness is (due) from his friend to him that is in despair [and compassion from his brother to him that is afflicted of God; that he succumb not to the pain of his heart,] and forsake the fear of the Almighty.” This yields an excellent sense: those who think it too bold must, in view of the difficulties attaching to Ṣ, acquiesce in the reading of מ.

15. יָשָׁר נוֹלֵלָה יִנָּבְרָה] Du. יָשָׁר, omitting מִיִּלַי as an error due to מִיִּלַי in §, and as not in ג. But ג has (after מִיִּלַי) בֶּן הַרְאָבָה בֶּן הַרְאָבָה (בֶּן for בֶּן, Be.; Is. 2910 ג), מִיִּלַי מִיֵּמָה (A ג מִיֵּמָה = מ, Be.) מִיֵּמָה מ, and found therefore letters representing מִיי. Bu. conj. מִיִּלַי מ (Ps. 428, Jl. 130, Ca. 518), which reads well, but is not necessary [though such a repetition of the same term in parallel lines as occurs in מ is open to some suspicion: see Gray, *Forms of Hebrew Poetry*, pp. 255 n. and 295].

ירבער] pass away (as 1116 3016), Hrz. De. Da. Hi. Bu;
overflow (as Is. 87), Di. Du.; the former is the better parallel to 

16. נלַכְתָּה] poet. for מְנַכֶּה; 19 times in Job and 13 times elsewhere (+ יָכְתָּה, Is. 3011.11†).

17. הִנָּה] st. c., before the foll. rel. clause (G-K. 130d, 155f.:
cf. Dt. 3228).

לָשָׁה] Pu. from בָּשָׁה, apparently a by-form of בָּשָׁה, Ezek. 21:8†
(בָּשָׁה, Pr. 1627†; בָּשָׁה לָשָׁה, Lv. 1332.32†): cf. בָּשָׁה and בָּשָׁה, בָּשָׁה and בָּשָׁה.
RVm. shrink connects it with Syr. עָשָׁה, to press close, compress,
compressit; coarctavit, so some older scholars, as J. D. Mich.,
Eichhorn, Umbreit, Friedr. Delitzsch, Prolegg. 36 f., and in his
transl. (1902) (“bedrängt”).

“when it is hot,” as רַבָּה, “it becomes light,” 1 S
2910; לָשָׁה אֵלֶּה, 1 K. 11 (G-K. 144c, cf. b); but there is no other

case of the “it” being represented by an explicit pron., and
Bu. may be right in condemning it as a “Germanism,” and in
reading מְנַכֶּה תָּהְלַק (constr. as Gn. 318, Ex. 119, of reiteration
in past or present time, and often of an occurrence in the
future, as Gn. 36, Ex. 166; Dr. 1236; G-K. 11200). Be. in יָכְתָּה
בָּשָׁה (Is. 357 4930†). The verb is poet. for bring to
an end, cut off completely, e.g. Ps. 1841 רָשָׁה אֲלֵמָה, 1015.8.
Cf. מְנַכֶּה, Lv. 2532.32†, of the complete cutting off (permanent
alienation) of land.

18. לָשָׁה נְזָרַרְתָּה רַבָּה (Jg. 1659 to wring round),
Ru. 38†) = Arab. lafata, to twist or wring, to turn aside, or
divert, from anything (Lane, 2665); hence מָלַתְו the paths of their
(the wadys‘) way twist, or wind themselves about (so De. Da.
Hi. Bu.).
Ew. Ol. Di. Sgf. Du. מְנַכֶּה תָּהְלַק [or מְנַכֶּה תָּהְלַק] (or מְנַכֶּה תָּהְלַק),
caravans (מְנַכֶּה, a travelling company, v.10 (rd. מְנַכֶּה), Gn. 3728,
Is. 2118†: the fem. by G-K. 1222) twist aside, divert, their course.

לָשָׁה בָּשָׁה [or מָלַתְו] for מָלַתְו in the sense of go up and disappear,
cf. Ex. 1614 (of dew), Is. 524 וּלְיָכְתָּה רַבָּה, Ps. 10225 (Hif.)
מָלַתְו בָּשָׁה.

19. מִלָּה] rd. מִלָּה; see on v.18.

רַבָּה] elsewhere = going(s): Ps. 6825, Pr. 3127, Nah. 25,
Hab. 35†.
either waited for them (3°: so Di. Du. Bu.); or waited fondly (Ew. Schl. Hi. De. in note), ֵ being the reflexive ֵ (as 121 etc.: Lex. 516a; G-K. 119s) indicating how they satisfied themselves with the hope, fed themselves upon it. Hi. "Der Dativ wirft die Handlung auf das Subj. zurück, ausdrückend, dass sie mit dieser Hoffnung sich selbst hinhalten."

20. [בם] rd. הבטיח: there are many such cases of a 1 being accidentally omitted, or added, by error: cf. on 1 S. 94 126 1319 1516; G-K. 145a.

[עדיין] the fem. sf., if correct, will refer to מיענו construed collectively as a fem. (G-K. 135p, cf. 145b): but this is hardly natural; and prob. רועים should be read.

21. [יב שעת הודים על] ֵ is the Western reading; the Or. reading is צ with Qre ֵ (Baer, 37, 56): צ והתרחקו אמי, Saad. follow Or.; גס express ֵ. (a) ֵ can only be rendered "now are ye become that" (viz. a deceptive ֵ); but this is forced and improbable; Gr. expresses this sense better by the conjecture ימיDEN שולח לך, are ye like (Is. 18 al.) unto them? (b) ֵ is adopted by Schl. De. Hi. "now are ye become nothing": cf. ינפל הניבי (A), Dn. 438 (where, however, it is better to construe "are as men not accounted of": v. Bevan), and צ, c. 2435. But this meaning for צ is against all analogy: 1 K. 31, Is. 156, Jer. 518, Ezk. 2132 18, Pr. 196, cited by De., do not support it; nor does קון. ii. 236f. succeed in showing it to be probable. And צ is not (as often quoted) ימי לכלל (as though מלכ were = "as nothing"), but אם היה והתרחקו לכלל ימי, "Ye are now become, as if you had not been" (cf. Ob. 18 יי והתרחקו לכלל ימי). This sense would be properly expressed by (c) צ (cf. Is. 4017 אֶּנִי וְנָגָר, 23 אֶּנִי וְרָעָם לְדָעַת); so Bo. Di., though צ would be more pointed. It is best (d), adopting צ from גס, and צ for י from Houb. and J. D. Mich., to read with Ew. Ol. Bu. Pe. "So are ye now become unto me": you are as useless to me now as the dried up wady is to those who expected refreshment from it.

[אנה] Some MSS and edd., including even Baer (p. 37),�, ye fear—a scribal error (De.), producing an intolerable tautology with ימי.
elsewhere we have  הָיָה (413), הָיָה (Gn. 35), and הָיָה (Ezk. 1).

22.  מַעַרְשׁ] Is it that . . .? יְבַעַר adds force and distinctness to the question which follows: so 2 S. 9, Gn. 2796 2919. Cf. מַעַרְשׁ, etc.: v. Lex. 472a.

[כֶּלֶב] as Pr. 510. מַעַרְשׁ is more common in this application.

24. מַעַרְשׁ, sq. 6, as Dn. 816, 2 Ch. 3. 35. Cf. on 52.

25.  מַעַרְשׁ occurs in Heb. only here, 169 where מַעַרְשׁ הָיָה מַעַרְשׁ הָיָה מַעַרְשׁ. So far as the letters go, it might be connected with either מַעַרְשׁ, to press with the fingers (Freyt.), or מַעַרְשׁ, to be sick (= Aram. מִמְעָה, סְקִיּוּ). From (1) no sense suitable here can be obtained. The sense made sick = severe, would suit 1 K. 28, Mic. 210 (cf. מַעַרְשׁ, a stroke made sick = severe); but severe would be entirely out of place here. EVV. “forcible” (De. Bu. eindringlich) is derived from I.E. *Ptn, Qi. (Book of Roots, s.v.) מַעָּה: the meaning strong (סְקִיּוּ, מַעָּה) suits (superficially), 1 K. 28 (AVm. “Heb. strong”), Mic. 210, and therefore it suits this verse; “strong” words are, of course, “forcible” words (see another instance of the same Rabb. method of argument on 2818). But “strong” has no philol. basis; and De. explains “eindringlich” only by very questionable etym. combinations and assumptions. Ges. Thes. “acria, i.e. valida victoria verba”; but this rests on the assumption of Cocceius and Simonis that מַעַרְשׁ (properly acer fuit, and then vehemens fuit) is a metathesis of מַעַרְשׁ, to be sour, acid; Di.'s gereist (irritated, provoked, stirred up) is a meaning both doubtful and unsuitable; and “irritating” (Peake) is in addition inconsistent with the Nif. form. No sense agreeable to the context can thus be extracted from the מַעַרְשׁ. Recourse must therefore be had to emendation; and מַעַרְשׁ, “How smooth (pleasant) . . .” (Ps. 119181), may be safely adopted (cf. מַעַרְשׁ). So, only attaching this sense to מַעַרְשׁ, Rashi, Schult. Ew. (a harder pronunciation for
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Hrz. Schl.; but it is better to read (so Gr. Du. Che.).


[1] To obtain parallelism Be. suggests substituting for מִדְלַת an inf. parallel to מְנַלַת in v.66 or מְנַלַת (cf. Pr. 19) rather than מִדְלַת (= מְנַלַת). McN. suggests מְנַלַת (followed by acc. of obj. as in 108, Is. 27).

27a. TOV[ ]G-K. 65/, 69*.

To obtain parallelism Be. suggests substituting for מִדְלַת an inf. parallel to מְנַלַת in v.***—


for מִדְלַת has the support of S. 1448; but כָּכֵר תִּקְרֵא, יִירִירְתֵּס, Saad.; and so Bi. Be. Du.

will, "Will ye even fall upon the fatherless?" Bi. Gr. Du. would further read מִדְלַת (or מְנַלַת) for מַעֲרֵי, "Will ye even fall upon the blameless one (i.e. myself: 1)?" but מַעֲרֵי implies the more caustic reproach.


is to buy (Dt. 2*, Hos. 3*); to buy over may be thought a singular expression for make a bargain over, make merchandise of; but it is supported by 40* 1: כָּכֵר עלָו תִּקְרֵא יִירִירְתֵּס מְנַלַת וְנָעְרָה מִדְלַת which Me. Bi. Be., following Schult., מְנַלַת from מַעֲרֵי = Arab. karra, of a warrior, to turn back against (על), of a horse or horseman, to wheel about, and return to the fight, of night or day, to return (Lane, 2600c), in Pilp. 2 S. 614 16 to turn about repeatedly, dance (of David); i.e. "and will you rush (better, turn round) upon your friend?" But מִדְלַת is very precarious, and in view of 40* there is no sufficient reason for deserting מ. Besides, both מִדְלַת and מְנַלַת seem too strong to describe what Eliphaz has done: he has failed indeed in sympathy, but he has not "fallen upon" Job with the violence which these expressions would imply.

28. ] G-K. 120g. In v.9 with 1:

29. ] G-K. 120d.

30. ] G-K. 120d.

either in my tongue (so that the tongue is perverted itself, and so speaks wrongfully), or on my tongue (Ps. 139*), referring directly to the words spoken. For מָס express truth.
CHAPTER VII.

1. [Qrê י'יע], in better agreement with the usage of Job before a tone-syll., as 65 89 98 1527 204 al. (Bu.).

2. [העבבר] Hi. De. Bu.: as (those of) a servant, etc., carrying on, and with a full stop at the end of . This is possible (Ps. 1854); but it forms an awkward continuation of [Hebrew].

[Hebrew, rel. clauses, defining the tertium comparationis (Dr. 34; Lex. 454a). For ἔστιν, lit. pant, see on 56.

[Hebrew] wages, as Jer. 2213; ἐστὶν is more usual, Lv. 1918, Is. 4010 494 al.

3. [יִהוּדָה] for myself, marking the completeness of the possession. There is prob. no exact parallel; but cf. Lex. 516a.

[Hebrew] in Ps. is in Heb. only poet. or late (Ps. 618, Jon. 214 7 6, 1 Ch. 929, Dn. 1510 11 †): it is common in Aram. (Dn. 234 49 312, Ezr. 736; and often in Tgg. and Syr.). In יי the implicit subj. is יִהוּדָה; see on 419. This use of the indefinite 3rd pl. to express what we should denote by the passive (“nights of misery are appointed unto me”) occurs elsewhere in Heb. (G–K. 144f, g), but it is particularly frequent in Aramaic and NH.: e.g. Dn. 413 יָהָדוּ, 22. 23. 29 520, in the ptp. 34 422 28 (אֱלֹהֵי בְּנֶיךָ), 20 etc. (Kautzsch, Gramm. des Bibl. Aram. § 756, 96c); Pirḥé Adboth, 216 35 44 (אין יָהָדוּ שֶׁשְׁמֶה בְּאָדָם מִצְרַיִם בְּכֵלָם): cf. in NT. Mt. 716, Mk. 1013, Lk. 1220 רַעַתּוֹ תִּהְיוּ מַעֲקֵרָהּ תִּהְיוּ שִׁיָּךְ לְנַעֶשׁ בְּאָדָם בְּאָדָם, 1435, Jn. 156 208.

4. For the type of hypothetical see Dr. 138i, a, G–K. 112gg; and cf. v.18l. 1014 219, Gn. 439. (with | consec.) introduces the apodosis in a freq. sense. יִהוּדָה for בְּאָדָם, on account of the reבַּיִתא: Dr. 104 (cf. Ps. 281). יִהוּדָה should be יִהוּדָה (ib. 110. 2, Obs.).
for the see G-K. 521. The verb in Heb. means to measure (Ps. 608 al.); Arab. madda is to extend, stretch out, prolong (Lane, 1695 f.): cf. אמצע, i K. 1711, and בוש, extension, large size, in קבור 'קנף, 1 a. 4514 etc.; and, if correct, must have this sense here. [Moreover, מ requiresروب to bear the meaning of של, night, for which Pr. 70 gives but a precarious support. In ג receber receives its normal meaning, evening, or, strictly, the time of, or beginning with, (sun-)setting.] ג has לאנ קולתי, לקו פּנֶה יָמֵכָּה; והד' דנ עָנַאָסְתּ, פָּלָא פּנֶה אֵסֶטְרָה; whence Du. אֵנָב אֶפְאוּרִית מִי יִפְאַתּ: אֶנ שֵׂעַר וּבּוּרָכַח נָזֶרֶת רִי מִצְּקָה: 'If I lie down, I say, 'When (will it be) day, that I may arise?' And if I arise (I say), 'When (will it be) even?'" etc. ישן in מ, of the morning twilight, as 35; in the emended text, of the evening twilight, as 2415. [A slighter alteration than Du. proposes gives a better distich than he obtains, and gets rid of the unusual meanings which must be attributed to רָב and מ if מ be retained. Read ישן for מ and render:

When I lie down, I say, When shall I arise?

And as often as evening (comes), I am sated with tossings till (morning) twilight.

The rhythm is 4: 4, an occasional though rare variant on the normal 3: 3; see, e.g., 35 1520.]

5. ישן | Qr śa' u; in NH. a lump or clod, as mass, lump, mass šah šel melah, or mass šah šel melah (see NHWB.).

6. ישן u] to become hard, as in Eth. (Di. Lex. 317), e.g. for מֶפֶל, Ex. 158, 1b. 1080, and the ptcp. יָכִי = יָכִיָמְמֵאָו, Ps. 678, מִגְּדֵל, Wisd. 78.

6. ישן | a "metaplastic" form of mass, or, better, a mispointed mass, for mass (G-K. 238), in pause for mass, from mass, to liquefy, melt (Ex. 1611, Ps. 688 al.). So Ps 5811 אמצע. mass, mass (rd. אמצע). ל here אמצע, Cf. אמצע.

6. ישן u] a weaving apparatus, in Jg. 1614 the loom, here the part of the apparatus which moves to and fro, the shuttle. might have been expected (cf. Bu.); but מֶפֶל, sling, is a word of the same form denoting the instrument.

8. The word רshaw is used 10 times in Job, Nu. 23:24, Jer. 5:6, Ca. 4:10, Hos. 13:14, and in בורא, (insidious) εὐερ, in the Psalms.

9. [The form of sentence (without תֹּשֶׁך in 9) is rare: cf. Lex. 486b, 2d.]

G-K. 299, 690.

The primary idea of רוש is to muse or talk (Ps. 77:9. 10. 116:104. 105. 119:28. 29. 48. 105:9; Pr. 6:22; and so רוש is musing, Ps. 119:97. 98: cf. Jb. 15:4); but both these words and the subst. רוש often express the idea of plaintive musing or talking, complain, complaint, as i S. 1:16, and esp. in Job and the Pss., as here, v. 18. 97. 101. 21. 23. 23, Ps. 55:18. 19(17). 64:1(1). 77:5(2). 143:2(3).

The נשי to bear in, i.e. share in bearing (Lex. 885; G-K. 119m).

see on v. 4.

G-K. 60d.

G-K. 60d.


Me. Sgf. Du. carry back into 16b, rendering "Death I despise in comparison to (Du. because of) my pains." But שָׁמֹא, to reject (e.g. Saul as king, 1 S. 15:23. 25), in so far as it means to "despise," is to despise so as to reject, not to despise while accepting. The ellipse of היה (9:21 והיה והיה) is considerable; but its insertion would be vetoed by the current metrical systems. [Yet the insertion would produce 4:4 rhythm of which a few examples occur (see v. 4 n.).] The "sechser" (2:2:2), left if היה is transferred to v. 16, is, as Sievers has felt, also exceptional.] De Dieu, Capellus, Rosenm. (cf. RVm.) derived והיה from להשנא (cf. on v. 5); but this is not possible: Bi. obtained the same sense legitimately by emending to I יַלְשָׂךְ, I melt (waste) away: cf. י desperavi.

17-18. יִתֶּן must express a fact, not a contemplated possibility; hence it must either (as Dr. 398, 114B), if 17 be rendered (as EVV.) "that thou shouldst . . .," be separated from this and made an independent sentence, "Yea, thou visitest," etc.; or, which is better, 17 is to be rendered, "What is man, that thou magnifiest him (as a fact) . . ., and visitest,"
etc. The rend. of EVV., if exact, would require ועתיך וחרות (or будוים והחרות) ; see Gn. 37·26. So Ps. 50:16 is not "What is it to thee to declare my statutes, and that thou (AV.) shouldest take (מענה) my covenant upon my mouth?" but, "And that thou (RV.) hast taken my covenant upon thy mouth?" (On cases of ... see Lex. י, 1 f.).

19. רכזב] See Lex. 553b (4 c). Here = how long? as Ps. 35:17. There is no reason to correct to וֹemme, or proof that read it.

20. For the hypoth., without a hypoth. particle, see Dr. 154; G-K. 159h; and cf. 42:21.

הרי so (mil`el) only here (Lex. 554a).

הרי so that ... this is an accommodation to English idiom: we cannot, after a word like why, change the person, as Heb. can, and say, "Why hast thou ... and I am," etc.? Cf. similar cases in Gn. 31:27, Jer. 20:17.

זעל G and 2 MSS have על, upon thee; and this, according to the Jews, was the original reading, ש being one of the 18 tikkune sopherim, or alterations made by the scribes in passages regarded as savouring of impiety (see Ginsburg, Introd. to Heb. Bible, p. 347 ff.; Geiger, Urschrift, p. 308 ff.; or, more briefly, Dr. on 2 S. 20:1). It is preferred by Me. De. Gr. Sgf. Bi. Buhl, Be. Du. But, as Bu. remarks, upon thee would form an anti-climax on the preceding line, whereas upon myself follows it naturally and forcibly, and Bi. only accepts it by assuming the meaning "but" for והם ("burden"); and Be. by altering והם into התוכ, "but" (16).

21. אֹלֶה G expressesemoth (מענה), forget (11); so Me. Wr
CHAPTER VIII

2. [ם] 1 S. 104, 2 K. 5\textsuperscript{26} Kt.: usually יפ.

\textit{(Aram.)} the verb cognate with יפ (4\textsuperscript{\textdagger}} n.).

[ז"ע] masc. as 4\textsuperscript{16} (n.).

only in Jb. (15\textsuperscript{10} 31\textsuperscript{26} 34\textsuperscript{17,24} 36\textsuperscript{5}) and Is. (16\textsuperscript{14} 17\textsuperscript{12} 28\textsuperscript{3}†; cf. the vb. הָבָה, Jb. 35\textsuperscript{16} 36\textsuperscript{21}†, Arab. \textit{kabtr}, Syr. \textit{חבע} (rare); the vb. is Arab. Eth. and Syr.

3. יָשָׁנָה] properly to make crooked; see Qoh. 7\textsuperscript{18}. The repetition of the same word is emphatic; but \textit{ג} in * אֲדַמָּהְּסַס [never = יָשָׁנָה; but cf. Am. 8, where יָשָׁנָה = בְּנֵי יָשָׁנָה . . . אָדַמָּהְּסַס], in b יָשָׁנָה [= יָשָׁנָה in 19\textsuperscript{6} 34\textsuperscript{12}: cf. also 34\textsuperscript{10}, La. 3\textsuperscript{59}]: and so Be. יָשָׁנָה (cf. 33\textsuperscript{27} יָשָׁנָה, יָשָׁנָה) or יָשָׁנָה (Mic. 3\textsuperscript{9}) in either a or b; Du. in b יָשָׁנָה (La. 3\textsuperscript{9}). [In view of \textit{ג}, the repetition here in מ is improbable: cf. G. B. Gray, Forms of Hebrew Poetry, 254, n. 3, 295 f.]

4. יָשָׁנָה sent them away, let them go = give over, as Ps. 81\textsuperscript{15}. The introd. of the apod. by מ [cf. ג in אֲדַמָּהְּסַס] is unusual; but cf. 1 S. 15\textsuperscript{22} (after מ), Ps. 59\textsuperscript{14}, c. 36\textsuperscript{9} (Dr. 127\textsuperscript{7}). Du., reading in מ with ג מְנָה for מְנָה מְנָה, escapes this difficulty: "If thy sons have sinned against thee, and he have delivered them into the hand of their transgression, then (1 K. 8\textsuperscript{21,24} 28, 30; Dr. 124) do thou seek," etc.

5. יָשָׁנָה elsewhere sq. accus.: יָשָׁנָה may be said on the analogy of יָשָׁנָה, 5\textsuperscript{8} al. (Be.).

6. יָשָׁנָה 11\textsuperscript{4} 16\textsuperscript{17} 33, Pr. 16\textsuperscript{5} 20\textsuperscript{11} 21\textsuperscript{8}: of pure oil, Ex. 27\textsuperscript{20} = Lv. 24\textsuperscript{8}; of pure frankincense, Ex. 30\textsuperscript{24}, Lv. 24\textsuperscript{7}†. Cf. יָשָׁנָה, 15\textsuperscript{16} 25\textsuperscript{5}; יָשָׁנָה, 15\textsuperscript{14} 25\textsuperscript{4}.

יָשָׁנָה indeed then (Dr. 144; Lex. 472\textsuperscript{b}; G-K. 159\textsuperscript{6e}); cf. Gn. 31\textsuperscript{43} 43\textsuperscript{18}. 19
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1. on thy behalf: Lex. 754a (c).—In order to reduce the triplet to a couplet, Bi. excise v. 68, and Me. Sgf. Du. Be. v. 69 [absent from one MS Kem], as a gloss.

2. for πις see on 5. The fem. only here and Zeph. 2: 8 πις; rd. prob. each time ἡμ. Cf. Jer. 31: 28 πις (of the future, ideal Jerusalem).

7. a subst.: G-K. 141c, d; Dr. 189. a.


9. constr. as ἡμῶν, 5: 44; διὰ τῶν ἡμῶν, Ps. 9: 2, 9: 29.
(Dr. 189. 2; G-K. 141c, d). Ol. Lag. Sgf. Du. St. יְּסֹפֵר (but it is no evidence of this reading, the ט being in Aram. necessary for the sense, just as "of yesterday" is in English).

10. [אָפּוֹת] rd. with 14 MSS (כָּרָד) וַיַּרְאִיתוּ. The words are, however, rather flat after וַיַּרְא: hence Di. supposes them to be a gloss; and Be., after ג, would read וַיַּרְא (cf. 116).

11. [Av备案] הָעָדָה, in Heb. only 1018, Ex. 151. 21 (פִּגּוֹת יִרְאָה בְּרָכָה), Ezek. 475 (of waters rising); מַגָּה, Ps. 464 of the rising of the sea; מַגָּה of a rising mass, or column, of smoke, Is. 97; of the swelling of the sea, Ps. 8919; cf. אֶת הָעָדָה, Job. 3811; but the deriv. have usually the collat. idea of majesty, or pride: in Aram. also תַּרְכָּב, is to show oneself exalted, or proud. Hence the word is more than merely "grow up" (EVV.), it is to rise up loftily or proudly.

עָרָדָה Lex. 520a.

[אָפּוֹת] Bi. Be. הַשְּׁפִּטוּ, perhaps rightly [cf. בּוֹדָה].

[אָפּוֹת] as if from aָדָה, like מַגָּה from saה (G-K. 93x).

[אָפּוֹת] Dr. 164. So אֶת הָעָדָה, 2410; אֶת הָעָדָה, Is. 471.

12. [אָפּוֹת] constr. as 18. 10 (Dr. 169). Nu. 118 is an exact parallel: וַיַּרְא עָדָה כֹּל עַדָּה מִרְמָה יְרַח הָעָדָה ו in הָעָדָה (cf. Ps. 78a. 21).

[אָפּוֹת] a circ. clause: Dr. 34 end, 162; G-K. 156f; cf. Lv. 17, Ps. 261. The emendation (Be.) אֶת הָעָדָה, is unnecessary: אֶת, greenness, is also a word not known to Hebrew.

13a. Cf. Pr. 19 יִכְּוֹרַת לְעָדָה עַדָּה; but there also ג and יִכְּוֹרַת yields a better sense. With ג וַיַּרְאִיתוּ, cf. Sir. 28 וַיַּרְאְנֵהּ שְׁבָרָה, obviously = נָא הַשְּׁפִּטוּ. יִכְּוֹרַת may denote either the latter part (v. 7), or the actual close, of life, according to the context.

14. [אָפּוֹת] if correct, from מִכְּנָה = Ar. ההא, to cut across (e.g. a strap or a thong) so as to sever (Lane, 2539): in this case, however, we should vocalize מִכְּנָה. The parallel עַדָּה verify suggests, however, a noun here, rather than a vb.; and Saad. has for הס תַּרְכָּב, sun-cords, i.e. gossamer (cf. Germ. Sommerfäden, summer-threads = gossamer): hence Be. Du.
threads, Is. 59:6 do not indeed show that שֶׁיַּרְדַּה, standing alone (without "of a spider"), would denote specifically a spider's threads: still, even if it did not do this, the following עָבַב might suffice to suggest that meaning here. Be. (alt.) שֶׁיַּרְדַּה, or שֶׁיַּרְדַּה, is a needless Aramaism (Is. 59:6 שֶׁיַּרְדַּה; [all in Levy]; cf. מִשַּׁתָּפֵךְ, a spinner or weaver, Shabb. 113a; שִׁירָנָה) (Jb. 7:6 for מִשַּׁתָּפֵךְ), "a thrum of threads," PS. 650, cf. 3510),—unless, indeed, שֶׁיַּרְדַּה are to be read in Is. 59:6 for שֶׁיַּרְדַּה, שֶׁיַּרְדַּה, שֶׁיַּרְדַּה,שֶׁיַּרְדַּה having no Heb. etymology, and not a satisfactory Arabic one, for מַשְׂרַת is not a "thread," but (Freyt.) new cotton, a cord or rope of new cotton. Bu.'s retranslation of the Germ. "Sommerfäden" into מִשַּׁתָּפֵךְ (Aram. for מַשְׂרַת), to take the place of מִשַּׁתָּפֵךְ, is ingenious, but venturesome and precarious.

15. מַשְׁאֵל] maintain itself, endures: syn. of יָדַע, as Jos. 7:12, מַשָּׁאַלְתָּא וְלֹא מַעַּטְּא (לִפְסָק) סָמַכְתָּא וְלֹא מַעַּטְּא; c. 15:66, מַשָּׁאַלְתָּא אלָא. מַשָּׁאַלְתָּא יָדַע יָדוּעַ.

16. מַשָּׁאַלְתָּא, 24:6; the ג is common in Aram.: e.g. מַשָּׁאַלְתָּא = מַשָּׁאַלְתָּא, Ps. 32:6; מַשָּׁאַלְתָּא = מַשָּׁאַלְתָּא, Nu. 6:2; מַשָּׁאַלְתָּא = מַשָּׁאַלְתָּא, Lk. 23:31 (Ps. 38:94).

מַשָּׁאַלְתָּא] the garden in which the מַשָּׁאַלְתָּא is pictured as planted. What creepers, spreading over a garden, the writer is likely to have had in view, only, perhaps, one familiar with the East could tell us: possibly מַשֶּׁב, "over the roofs," is right (Bu.).

17. מַשֶּׁב a heap of stones (Gn. 31:46, Jos. 7:4 al.). [Me. Che. (Exp., June 1897, p. 409] give מַשֶּׁב the sense of spring (against which see next n.), and emending מַשֶּׁב in the next line to מַשֶּׁב render,

His roots twine themselves together about a fountain,

He looks with delight on a luxuriance of fresh growths.] מַשֶּׁב מַשֶּׁב מַשֶּׁב מַשֶּׁב. "and he seeth the house (place) of stones" cannot be right; and many endeavours [mostly by emending מַשֶּׁב, but see also last n.] have been made to obtain a better sense. (a) Εξετάζει (so Sfg. Gr. Du.), "Its (His) roots are twined about the spring (Ct. 4:12); In the house of stones it (he) liveth," i.e. (Du.) it is planted in the most
favourable spot in the garden, in the well-house, up the walls of which it grows, flourishing better in the house of stone than other plants do in their beds. But ה, spring (cf. on 5'1), is very uncertain (in Ct. 4\textsuperscript{18b} נ כ should most probably be read, as in 4\textsuperscript{18a}); nor can the sense obtained be said to be exactly satisfactory. (b) The Arab. 

hassa is to cut, notch, incise (hence, no doubt, כל, a jagged or forked lightning-flash); hence Bö. Matt. Ew. Vo. Di. (supposing מ to have the same meaning, and taking מ in the sense of between, as in Pr. 8\textsuperscript{2}, Ezk. 41\textsuperscript{9}, and the Syr. סינ; but it is better simply to read מ, with Wr. Gr. Sgf. Be.) render, "And cuts, pierces, between the stones"—its roots force their way in between the stones, and so take a firm hold in the earth; similarly Hi. De. Di. (alt.), understanding, however, מ in its usual sense, and supposing "house (or place) of stones" to denote a bed, or layer, of stones, "And pierces the place of stones." But the sense divide, cut, pierce for מ has no support in Heb.; and it is better in this case (Bu.) to have recourse to the מ hassa, מ, and to read מ (מ מ being a casus pendens), or מ. (c) Bi. Enumerable, Bu. מ (from מ: cf. מ
denote a casus pendens), or מ. (d) Bi. מ (from מ, common in Aram. and NH. in the sense of go round, e.g. Ps. 26\textsuperscript{8} מ for מ: cf. מ and מ as the names of two spreading plants, Lòw, Aram. Pflanzenamen, p. 156), "And they go about between the stones." If we were sure that מ was in use in Heb., מ would be the best emendation: in view of this uncertainty, מ, the next best suggestion, may be right. There is no occasion to have recourse to the Aram. מ.

18. מ with the tone thrown back, in spite of the dag. f. implic. in מ, and with a consequent מ for מ, on account of the following tone-syll. מ (G-K. 209: cf. מ, Gn. 39\textsuperscript{14}, 17). The waw consec. in the apod., Dr. 138\textsuperscript{i}, מ.

19. מ Be. מ, needlessly (the מ, in this case, as Dr. 200, 201. 1, 3; but there is no example after מ). Whether this מ is presupposed (Be.) by מ τοιαύτη is doubtful: מ for מ has מ τοιαύτα, which (cf. Du.) seems to express מ ו מ
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if correct, a case of a sing. noun construed in a coll. sense as a pl. (G-K. 145a; cf. Is. 164 פִּנְיֵי נַפְשַׁת etc., c. 19a). But prob. נשׁי should be read; so ג (ן בְּלָאָרְשָׁא-ָלְסָא אַדְלָא [אַדָּלָא], נָוָא [נָוָא] (so Walton and Lee; Urm. and Bar Bahl. נָוָא; but the Af. also is intrans., PS. 3415); וּי express the plural.

21. רֵעֶל [till]: rd. יַ with practically all moderns.

22. פִּנְיֵי [it is not]—after the casus pendens, as Gn. 37.30 42.30 44.30 etc. A frequent elegance, much more forcible and expressive than אַלּ לָא, for instance, would be: how inferior also אַלּ לָא would be to אַלּ לָא אָלַּא אָלַּא אָלַּא.
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4. [a casus pendens, resumed by the sf. in v.1.] cf. Ps. 107:8, and cf. Is. 44:20. "The case is often with us: v.19, Nah. 2:8, and Is. 40:26. Pr. 24:6, and Am. 2:14, which is the passage used, together with the phrase in Isa. 40:26 (rd. for the s.v. in the text). Jb. 36:19. For b, cf. Dr. 19; Dt. 5:22. For c, cf. Ps. 19; Sir. 2:10.

5. [might = quod (Ex. 11:7; Lex. 83a, 8b), "and they know not that," etc. (Di. Del.); i.e. it is done in a moment, before they have realized that He has overthrown them in His wrath. [But rhythm and parallelism alike are unfavourable to this view of the construction, and favour the view underlying the translation. We should perhaps read จะ יאש (cf. § 87) for a clause with יאש and the pf. (cf. Dr. § 117) coupled with a participial clause, cf. Mic. 3:24. 4:6.

6. [the vb. only here: יבש, trembling, horror, 21:9 al.]

7. [Jg. 14:18 (but rd. prob. הנורה): otherwise only in n. pr. ויהי הרה, Jg. 1:35; מיִשָּׁרְתָה, 2:29; יִשָּׁרְתָה, 4:18 (some MSS, but very dub., though no doubt רע, העוֹר contains an allusion to it) יִשָּׁרְתָה, civitas solis).

8–10, regarded by Be. Du. Bu. as an insertion, on the ground that they speak of the creative works of God, whereas the context, both vv.4–7 and v.11, relates to the destructive, or elusive and arbitrary, character of His operations, and that the latter are alone in harmony with Job's argument, and present frame of mind.

8. so Is. 14:14, Am. 4:13; and in Qrè for כשם (i.e.
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3a, Is. 58, Mic. 18—each time (Bu.) before a tone-syll. in pause (יִה, בּ, א). As יִה is the form which regularly occurs before suffixes, no doubt this—accented יִה (Bu.), with a toneless ult. between the two tone-syllables—should be always read: יִה seems intended partly to secure a short vowel under י, partly to get rid of the double plural (which, except in this word and יִה, I S. 26, text dub.), occurs only before suffixes, G-K. 875, by implying that the abs. form is יִה (so Bu.) giving the word the form of a plur. from sg. יִה (with radical ה: cf. מוּק from בּוּק). Cf. Kö. ii. 172, 411 f., 436.


[9. מַעְשֵׁה יִה (כִּסְלֵי נְרָה), or, transposing, יִהוּ ובּ (cf. the order in 38, Am. 58: here read immediately after יִה).]

II. Behold, he passeth by me (whenever it may be), and I see him not I the form of sentence suggesting, with some vividness, though not expressly in the form of a hypoth., a hypothetical case: so 12, 15 19, 23.

מַעְשֵׁה express (though it does not follow that they read this); but with verbs such as הגא and המא the sf. is often dispensed with. [Yet here המא might be a wrong division (cf. Dr., Samuel 3, xxviii.) of what was intended to be read המא.]

מַעְשֵׁה is a poet. syn. of מַעְשֵׁה, esp. where swiftness or force is to be indicated: of a flood, Is. 8, a tempest, 21; a breath, Jb. 416: cf. also 119 (of God), 9, Hab. 11. In prose, only 1 S. 10 (where Ehrlich would read מַעְשֵׁה).

ל is the nota accus. (as 5): with ב, as 14, 23, Pr. 14, Dt. 32, Ps. 73, 139 (with ב, differently, c. 6).

12. מַעְשֵׁה here, unless מ be should be read, definitely introduces the apod., and מ is more distinctly if; so 40 (unless מ be read).

מַעְשֵׁה Aram. אַמְשָׁר is to break in pieces. Rd., with 3 MSS, seise, Jg. 21, Ps. 10† (as אַמְשָׁר, e.g. συναρπάζων, Acts 6): add Pr. 23 [Sir. 50], where for מַעְשֵׁה
rd. ἀνατάσει,—follower of a seizer, robber. Σ here 
advartásei. [Cf. the gloss in Sir. 15:17 ἁθονοι ἁθονοι ἓξ εἰς ἢν.]

13. Ἐβάριος] ἐκεῖνος τῶν ἔως ὦπάνων (cf. 26:10 ἔως ἄνω = ἐβάριος).

15. Ὁριστ] = I, who . . . (Lex. 82a, 3): [ῥήμα is not omitted in Ἐ (Be. ᾽ Du.), but represented by γάρ].


Ῥήματι] to my opponent-at-law: ptcp. of the "conjug. of 
attack" (Po'el), G-K. 55b, c: cf. i S. 18:9 ἕννεφ, to be-eye, Ps. 101:5 
ἕννεφ, to be-tongue (in slander). But Hi. Hfm. Bu. ἑννεφ should supplicate for my right (to get justice). Ἐ (or rather 
Aq. or Θ) τοῦ κρῆματος αἴτου. The change is not necessary; 
but Di.'s objection that πράξε is not construed with ἑ of the 
thing is hardly conclusive against it; for many similar words 
are so construed, as Gn. 4:55 ἡμελη . . . ἰσπράτα, c. 15:53 ἡμα 
ῥήματα ἡμελη (Lex. 515a). Gr. ἐννέα ἐννέα.

16. Ἐκ Be. ᾽ Du. ἐννέα ἐννέα, "If I called, he would not 
answer me; I cannot believe that he would hearken to my 
voice" [which is rhythmically easier]. But the change of 
ἕννεφ ἐννέα, if it once stood here, into ἐννέα is not a likely one; 
and if "and he answered me" is explained as is done above, 
the emendation is not necessary.

17. [Ῥήμα, for, forasmuch as: Lex. 83b.]

Ἡραμ] Nah. 15:1; ἔντο, Is. 25:8; ἔντο, 27:21, Ps. 50:8, Dn. 11:40. Elsewhere each word always with ἐν (including Jb. 38:4 38:6 
ἡμελη).

Ῥῆματι] would bruise me (Gk. ἐκατρίζω; ἐκατρίζω; ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοὐτέριν: ἐντοuforia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐντοphia; ἐ

such as ἱδρώσαμεν; fig. 4:20 to crush (the poor, etc.), Ἐ Ps. 72:4 (for αἰσθ., 8:4 for ἡμελη) al. There is no need to take ἱδρώσαμεν as ἱδρώσαμεν, to 
pant (after), be eager for, Ps. 56:2 ἱδρώσαμεν ἱδρώσαμεν ἱδρώσαμεν ἱδρώσαμεν, al. (Ew. Di. 
Bu. Du.): the objection that bruises cannot be multiplied (b) 
upon one who is already "crushed" is hypercritical: b is not 
necessarily subsequent to a, but may well be parallel to it; and
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...... is not, any more than the figures in 16-14, to be understood with literal exactness. Curiously enough, in)( who deals finely (exactly) with me even to a hair's breadth (i.e. "He saith": cf. Levy, ChWB. 94a, 184b; Yeb. 121b) with two consec. after "\( he\) says", as v. 81, Am. 92 (Dr. 113. 3).

18. The irreg. for the inf. c., Nu. 20" 21", or, more usually (Gn. 20 etc.), the inf. c. with  (G-K. 114m; Ko. iii. 414g: cf. Lex. 679d, g).

G-K. God.

[...] from the dirimens (G-K. 206); but rd. after "\( he\) says", as Ps. 104 12 al.), or (3 MSS) (cf. La. 3 125).

19. As the text stands, "He saith" must be understood before each of these, and "\( he\) says" must be taken as the challenger's call that he is ready: "Here I am!" "Wohlan!" (Di. De. Bu.). 

However, nowhere else stands alone for "Here I am!": there is nothing to suggest, at least in 18, the implicit "He saith"; between "I" denoting Job in 18 and 90, "I" in 19 cannot denote God (Be.); hence Hi. Me. Hfm. Be. Klo. Du. (Jer. 18°, Kt.), or (Lex. 243b), with "\( he\) says" (G-K.) in b. Still, the challenge in Yahweh's mouth is remarkably fine and bold (Bu.): "He saith" is often understood in Heb. poetry; and if were read for "\( he\) says", the sense would show that God was the speaker.

20. The pausal form, for 

\( nis\), with the minor disj. tisha, like  b,  na; Dr. 103.

Or. Me. Wr. Hfm. Sgf. Be. T (Be. with ?) \( \nu \); but while there is force in emphasizing Job's mouth, there would be no point (Bu. Du.) in specially mentioning the "mouth" of God.

[...] "I am perfect, and he hath," etc. = "If I am perfect, he hath [= will have]," etc.: cf. 3 25a 23, 27 35, 29, Pr. 11 18 as evidence (Dr. 153; G-K. 1594, 3rd case).

Hif. for 

G-K. 53m. Bu. Du. Be. K  (or  

(or  ), as the Hif. of  does not occur: Bu. Be. also  

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21-22. Du. reconstructs thus (the last cl. from אנה): נל לא נל נפשי לך יהי: לט ובר ות עשה פוכל זה אלא עשה [a succession of four-stressed lines].

23. רַגִּמָּה (a) melting away, despair, from יָכָה (cf. יכ, 614, —if correct); so Ew. Di. De. ("perh."); Bu. Du. (b) trial, from יִכָּה, as יכ, Dt. 44 al., and in particular trial by calamity, like NT. περασμός: so Hi., Ges. De.—Ges. De. actually rendering "calamity" (hence RVm.). Gr. Che. יכתי.

24.ZEGERgaben. [ὅταν.]

[If not, then, who is it?" cf. 245 אנה לא אם שליה, Gen. 4311 אנה הוה יכתי והנה, "If it is so, then, do this." ( множ is an enclitic particle, always following the word, or words, to which it relates: see, further, Lex. 66a. Acc. to the Massorah (Baer, Job, p. 39), it is always written множ, except in Jb. 1715 196 22 2425. Baer and Ginsb. have множ here; but Kit. with Hahn and other edd. have множ. The ἀνδρὶ (see on 1 S. 125; Ginsb. Introd. to Hebrew Bible, p. 187 ff.) множ ὅταν λέγεται ἄλλα μὴ μὴν ἔχει διὰ ἃς ἔχει διὰ ἃς has nothing to recommend it.

25. תַאַר נל] a circ. cl. (Gn. 444): Dr. 162, 163; G-K. 156f.

26. רָאוֹל] see on v.11.

[בָּנוּ] with = like, as 3718 4018 (Lex. 768a).

Arab. 'abd' (coll.), arundines (Freyt.) = הרדנף, Is. 182. [Both expressions refer to] craft made of reeds, light and swift [cf. Plut. Isis and Osiris, c. 18; Pliny, N.H. vi. 24 ("papyraceae naves"); Lucan, iv. 136 (conseritur bibula Memphitis cymba papyro)]; Heliod. Aeth. x. 460. See, further, Erman, Life in Ancient Egypt, 479 ff.; the notes on the present passage in Schultens, Hi., SBOTonIs. 182, E.Bi. 4025 [4478] and s.v. Egypt, § 8, end. [ץב was misunderstood by the ancient versions: & renders (?) ἔχειν ὀσφυ; ὂ connects ἄνδρεις with ἄνδρεις and renders ἀνδρείς, cf. ה "poma portantes"; Symm. στεδίστουσαν connects with ἀνδρείς, to wish; so Levi ben Gershom, ἀνδρείς ἄνδρεις τὸν ἄνθρωπον, AVm. "ships of desire." Many MSS of ו and & read יָכָה, enmity. The view that יָכָה יָכָה יָכָה are "boats of reeds" is recorded along with others in the mediaeval (12th cent.)
Hebrew commentary on Job edited by W. A. Wright (1905):

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Hebrew commentary on Job edited by W. A. Wright (1905):

But the correct etymology and the modern acceptance of the explanation "ships of papyrus" are due to Hiller, *Hierophyticon* (1725), part 2, p. 202, and Schultens (1737).

ןֶּשֶׁדֶד וַיִּשְׁחָס, to fly, as Hab. 1: 7 שְׁבָר, Is. 31: 6, Jb. 5: 18.

27. פְּרִי, rd. פְּרִי (so Kenn. 192). The inf. after סַח is wholly against usage. The inf. might stand as the subj. of a sentence (2 S. 15: 20, Jer. 9: 1); but hardly in Jg. 19: Zeph. 3: 20 is corrupt; in Ps. 23: 6 rd. ישב.

ובְּלוּוּדֵה, to look cheerful, brighten up, 10: 30, Ps. 39: 14; but in Am. 5: 1 (if the text be correct) transitively, to cause to be bright, or flash forth. The proper names כֹּלְצֵת, כָּלְצֶת, may, perhaps, be from the same root; the noun נְבָלִית (Jer. 8: 18 †) is textually doubtful (cf. חֶבֶל). Mediaeval Jewish philologists conjectured, wrongly as we now know, that כָּלְצֵת meant to recover strength, strengthen (hence the renderings in RV.; see Dr. on Am. 5: 9). The real meaning, which is strictly synonymous with the preceding phrase (נְבָלִית וְאָבָל) here, is, as Schultens pointed out, clear from the Arabic: בָּלָך means to have a clear space between the eyes, to have a cheerful countenance; לָךְ means inter alia, the light in the last part of the night, the light of dawn. Mohammed was said to be בָּלָך, bright, or cheerful of countenance: see Lane, p. 245f.

29. נַעֲשֶׂה "I am to be guilty," viz. in the judgment and estimate of another (Hi.): cf. 10: 15 12: 4 15: 28 17: 6 19: 16 34: 15 (“ought to sit”), 28: 1 (“that with me thou oughtest to go forth in battle”): Dr. 39a; G-K. 107n, end.

30. בְּרַך, Kt.] so כ; אֶפֶּר express קָרֶה †. וַיֵּכנֶּש is preferable: "snow-water," or melted snow, is not particularly suggestive of either whiteness or cleanness.

רֹאֵב נָטָה the pf. with 1 consec. carrying on נָטָה הוא, which means, "If I wash myself at any time," and is virtually
IX. 26–34

= = וָחַדְתָּא זָא (Dr. 138 beg. comp. with 136 beg.), and is hence continued by the pf. with † consec., as 1118 (notice †חָרְשָׁו), Gen. 43°, the tone being held back by the minor disj. accent (Dr. 104).

31. סַג† introducing the apod. Very rare, except where the prot. has † or †, and only for the sake of emph. (as here, Is. 5814, Pr. 24†): see Dr. 136a, Obs. 3; Lex. 23a. In an ordinary conditional sentence, “then” in EVV. simply expresses † (as 1118).

רַחֲבָה that the “pit” is conceived as containing mud and water is evident from the context.んでיְ †יְ, whence Hfm. רַחֲבָה, Be. Du. וָחַדְתָּא or וָחַדְתָּא. But there is no evidence that וָחַדְתָּא (Is. 58†) or כֹּכֶב (Lam. 34†; cf. the vb. Ezk. 26† the minor disj. accent: prop. something washed off or away; cf. Aram. יַקֶּסֶף, to wash oneself), offscourings, refuse (כֹּכֶב, Zeph. 17, for רַחֲבָה) denotes anything liquid, in which a person might be immersed.

לָגֶה רַחֲבָה] Lag. “ vel simile quicquam,” Du. פֵּטֹ, my friends (Ps. 70); very needlessly,—“ ein schlechter Einfall,” Bu.

32. תָל הַר אֶרֶץ נְלֵי ] “(it is) not a man like myself (that) I might answer him”: אש, as Gen. 295 וָחַדְתָּא וָחַדְתָּא וָחַדְתָּא, 2 K. 445 (Lex. 519a, b). וָחַדְתָּא and נְלֵי are voluntatives, without † (Dr. 64, Obs.). So ושָׁנָה, v. 55 (cf. G–K. 109f).

33. נְלֵי ] 13 MSS, כְּ (elle), שָׁנָה, which, as שָׁנָה (for נְלֵי) does not recur elsewhere in Heb., is preferred by Me. Sgf. Bi. Gr. Be. Bu. (for שָׁנָה see 164, Nu. 2259). Hi. De. Di. Du. prefer נְלֵי, objecting to שָׁנָה that, as 55 denies that God and man are on an equality with each other, it is idle to wish for an umpire to whom both would have to submit, and pointing out also that 54 does not continue the (supposed) wish of 55 that there were such an umpire, but rests upon the supposition that no such umpire exists. The passionate wish, “O that there were—there is some emph. in the שָׁנָה—an umpire between us!” would be in itself thoroughly in keeping with Job’s frame of mind; but it must be admitted that שָׁנָה (which might have been chosen for the assonance with שָׁנָה in 55) suits the present context better.

34. רְבֻּעֲרְבָּוָה as 714.
CHAPTER X.

1. הָעֶשֶׁה] The √ is אָמַר, so the form ought to be אָמַר (cf. Ezek. 20:36, 36:1); but vbs. יְ › sometimes follow the analogy of vbs. יְ ›; hence אָמַר (G-K. 617), Ezek. 6:9 for אָמַר, and here (implicitly) אָמַר (G-K. 74a), written אָמַר, with neglect of the duplication, like אָמַר for אָמַר, Ezek. 4:17 (G-K. 69a).

אָמַר] אָמַר aor. אָמַר, against him (God): so Me. Be. Du.; but the change is no improvement, besides being unnecessary.

2. אָמַר] with sf. in the acc., as Dt. 33:8, Is. 27:10 (in Is. 49:6 נַ is the prep., as Pr. 25:9 al.); G-K. 117a.

3. [לָוְטֶנ] what thy hands have toiled to produce: cf. 'אָמַר, Gn. 31:42 (לָוְטֶנ), Hag. 1:11 (the result of a farmer's labour), Ps. 128:2 (so BDB.). The root meaning of מָשֵׁא, to toil, grow weary, probably makes itself sufficiently felt in the phrase מָשֵׁא יִשְׂרָאֵל, which suggests the skill, whereas מָשֵׁא יִשְׂרָאֵל suggests the toil, required to produce a thing. Since man's work involves both skill and toil, both phrases may obviously and naturally be applied to the same human labours: so, e.g., in Hag. 2:17 the result of work in the fields is מָשֵׁא יִשְׂרָאֵל, in 1:11 מָשֵׁא יִשְׂרָאֵל, מָשֵׁא יִשְׂרָאֵל: מָשֵׁא יִשְׂרָאֵל used of God's work here is altogether exceptional and therefore particularly noticeable.

6. [בֹּאַדְג] בֹּאַדְג, as Pr. 18:1, being the nota accus.: cp. 5:11. בֹּאַדְג, to inquire about, as 2 S. 11:1: בֹּאַדְג (abs.), of a judicial inquiry, Dt. 13:15 17:1 19:1.

7a. [בֹּאַדְג] = notwithstanding (Lex. 754b), as 16:17 34:9; and, before a rel. cl., Is. 53:9.

8. [διώρω] Μετὰ τὰ ὑπάρχον μεταβάλλων με ἑπάταις (διώρω also ὑπάρχον μεταβαίνει for ὑπάρχον); whence Me. Wr., for διώρω ὑπάρχον μεταβάλλον ("perhaps better"); Bi. Bu. ὑπάρχον; Be. ὑπάρχον or ὑπάρχον; Du. Ho. (inf. abs.) ὑπάρχον: ὑπάρχον seems the best.

10. The actions described are depicted graphically by the impff. (Dr. 27a). Notice the rhyme: 4 lines each ending in -eni.

11. [διότι] didst intertwin[e me, EVV. knit me together: ]

Po’el from שָׂרַת (only here) = שָׂרַת, Ps. 139:13 (מֶקֶס, cf. once, La. 2:6; perhaps something intertwined, a thicket, booth; NH. כותנה, to weave.

12. [וְהָיָה] “life and kindness hast thou done (or made) with me” (EVV. “granted” conceals the difficulty and peculiarity of the Heb.). טוּר (or תָּמָם טוּר is a common expression; and if the text is right, טוּר must be joined with טוּר by zeguma. Di. compares 4:10 אַחַר הָעֵדֶת שָׁלֹה שָׁלוֹן כֹּמָיו (הנה, where the verb is obviously unsuitable to שָׁלֹה. Still the zeguma here is an extreme one; and Be.’s ר for א is (cf. Est. 2:17 ר ר וְהָיָה נְצָר לִשָּׁו) is clever and plausible. שָׁלֹה has אָבָב for אָבָב; whence Du. אָבָב נָחֲלוֹן, “Leben und Lebenskraft hast du mir zugegeben”; but Du. א is not to “grant to,” nor is there any evidence that א means “Lebenskraft.”

14. [’Sגפ. om. 1 as dittogr. from אֶתֵנוּ; Be. T (not Be. K) om. 1, as not read by גֵּש. But (1) kai is not needed by Greek idiom; so there is no evidence that ג did not read 1: in 7׳ ג has קֶשֶׁה for מֶשֶׁה, in 8׳ שֵׁשֶׁת for יָנָה, in 21׳ לְסֹעֲדָה for לְסָעַדָה, in Ps. 89:33 לְטוּשָׁנַיָּים for לְטוּשָׁנַיָּים, in Gn. 18:26 דֹּפֵן for דֹּפֵנָה for דֹּפֵנָה; see also 43:8 (ו) 47:5b (ט) etc.; ג expresses 1 in 7׳ 8׳, but not in 21׳, Ps. 89:33 (ו), Gn. 18:26 24׳ 43׳ 47׳; nor (2) is the omission necessary or even desirable. The syntax of the passage is indeed unique: what in God’s mouth would be בַּעֲשָׂר הָיוֹת מְזוֹגֵן וַשָּׁנָה (2 S. 15:28, 2 K. 7׳) is turned into oblique narrative in order to...
express Job's thought of what God would do; but it does not appear why, in this change, the 1 before 'b should be omitted, and גזז in b and גזז in 16 are distinctly against its omission; for in the apodosis of a hypoth. sentence the bare impf. and the pf. with 1 cons. are syntactically equivalent, and mutually interchangeable; comp. e.g. Gn. 1826 with 28, Jg. 11300. with 1318a (see further instances in Dr. 136 i, a and β, 138 i, a and β, ii, a and β).

15. מַקְלָלֶנָא] Mic. 71. Cf. מַקְלָלֶנָא (Jl. 181), מַקְלָלֶנָא, to lament; and Eth. all, "woe!" (Di. Lex. 718).

The imper. of מַקְלָלֶנָא (though doubtless so meant by the punctuation) does not agree with the context: so מַקְלָלֶנָא, if right, must be the st. c. of מַקְלָלֶנָא, a verbal adj. of the same form as פָּדוּת, פָּדוּת, soaked, saturated, as מַקְלָלֶנָא, Is. 5811; מַקְלָלֶנָא, Dt. 2818 (ןִּים יִנְּחַ). But Geiger (Jüd. Zsch. iv. 213, v. 191, ix. 130), Che. Lag. Di. Del. Be. Bu. מַקְלָלֶנָא, "and saturated with affliction" (not "my affliction"); cf. La. 315 חָסְסֵנָהּ֔ נַכְפַּדְנָהּ֔ נַכְפַּדְנָהּ (םָדַדְנָהּ), also, for the same two words in parallelism, Jer. 3114 חָסְסֵנָהּ נַכְפַּדְנָהּ נַכְפַּדְנָהּ. מַקְלָלֶנָא does not express מַקְלָלֶנָא. Du. deletes 15a, 16a, as both disturbing to the metre and interrupting the thought,—16b, 17a (the next distich) carrying on the thought of 15ab: the lines (for which מַקְלָלֶנָא has πανθρης γάρ αντιμασ εἰμὶ (ἐν Γατίνας), ἀγρεύομαι γάρ ὅσος λέων εἰς σφαγήν (ἑρμήνευσιν ἀκρασίας ὑποκείμεναι, but the comparison to a hunted and slain λίον is hardly probable) he supposes to be a quotation from some well-known place by a scribe (Be. K del. as gloss, with a ?).

16-17. The verbs are all jussives; notice מַקְלָלֶנָא and esp. מַקְלָלֶנָא: for the double jussive in a conditional sentence, see Dr. 152. 3; cf. in Arabic, 151, Obs.; G-K. 109d.

אַתָּהּ בֶּרֶכֶלִים = thou wouldest again show thyself marvelous (G-K. 120g).

17. מַקְלָלֶנָא] מַקְלָלֶנָא (ἐπανακανικίαν) ἐπ' ἐμὲ τήν ἐτασίων μον (ἐπ' ἐμὲ τήν ἐτασίων μον), whence Bi.2 מַקְלָלֶנָא (so long as I live) מַקְלָלֶנָא, Be.1 (or מַקְלָלֶנָא מַקְלָלֶנָא, Ho. מַקְלָלֶנָא מַקְלָלֶנָא: for ἐτασίων = מַקְלָלֶנָא, cf. Gn. 1217 καὶ ἔτασεν ὁ θεός τὸν Φαράω ἐτασίων μεγάλως = מַקְלָלֶנָא מַקְלָלֶנָא, מַקְלָלֶנָא does not occur elsewhere in Job; but
see Ps. 38" and 39" (varied from Jb. 9*). Che. tł*"t* "his troops"; but the sense is too uncertain (Is. 14*†).

And 46* for 36, see on 5*.

for 46* see on 5*.

**woldest renew,** "woldest increase") to a description of the fact,—and even then, whether we render "relays (I K. 5*) and a host are (in conflict) with me," or (Di.) as an exclam., "relays and a host (in conflict) with me!" the combination "relays and a host" is strange, and a verb is strongly desiderated—read *v3* (or *v2*), "and thou wouldest renew (Is. 40* 41*) thy hosts (= bring fresh hosts: cf. for the figure *vb* of endure, 19*) against me" (cf. Che. Exp., June 1897, p. 409, though he regards the words as a gloss on 17*). Kt. Or. read as *w3* (or *w2*), *wouldst muster* (2 K. 25* = Jer. 52*), would also suit, with less change in the Heb. Bu. *vb* ("and wouldest renew thy warfare"), Du. *vb*; but "may remain (in spite of *vb* in *) in the sense of (in conflict) with," 9*, Ps. 94* (Lex. 767*, c).

I ought to have expired, and so *vb* and *vb* in 19* (Dr. 39*; and on 9*). *vb* *vb* *vb* and *vb* *vb* in 19*, not understanding the force of the impf., and paraphrasing to make sense.

But for *vb* *vb* *vb* has (δ *vb* δραγασ *vb* χρονος μου (*A Syr.-H., Hier. Copt. Arab. Baud. better, χρονας του βλον μου), and *vb* *vb* a "schöne Lesung" (Bu.), obviously superior to either *vb* or *vb*; so Wr. Bi. Be. Bu. Du. Ho. St. On *vb*, v. on 11*.

(juss., for *vb*), Qr. *vb* (imper.). With an ellipse of *vb*, *vb*, *vb*, *vb* (7": cp. Is. 41*2* ) might be supposed; but though to set the hand, face, etc., upon or to is intelligible, to set . . . from is not a natural expression;
we should expect "to remove from." Du. Lass ab von mir, suggesting that "乘车 is perhaps a techn. term from the workshop or war; cf. 요 in Ps. 37:1, 67:1 (Is. 22:1), and 1 K. 20:18; a word like "乘车 may be supplied"; but the difficulty of setting the hand "from" still remains. Cf. אתון με (= רוהי, 7:19), ἐξ ἀριθμοῦ; and רוהי, or רוהי, is very probable. Cf. especially Ps. 39:14 (noticing the sequel) רוהי (rd. רוהי,—or, at least, if the Hif. was really in use, רוהי) (cf. Leben nach d. Tode, 1892, p. 61 n., Ec.

21. רוהי [see on 55,

22. רוהי Am. 4:12 (רוהי) ; cf. מָצָא (in the great καινούμενον ἀληθεῦμα, etc. (G-K. 152a, note). רוהי, only here in OT,—though וָרָה, rows, ranks, a K. 118.18 = a Ch. 23:14 (cf. 1 K 6:9; Jg. 5:28) ; is substantially the same word,—means ordered arrangement, row: both רוהי, to set in order, and וָרָה are common in Aram. and NH. (רוהי, Gn. 22:9; וָרָה, Lv. 24:6). צ for שׁ רוהי has אוּ בַּשָּׁר סֶדֶק פְּלָגֵיָו = הַנְּחָה לְאוֹ (34): Schwally, Leben nach d. Tode, 1892, p. 61 n., Be.

וָרָה] and it shineth; G-K. 144c. The poet dwells upon the thought of the great darkness of Sheol. To some critics, however, parts, or even the whole, appear to be tautologous; and so Bi. Du. suppose the whole v. to be an expansion of סֶדֶק by a later hand, while Me. Sgf. Gr. Che. Be. excise שׁ לְאֹם וָרָה as a faulty dittograph of שׁ לְאֹם וָרָה. Really, however, as Bu. remarks, the v. forms a forcible and poetical climax to vv.18-31, though he admits that in parts it is over-full: he would thus read יָרְאָה יָשְׁתָהוּ אֶלֶף מִרְדֵּשׁ שָׁמַעְתָהוּ; the comparison of one kind of darkness with another (ְשָׁמַעְתָהוּ אֶלֶף מִרְדֵּשׁ) is not natural; and he supposes that a scribe's eye passed from יָשְׁתָהוּ to יָשְׁתָהוּ, and he accordingly wrote by mistake the two following words שׁ לְאֹם וָרָה, and then, as שׁ לְאֹם וָרָה was too short for the next clause, prefixed to it וָרָה. The closing tristich is effective; but the repetition of שׁ לְאֹם וָרָה cannot be called an elegancy.
CHAPTER XI.

2. Ἐὰν τὰ πολλὰ λέγον, καὶ πολλαλον, εἰς τὸν κενοῦν, καὶ τὴν καπνίστα τοῦ πέπτου, ἵνα τὸ λεγονὸν τοῦ ἀλήθειας μᾶλλον, ἵνα τὸ λεγονὸν τοῦ ἀλήθειας μᾶλλον εἰς τὸν κενοῦν. Either might be right; but the variety of ἐὰν is more pleasing.

3. The only place in which ὄντων means "to make silent"; hence as Ἐ has, "Lo, on account of thy words (ῥῆμα) the dead (εἰς) are silent," Be. would read ὄντων ὄντων, and Du. (but only with "wohl") either this, or (better) ἐλεήμονα ἐλεήμονα. But there is no reason why ὄντων, though it usually means to show silence, should not also have denoted make silent. 

As Di. rightly remarks, 'I can only express something that has actually taken place: so that EVV., "Should thy boastings . . .?" is incorrect, and vv. 8 and 4 must be rendered, "Thy boastings bring men to silence," etc. If the words are to be taken as a question, we must read ἐλεήμονα (with ἐλεήμονα in 4); so Bu.

The Hif. written defectively, "as often in Job in pause (14:21, 22, 29, 35)" (Bu.). Ἐ ἄντικρισίσμενος = ἄντικρισίσμενος. Ἐ has a doublet, ἄντικρισίσμενος = ἄντικρισίσμενος. Hence Be. ἐλεήμονα (cf. 32:18); Be. either ἐλεήμονα or ἐλεήμονα: but upon insufficient grounds.

4. Ἐὰν ἐλεήμονα ἐιμὶ τοῖς ἐργοῖς, καὶ ἐλεήμονα ἐπ᾽ ἑαυτῷ, rightly have I behaved myself, whence Be. Du. Ho. St., observing also that Job has never claimed that his "doctrine" is pure, and comparing 4, would read ἐλεήμονα, my walking (behaviour). This may be right (see 9:16): the moral sense of ἐλεήμονα would be apparent from ἐλεήμονα (cf. Pr. 15:21). 

But God's: see 10. Ἐ ἐναυτόν αὐτοῦ
so Me. Be.; there is, however, no antecedent to the pron., and the imagined address to God is more forcible (cf. 108). Sgf. Du. 'בָּנָי'; but Job claims more than this (10). The position of מַעְלָה is very anomalous, and not really paralleled by אַתְּנָה סַעָה, Nu. 21, cf. 20, and אַתְּנָה סַעָה אֹיֵב, Jg. 11 (Ko. 4145, h); we should expect either מַעֲלָה סַעָה, lit. "the speaking of God" (cf. Ex. 16 'הָצָא לָהוּ מֵאָרֶץ, 2 S. 19) or מַעֲלָה אֹיֵב, (cf. c. 14. 6). Would agree well with the foll. הָצָא מֵאָרֶץ.

6. CPkTOD so רְכִּי כֹּלָלָא יָם, UT. But why should only "double" be mentioned (the paraphrase manifold, multiplex, being very doubtful)? Read יָשָׁפֵל with Be. Bu. Ch. (EB. 2471) (not יָשָׁפֵל, as Me. Bi. Du. Ho., for the secrets of God's wisdom are wonders, and not merely like wonders; the fact that they are "wonders" need not imply (Du.) that, if declared to him by God, they would be above man's comprehension), "that it is marvellous in effective counsel"; cf. Is. 28 מֹאַלְּגַי הָעִוְּלִיָּה הַיְּשָׁפְלִיתָה, and יָשָׁפֵל יְוָשֵׁב סִפְלָה of God often.

"so know!" the imper. with ! denoting a consequence expected with certainty (G–K. 1101; Dr. 65), though (Bu.) "would be clearer." & kal תָּרֵא הַיְּשָׁפְלִיתָה, though it can hardly be inferred from this that the translators read יָשָׁפֵל (Me.).

"causeth to be forgotten for thee (somewhat) of (lit., part.) thine iniquity," i.e. allows it to be unremembered, not brought up against thee. So Di. RVm.; cf. Bu. hath forgotten. & ἀνεξάρτητον ὅτι Κυπρὸν ἐν ἡμάρτησαν, whence Bi. 'וַיָּשֶׁפֶל לָנ־ הוא, "that he makes equal, requites, to thee"; with this, however, must be read (Bu.) for ῥῆμα. Du. considers & to express 'וַיָּשֶׁפֶל לָנ־ הוא, "that there came to thee from God what corresponded to thy iniquity" (lit. "that it was equalled to thee from God according to thy iniquity"), though on account of its artificiality he thinks it inferior to ב: in either form, however, he regards the clause as a gloss, partly on account of its incompatibility with v. 18, partly on account of its prosaic character. But the clause is in substance, whatever
its exact form may have originally been, the necessary denial of (Bu.). For δικον = רַע, cf. 33: 7 הָלַע רַע (where see note), Pr. 3: 8, Est. 7.

7b. הָדְרַע] The repetition of the same word has led to the suspicion that it is due to a scribe: see, however, 8 (Di.); and note that דַּעַה does not each time express the same sense [cf. G. B. Gray, Forme of Hebrew Poetry, p. 154]. Be. Bu. דַעַה; but "go out" is not suitable, nor does it equal "dringen" (Bu.). If a change is needed, דַעַה (Du.) is better, but וֹנָה (Sgf.) best.

8. בָּל וָרָד פָּסָים] In פָּסָים an exclamation, The heights of heaven! what canst thou do (sc. to scale them)? Cf. 22: 12 פָּסָים יִשְׁתְּחַל, Pr. 9: 18 (Bu.). גַּלְגַּלְגַּל o oṣṭarvrw = (Du.) גַּלְגַּלְגַּל מַשְׁמַי, which suggests either (Ol.) מַשְׁמַי תָּמִים, or—as feminines follow—מַשְׁמַי תָּמִים (Me. Sgf. Be. Du.; Di. also inclines; cf. מַאֲסַס excelsior caelo est). The fem. adj. will refer to the דַעַה [not to the דַעַה—Di. Du. Peake]; the limits of the Almighty are in every direction unsearchable.

9. הָדְרַע] as pointed, for דַעַה: G–K. 91e, end; and see on 5: 18. But it is better to read דַעַה as an adv. accus. (Ew. Di. Bu. etc.): cf. 15: 10 כְּבִי מָאָבָר תָּמוּם, and G–K. 131: 8, q, v ("apposition in the wider sense" being a not very happy expression for the adv. accus.).

10. הָדְרַע] Gr. ποιμήν (σωμάτος), if he seises (9: 15), which suits even better than דַעַה, and may well be right.

[מִלְחָרָה] וֹנָה יִשְׁמַעְתָּהוּ חַיָּה לְרָאֲשׁוֹת יָסָרֵי הָאָדָם רָאֵשׁ רָאֲשֵׁי [כָּרָת מַעֲלֶה] G elav de kara-

troṣhēy tā pānta, tē ἐπίσ άνθρω, tē ἐπιλογιασ; cp. 9: 18 G. Be. T.cf. E] considers the v. to be patched up from Job's words in 9: 11, 18 and interpolated here, as is 12: 14 between vv. 7 and 8 in MS Ken. 34. He also denies to the v. rhythmical structure: and it is in fact necessary to stress the particle דְּנָה in order to obtain the rhythm 3: 3. If, however, this could be tolerated, the structure of the v. would have some resemblance to Gn. 49: 6, Nu. 23: 23, on which see Gray, Forme of Hebrew Poetry, 79 f.]

רֵי] The apod. introduced by 1 (except in the case of a pf. with 1 cons.) is rare, though instances occur, e.g. 14: 7, Jos. 20: 5, 2 Ch. 7: 14 (Dr. 124, 136; and Obs. 2).
II. הנחלות \( יב \) A circ. cl. = *without considering it.*

[Some read \( ל \) for \( ל \) (note the variants in 13\(^{15} \)), and to it he gives heed, which, however, lays a rather unnecessary stress on \( ל \). Either did not read, or reading did not render, a negative—\( סחנ \) \( סחנ \) \( סחנ \); but it is very unwise to claim, as Du. does, that \( סחנ \) \( סחנ \) \( סחנ \) read \( ל \) not \( ל \). Ehrlich would read \( ל \), which they perceive not.]

12. The following are the principal interpretations of this difficult verse:

1. Di. Du. Volz:

And so a hollow man getteth understanding,
And a wild ass's colt is born a man,

*i.e.* (as explained above), By the judgments of the All-wise, ignorance and conceit are removed, and an obstinate and intractable nature, like Job's, is tamed. לֵבָב only here; but, as \( ל \) = *understanding*, the rendering given is a natural one for it (so already Rashi and Ibn Ezra, \( נק \) \( נק \). \( Qi. (Lex.) פָּרוֹשׁ חַוָּאָה בַּךַלֹּחַ בָּנָחָה יִתָּנוּ בְּרֶחֶם כָּךְ לֵבָב שֶׁל לַבּוּ בְּרֶחֶם).

2. De.\(^{1} \) Kamph. Studer, and (substantially) RVm. :

But a hollow man getteth understanding,
And ( = as little as) a wild ass's colt is born a man:

and expressing a comparison, as \( ג \) \( ג \) (where see n.). But this rendering represents Job as incorrigible, and is inconsistent with v.\(^{16} \), in which Zophar sets himself to reform Job.

3. Hi. De.\(^{2} \):

But (even) a hollow man may get understanding,
And a wild ass's colt may be tamed.

None need be despaired of: even the least intelligent, just as Job, may get wisdom, and the most intractable may be tamed.

4. Bu. (with \( יִתָּנוּ \) for \( ל \) \( ל \) \( ל \)):

But a hollow man may get understanding,
And a wild ass's colt may let itself be tamed:
be taught, or, of an animal, be trained or tamed, as Hos. 10:11 ἡ δίδασκω, ἡ στήριξις. Older scholars regarded the Nif. הבט as privative: so Ges. (Thes. 738a) "Sed homo cavus est et mente caret, et instar pulli onagri homo nascitur. Significatur imbecillitas et stupor ingenii humani cum divina sapientia comparati." RV. "But vain man is void of understanding, Yea, man is born (as) a wild ass's colt." But though the Pl. is so used as to acquire a privative sense (Ew. § 120e; G-K. 52a), there is no evidence that the Nif. ever acquired it.

[טבר רח] appos., "a foal, a wild ass," ייע denoting the genus, and ייסו the species, like ינדו נינהו, "a girl, a virgin"; G-K. 131b (but 131c, n. ייע is treated as a st. c.).

[רבר רח] may be born a man,—יימ accus. of the product (G-K. 141d; cf. on 157).


תבכ וְתַחֵשַׁי] the pf. and ? cons., carrying on the hypoth.现代物流 . . . סא; see on 950.

14. The v., as it stands, must be parenthetical (cf. 86a, Di.), יב being the apod. to יב. Du., arguing that such an important condition for a prayer to be accepted would not appear in a parenth. clause, would read אם לא יוסיפו nikkin, "If naughtiness keeps far (איש(win intr. as Gn. 44:4 al.) from thy hand, And iniquity dwelleth (v.i.) not in thy tent": but the exhortation that Job should himself put iniquity from him, is both more forcible and more what would be expected.


[לָכַנ] so always (for לַכַנ) in the pl. before light suffixes: G-K. 93r. But G לָכַנ 'אָשֶׁר, Saad., and 40 MSS לָכַנ (Ps. 61b), which is perhaps preferable (cf. the sg. in 524 1919 2323 2920 3120).

15. לְךַנ, indeed, then, as וה תְּךַנ, 8: cf. Dr. 142; and for לְךַנ in the apod., though in a different case, after a protasis introduced by י, a S. 27 19 (Dr. 139).

[לָכַנ] away from (= without) spot: יב, away from, as 284, Nu. 1524 al. (Lex. 578a, b); and = without, as 1922 217, Pr. 122
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(1b.). Θεός ἀνεπτύσσεται καθαρὸν = נָאָס, supposed by Bi. Be. to have crept in here from v. 18b; שְׁמַוָּה, representing it, is consequently deleted by them.

firmly established, Hof. ptcp. of נָאָס; in many edd. נָאָס; cf. G-K. 71. נָאָס is to pour out; but the word is often used of the casting of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of firm: cf. 37 נָאָס אַלְפֵּי יְבִינָס = B*ta, supposed by Bi. Be. to have crept in here from v. 18b; D1DD, representing it, is consequently deleted by them.

P2PJ£ firmly established, Hof. ptcp. of P*; in many edd. PVD; cf. G-K. 71. P?P is to pour out; but the word is often used of the casting of metals; and hence, in the pass. ptcp. and some derivatives, it appears to have acquired the sense of firm: cf. 37 נָאָס אַלְפֵּי יְבִינָס; 38 נָאָס יְבִינָס, “when the dust floweth into compactness”; 1 S. 28 נָאָס (in נָאָס נָאָס), a cast (metal column) = strong support. Me. Wr. נָאָס נָאָס, and thou shalt be purified (pp; Mal. 3: cf. on 28); cf. נָאָס נָאָס (נָאָס, for נָאָס 28, Ps. 127); but this does not suit well with נָאָס נָאָס. Bi., cleverly, נָאָס נָאָס, “and if distress (15) comes, thou wilt not fear”; Be. נָאָס נָאָס (Dn. 95) or נָאָס נָאָס = “and if thou art in distress (or distressed: Hof. ptcp. of נָאָס, cf. the Hif. Is. 51 נָאָס), thou wilt not fear.” But in the sequel (vv. 16-19) no recurrence of trouble is contemplated. Bu. Du. are both satisfied with נָאָס.—Du. merely adding that any one stumbling at נָאָס might perhaps read better נָאָס נָאָס. But this would be poor and doubtful Heb. for “be free from distress.”

16. נָאָס נָאָס on the order (subj. obj. verb), of which there are many examples (e.g. Gn. 17, Ps. 104 56), see Dr. 208. 3; G-K. 142f., c. נָאָס נָאָס for נָאָס נָאָס, whence Me. Bi. Hfm. Sgf. Be. Bu. Du. would read נָאָס for נָאָס. But נָאָס is expressed by נָאָס (v. נָאָס in Job, passim): נָאָס corresponds to נָאָס (v. 15 91 13 etc.). נָאָס and לַעַל are sometimes confused; and we may, if we please, read לַעַל without the support of נָאָס; but the change is unnecessary; a slight emph. on the pron. is not at all out of place.

not נָאָס, the term being defined by the foll. rel. clause (Lex. n, i, f).

17. הנָאָס more (brightly) than the noon, the attribute compared being left to be understood (G-K. 133e); cf. Ps. 48, Is. 10. הנָאָס alone is as bald in Heb. as it would be in English
(EVV. have to supply "thy" in italics): rd. דְּבָא. כִּ֣י דָּהָ֣יָה μεֹּשָּׁבָ֣הָ דָּאָ֣תָלֶ֣ה סְּוִיּ֣וֹ נַֽוָּה (not apparently reading, but supplying, the pron.), — a beautiful image, but hardly that of the Heb.

דרֹא[ prop. duration; and so time, age, with the collat. idea of transient: Ps. 17:14 39:4 49:8 89:48 (but rd. prob. בִּנּוֹת מָקוֹם), +Jb. 10:80 (vid. n.), Is. 38:11 לְיַחַד נִבְרָה בְּךָ (rd. אָלֶּה; cf. Ps. 49:4)†. An interesting word. The ל does not occur in Heb. but the Arab. סְלָד, to abide or continue perpetually, is very common, oft. in Qor. in the expression סְלָדְיָנָה נִבְרָה, abiding in them (the gardens of Paradise) continually (Qor. 31:19, 190, 197 etc.), and סְלָד eternity, = eternal life, Qor. 21:9, punishment of eternity, 39:14. The ל, signifying properly to continue, endure, has thus in the two languages acquired different nuances: in Arab. it denotes eternal duration, in Heb., of human life, transient duration. EVV. Ps. 17:14 49:3 world (i.e. "world" in the sense of time, αἰών, as in "world without end"), of the (fleeting) age, or existence (Ps. 49:8 "ye that dwell in דֹּרָם"), of human life.

הָּאָּן] 3 fem. sg. cohort. (the fem., as 10:8: G–K. 1440), forming, with מָתָה, on the analogy of the double jussive (Dr. 152. 3), a condit. sentence. It is true, the coh. is not so used elsewhere; and the third pers. in the coh. is of rare occurrence (Dr. 45 n.; G–K. 48d); but, though כִּי express a subst., and many moderns accordingly read כִּי (of the same form as כִּי, כִּי, etc.), the hypoth. sense which seems to be intended, is expressed better by כִּי (so Ew. Lb. § 357b; Del. Di. Bu.).

18. מָלָא The tipha is prepositive; but the metheg, marking the countertone, shows that the pf. is milra', and that the ל is consequently the coh. consec. So מָלָא, v. 19.

דָּהְרָה[ So Pr. 19:18, Ru. 19:12: cf. c. 14†.

לְבָּשַׁת תַּשָּׁב] Dr. 162, 163, with Obs. In Heb., esp. in poetry, two verbs are not unfrequently put זָנָּנָבָאָשׁ, where we should use a prep., or so that, to bring out the relation between them: cf. 31:24 מַפְּלַק אֶל מַעֲשָׂה, not going out to the gate; Ps. 50:8 so that or while our children will become a prey, 1 S. 18:8 וְלָא מַעֲשָׂה. . . . וְלָא מַעֲשָׂה.
doing wisely; Is. 30:26, and she shall be emptied, sitting on the ground, 29:4. חַס שֶׂרֶת נְזָר, 27:9 כִּי אַל מַעְשֵׂה חִזְבָּה, 60:11 קֵרִי אֵל: cf. on c. 30:36.—א for ב has אִּנָּא דֶּמֶרֶלֶתֶּה וַאֲלֵּפֶּה, as though (Du.) they read אֶלֶפֶּה; which Du., keeping, however, בַּקֵּרְא, would adopt ("without care (?) and complaint thou wilt lie down"); but the sense of מ is dub. (v. 16a is different), and no change is necessary.

20. בְּלָיָן only here: cf. Aram. תְּבַלֵּן (Dn. 2:32); and וְתַעַל, 4:12. See, further, G–K. 103m. After v. 10c א' adds παρ' αὐτού γὰρ σοφία καὶ δύναμις = ἡ γνώσις ημῶν (12:15), which Me. Be. oddly adopt here.
CHAPTER XII

2. "a $\langle\text{cf. }\rangle$ ames ev $\langle\text{this, }6^{\text{a}}\rangle$; ev $\langle\text{cf. }\rangle$ al, 2 S. 13$^{\text{b}}$; $\langle\text{cf. }\rangle$ $\langle\text{this, }1 \text{ S. }8\rangle$ (Lex. 472a).

ye are people, a strange statement. Du. $\langle\text{cf. }\rangle$ sen, which is the least change that will suffice; Bi. $\langle\text{cf. }\rangle$ pen; Be. $\langle\text{cf. }\rangle$ wun for $\langle\text{in a good sense, }\rangle$; Gr. $\langle\text{cf. }\rangle$ sen; Klo. $\langle\text{cf. }\rangle$ $\langle\text{they that know, }\rangle$ an excellent $\langle\text{cf. }\rangle$ to $\langle\text{is. }\rangle$

3. it is strange to find the same words in $\langle\text{this, }13^{\text{b}}\rangle$, in the same speech. It is needed there to complete the couplet, while here it is not required. It is probably a gloss suggested by $\langle\text{this, }13^{\text{b}}\rangle$, written here originally on the margin, which afterwards found its way into the text (so Me. Bi. Di. Sgf. Be. Du.). But $\langle\text{is not evidence of the omission, except for those who omit an as well; for G omits these lines also.}\rangle$

4. $\langle\text{omitting }a \quad b, \text{ perhaps by }\phi\mu\omicron\omega\omicron\nu\omicron. \rangle$ Sxaios $\gamma\rho \alpha\nu\eta\nu \kappa \alpha l \alpha\mu\epsilon\mu\mu\tau\omicron\sigma\zeta \xi\nu\iota \theta \varepsilon \iota \chi\lambda\nu\alpha\nu\alpha\mu\omicron\nu\omicron$ (obviously a rendering of $\delta$, $\kappa\omega\alpha\iota$ $\zeta\rho\iota\varphi\omega\omicron$ $\zeta\rho$ $\upsilon$, from which nothing can be inferred as to G's reading of $a \quad b$); so Me. $\beta$ $\varsigma$ $\nu\alpha\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$ $\nu\iota\omicron\theta\omicron\iota\omicron$ $\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$ $\nu\iota\omicron\theta\omicron\iota\omicron$ 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$\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron$ $\nu\iota\omicron\theta\omicron\iota\omicron$ $\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicron\omicrom...
friend I am to be (see on 98), A caller unto God (in Eng. (A man) that called) unto God, and 'He answered him; the just, the perfect man is a mockery!' In the Heb. the changes of person, and the ellipses which have to be supposed in Eng., are not felt: cf. 18a, Is. 22:10 (חרב . . . נ נון), 478 481 541 וַיְיִצְוָה, "Shout, O barren one, she (that) hath not borne," Jer. 49:16, 18, K. 98, Mic. 1:8 = 1 K. 22:8, Mal. 3:8 (G–K. 1448, Eng. tr.).

5. Rendered usually (e.g. by De. Da.): "For calamity there is contempt according to the thinking of the prosperous, (It is) ready for those whose foot slippeth": so substantially Ew. Di. Bu., though, thinking that a subst. would be a better parallel to נון, they treat נון as one (from נון, נון,—though not found elsewhere), and render, "And a stroke for those whose foot slippeth." יִית, as 30:24 31:29, Pr. 24:28. יִית, from יִית, to think, common in Aram. (Dn. 6; Hos. 10:18 غ al.; in Heb. יִית, Jon. 1:9, and יִית, thoughts, Ps. 146:1, cf. ג (גוֹניָות, Is. 41:29 55:7 al.). יִית, in view of the meaning of יִית, is a suspicious form; but the change to יִית would be very slight. ב freely, εἰς χρόνον γὰρ τακτῶν ἡτοιμασθεὶς πεσεῖν ὑπ’ ἄλλων, taking no account of נון נון, and in י. т. apparently thinking of יִית for יִית: hence Bi., cleverly, יִית יב נון נון עָשָׂה אֶלֶף חֲלָה (so Be., only omitting יון), "The prosperous despiseth the Almighty’s time (of judgment: cf. 24:1), At the appointed time (cf. Ps. 75:9) his foot stands firm" (he does not dread it). Du. יִית יב נון נון עָשָׂה אֶלֶף חֲלָה, "The perfect come to calamity, The prosperous despiseth times of destiny (foretold by prophets or apocalyptists: cf. 1 Ch. 12:38, Est. 1:8), For the appointed time his foot stands firm."

6. יִית G–K: 294, 75u. The form יִית is, however, not necessarily (Be.) a pausal form (see, e.g., Is. 21:18 וַיִּבְדָּא, 56:18 וַיִּבְדָּא, Jer. 12:9 יִית), and it may (against G–K.) begin a sentence (Ps. 68:18 וַיִּבְדָּא; and at least after —, Ps. 122:6 וַיִּבְדָּא). As the text stands, יִית יב נון נון עָשָׂה אֶלֶף חֲלָה will be poet. for יִית יב נון נון עָשָׂה אֶלֶף חֲלָה (Lex. 5136; Ps. 37:18 58:10 105:18 116:15 123:18); but Sgf. Bu. יִית יב נון נון עָשָׂה אֶלֶף חֲלָה, though not in itself necessary, has the advantage of making a
and uniform in construction. Be. supposes to be a
tendentious correction of אָדָם, and would read וַיַּגְרוּ נָא יִרְדֵּה אָדָם, "wohl geht es denen die Gott trotzen"; but is is to 
spoil, devastate, which is much more than trotsen, and not a
word likely to have been used with God as an object.

only here: the pl. with an intensive force: G–K. 124a, e; for the form, see K6. ii. 201.

Sgf. (so Be. T; Be. K for אָדָם), "hath brought (or swung) his hand against God." Du. "Who saith, Is not God in my hand?" but is not is את (Gn. 27:8 is different); and this is
merely the sense expressed by מ without emendation.

prob. from 8a. Read with G Du. יִרְדֵּה, the fem. sg. by G–K. 145k. Me. Bu. om., as introduced by error from 8a.

is usually to muse, with collat. idea of complain (v. on 711); poet. for talk, Jg. 5:10, Ps. 69:13 105:3, Pr. 6:2. But in view of 7a. 8b a syn. of מָשַׁר is greatly desiderated.
Rd. either (Be. K Du.) מָשַׁר כֹּלָהוּ (Mic. 7:17, Dt. 32:24 יִבּוּל 29:7), or (Hi. Sgf.) מָשַׁר כֹּלָהוּ in, or (Kautzsch, Bu.) מָשַׁר כֹּלָהוּ (cf. Ew. Lehre der Bibel (1874), iii. 13; Di. (keeping מ), מָשַׁר כֹּלָהוּ in, or)

in G are from Θ. Be. would omit them; but he

does not explain what the antecedent to מ in v.10 would be.


7 MSS יִרְדֵּה.

II. Form of comparison, as 5.

[the reflexive 5: 527 13.]

[bi' veyartayim] 1510 298 329; 829, 2 Ch. 36:17. Du.,
cleverly, but needlessly (for the sense comes to the same as
when מ is taken, as by Hi. Bu. RVm., as a quotation of the
opinion of friends), מָשַׁר כֹּלָהוּ.

Bu. "לָמַע (302), or rhythmically better, and
graphically easier, יִרְדֵּה (Is. 40:39)."

... מָשַׁר ... מָשַׁר [E: מָשַׁר ... מָשַׁר ... מָשַׁר (א
"nemo est qui ... nullus est qui ...")]. but מ is equally
probable. Bi. Be. Du. suppose that originally the clauses
varied, and that they were assimilated by מ and כ diferentes; but if so, as the more rhetorical and forcible expression, should stand in א.

15. ה'ZE] as 4.

א ה'ZE וּבְלָשָׁנָה: Du. Be. כ; but an obj. expressed is desiderated. Of course the waters held back are not these which are dried up: but all that the poet means is that, when there is a flood, if the supply of water ceases, the water forming the flood quickly evaporates or otherwise disappears.

16. ח'ז[512 n.

[םָה תָּמָם] in one MS כמ. 245 'תָּמ. A proverbial expression for all, every one: cf. ד. 3225 with Dr.'s n.), רֹזֶחַ תָּחֵם, Dt. 2918, and, perhaps, רֹזֶחַ (Mal. 212 with Dr.'s n.). Still closer to the form of phrase used here are the Arabic phrases المسمع والساعم (which would be equivalent in Hebrew to המשוער והמעטש) and the השד והמשוער עליי (cited with some other examples in Ges. Thes. p. 1362a), in the light of which the proposal to read משוער масהת for משוער מַסְתָּה is not only unnecessary, but improbable. Nor is Ehrlich's משוער, every one that errs and every error, acceptable.

17. בָּשָׂל[19, Mic. 18. The sg. construed with a pl., as ג ונָו, Is. 204; ג. 247.10. The adj. in all such cases is syntactically in the accus., defining the state (Dr. 161. 2 n.; G-K. 1180): usually the adj. agrees with the noun, but in the cases quoted it remains sing., lit. (as) one stripped, naked, etc. (The Syr. 4419, naked, is indeclinable: Kd. 332h; PS. 2989; Nöld. Syr. Gr. § 244.)

[בָּשָׂל תָּשָׂל] As Du. remarks, this is suspiciously like 15b; בָּשָׂל (דוע) is a better than תשבי (see esp. Is. 4425), and כ has תשבי for ית nota: hence Du. would read שתבי. Clever, and (Bu.) "sehr erwägen-

swert."

[דוע] G-K. 116x; Dr. 117.

18. מְדִינָה is discipline, but only moral discipline, not the constraint, or authority, exercised by a king. Rd. there-
fore (cf. אָמַתָּשׁ, בַּלְתֵּא), bond (from מַסֵּחַ)—otherwise only in the pl., which indeed would here be an improvement ("לָכַה"); and cf. 39 מַשֵּׁחַ רֹבְעַי מְשֹׁלָה; Ps. 116. So Di. Bu. Du. etc.

Not in the sense gird (Neh. 4
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Not a “girdle,” such as was worn above the robes, but (W. R. Smith, JQR., 1892, 289 ff.; EB. 1734), a loin-cloth, worn round the loins, and tied with a knot, and worn as an under-garment, next the skin (Jer. 1311, Is. 115), or, it might be, as the only garment. It is mentioned in the OT. as worn by warriors (Is. 57; cf. the illustr. in Rawlinson, Anc. Monarchies, i. 430, of two Ass. warriors, wearing a broad-patterned loin-cloth round their otherwise naked bodies), a prophet,—as a mark of primitive simplicity (2 K. 18): v. further Lex. Here the מַשֵּׁחַ, as the only garment worn, is the badge of a captive or slave (a mark of the king’s limitation). Gr. Du. Ho. Be. St. מַשֵּׁחַ, bands (Jg. 151); but if W. R. Smith’s explanation is correct, no change is needed.

In loose appos. to the sf. in מַשֵּׁחַ; cf. 258 267-9. This is better than to regard it as an accus. of state (Gn. 38 etc., 1 K. 146; Dr. 161, Obs. 2; G-K. 118).

firmly established: “mighty” (EVV.) is a mere quid pro quo. מַשֵּׁח (in form an “elative,” like the opp. בָּא: G-K. 85b, 133a, n.) is another word (cf. on גָּב), the proper sense of which was lost by the Jews, and only recovered when Arabic began to be compared systematically with Hebrew, some 300 years ago. The renderings mighty, strong, strength are in reality only guesses made from the context, found sometimes in the ancient versions, and adopted generally by the mediaeval Jews, whom the translators of AV. often followed as their guide. But the Arab. wātana, as Schultens showed (Origg. Hebrew, 1724, i. 8, ed. 2, 1761, p. 112 ff.), means to be constant, permanent, unfailing, esp. of water, but also of other things, as the ptcp. wātān of a constant friend (p. 110). This explains
the Heb. usage: thus ונה, a perennial, ever-flowing, wady (Am. 52, Dt. 21); permanent, enduring, of a bow (Gn. 49); of a secure, impregnable dwelling, Nu. 24 (|| הבשל, Jer. 49); of a nation, whose numbers never dwindle or fail, imperishable, Jer. 5; and here of men firmly seated, or established, in positions of dignity (v. further Lex.)

Ex. 23 = Dt. 16 (of a bribe), Pr. 136 198 21 212 + ל שינויו, Pr. 118 15. The idea seems to be to be crooked; and so in Pi. to pervert, subvert, or upset (see Thes.; and Del. on Pr. 11,—much fuller than Toy). Arab. salafa is to go before, precede (Lane, 1407 f.), which does not help us. Levy cites two passages from כ, Pr. 10 (ךל, one who is crooked with his lips = Heb. יבש), and Est. 610 610, the mouth verdrehte sich.

20. המים סופי לֶה after a vb. of removing is strange: but it can only mean with regard to: so Ps. 4011 8413.

21. וַיְחַלֶּה, Is. 2310, Ps. 1091. מִלִּים is elsewhere a channel, esp. of a stream (616 al.), or tube (poet. of a bone), 40 (see also on 417)—apparently something that restrains, or confines (cf. פנותיה, to restrain oneself); but from this a sense such as mighty can be obtained only artificially (Di. "'der viel Umfassende, hier speziell der an Kraft Vielvermögende, Gewaltige"). Read either (Bu.) מִילִים, the strong (919, Is. 285 al.), or (Du.) מִילִים, the mighty (42 3480), or (Be.) מִילִים, the strong (Aram., Dan. 240 etc.; otherwise in Heb. only Qoh. 610: the vb. מִלִּים, however, in 1480).

23. מַלְכֵי לְעֵד [increasing]; see on 87. 148 and 7 MSS דִּידְנֶה (v. 16), causing to err, misleading (so Me. Sgf.; the ה, after a Hif., as Gn. 97 אָמַר לָהו (Lex. 511b, c).

לְעֵד (2) the ה, as 5. But 5 MSS דִּידְנֶה, which may be right [cf. 83 n.].

ים [and leads them away (Di. De.); but this is doubtfully supported by 2 K. 18 (read rather here, with Hi., יִדְנֶה, "and set them in Halah," etc.; and so 1 K. 108): יִדְנֶה is everywhere else used in a good sense. Read דִּידְנֶה, though not (Hi.) in the sense of settleth them (which would need the place to be specified, as Is. 141) besides being unsuited to
the context), but in that of *leaveth them, forSAketh them* (ילַֽעַתְּךָנָּה), which is the sense of יְשַׁם, when used absolutely, as Jg. 16:20, Jer. 14:9 (so Wr.).

24. על טן [om. & Bi. Lag. Du.]

ךָשָׁבָה יִרְדָּה לִפְרָח = a pathless waste (Dr. 164; G-K. 152u); cf. 26:38-28:36 שָׁבִּיה לִפְרָח, a S. 23:8 הבֶּרְא, a cloudless morning, Ps. 88:5 נַלְלָן וּכְבָּר.

25. [יְהַנְּשָׁר יִשְׁרָאֵל] they feel darkness (not, grope in darkness); see sq. acc., as Gn. 31:34 and Laban felt about all the tent (sq. c. 25:14, Dt. 28:28).

יהָנֹשָׁר יִשְׁרָאֵל is sometimes strengthened by the addition of מָלֵא (Am. 5:18, 30, La. 3): so the meaning might be simply "they feel darkness, and not light." יְשַׁם abs. sometimes denies Gn. 29:7, Nu. 20:6, Is. 44:19, Jer. 5:13 (Lex. 519a, b, d), so the words (as a circ. cl.) might be rendered and there is no light, like 22:16 מָלֵא (but many MSS here מָלֵא), Ps. 104:25 105:34; but מָלֵא alone, as 34, would be better then (so Sgf. Du. Be. K Bu.), cf. (after a vb.) c. 34:24.

וְיִרְדָּה] כְּנַפָּרְכָּנָּה נְפַרְכָּנָּה, whence Bi. Du. Bu. (in note) נְפַרְכָּנָּה (Nif.: cf. Is. 19:14 מָלֵא הָנוֹחַ), avoiding the repetition from אב, securing the same subj. as in א, and making the line somewhat fuller.
CHAPTER XIII.

1. לְכָל i.e. (Di. Du.) everything relating to God's rule of the world, and pertinent to the present subject. & Bi. הָכָל; but this is weak. 12 MSS, &םיָכָל הָכָל; but "these things" is probably an addition (like this in EVV.), intended to limit "all" needlessly to what has just been said.

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4. &יָכָל strongly emphasizing the contrast between God and Job's friends. & Bi. Be. Du. St. יָכָל; Me. Sgf. יָכָל alone. יָכָל is more idiomatic than יָכָל; but it is decidedly weaker than יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָל יָכָل
a flow of speech; and used in both a good (Ps. 119171) and a bad sense (Pr. 152).

9. [Gn. 317, Ex. 825, Jg. 16110.18.15; Huf. 30; Is. 4420] is Hif. of הַהַד; of this sense, and (less correctly) הַהַד, Jer. 94, are, as pointed, Hif. with the n anomalously retained (G–K. 539). But 1 K 187 we have a Pi. הַהַד, in 172 the subst. מַהַד, and Is. 3010 הַהַד, which show that Heb. must have had a secondary verb הַהַד formed from הַהַד; and in all probability the Pi. הַהַד, should be read here and Jer. 94 (see Stade, § 145e).

10. [his face (so Me. Sgf. Gr. Be. Du.): the rendering, however, is not evidence that these translators read here; nor is the change necessary.

11. [cf. 3128, Gn. 498, Hab. 17, Ps. 622 (not in all with quite the same nuance).

12. [Lo and behold] is both a memorial (Ex. 1214 al.), or thing calling something else to remembrance, and a memorandum, or thing worthy itself of remembrance (Ex. 1714, and Is. 2314, al.): in Est. 61 הַוֹדַּתְךָ, book of things worthy of remembrance, as records; here, things worthy of remembrance, as dicta to be appealed to, common-places, apophthegms, stock instances.

 Leone דּוּרְעָה תְּרוּפָה בְּתֵיתָם = “become bosses of clay,” the b, as often, denoting transition into (Lex. 5 4), usually with a verb, as המָּן, etc., but occasionally in poet. and late Heb. without one (ib. 512b), as Mic. 14Beth 아וב לֵאנְךָ, Hab. 111Beth לא אָלֵּא הָי, Zec. 47, La. 48.

בּוּלְכָה is prop. the back (Ps. 1298), then the back, i.e. the boss or “buckle,” of a shield (1528), and hence Ges. Thes. propugnaculum, arx, comparing Arab. גֶּלֶב, back (also used of the back of a shield), in the same sense, as Hariri, Cons., p. 85, de Sacy, “ut corroboreetur dorsum eius in litigando, i.e. validum præsidium habeat.” Perhaps, however, Du. Bu. are right in giving הב here the more obvious sense which it has in 1528, the boss of a shield, fig. for defence.

13. [the opp. לַעֲדוּחַ יְרִיתָה, Is. 411; cf. Ps. 281, 1 S. 78.
note the emph. position; cf. Jg. 8:8, 2 S. 12:28 17:15, Jer. 17:18 21:6 (Dr., Tenses, p. 202).

idiom. for our “what will” (lit. somewhat, aught, 1 S. 19:8 al.; Lex. 5536, 3); cf. 2 S. 18:22 28:21, cf. Ps. 119:109) by continuing to defy God? This, however, is just what Job is doing, and continues to do; hence Ew. Di. 1. De. explain the phrase as meaning, Why should I make a desperate attempt to save my life by submitting to God, and allowing myself to be counted guilty by Him? But this sense of the idiom is against usage. RVm., with Schult., Rosenm., Renan, at all adventures (lit. super quidquid fuerit = whatever happens); but this is a highly questionable sense of המ ינ. It is far better, with Me. Di. Bu. al., to omit המ ינ (which is not expressed by ג) as dittographed from וַנַּעַל המ ינ. [If המ ינ be omitted the v. is in the normal 3:3 rhythm.]

so Kt.; יֵבֶן, Qr., אַלּ זָאִי, Saad. (גֵּרֵעֶן מִכְּיָרָאָּשְׁטָאָי δְעָטְףְקֶן אַלִּיְבֵּרֶא [אַלִּיְבֵּרֶא]).

[לו] has been very differently understood: יֵבֶן is to wait (as of rain, not waiting for man’s command, Mic. 5:9), esp. to wait expectantly, c. 14:14, Is. 42:5 51:14, usually sq. ה or הָאו; here, 6:11 and Ps. 71:14 abs., and so nearly = hope. Hence (1) I do not wait (pregn.; sc. for anything better), virtually = I have no hope (Me. Bu. RVm. 8 [Dr., Book of Job in the Revised Version, p. 37, n. 3]); (2) I do not wait = I need not wait (Di.), i.e. I do not wait for my fate, I am sure of it (so virtually Da. RVm. 8, I will not wait, i.e. I will not wait for a more distant death, it is close at hand); but יֵבֶן seems always to be used of waiting hopefully (for help, etc.); (3) Du., I cannot hold out, endure my present condition longer, “as in 6:11”; but this is not really the meaning of יֵבֶן in 6:11; (4) with קָשַׁב, For him do I
wait (Del., cf. RVm.), i.e. I am only waiting for Him to give me my death-stroke; but הָרָע never occurs in the sense of *waiting for* anything evil (contrast 50).

כָּפָּל is an Aram. word; elsewhere in Heb. only 24, Ps. 139<sup>10</sup> †; with בָּל, Ob. †.

17. [So 21 (вал, as here), 37<sup>2</sup>, Is. 6<sup>9</sup> 55<sup>+2</sup> †; G-K. 113n.]

[Both the √ and the form are Aramaic. הֲחַ֧וֹה (= חַוָּה, common in T and Syr.; oft. = דָּעַה) in Heb. only 15<sup>17</sup> 32<sup>6</sup> 36<sup>2,10,17</sup>, Ps. 19<sup>2</sup> † and prob. 52<sup>11</sup>: חֲנָיָה (properly חֲנָנָי; hence Lag. Bu. here חֲנָיָה) is an inf. Afel (cf. Dn. 2<sup>10</sup> חִינָנָי), used as a subst.; cf. Dn. 5<sup>13</sup> חֲנָנָי הָעִקֵּר, the *declaring of riddles*; Ps. 49<sup>2</sup> חִינֵן אַדְגַּר אַדְגַּר, *hear this declaration* (teaching); for the form in Heb., see G-K. 85<sup>b</sup> (הָעִקֵּר), 85<sup>c</sup> (הָעִקֵּר, inf. from הָעִקֵּר, formed on the Aram. type, cf. הָעִקֵּר, Dn. 5<sup>20</sup>). חָנָנָי תֵלַ֑ל = חֲנָנָיָה: so Di. Gr. Du. Be. But there are Aramaisms in Job; and the subst. is more forcible. [For the form of sentence (a subst. + נָא, but without a vb.) cf. 15<sup>21</sup> and 2 S. 22<sup>7</sup>; but in the latter case נָא has almost certainly dropped out (see Ps. 18<sup>7</sup>, and cf. Gray, *Forms of Hebrew Poetry*, 182, n. 1), and the same may well have happened here.]

18. [ทร to arrange, set in order (e.g. pieces of wood, (the dishes on) a table, (the line of) battle) is used with יְָּצָר as the expressed object in 32<sup>14</sup> (לְבָּשָׁר, *to answer*), and probably, with the same or a synonymous word understood but not expressed, in 33<sup>6</sup> (לְבָּשָׁר: 37<sup>10</sup> (לְבָּשָׁר) 37<sup>10</sup> (לְבָּשָׁר) of careful, well-arranged speech. כָּפָּל might, therefore, well mean to *set forth, or state a legal case*, supporting it with carefully arranged arguments; and such certainly seems, and is generally taken to be, the meaning in 23<sup>4</sup>, where the parallel is particularly noticeable—יָשָּׁר לֵבָּשָׁר מְשָׁמָּה יְָּצָר נוֹכַה. For the use of מְשָׁמָּה, not of legal *decisions*, but of *pleadings*, cf. 1 K. 3<sup>11</sup>; and for a somewhat analogous use of כָּפָּל, cf. 2 S. 23<sup>6</sup> רֵעַ הָעִקֵּר . . . רֵעַ הָעִקֵּר, a *covention (of which the terms are) fully and duly set forth* (Dr. *ad loc.*). The phrases in 23<sup>4</sup> and here being the same, it would be most natural, if possible, to give it the same meaning in both passages (so RV.). But it is objected that Job has]
not yet stated his case, and is still in v.\textsuperscript{28} only on the point of doing so. Hence Budde, \textit{e.g.}, renders here by "ich habe die Verhandlung gerüstet," in 23\textsuperscript{4} by "darlegen wollt'ich vor ihm das Recht." This is not altogether satisfactory. Ehrlich would give the phrase here the meaning, \textit{I foresee the result of the legal argument},—an admirable parallel, it is true, to v.\textsuperscript{18b}, but a meaning that is very hazardous based on a doubtful interpretation of the difficult phrase νερί ὁ ῥηχιώτης in \textit{Pirke Abhoth}, 1\textsuperscript{8}(a). \& renders ἔγινεν ἐγγὺς εἰμί τοῦ κριματῶς μου, reading ἔγινεν instead of ἔγινε, reading with \& and pointing ἔγινεν we should obtain the phrase used in Is. 41\textsuperscript{21}; but this, too, might be open to the objection, for what it is worth, that v.\textsuperscript{18} would anticipate v.\textsuperscript{23}.

\[\text{rd. אבש} \text{, with אבש, 1 MS} \text{{}} \text{Av.} \text{. [Even if אבש be read, the phrase remains virtually identical with that in 23\textsuperscript{4} (see last last n.), and it is noticeable that Bu., who translates differently in 23\textsuperscript{4} and here, argues in favour of אבש here and consequently of exact identity of phrase in the two passages.]}\]

19. . . . אבש] as Is. 50\textsuperscript{9} מ ו יהו ישועי; see on 4\textsuperscript{7} (\textit{Lex. 216b}).

21. אדוי ק \textit{[G-K. 290.}]

22. אבש] and answer me: lit. \textit{turn me back} (sc. with a word; see Dr. on 2 S 3\textsuperscript{11}); with omission of ירה, as 20\textsuperscript{3} 33\textsuperscript{6}. 33, 2 Ch. 10\textsuperscript{18} (|| 1 K. 12\textsuperscript{16} ירה); cf. Dn. 3\textsuperscript{16} (Aram.).

23. אבש פסא אלי קי ἀμαρτία μου καὶ ἀνομία μου; Surely reads אבש as אבש, and expresses שׁמש by וִיהִשְׁב. \textit{[Attempts to emend (Be. Du.) אבש on the basis of אבש are therefore ill-advised. Still the recurrence of שׁמש and וִיהִשְׁב in the same v. are "not exactly an elegance" (Bu.), and some corruption earlier than אבש is not improbable.]}}

25. רמז] אבש before an indeterm. noun is very anomalous (G–K. 117c; Ew. § 277\textsuperscript{d} (3); Dav. § 72, R. 4): \textit{rd. prob. אבש} (Be. Bu.); and cf. Kô. 288\textsuperscript{g}. If correct, אבש will point to the particular piece of chaff symbolizing Job.

26. ק] not for (RV.), but that after a question implying surprise or deprecation; as, \textit{e.g.}, 6\textsuperscript{11} 7\textsuperscript{12}, 17, Gn. 20\textsuperscript{9}, Is. 22\textsuperscript{1}; \textit{Lex. 472b}.\]
27. הַשִּׁית the jussive is out of place: rd. מָשֵׁית (Dr. 171, 174; Bu.). G-K. 109k allows that the form here is not jussive in meaning; but whether it can be reasonably explained as due to rhythmical grounds is very doubtful. Cf. Da. 65, R. 6.

רָד[ ] 3311 † (a quotation from here). Syr. סָּלָה, wooden stocks; in Acts 1624 § for ἑξίλον (as Jb. 3311 § for ἥ). Cf. חָפֵר and דַּלָה.

הֵדְבַּק[ ]加工厂 is to cut in, grave, carve: hence Pu. מַחְתָּם, carved work, 1 K. 683, Ezk. 810; and הנהנה (only here), to cut in or grave for oneself (cf. מָשֵׁית, to strip off for oneself, הנהנה, sibi solvere; G-K. 54£); i.e. thou incisest or makest thee a line against (= about) the soles of my feet, fixest limits for them which they may not pass. Du. regards יָרֵל as repeated by error from ָ, and pointing יָרִי, renders, "Thou makest thee a groove about my root," supposing the fig. to be that of a tree, and the allusion to be to some method of preventing the root of a tree from spreading unduly, or putting forth useless shoots. He further attaches to this line 145c, so as to form a couplet: Thou fixest its limit (דרן) that it cannot pass.

28. And he—a man thus miserably treated (27)—crumbles away like a rotten thing—in particular (see on 59) worm-eaten wood,—and like a moth-eaten garment. G לֹא אָסְקִית, § לָכָה, like a wine-skin, i.e. בָּשָׁמָ, Aram. מִשָּׁמָ, Gn. 2114.15.19, § לָכָה, for הנהנה; for חָפֵר of a water-skin, cf.

Jos. 96 הבֹּאָק תְּDidEnter. Be. adopts this reading; but § yields a perfectly satisfactory sense. The 3rd person, following the 1st in v. 27, is, however, somewhat awkward; and hence v. 28 has been supposed to be either misplaced—Me. would place it after 142a, Sgf. after 142b, and Bi. after 148, though in neither place would it agree well with the context—or (Bu.) a gloss added by a later hand. With Du.'s explanation of 137c 145c, הנה must be rendered it, and will refer to the "root" of 27c. For בָּשָׁמָ (not בָּשָׁמָ, as is general when the subst. is not defined by an adj. or rel. cf. following), cf. 142.6 1614 3118 388 (Di.); and see G-K. 1260, p; Lex. 207b, f.
CHAPTER XIV.

2. [יָד] could also (cf. רָעִי in 6) be pointed as impf. מָלַא; in this case the construction is exactly as in v.10, the first following impf. with מָלַא consec. being in accordance with Dr. § 80, the second with Dr. § 76, ב; in מָלַא the vb. is pf. of experience (Dr. § 12) followed by the impf. with מָלַא consecutive (Dr. § 80). It is not certain that כ (דֹּחֵס דֹּחֵס אֲנִי) read differently from מָלַא: in any case it is unnecessary to substitute רַק (Wr.) or מָלַא (Be.) for מָלַא; for מָלַא is used of plants (1 K. 5:18, Is. 11:1): like מַע (of plant life, e.g. Ps. 90:9) it is here used figuratively of men, as are מַע in 24:24 and מַע in Ps. 92.

[וַה] We have parallel forms in 18:16, 24:24 and Ps. 37:16; cf. וָה וָה, Ps. 90:9. It has been questioned whether the first four of these forms are Kal, from מַע, to droop, languish, cogn. with מַע, or Nif., from מַע, parallel to מָלַא (cf. Ps. 58:7 לָהוֹם; Ps. 118:10, 11. 12 מַע מַע, to cut off (Ps. 90:9, with the implicit cogn. ptcp. as subject, מַע). The latter rendering seems the more probable. מַע is more naturally connected with מַע than with מַע; and while in many of the passages either sense would suit, in Job 24:24 be cut off is more suitable than droop; and to be cut off is such a common fate for grass that the objection that to droop or languish is what more normally happens to it, does not amount to much. כָּפֵד וַה = מַע, and fades away (see Is. 28:10 וַּהוֹדָס וַּהוֹדָס הוֹדָס = מַע וַּהוֹדָס, 40:8), which might well be the orig. reading; so Du.

4. ...] followed by an accus. of the thing longed for, as Dt. 28:7, Ex. 16:8 al. יָבֵא is the tersest possible statement that the thing desired is impossible. The context on both sides relates, however, to the shortness of man's life, not to the sinfulness: hence Bi.1:8 Be. Ch. Bu. regard the verse as a note written originally on the margin, and afterwards introduced by error into the text. Du. defends the v., regarding it as suggesting the ground why God should deal less stringently with man: sin is innate in him; ought not this to be a motive for His forbearance? Du. lengthens by prefixing רֹקֵק, "not one is without sin"; but this strains unduly the ג.

5. [Kt.] פָּה is originally something cut in (Is. 22:16 וַיְכִסָּהוּ בָּבל מַטָּן), and so something incised, or engraved, on stone or metal, i.e. a statute; then more generally something prescribed, in many different applications (Lex. 349) as a prescribed allowance of food (Gn. 47:28, Pr. 30:8), a prescribed due (Lv. 6:11), here and v. a prescribed limit in time (on the question whether it also denotes a prescribed limit in space, see phil. n. on 26:10 38:10).

6. מִלְעַל] from upon him,—that thy unfriendly eye may rest upon him no more; cf. e.g. 9:4, Ex. 18:2, Am. 5:28, Jon. 1:11 (Lex. 758b, b).

לְכָלָה is to cease (v. end), desist, forbear; the meaning to cease (sc. from labour), rest, is very doubtful; the only parallel being 1 S. 2:5, where, however, רַגְבִּים should almost certainly be read for יָבֵא. Read לְכָלָה, and desist, forbear (Am. 7:5 al.); so Bu. Be. K St.; Gr. יָבֵא, that he may have rest (impers., as 3:15); but it is not certain that לְכָלָה represents this.

[Har.—, to take pleasure in, enjoy, with the acc., e.g. Ps. 102:15. יָבֵא here virtually = his (finished) day—the hour toward sunset when he receives his wages (Dt. 24:15) and rests (7:11).]
7. [נָרֵנה] Dr. 124, 136 and Obs.; cf. Pr. 1919.

[נָרֵנה] in Kal (of a plant) to come on, i.e. to sprout (Ps. 905); in Hif. to renew (Is. 4631), or, as here, to show newness (G-K. 53d), i.e., of a plant, to put forth fresh shoots, of a bow (2980), to keep fresh and pliable, opp. to old, dried up, and useless.

8. [גָּרַר] G-K. 53e; Ew. § 122c (acc. to Ew. with an inchoative force = senescere; so Heb. הָשַׁךְ, 2012 dulcescere; מָאוֹשָׂ, Ps. 2714 to become courageous; פָּעֲמָ, Ps. 4917 dilitcere; פָּעֲמָ, Jb. 216 stupescere;Ժָּרַר, Dn. 1011 contemiscens).

9. [טַחַר] put forth buds or shoots (G-K. 53g); Pr. 1411 (fig.) הבורעתו הָשַׁךְ יִשָּׂרָה. Ps. 9214 becomes and to refresh.

[טַחַר] = produce, as Gn. 11, Ezk. 178 al. (Lex. 794b, 2).

[טַחַר] something (freshly) planted: גֶּפֶר וּפְרָעֲפָו.

10. [טַחַר] after וַיִּלֶב, Dr. 8o; G-K. 111f. If מַזֶּה means to “waste away” (EVV.), any word may mean anything in Heb. The √ מַזֶּה means, as in Aram. (ר and Syr.; e.g. מַזֶּה = אָבָנָב, עַבֶּהַ, PS. 1295), weak; it does not even, as is sometimes said, mean prostrate (except in a fig. sense), and it is opposed to יָרָב (Jl. 410 יָרָב יָשָׁב יָשָׁב, Ex. 3218 “the answering of הָשַׁךְ,” opp. to “the answering of הָשַׁךְ”); in Ex. 1718 read מָוֶת, weakened, disabled, as in Jb. 1231, וָיָשָׁב מָוֶת (Levy) for וַיָּרְבֵּה; in Is. 1418 לְיַמָּה מַזֶּה cannot possibly mean “lay low”; rd. either מַזֶּה מַזֶּה or מַזֶּה מַזֶּה (lying) powerless on the corpses. גָּרַר = מַזֶּה (see v. 30 1910, ג and מ), and is gone, or even (Wr. Gr. Bu.) מַזֶּה (988, Ps. 10217; cf. אָתֶרֶךְ for מַזֶּה, 1 S. 109, Ct. 211, Bu.), forms a better sequel to מַזֶּה than מַזֶּה; and either of these, it must be admitted, may well be right.

[טַחַר] גָּרַר אֵת, 5 אָתֶרֶךְ, which, unless paraphrases, will express מַזֶּה or מַזֶּה; so Me. Sgf. Be. But this—quite apart from the fact that at least מַזֶּה (as distinct from מַזֶּה) is found only after verbs implying (1 S. 94), or expressing (39, Ps. 6921, Pr. 1314 146 204, Is. 4117 5911, Ezk. 785 †) a search—is, as Bu. Du. Peake all remark, much inferior to the question. Sgf. Be. are hypercritical. “The question,” they declare, “is
out of place: for c. 3 leaves no doubt that the dead man was supposed to be in Sheol." But upon this argument is equally out of place: for if the poet knew that the dead man was in Sheol, how could he say, "and he is not"? Obviously both Where is he? and He is not must be understood with the same tacit limitation, "Where on earth?" and "not on earth." and other interrogatives are constantly used in Heb. with the force of a rhetorical negative (no one, no where, not, etc.); see, e.g., 20

II. Varied from Is. 19 (of the future decay of Egypt, the and the being the Nile): the poet applies the words more generally, having no doubt the sense of an inland sea or lake (as, e.g., in 19). Di. Be. Du. strike out the v. as (Du.) a "thoughtless marginal citation on 19, to which (after 19) also belongs: both, forgotten by a scribe, in the end found their way here": Du. thus omits altogether, makes the quatrain here, and the quatrain after 19. But these transpositions are violent: is much more forcible where it is than after 19; and the comparison in 11, so far from breaking the connexion between 10 and 12, forms an effective introduction to 12, and justifies the reinforcement, in different words, of the thought of 10. For the comparison expressed by the adaequationis in 12, see Pr. 25 26 26 11 al.; Lex. 253a.

The common Aram. word for go—in Heb. here, Dt. 32, 1 S. 9, Jer. 26 (text doubtful, but not certainly wrong: see Dr., Jer., p. 339f.), Pr. 20, usually with the force of "go away."

12. and often before an inf. (so, no doubt, Dr. on Dt. 3; Lex. 117a). Is. 14, and the fact that the inf. is a subst., may defend here; but is much more frequently used to negative a subst.; and we have twice as: Ps. 72, Mal. 3, 10, 7. — prob. a paraphrase: 'A ews 6 av katapri (whence 6 donec ateratur), ΣΘ 6 ews παλαώθη, 21 = 6 — all — (for 'A see Gn. 18, Is. 51, Field) till the heavens
wear away (so Geiger, Urschrift, p. 417; Bi. Be. Du.). It is true, אַלְכָּא is used of the heavens and earth, Ps. 102:17, אַלְכָּא אָנָּבְנָי. יַבִּדְו, Is. 51:8, to denote their gradual wearing away; but with יַע the absolute negative אַלְכָּא (or אַל) is more forcible.

[The change to singulars (אָנָּבְנָי, Θ (Field) אָנָּבְנָי: Be. Du.) is not necessary: when a group of persons is spoken of a change from sg. to plur., or vice versa, is frequent in Heb. poetry (cf. on 21:30). Bu. would attach 1:10 to 11 (cf. 19), making 2:10 an independent distich, and so leaving the two plurals by themselves.

14. נַדְדַדְדִי] & ζήσται, probably a dogmatic rendering, intended to make Job affirm distinctly the thought of the resurrection. Cf. high πάλιν γένωμαι, for 14:15 not אָנָּבְנָי Du., however, supposes & to imply, for אָנָּבְנָי, which he adopts, taking דא as expressing a wish (Ps. 81:9 95:7 al.; G-K. 151e), "If only a man might die, and live again!" and regarding the line as the last of the quatrain, 13:12-14.

15. גַּלְגַלְנָו] Kal, Ps. 17:12; Nif. Gn. 31:30, Ps. 84:6 (Zeph. 2:1 נַגְגִּבֲנָה = unabashed; see & of Ps. 95:697). The Nif. being certain in Gn. 31, Ps. 84, Bu. would read it also here and Ps. 17:12.

16-17. Do these verses describe God's present attitude towards Job (so Ew. Di. Da. and most)? or do they carry on 15, describing what God's future attitude would be, if he were to act as described in 15 (so Umbreit, Hi. Me. Studer, and esp. Bu.; also Ho.)? In the former case, they will be rendered: "For (giving the reason for the preceding wishes) now thou numberest my steps (watchest my movements jealously, as if I were a malefactor; cf. 15:27), Dost thou not keep watch upon my sin (by יַע, as לַע, as 2 S. 11:16 (ד=לע, as often in some books; Lex. 41a), of Joab keeping watch upon Rabbath-Ammon; and, in a friendly sense, of keeping watch over so as to guard, לְע, as לְע, 1 S. 26:15; יַע, יַע, 1 S. 26:16, Pr. 21:6; the question indicated by the tone of the voice, G-K. 150a, b; or better, with & Ew. Di. Du. יַעֲשׁוֹן לָע, Thou dost not pass over (Mic. 7:18, Pr. 19:11; cf. c. 7:21) my sin)?
My transgression is sealed up in a bag (Hos. 13:12); And thou plasterest over (13a) my iniquity (keepest it securely fastened up till the day of reckoning).” In the latter case they will be rendered: “For then thou wouldest number my steps (and see that I made no slip’; cf. 31:4 “Doth not he see my ways, and number all my steps?” also “I would declare unto him the number of my steps,” in 31:7); “Thou wouldest not keep watch upon my sin; My transgression (would be) sealed up in a bag (to be brought out and remembered no more), And thou wouldest (keepest it) plaster over (whitewash, fig. for palliate) my iniquity.” But [the first of these two interpretations was adopted in The Book of Job (1906)].

18. נזב, usu. of a flower or leaf, seems to combine the ideas of fading and falling; cf. Is. 50:10 ה ve נזב, fading and falling in regard to its leaf, 281⽤ עי נזב, 34ots the heavens will rot and be rolled up like a scroll, ונזב ונזב בב שיתו והוננה ביטולו, Ps. 18; fig. of the earth, to wither, Is. 24:4 נזב נזב השמיים; to sink down exhausted, Ps. 18:16 ינ לזר יזר, Ex. 18:18 (Jethro to Moses) נזב נזבVES וצרה וס; it is thus rather a strange word to apply to a mountain (RV. “cometh to nought” is too free a version). Still it might perhaps be used figuratively for crumble away. So Di. De.: “But a mountain falling crumbleth away”; Du. נזכ תב, נזכ נזכ, “But even a mountain crumbleth away” (“the ‘even’ is implied by the emph. position of ר and רו”). ככ both express ל for ל; hence Lag. Sgf. Be. Bu. ל, ל, “But a mountain surely falleth (the allusion being to huge pieces of rock hurled down a mountain in a thunderstorm, or falling off through the slow action of the weather); Bu. (alt.) ל, a fallen mountain (ל, as Dt. 21:1 al.) weareth away (cf. on v.18). [There are indications in the MS that Dr. doubted whether מ, which he followed in the translation, or any of the proposed emendations, ought to be accepted as satisfactory.]

פָּרָת] כ palaowhēs, from the Aram. sense of the פ; see on 21:17.

19. מְדָא] Ex. 30:28 (ingredients of incense); Ps. 18:18-
For the order (obj., vb., subj.), Dr. 208. 1; G-K. 142. 2a.

with the plur. being construed as a collective (G-K. 145a); cf. 201 27 30; Is. 34 59; Ps. 18 37. Upon the same principle, the suff. in JPS is referred to (G-K. 135a, though all the instances cited are not certain); cf. c. 39. But the textual would be certainly better.

their overflows: Arab. safaha, to pour out (e.g. blood, Qor. 61); Is. 57 ἐκποτήσεος, shedding (of blood); also, if rightly explained as meaning properly growth from spilled grain (Lv. 25 6 ᾧ τισιν ἀναπτύσσῃ, 11; 2 K. 19 38 = Is. 37 8 30), will be from the same ἐκπόνος. Gr. Bu. Be. Υἱὸς, supposed to mean a prostrating, violent rain, a "cloud-burst," from ἁφᾶτω, a ἐκ πόνος rare in Heb. (Jer. 46 15 si vera l., Pr. 28 3 ἐκ πόνος), but common in Syr., in the meaning to throw down (e.g. a house, for καθαρέων; = ἐδαφίζω, Lk. 19; PS. 2590 f.). As, however, there is no evidence that ἀναπτύσσῃ was confined in Heb. to the prostrating effects of rain, the supposition that meant specifically a "cloud-burst" is precarious.

20. ἀναπτύσσῃ 15 34, Qoh. 4 12; cf. ἐπίθηκος, Est. 9 10, Dn. 11 17. Aramaic ἐπίθηκος, be strong (Dn. 4 17 al., Tgg. Syr.), and, except here and 15 24, only in late Hebrew. The sf., as in ἐπίθηκος, Ps. 13; G-K. 117u.

would be better.

21. ἡμεῖς, opp. to ὑμεῖς, as Jer. 30 19, [so here in exact antithesis to κατ' ἐν, they come to honour (R.V.), means they come to dishonour; cf. ἑαυτῷ = ἀντίμος, Mt. 13 37; ἀναπτύσσῃ, sown in dishonour," 1 Cor. 15 48].

the accus., as Ps. 73 17; cf. 9 11.
CHAPTER XV.

2. [דָּכְבַּת עַמּוֹת וַעֲרִירָתָה] usage would admit of defining the answer given (cf. Gn. 416, Pr. 1828; Neh. 86), in which case we should render, should a wise man (i.e. Job) make reply with windy knowledge: or of being that to which the reply is made (cf. 324 40 and probably 3318): then render, should a wise man (i.e. Eliphaz) make reply to (such) windy knowledge as Job has given utterance to. Parallelism favours the former rendering.]

3. [דָּכְבַּת] The inf. abs., defining how the actions mentioned in 2 take place, as often (G-K. 113h).

4. [ךָבַת] in the sense of to benefit, profit, or (349) gain profit, only in Job (22 34 35).

5. [ךָבַת] & ev λύγως, reading, perhaps, בָּם (without waw); but is perfectly possible, and an instance of the force of a prep. (here ב in רַבִּיה) extending from one line of a distich to another; G-K. 119hh.

6. [ךָבַת] "with the fem. dual, as Pr. 58 11 2622, Ps 114" (Di.); G-K. 145u.

7. Wast thou the first (syntactically, "as a first one," accus. defining יִתֵּן, G-K. 118q; cf. Is. 6528) born to be a man? (מקם, accus. of product: 11 22 18, Mic. 318, Is. 24 12; G-K. 121d).

8. [ךָבַת] "exhibits a double orthography, the phonetic with י, the etymological with א" (Du.); cf. יִשֵּׁתא, Jos. 2110, and G-K. 23c. The same orthography (יאָשֵׁתא) is found always in the Sam. Pentateuch, Gn. 813 134 etc. (Kö. ii. 225n).

9. [ךָבַת] Cf. 2213; and see G-K. 100l.

[ךָבַת] means (1) familiar, confidential converse, secret; cf. Am. 37, Pr. 1118 25; (2) a company or circle who talk confidentially to and exchange secrets with one
another, and so sometimes a council; cf. Jer. 6:11 15f.; and in this latter sense and combined with מִתְוָא or מִתְוָא (Jer. 23:18, 24; cf. Ps. 89:5), מִתְוָא means the circle of those who are admitted to intimacy with Yahweh and so obtain knowledge that is hid from other men. מִתְוָא is occasionally (37, and, perhaps, Gn. 27) an intensified mode of expressing what is commonly expressed by מִתְוָא with the acc. (cf. Numbers, p. 123); if so intended here, we may render, Wast (or art) thou listening to the secret council of God? otherwise render, (Being, or standing) in the council of God, wast (or art) thou a listener?

[the impf. either (1) vividly depicts the past (Dr. § 26 f.), alluding to the particular divine council (cf. the pl. in Gn. 19) in which the plan of creation was revealed; or (2) indicates recurrency (Dr. § 33)—art thou wont to be a listener. In either case מִתְוָא may have been intended to be not co-ordinate as in מִתְוָא, but consecutive מִתְוָא—didst (or dost) thou listen, and (so) draw to thyself.

10. מִתְוָא] The vb. מִתְוָא in 1 S. 12:1, and מִתְוָא often (Gn. 42:8 etc.); but the ptcp. מַתְוָא only here, as in Bibl. Aram. (Ezr. 5:9, 6:7, 8:14; = elders). מַתְוָא, Syr. מֶתְוָא (from מֵתְוָא), are both common.

בָּרָא] see on 12:19.

בָּרָא] see on 89.

בָּרָא] acc. of respect, in regard to (Anglice "in"; Germ. "an"): Dr. 193, 194 (pp. 258 n., 259 n.); G-K. 131q (rather badly classed under "apposition," though qualified as apposition "in the wider sense"); notice, however, §§ 131p and 118m).

11. מְדָה] מְדָה, gentleness; as adv. acc., 1 K. 2:17 מְדָה מַזְרָא; with the ס of norm or state, as in מְדָה (Lex. 516b); here ס before the tone syll., elsewhere מְדָה, 2 S. 18:6, Is. 8:8; מְדָה, Gn. 33:14.

12. רְוָא] Either מְדָה is a by-form of מְדָה, or רְוָא must be read with 5 MSS. מְדָה is common in Arab. Aram. and NH. in the sense of to make a sign, whether by the eyes, or in other ways, and likewise more generally to hint at, signify (e.g. in
interpretation, as "this signifies a great mystery"); thus Pr. 618 $ for יְקָר, maketh signs with the fingers, 1010 $ for יָרָץ in הָיְרָץ, often for (בָּא)וּיוּוֹו, as Lk. 122. 62; see also Is. 316 $ (כֶּסֶם for רֹאשָׁה), and Shabb. 62b ap. Levy; Is. 589 הָיָרָץ, מָדָךְ חָאָבָן, Gm. 4410 ה. Ps.-J. יָרָץ, "made a sign to Manasseh. To judge from usage elsewhere הָיָרָץ (רַמֵּי) here will denote not directly the movement of the eyes in passion (e.g. flash, or roll), but, indirectly, the passion within as expressed by the eyes, and we must render, "And what do thy eyes hint at?" Bu. (after Rsk. Hfm.) suggests רַמֵּי (so 1 MS), which would suit the context well, and may be right; cf. Pr. 617 וַתָּוַי, יִתָּמֵץ מִי וּתָמֵץ; see also Is. 318 for המִזְרָה, and Shabb. 62b ap. Levy.

13. הַשָּׁבִי] after the הַשָּׁבִי conse. is required (Dr. 115, s.v. לָי): either, therefore, the מִיָּדָל tone is exceptional (Dr. 111, 4, Obs.; cf. G-K. 49k), or, as we always elsewhere have וַיָּהֲבָה, וַיָּהֲבָה, וַיָּהֲבָה should be read.

[מַלֵּךְ] as this is a weak word, Du. would read יָרָץ, comparing 236.

15. לִפְנֵי] so 256, La. 47; see G-K. 67ee.

16. הַנַּעֲב] the Nif. ptcp., with gerundial force, = abominable; G-K. 116e.

[Ps. 147 = 534 יִקְרָץ יִקְרָץ, as here, in a moral sense; in Arab. (conj. viii.) to be confused; of milk, to turn sour.

17. הַעֲבִיד] תָּוַי is a purely Aram. root; elsewhere in Heb. only 326.10, 17 366, Ps. 198; cf. תָּוַי 1311.

[The so-called הַשָּׁבִי apodosis: Dr. 125; G-K. 143d. Nothing would be lost by its omission; but it is hazardous to infer that, because גְּלֹא do not express 1, they therefore did not read it. EVV. do not express it; but the translators certainly read it.

18. Aָהֲבָה must, if מָדָךְ is right, be parenthetic: "which wise men declare, without hiding it, from their fathers," though מָדָךְ would be a simpler construction; in fact EVV. translate as if the Heb. were this. Be. Du. כָּלָה אֵלֵא אֲבוֹתָם, "and from whom their fathers did not hide (it),"—the sf. כָּלָה by G-K. 117x. On the other hand
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seems to go with, and to strengthen, מוז. ; cf. Is. 3°
and God hath no'h a

20a. — [is tormented] see on 265. אָיָאָוְבַּר, 
superbit, whence Be. boasteth (sc. of his good fortune). But v. 21f. describe the wicked man as living in constant anxiety, and even in times of outward prosperity as filled with presentiments of evil. Εν φροντις, Ανοδώνη, 24.

20b. As Bu. remarks, with the construction adopted above b drags after a, and the effect is not elegant; but it appears to be right. The alternative and, it must be admitted, more obvious construction, "A (definite) number of years ( = years which are numbered, Hi. De. RVm.) are (G-K. 146a) reserved for the terrible" (ἐτος δὲ ἀριθμητὰ δεδομένα δυνάτη : De.), does not yield a satisfactory sense; "a few years" is alien to the context, and would, moreover, be expressed by שָׁמָר (162, Nu. 9°), not מָשְׁר שֵׁמֶש; and the explanation (De.), "a definitely fixed number of years, after which his fall comes," extracts more from the Heb. expression than it can be reasonably supposed to contain.

21. [בְּשָׁלָה] 5 οὐ παντοῦ ἡ ἐπηνεβίων,—a good para-

phrase.

Cf. 202, Pr. 282 etc.; G-K. 118.

22. [בְּרֶב] inf. after חמש; cf. Jg. 11° (rather differently), and with ב, Ps. 2718; and see on 5°. מָשָׁר is itself, as 916. Du., violently, just for מָשָׁר בְּרֶב, as v. 50. 5 μυ πουσεβέτω = 5 ב (cf. 81); so Me. Sgf.

[בְּרֶב] for מְשַׁא (or G-K. 75v [for נְשַׁא]), and, no doubt, in view of the extreme rarity of the form (unless מְשַׁא be read) a mere error for it (Qře and many MSS have מְשַׁא). מְשַׁא is to look out as a watchman, בְּרֶב to watch for, in a bad sense Ps. 3728, very rarely construed with an acc. (Pr. 3197); if correct, מְשַׁא will mean here "looked (or spied) out (and brought) to the sword"; but the fig. and constr. are both strange; and prob. מְשַׁא, "reserved (v. 50) for" (Ew. Bi. Perles, Du., cf. Bu.) should be read.

[בְּרֶב] 5 Me. Bi. Be. 5 Kit. Bu. בְּרֶב יַנ (or הַג) 73. Idio-
matic (5°, Jer. 1821, Ezek. 356, Ps. 6311), but not necessary.
23a. The man's helplessness is vividly indicated by the abrupt וַיָּשָּׁכֵת (cf. 14:10; and וַיְהִי, 9:19; Bu.). G has katatetaktai de eis σίτα γυνὴν: whence Me. וַיָּשָּׁכֵת אֱלֹהַי (to become the food of the vulture); Sg. וָנַהְסֵל לְאָבְנֵיהּ; Be. אֵלֹהַי וָנַהְסֵל לְאָבְנֵיהּ (Be.Ki. רָע לְאָבְנֵיהּ; but the Nif. of וַיִּשָּׁכֵת is not a passive); Bu. אֵלֹהַי וָנַהְסֵל לְאָבְנֵיהּ (or וָנַהְסֵל לְאָבְנֵיהּ).

23b. רָע לְאָבְנֵיהּ = beside, is very rare (Zec. 4:18, 1 S. 4:18 by emendation for רָע לְאָבְנֵיהּ; Jer. 41:9 rd. as G; cf. הָרַע, Ps. 141:4), the usual idioms being רָע לְאָבְנֵיהּ, or רָע לְאָבְנֵיהּ. [The text here is uncertain; see below.] G has: o'den de e"n eavtou oti mevei eis πτώμα. 'Hμέρα de αὐτῶν σκοτιῇ στροβήσει. 'Ανάγκη de καὶ θλῆσις αὐτῶν καθέξει: whence Wr. Be. Du. would read πάντα (Be. Du. ג' טים, or ג' טים, Du. ג' טים); for דא, cf. 18:12 (G πτώμα); for ר, 31:29 (G πτώμα); and for ῥ, 31:3 (G ὑπαλληλοτρίωσις). רָע לְאָבְנֵיהּ is better than דא, and though רָע לְאָבְנֵיהּ is clever, has the advantage of G's support. It is true, רָע לְאָבְנֵיהּ and רָע לְאָבְנֵיהּ do not seem to be both wanted, and the two make the line [in מ] unduly long. [Moreover, v. 24b is in מ four-stressed, and therefore of a length unusual in Job (though see e.g. v. 20).] One effect of the emendations suggested on the basis of G is to give vv. 23b, 24 the normal three-stress rhythm. But another effect, as Bu. has pointed out, is to place the subjects (ראֲתֵן וַיָּשָּׁכֵת וַיָּשָּׁכֵת) first in both parallel lines; this is a real difficulty, for there is no emphasis on the subjects such as accounts for the repetition of the order, subject, object, predicate, in 12:11, and the prefixing of the subj. in both clauses of 8:5; but the difficulty could be met by transposing וַיָּשָּׁכֵת וַיָּשָּׁכֵת and דא, and the prefixing of the 의 for that the subject should stand first in one of two parallels, more commonly in the second, as it would then do here, is a not uncommon result of the desire to give variety of cast to the parallel lines of a distich: see, e.g., Is. 11:6, Ps. 2:4, Pr. 2:10 (subject first in the second line), and Jb. 3:17 (subject first in the first line); and cf. Gray, Forms of Hebrew Poetry, 66-68, 70 f.]

Kö. 3494.

תַּעֲדִיר] see on 3b.
Arab. kadara, to pour out (e.g. water); in conj. vii. (inkadara) to pour down (of rain, etc.), dart down (of a bird of prey, or Qor. 81, of the stars falling from heaven at the last day), of foes pouring or rushing upon any one (Fleischer ap. Del. here—with, however, a doubtful attempt to fix the sense of הָרָע as battle-throng; by connecting these senses of kadara with kadira, to be turbid; Lane, 2596c).

The Hithp., as 36, and (of Yahweh) Is. 42, behaves himself mightily.

The v. is virtually under the government of the נ, as is v. of the נ of v. In the v. begins הָדַּמְתַּע הָכַּה, which might point to הָיַּו; cf. אוּלְוָדָה הָכַּה הַגֶּשֶׁם in v. [)

with a (stiff) neck; cf. Ps. 75, of foes pouring or rushing upon any one (Gr.), cf. 16, is attractive: it would form a climax on hiding.

Notice the dagesh, implying a preceding disj. accent, and consequently a pause of some kind, although is in the st. c. Such cases are not unfrequent: even before a gen., the voice may take a rest, which will be marked by a disj. accent.

Prob. for אוּלְוָדָה (G-K. 23f), from Arab. fa'ama, to fill, conj. ii. iv. to widen, hence f'sim, bulkiness, corpulence; uf'sima, to become full of fat; mus'am, mu'f'am, fat, and wide within (Lane, 2326). 'א ז פּוּמֶלֹה.

Either (Di. Bu.) "(wherein) men (strictly see on 49f) should not not (Gn. 20, 34; Dr. 39a; G-K. 107g, end, w) dwell"; or (Hi. De. Du.), "(which) should not be inhabited,"—lit. sit, fig. for, to flourish, be inhabited, often of cities or countries, as Is. 13 (Lex. 443a, 4), Jer. 30 (Lex. 443a, 4), Jer. 30, though not elsewhere of a house. In either case is dat. comm. for themselves (G-K. 119, end; Lex. 516a); but its force can hardly be represented in English; cf. Gn. 21, 22, but γεωργία, 22. THROUGHLY: see on 3b.

— a paraphrase, perhaps of 111.
incorrectly read בַּלָּד (Köhler, ZATW, 1911, 155) rather than of לָדָה (Be.), or than a literal translation of יָד הָרְשָׁיָה (Du.).] 29. מַלְכָּה as בִּלָּי.

The Hebrew has been rendered possessions, being explained by the supposition that the “possessions” were pictured as heavily laden branches of fruit trees, or ears, bending to the earth; but in that case we must vocalize בַּלָּד (like בְּלָד), as the Arab. √ is nil, whence nayl, possessions, as Gn. 49: Saad. The √ does not, however, occur elsewhere in Heb.; nor can the expl. be said to be satisfactory. No doubt מַלְכָּה is corrupt. ס וְיָד בַּלָּד אֶתִּי תֵּלֵעַ סְכַלָּנּ (יָד, or possibly בַּלָּד); יָד וְיָד אוּבְרָא הָאָרֶץ (יָאָרֶץ=גוּלֶת, “nought of what is theirs extends itself on the earth”); וְנַכְבַּי mittet in terra radicem suam (מְלֹן); וְנַכְבַּי, words, for מַלְכָּה,—perh. (Me.) an error for מַלְכָּה, abundance. Di. מַלְכָּה (Gn. 41:), with מַלְכָּה; Hi. מַלְכָּה, from מַלְכָּה (Dt. 23:), “and their ears bend not to the earth” (i.e. their crops produce no ripe ears), quoting from Plut. Moralia, 81 B, τοὺς κεκλιμένους καὶ νευόντας ἐμὲ καὶ, and Seetzen, Reisen, i. 152, of white Dhurra in Phœnicia, “when it approaches ripeness, it bends its top downwards.” Either מַלְכָּה or this is best; though, as the pronouns are here all sing., מַלְכָּה, or מַלְכָּה, would be an improvement (מַלְכָּה might stand with מַלְכָּה, see Gn. 14: G-K. 1450; or מַלְכָּה could be read).

30. מַלְכָּה Ezk. 21: Ca. 84. Aram. מַלְכָּה (e.g. Ex. 3:); from מַלְכָּה, מַלְכָּה (PS. 1895), shafei, from מַלְכָּה (G-K. 55:); Wright, Comp. Gr. 204 f.)

The root is weak; and the pr. in מַלְכָּה has no antecedent. & for מַלְכָּה has אָבְרָעַד שֶׁאָבְרָעַד: אָבְרָעַד often מַלְכָּה, מַלְכָּה, = מַלְכָּה, Is. 5: 18: Rd. with Be. Bu. Du. מַלְכָּה (or מַלְכָּה) מַלְכָּה (or מַלְכָּה); cf. Hos. 13: (rd. מַלְכָּה מַלְכָּה); Is. 4: מַלְכָּה על מַלְכָּה מַלְכָּה. Be.Kit., after מַלְכָּה, מַלְכָּה, מַלְכָּה, “to decide, to decide, to decide”; but no such verb exists (is מַלְכָּה meant?).

31. מַלְכָּה for מַלְכָּה (only here; but cf. מַלְכָּה for מַלְכָּה in Hos. 5:11)
is corrected in the Qrê. The term comes in strangely; and various emendations of it, or of the Hebrew, have been proposed; but none carries conviction. Sgf. the Hebrew נמי, “in abominable shame (idolatry)”; Be., with more probability, נמי, “in his riches,” but מועדו, though quite a possible form, does not actually occur. And the repeated מועדו is forcible.

32. In the poet. books the metheg, which marks the second syll. before the tone, if this syll. is the first in the word, and begins with šwâa, provided the word has a disj. accent, and is preceded by no conj. accent, is attached to the šwâa; cf. 19* 2218 2812 308 3218; and see Baer in Merx, Archiv, i. 201 f., more briefly G-K. end.

[תלaphragמ] without an antecedent is very awkward. בותך תמקלי אתי וּפּרֹס פָּרְסַסְתָּא, whence Me. Bi. Du. יִפְרַס נַחֲלָה (see on 14*). שׁוֹאָב (see on 14*) would hardly be suitable here; elsewhere, also, it is represented not by תמקלי, but by στέλεχος (14*) and πλατα (Is. 111 4024). תמקלי does, however, stand for דקן, Ca. 212 (cf. ὑμενευ for ὑμενευ, to prune, Lv. 252.4, Is. 56); so it might be a mistranslation of דקן (Nu. 1322 al.), his vine-branch, which, it has been supposed, has fallen out after וַתִּמְרַמֶּר. Be. Bu. מַרְחֵץ, his palm-branch, before מַרְחֵץ, which would suit better than וַתִּמְרַמֶּר; but the word is at least not known in this sense (דַּקְנֵה, 1 K. 6*; Ezek. 4015, means appar. a palm-tree). מִלְחַם ( = מִלְחַמְת, מַלְכָּה, בַּדָּל, מִלְחַפָּל; יִמּוֹ, 148; גַּמְלָה, Ps. 6510), unless a guess, might, however, as an inexact translation, presuppose this meaning of מַרְחֵץ in 31b. Rd. thenבּוֹס (see on 14*), the fem. referring to מַרְחֵץ, if this be supplied before מַרְחֵץ or, perhaps better, to avoid the subj. standing first in both lines (see n. on v. 33b), after (הָמְלָא), or, if not, to בּוֹס וֹא. The latter is safer.

[תלaphragמ] 3 p. fem. in pause. The verb only here.

33. see on 37. Is. 4931 has the fem. בָּדַל. 34. The inf. abs. by G-K. 113ff; cf. Is. 216 594, Hos. 4*.

[תלaphragמ] גַּלְגַּלֵו (cf. 1 K. 844 Be.), גְּלַגְּלֵו = סְפֶלְפֶל.
CHAPTER XVI.

3. [TTO one MS Ken. מות, but with ... כ, cf. ... כ, 382; and ... כ, 383 (Jg. 1819 is different); see Lex. 15a, 210a.]

Either (see on 655) "What sickens thee?,” or "What sours thee?,” the verb in the latter case being supposed to be derived by metathesis from מָת = Ar. מָשָׁר, acer, acidus fuit, and meaning in Hif. (Ges.) irritare, exacerbare. οὕτος τοπεοχάλησε σοι δρι ἀποκρίνη; ή aut aliquid tibi molestum est si loquaris.

4. [TTO Dr. in trans., Tenses, § 143, and BDB, takes ἐκ as the protasis to ἐκα; parallelism rather favours giving to ἐκ (with ἐκ as in Nu. 2229) the force if only, O that! (Lex. s.v. ἐκ, 2): render then: "If only your soul were in my soul's stead!"

הָרֵיחַ[ו] Lag. Me. Bi. תמיר would suit well with המ (cf. 10), but not with המ (Bu.). [The vb. תמיר is usually derived from חרב, to join, but by Barth (Wurseluntersuchungen, 17; G-B.) from חרב, to join, being probably = חרב to be coloured, variegated, striped: in ii. to make coloured, beautiful, artistic. The view is attractive, as suggesting an eminently suitable nuance; and, though the vb. does not occur again, the nouns יִצְרָה, הִבְרַת, תָּרָה, stripes (of the leopard), are naturally referred to the root. Yet the Arabic use of the vb. in reference to variegated language, beautiful, and then artificial, poems (Goldziher, Abh. 129–131), is presumably late, and due apparently to a development of literary taste and criticism peculiar to the Arabs.]

וּבָלָלֵי G-K. 1199. So כִּבְּשָׁה יָרֵשׁ; cf. 9b. 10a, Jer. 1816 יָרֵשׁ וּבָלָלֵי. [4d. עַלְיָבָה] a dittograph from 46: כִּבְּשָׁה might be
single-stressed, but, as against םemiah in 9, it is probably intended to be double-stressed; cf. אֵשׁ with two stresses in 5a.]

5. מָּעֲשֵׂה [G-K. 60f.

Those who retain ָּגַשׁ supply the obj. בְּפָּדָא from the next v. (cf. EVV.); but this [though a certain parallel to the construction may be found in Is. 581] is anything but natural.

Rd. with גְּלָּקָא Me. Bi. Sgf. Bu. גְּלוּנָה Wilderness. Wr. Bu. גְּלוּ בֶּן; but the pron. obj. is needed; Be. גְּלוּ, which in itself would suit [and give closer parallelism to 9], but changes ָּגַשׁ considerably.

6. מָּעֲשֵׂה [G-K. 108e; Dr. 143; cf. Ps. 139b.96.


7–8. [G om.8 together with ָּגַשׁ in 9, perhaps on account of its unintelligibility (Be.). The verse and clause division of ָּגַש, which is followed not only by RV. but also by Bu., is rhythmically most improbable. The rhythmical scheme being 2:2, 3:2, or, if we give a double stress both to גְּלוּ and פָּדָא, 3:3, 3:2; in either case the clause גְּלוּ פָּדָא is suspicious on other grounds, is an isolated stichos between two distichs of apparently equal and parallel lines, though in the former of these probably, in the latter certainly, the lines are shorter than is usual in Job (on 2:2 see 19:6 n.). Two distichs of the normal 3:3 rhythm (except that פָּדָא is naturally one stress rather than two) are restored by transferring גְּלוּפָּדָא (omitting the 1) from 8 to 9, i.e. to the first distich, and dividing the distichs at פָּדָא and ָּגַשׁ respectively. The emendations (see following notes) which thus divide are, therefore, on the right lines, even though none of them is altogether satisfactory.]

7. מָּעֲשֵׂה [G-K. 75e.—The change of person is awkward; hence Bu. יָגַשׁ (with b as ָּגַש), Be. יָגַשׁן (with א וּגַשׁ), Du. (cf. Be.5), attractively, יָגַשׁנָה יָגַשׁנָה (cf. 4:11) גְּלוּ פָּדָא.

8. Bu. keeps ָּגַש as it is, merely in b reading כִּי for כִּי. Be. (after גְּלוּפָּדָא) inverting, to gain a subj. for ָּגַש, כִּי גְּלוּ פָּדָא וּגַשׁn. Du. (after גְּלוּפָּדָא) retains ָּגַש.
XVI. 4-11

[22] on the [19, with Ga'ya, cf. Baer, p. 42; G-K. 16. NH. and Aram. to seize, as Pr. 4: T (= יְחָס), 5

(= יְחָס) (all in Levy); in Syr. strinxit, colligavit, compressit, hence prehendit, e.g. for πεῖκεν, λαμβάειν (PS. 3646). means, however, also to be drawn together, i.e. to be wrinkled, Dt. 34: 7; סַלָּה is a wrinkle (= בּוּרֶיס, Eph. 5: 7; so in NH., v. Levy, iii. 325), סַלָּה is to wrinkle (Ag. in the Syr. Hex. here; v. Field); hence RVm. hast shrivelled me up.


[16] Ex. 20: 4, Hos. 5: 7 al. [According to the accentuation of MT these words are a] circ. cl. (= answering against me); see Dr. 163 n. (1 S. 18: 6, Jer. 15: 4, Ps. 50: 10, Is. 3: 20) [cf. 30: 35 n.]

9. Sincombines the ideas of hatred and persecution, to hate actively: 30: 10, Ps. 55: 3 שֵׁם יִשְׂרָאֵל; Gn. 27: 14 49: 10 פַּרְעֹה; Hos. 9: 8. וַתִּסְגָּל, טֹהֶס; perh. = וַתִּסְגָּל (מסב), discerptit, Pa. diffregit, often for διασαρω, but in 2 K. 9: 35 for (סס) or (Du.) קָרָד. [Bu. retains סס, but suggests וַתִּסְגָּל for: in this case the figure of the wild beast disappears.]

[17] see on v. 4.

Before 90 G has בָּלַע נְעֵר חוֹדַת (or וי, נְעֵר חוֹדַת = נְעֵר חוֹדַת) (or or נְעֵר חוֹדַת). 90: 4, Hos. 9: 8. גַּרְץ חוֹדַת, לַעֲדָת; perh. = גַּרְץ חוֹדַת (מסב), discerptit, Pa. diffregit, often for διασαρω, but in 2 K. 9: 35 for (סס) or (Du.) קָרָד. [Bu. retains סס, but suggests וַתִּסְגָּל for: in this case the figure of the wild beast disappears.]

10. [30: 35 n.] lit. either form themselves into a מָס (Is. 31: 6; Ew. Hi.), or fill themselves up; in either case = mass themselves together. Schult. compares the Arab. tamāla'ā (conj. vi.), to agree or assist one another to do a thing (Lane, 2729); Hi. cites Arnold's Amrulk. carm. iv. p. 2, פָּנְמָאֵל אוֹלַחַת פָּנְמָאֵל אוֹלַחַת. פָּנְמָאֵל אוֹלַחַת]

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11. יֵשׁוּב means children; see 19: 41 n. 11. Read לָא לָא [or לָא לָא; so some MSS of G, T: cf. מַעֲרֹשׁ in b], unrighteous, with אַרְעָה, as 19: 27 30: 17 31: 8. [This is preferable to treating לָא לָא here as a דָּרֹשׁ יָבִי = יָבִי (Ges. Ew.); or to explaining לָא לָא in

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all those passages as a diminutive (used here contemptuously) of יִשָּׁל (Ehrlich); a diminutive of יִשָּׁלוֹנ, wicked, is distinctly out of place in 21\(^{11}\) (cf. the יִשָּׁלֹנ), and is at best not more suitable than יִשָּׁל here, יִשָּׁל = child, in 19\(^{18}\). On the at most very rare and somewhat doubtful examples in Hebr. of the diminutive קֹעַל, which would strictly require יִשָּׁל here, see G–K. (Eng. tr.) 86\(^{g}\), note; Brockelmann, § 137.]

\[Cf. י. מַעַמְּלָה, 2 K. 10\(^{24}\); יִשָּׁל יִשָּׁל, Jer. 18\(^{21}\), Ezk. 35\(^{5}\), Ps. 63\(^{11}\). G seems to have read יִשָּׁל in \(\text{h}^\) and יִשָּׁל without יִשָּׁל in \(\text{b}^\)—erroneously.\]

At least יִשָּׁל must be read: the \(\sqrt{^\prime}^\prime\) is יִשָּׁל (Nu. 22\(^{24}\) \(\text{f}\)), not יִשָּׁל; cf. יִשָּׁל from יִשָּׁל, but יִשָּׁל from יִשָּׁל. Perhaps, indeed, as the \(\sqrt{^\prime}^\prime\) is intrans., and in Ar. מַרְרָתָה (conj. ii.) is \(\text{conject, præcipitem debit,}\) the Pi. pf. יִשָּׁל would be the correct reading.

12. Notice the word-painting in the two Pîlpîls.

\[Ar. \text{farfara} is to shake violently, also to break, cut, tear [cf. יִשָּׁל, the wolf mangles the sheep—Lane, 235\(^{4}\)]; [Assyr. to break in pieces: cf. (if the falcon) מַעַמְּלָה ina קֹעַל ip-ru-ur, break its prey with its bill, Del. p. 545]; Syr. פָּעַט is to flap (wings), Ethp. to be convulsed; in Heb. מַרְרָתָה is to split or cleave, Ps. 74\(^{18}\), and מַרְרָתָה, Hithp. מַרְרָתָה, præcipitem debit, the Pi. pf. יִשָּׁל would be the correct reading.\]

13. \[Ar. מֶרֶכָּה; so Jer. 50\(^{20}\); cf. יִשָּׁל, Gn. 49\(^{22}\), and מֶרֶכָּה (? rd. מַעַמְּלָה), Gn. 21\(^{20}\). [אֶלָא Ew. Bu. Du. al. render by arrows, which, if legitimate, would be preferable; with יִשָּׁל cf. Jos. 7\(^{9}\), 2 Ch. 18\(^{21}\), where the subjects are personal.\]

\[כְּבַשָּׁה בְּכַשָּׁה בְּכַשָּׁה אֶמְשָׁת יִשָּׁל; Pr. 7\(^{22}\) כְּבַשָּׁה בְּכַשָּׁה בְּכַשָּׁה.\]

[כְּבַשָּׁה, Pr. 31\(^{18}\).]

[4\(^{14}\) with breach upon breach; with one breach after another. The מַעַמְּלָה (om. by one MS Ken–) is strange,
15. In Syr. and Arab. the skin or hide of an animal; in the Mishna (Mikw. 9) of a crust forming over a wound (cf. Rashi; Ki. 126), in Talm. of leather; in T of a plate of metal, Nu. 7. 10, Ezk. 27; the in Aram. means to be hard. Here, no doubt, chosen to denote the hard, lifeless skin of a leper.

16. The G–K. 145k. The Qe (ק) corrects the less usual construction; but cf. Dt. 33; 1 S. 4; Ps. 73; and the many other cases given in G–K. l.c. (against the view that the may be a 3rd fem. plur., as in...
Aram., see G-K. 44m, and esp. Nöld., as there cited). מְחַמֵר (G-K. 55e on the reduplicated form) recurs, La. 1:20 and 2:11, the \( \sqrt{\text{מְחַמֵר}} \) is plainly, I. מְחַמֵר = Arab. מְחַמֶר, to ferment (whence מְחַמְר = מְחַמָּר, wine), fig. be in a ferment, be agitated, disturbed (cf. in Qal, Ps. 46:4); but here the \( \sqrt{\text{מְחַמֶר}} \) seems to be II. מְחַמֶר = Arab. מְחַמֶר, to be red (whence מְחַמֶר = מְחַמָּר, ass, from its reddish colour), my face is inflamed from weeping (מְחַמַר = to be reddish; cf. the adj. מְחַמְר, etc., G-K. 84, n.: so Hi. De. Di. Bu. Du. RVm. Cf. Ibn Ezra, for the suffering) here de facie lacrimarum astu inflammata; cf. סְדָבָה יְהַבָּת. RV. is foul, prob. from קי. הקיר, It is strange, however, that the same unusual form should have two senses; and Ges. Thes. explained all the occurrences from astuare, here de facie lacrimarum astu inflammata; cf. סְדָבָה יְהַבָּת. י intumuit, רָדָעַת, are turbid (so for י intumuit, Du.

17. for לֹא לֹא הוֹמֵשׁ עַשֶּׁה = though. So Is. 53:9 וַיֶּאָשׁ בָּהֵן (Lex. 758a).

19. לְעַד חָוָה \( \text{עַד חָוָה} \) = Heb. \( \text{עַד חָוָה} \); cf. עַד חָוָה = Heb. \( \text{עַד חָוָה} \), Gn. 31:47. For other cases of a Heb. and Aram. synonym in parallelism, cf. 15:6, 37:22, 39:28 (whence \( \text{עַד חָוָה} \) and \( \text{עַד חָוָה} \) in cases and \( \text{עַד חָוָה} \) in parallel.

20. \( \text{אֵבַּא} \) = Heb. בֵּן קִרְיוֹן. \( \text{אֵבַּא} \) is better, whence Sg. יִבֵּן קִרְיוֹן, whence Du. יִבֵּן קִרְיוֹן (as in \( \text{אֵבַּא} \)). May my friend (God) let himself be found (Is. 55:6) by me! It is objected to \( \text{אֵבַּא} \) that elsewhere means interpreter (33:28, Gn. 42:28, Is. 43:28; cf. 2 Ch. 3:21), and that mockers are elsewhere \( \text{אֵבַּא} \) (Ps. 119:61), and that mockers are elsewhere \( \text{אֵבַּא} \) (Ps. 119:61). There is no reason why the ptcp. should not have meant mocker. The clause is, however, very short; hence Bu. \( \text{אֵבַּא} \) is a mockery or a mockery in jest; [but this leaves the parallelism as imperfect as in \( \text{אֵבַּא} \); the parallelism of \( \text{אֵבַּא} \) is some indication that it stands nearer the original than \( \text{אֵבַּא} \).]

\[ \text{אֵבַּא} \] Qoh. 10:14, Ps. 119:38, \( \text{אֵבַּא} \) אֵבַּא אֵבַּא אֵבַּא אֵבַּא. Pr. 19:13, 27:18. Aram., both Syr. and \( \text{אֵבַּא} \), but apparently rare. Is. 38:14, D\( \text{אֵבַּא} \), but apparently rare.
21. [םו] rd. with 5 MSS, Ew. Di. De. etc., זוו, ... as Gn. 76, etc. [ט] is then parallel to ב on as in 1410; מ is occurs in Job only in 252.]

22. [ם] שָׁנָה מָסָר יִאֶרְזָה is due rather to placing (like some moderns—Hoffm. Be) illegitimately on the impf. the force of the pf. than to reading מָשָׂה. Honth. מָשָׂה מָסָר יִאֶרְזָה (but rather than מָשָׂה would express the sense required: cf. Ps. 10225); Hitz. מָשָׂה (late Hebrew for hours) instead of מָשָׂה; Lag. מָשָׂה מָסָר מָסָר instead of מָשָׂה מָסָר מָסָר; Bi. מָשָׂה מָסָר מָסָר, repeaters of wailing, which he supposes to be a term for mourning women.] [איירלי]

[ם] after the fem. מָשָׂה; cf. Hos. 141, Ca. 69, 1 K. 118 (G-K. 145u) and 158 (after a dual fem. noun).
CHAPTER XVII.

1. [The rhythm is 2:2:2—a variant of 3:3 in some poems (Forms of Hebrew Poetry, 182), but in Job it is, at most, very rare. Other doubtful examples are v.\textsuperscript{11} 21\textsuperscript{89}.] Du., to gain two lines of three beats each: יְרוֹא הַּבֵּן אֶתָּנָּוָּבָּב לָּךְ, His spirit (anger, as Jg. 8\textsuperscript{3}) has destroyed my days, The graves are left (Is. 18\textsuperscript{9}) to me; but הָעָנָּב is to abandon or leave to the power or possession or custody of any one (39\textsuperscript{14}, Ex. 23\textsuperscript{8}, Is. 18\textsuperscript{8} רַעְשָׁן תְיוֹרָו לְעֵינָהוּ הָיִיתָם אַחַר), and the idea which is wanted here is not to be abandoned or left to, but to be reserved for. [Yet though Du.'s emendation is not acceptable, מַהו, which is rhythmically unusual (see above), is far from certain. מַהו is supposed to be an alternative form for דְּרָעָו (גֵּיח), which is, indeed, read by 10 MSS here; מַהו for מַהו is otherwise quite unknown. Whatever its Hebrew original, ג is obviously paraphrastic—דְּלָקָנִי פָּנָּהָתי פֶּרוֹמָנַו, דְּוֹמָי דָּמָּה דָּתָּּהָק כָּל עַל תֹּבָּרָא (cf. 3\textsuperscript{81} ג); and all that is certainly common to מ and ג is מ and (ם)כָּנָּב; and it is quite unsafe to claim (Bi.) that מ om. מ is exactly that and nothing more. Again, that פֶּרוֹמָנַו דְּוֹמָי presupposes מ מ (Du. apparently, Be.\textsuperscript{K}) is, to say the least, altogether uncertain; nowhere else does פֶּרוֹמָנַו מ, and the fact that in the Pent. מ מ is rendered דְּוֹמָי כָּנָּה is far from proving that מ מ would have been rendered דְּוֹמָי דָּתָּּהָק.]

[כָּנָּב not an intensive pl. (Lex.), but rather, if the text is correct, a pl. of extension, virtually equal to grave-yard, cemetery (G–K. 124c; Kון. iii. 264e). An intensive pl.—a (stately) tomb—would be suitable in 21\textsuperscript{88}, 2 K. 22\textsuperscript{80} (= 2 Ch. 34\textsuperscript{83}), 2 Ch. 16\textsuperscript{14}; but in all these cases the pl. used is קָבָּר. In Neh. 3\textsuperscript{16} כָּנָּב מ is an abbreviation of, or synonymous with, כָּנָּב מ כָּנָּב מ (2 Ch. 32\textsuperscript{88}).]

2. [ג לָיִשָּׁוָּאָא קָמְנַו, כָּל הָמַיְשָׁס, is brief and probably
paraphrastic. For guesses as to the Hebrew lying behind it see Be. and Du. But here, too, it is impossible to assert positively that any particular words of ้ were or were not read by ้

$\text{תִּרְבּוּן}$ an abstract n., like מָשְׁרִית, etc. (G-K. 1244), formed from the secondary נָשָׁה (13\textsuperscript{a} n.). A ptcp. מָשָׂה (Bu.), like מָשָׂה from מָשָׂה, is precarious.

$\text{עֲרֵיָה}$ inf. c. Hif. from רֶשֶׁם, with d. f. dirimens (9\textsuperscript{a}, Ex. 2\textsuperscript{a} כְּנֶסֶת; G-K. 204), on their defiance. Du. מָשָׂה וּמְדָרָה (Jer. 6\textsuperscript{a} 31; Hos. 12\textsuperscript{a} מ’), in bitternesses (cf. עֲרֵיָה עַד הַמַּעֲצָה, yet in amaritudinisbus,—though not necessarily pointing to this reading); cf. 13\textsuperscript{a}. Bu. מָשָׂה וּמְדָרָה or מָשָׂה וּמְדָרָה.

$\text{נִקְנָה}$ the juss. is out of place: read $\text{נִקְנָה}$. Bu., thinking מָשָׂה weak, מָשָׂה (מָשָׂה) (11\textsuperscript{a}).

3. $\text{נִקְנָה}$ implies that מִשָּׁה was used absolutely in the sense of give (a pledge); but it is better to get the obj. by pointing מִשָּׁה; so 5 Saad. Ol. Hfm. Be. Bu. Du.; for מִשָּׁה, cf. מִשָּׁה, Gn. 38\textsuperscript{a}.

$\text{נִקְנָה}$ as 47 13\textsuperscript{a}; Tenses, § 201 (2). שָׂרַק, the Nif. reflex., strike himself into my hand = agree to become surety for me (cf. Pr. 6\textsuperscript{a} מָשָׂה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה מִשָּׁה
a(n object of) spitting to (the) faces (of other people), i.e. one before whom people spit (as a mark of aversion); so Hi. Cf. Is. 53, as (one, as to whom) there is a hiding of faces from him = one from whom men hide their faces. Or (ןן), a(n object of) spitting before them (the peoples of v.*) Not (De. Di. Du.), one in whose face there is a spitting (= in whose face men spit); for to spit in the face is idiomatically 'b (Nu. ia, Dt. 25), and the pronoun would have been expected (ב). Only here; the / would be the (like התש, הב). Aram. ℝ, Levy, iv. 658 (two instances in Talm.); Eth. א, Nu. 124 al. (Di. Lex. 573). Perhaps, however, we should read (א) ספיא (and so SJ) and a portent (V exemplum) before them must I be (Perles, Be. Bu.); cf. Dt. 264 (א) ולא shut; Ps. 71, my thoughts.

I am to be (see on 9).

7. [my framed things = parts of the body, members: often of God's forming man, as Gn. 2, 3, Jer. 1, Ps. 94. Hfm. Bu. רע, my imaginations (from רע, Gn. 6 8, Dt. 31); cf. רע, my thoughts.

8. Be. or, come to an end (with רע).

9. 'sor., cf. 38' רע, Nah, 12 Qre רע ור"ד; G-K. 94, 1c; Gi. Baer, and other edd. (with Ki), רע ור"ד, G-K. 104 (cf. Baer, p. 43).

10. so, for רע, only here, doubtless to produce an assonance with לכו.

om. with one MS, the distich being at present 4:3, or] with 5 MSS read לכו: the case is not parallel to those in which a 3rd pers. follows a 2nd pers. idiomatically, as רע ור"ד, Mic. 1 = 1 K. 22, Mal. 3 ור"ד ור"ד ור"ד ור"ד, and in such cases as Is. 22 54, 11 etc. (G-K. 1447); [cf. 12 n. end].

Except here, רע is always used in a bad sense, as Is. 32 (of a scheme for ruining the poor in a court of law), Hos. 6, Ps. 26, and especially of unchastity, Jb. 31, Lv.
18th etc.; hence on this ground the correctness of מִי has been questioned. מִי is a possession (Is. 14:28 פָּרֹת מִי מֶלֶךְ); and מַחְשֵׁב מִי לָבוּ בְּלֹא הָלְבִית are supposed to be a fig. for thoughts and hopes, the cherished belongings of the heart. But the fig. is far-fetched. Di. Du. מַחְשֵׁב מִי = מַחְשֵׁב מֶלֶךְ, desires (cf. Ps. 24:13 וְיִשָּׁתֶם שֵׁית מֶלֶךְ וְיִשָּׁתֶם מַחְשֵׁב מֶלֶךְ, || וְיִשָּׁתֶם מַחְשֵׁב מֶלֶךְ), from the √ preserved in Ass. ʿerēshu, to desire, ask for; ʿerēshu, desire (F. Del. HWB 139). [Wr. suggested for מַחְשֵׁב מֶלֶךְ by מַחְשַׁב מֶלֶךְ (cf. ג' וְרַבְתָּא), and] Bu. מַחְשַׁב מֶלֶךְ (or better מַחְשַׁב מֶלֶךְ my mental faculties are giving way), Du. מַחְשַׁב מֶלֶךְ. My days pass away without hope; They (indef., as 7th) have annihilated the desires of my heart. מִי gives the suspicious rhythm 2 : 2 : 2 (see on v. 1; G suggests, and the emendations cited present, the normal rhythm 3 : 3.)

12. [The entire v. seems to have been absent from the original text of G.]

ֶלְבָּבִי מָלֵא

there is no justification in Hebrew usage for rendering this near to; but Arabic uses מָלֵא regularly after the vb. קָרֶב and the adj. קָרֶב, as also after the synonymous vb. קָרֶב, that I may come near to this; 754 אֶל רַחַם הַלֶּא קָרֶב מִן הַמַּחְשֵׁבֶן, the mercy of God is near to the righteous. The use of מָלֵא in מִי is, therefore, scarcely more questionable than the use of מֶלֶךְ, if we read with] Bu., redividing the consonants in מֶלֶךְ, the light of their friend, they say, shall not become dark.” Du. conjectures מֶלַּה־לָבְּבִי אֲחֵר מַחְשֵׁב מֶלֶךְ, i.e. “Job lives now only in the ‘night,’ in thoughts of death.” Be. מַחְשַׁב מֶלֶךְ (so Gr.) מַחְשַׁב מֶלֶךְ (וְיִשָּׁתֶם מַחְשַׁב מֶלֶךְ or רַבְתָּא מַחְשַׁב מֶלֶךְ) is implied, is מָלֵא, not מֶלֶךְ; hence in both Du. and Be. מָלֵא, not מֶלֶךְ, must be read.

13. [See on 41:22 (290), where it is shown that מַחְשֵׁב מֶלֶךְ here and 41:22 must be from a distinct √ from that of מַחְשֵׁב מֶלֶךְ, Ca. 25, and מַחְשֵׁב מֶלֶךְ, Ca. 3 10, viz. Ass. rapādū, to stretch oneself, unless יָרָב and יָרָב (cf. יָרָב, Pr. 7 18 and 1 S. 9:25) should be read for יָרָב (here) and יָרָב (41:22).]
14. It is argued (Bu.) (1) that נַחַת is more forcible than נַחַת; (2) that נַחַת is fem., and so cannot be addressed בַּת; and (3) that sister is suitable for נַחַת, but hardly mother: hence Bi., he concludes, "may be right" in omitting בַּת as added by some one who thought that נַחַת should not stand alone,—though it is already in ג,—and in reading אֲבָתַת נַחַת דִּֽאָרְא ייָמָּה. So Du. Be. [ב] gives the infrequent rhythm 4 : 3; for examples of which, not all certain, see 10 5 9 10 18 19с 23 18 30 16 20 33 16 37 38 : the emendation, the rhythm 3 : 2, which is also unusual though not unparalleled in Job (see 8 9 12 17 19 13 17 18 11 18 21 11 22 23 16 27 29 32 33 16 33 14 37 1.8 38 39 —several of these doubtful or ambiguous). Out of regard to the first of Bu.'s arguments and to the rhythm, נַחַת should be omitted; but Bu.'s second and third arguments are very questionable: notice that the fem. בַּת is personified as a female in Jer. 27 but as a male in 36, and that נַחַת, which is generally fem., is, when personified in Jb. 26, construed with the masc. adj. Rejecting נַחַת but retaining בַּת we obtain the normal 3 : 3 rhythm, and an effective form of parallelism (a. b. c. || c' 2. a') in which the last term of the first line is paralleled by two terms at the beginning of the second line without a copula at the beginning of the second line; cf. Is. 43 с.д. See Gray, Forms, p. 77.]

15. עָדַּה בַּת שָׁנְתָת ָמָמָמ; וּפַתְיַּנְיַּמ מְמִי. The repetition of הָקָּה is weak [cf. 8 n.]; it is a great improvement to read either מְמוּנֵת (Me. Bi. Sgf. Be. Bu. Du.) or מְמוּנַת (Hi. on Ps. 11210; Wr.) or מְמוּנַת (Hi. here). The change is also strongly supported by v.16, where מְמוּנַת (fem. plur.), referring to מְמוּנַת alone, is very hard (G-K. 47а), but where, with two nouns in 16, the difficulty at once disappears. For the type of sentence, cf. 38 30, מְמוּנַת שָׁם מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמוּנַת מְמ

16. יַבָּרְד הָאֵּל [the sense bars (of a gate; cf. הבָּרְד הָאֵּל, Is. 3810) is badly supported (the text of Hos. 118 is very dubious), and יַבָּרְד הָאֵּל yields no satisfactory sense. Ew. Di. al. "when at the same time (Ps. 14110)—viz. that I with my hope go down into Sheol—there is rest on the dust (for my body)" is forced;
When once there is rest in the dust” is, of course, out of the question. Εἰ ἡ μετ’ ἐμοῦ εἰς ἄδην καταβησονται, Ἡ ὁμοθυμαδὸν ἐπὶ χώματος καταβησόμεθα, which must be certainly followed with Du. [חָלָּה is also used of the descent to death in 2118.]

[not 3rd s.f. of an energetic mood (Ew. 191c): see G-K. 47:] and cf. v.15 n.]
CHAPTER XVIII

2. קָלָץ [from קָלָץ, / Arab. ḫanasa, to take, capture, ensnare (an animal), Lane, 2568. For לֶחֶם, to set a snare, cf. Jer. 9' and רָכַב יְפֹר, The st. c. before the prep., as 24°, Is. 5610 (G-K. 1304). [But see next n.]

עֲזוֹב וּלְשֹׁנַי; and so בְּצוֹר, and מֵי אָשִׁי. This is probably right. Ew. Di. Bu. explain the plur. from 17°, where Job seems to widen the issue so as to make it include other righteous men as well as himself. But the terms of 17° are quite general; and Job nowhere else speaks as the leader, or representative, of a party. Me. Bi. Hfm. Sgf. וְ for יָצֶע, which, as Di. naturally points out, is inconsistent with יָצֶע. Du. prefers יָצֶע; and, finding that מֵי אָשִׁי is "too long," excises יָצֶע, supposing that these words were added (on the analogy of 19°) after יָצֶע had been corrupted into יָצֶע; and so Be. מ. But מ. already expresses מֵי אָשִׁי; the beginning, יָצֶע מֵי אָשִׁי, is very abrupt, and the corruption of יָצֶע into יָצֶע is highly improbable. [The emendations of Du. and Be. can scarcely survive these criticisms. But מ. remains suspicious. Is not מ. abrupt? Is it altogether satisfactory to emend the strange and plurals of מ. into the and singulars of מ. without taking any account of the remaining differences between מ. and מ. This seems to be one of the cases where מ. and the Hebrew original of מ. differed widely. Instead of the unusual 4 : 3 rhythm (17° n.) of מ., מ. immediately suggests an original (1) in the normal rhythm 3 : 3, and (2) yielding a better parallelism than מ., and (3) an admirable sense:

Μέχρι τίνος οὖν παύσῃ;
Εἴποις, ἵνα καὶ αὐτὸν λαλήσωμεν.

When at last wilt thou cease (talking)?
Leave off (now) that we may (begin to) speak.
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Hence MSS) G-K. (see £ or VJT)

K. once itatta is Zee. the peace, Cf. Dt. silence Be.

rendered referred instead of Pr. Ps. aufenrriicanev; hence Bi. Be.

or rendered as in 3rd MSS, \sloppy\ corrected by Du., but not as \text{cf.}\n
3. [imprecations] are defiled (Nif., as Hos. 5\textsuperscript{8} 6\textsuperscript{10} al.; for \text{cf.}\ Aram. and NH. the same, to stop up, Is. 33\textsuperscript{15} make itself up, Is. 39\textsuperscript{4} sin his ears; Yoma, 39\textsuperscript{4} sin make, that stoppeth his ears? why? Hence Schl. Di. De. (from make = \text{cf.}\ Bu., better, reading (with 3 MSS, \textit{we are obtuse, stupid.} G 

scewanecan; hence Bi. Be. are put to silence (?), Ps. 49\textsuperscript{18}. 31 (?).)

the syntax, though Be. says he can make nothing of it, is perfectly simple; may be either a \textit{casus pendens}, resumed by a sf. in the 2nd pers., instead of the more usual 3rd (Dr. 197), for the sake of the pointed address to Job; or may be a vocative itself, like 2 K. 9\textsuperscript{1} the slay and the slay a villain (RV. "Is it peace, thou Zimri, thy master's murderer?"

Cf. RV. here, "Thou that tearest thyself in thine anger," etc.). Cf. on 12\textsuperscript{4}.

[see on 3\textsuperscript{2}, and G-K. 51\textsuperscript{m}.

\textit{εκ} (Ps. 18\textsuperscript{8}, Dt. 32\textsuperscript{m}), preferred by Du. as \textit{εκ} has occurred already (14\textsuperscript{18}).

5. [read \textit{אשנש] (\textit{A}: note the sing. suffixes following.] Aram.: Dn. 3\textsuperscript{2} 7\textsuperscript{9}; Gn. 15\textsuperscript{17} P\textsuperscript{s}.J. (the only reference in Levy); in Syr. Jb. 41\textsuperscript{10}, once in Ephr. and lexx. (PS.).

7. [for \textit{אשנש} (\textit{A}; G-K. 67dd. Cf. in the sg.

Pr. 4\textsuperscript{12} בלאו לאפיות אורי (Thackeray, Gramm. 286) \textit{א} (strictly = \textit{אשרליג} points to \textit{אשרליג}; so Di. Bi. Be. Bu. ("agrees better with the figure ").
8. MSS, קַנָּה (subj. to סָרָה; G-K. 1450), and so Du. סָרָה, which may be right; see, however, Jg. 59. still the double ב here (תַנָּה תַנֵּל) is not an elegancy.

[Jones] only so here: elsewhere a lattice, 2 K. 1a, or a net-work ornament on the pillars of the Temple, 1 K. 711 al. Cf. Arab. shabaket, used now by the fellahin of Palestine to denote a bird-net (PEF QS, 1905, 38).

G-K. 54a.


[Jones] Rd. Де; and cf. on 137 and v.19. יַעַשׁ only here; usually יָעָשׁ.

לְהֵמָת [58] see note there. The precise mng. is uncertain (NH. לְהֵמָת is to press; v. Levy); but the context favours strongly some kind of trap or net. The versions confuse with לְהֵמָת, or paraphrase (גְּפִי לֶאֶבֶן; סָרָה, יִסְיָל; הַלִּבְרְכָה, the cage, הַלִּבְרְכָה, the uprooters, Levy (ChWB. ii. 87).

10. [Jones] only here; but the יָד is used of catching in a trap or net: Am. 3b, Ps. 35a al.

II. Very graphic: wherever he goes, at every step, these “spectral” terrors pursue him, and scare him further. Notice both the pf. with the י cons., implying what is constantly taking place; and יָנָה, to scatter, applied properly to a body of people, but here to an individual. If a change is deemed necessary, the best conjectures are יַעַשׁ לְדַי יַעַשׁ (Voigt), and (Bu.) יַעַשׁ לְדַי יַעַשׁ, as v.18.

לְהֵמָת idiom. for at every step; lit. according to (Lex. 516b) his feet (or foot), guided by them, following them closely; cf. Gn. 3060 (RV. whithersoever I turned, cf. 3314 נָלָה), 1 S. 2514, Is. 412 (RV. and marg.), Hab. 35.

12. [Jones] Rd. יְנִי; cf. on v.9. In a description of facts, a wish is quite out of place; but G renders by optatives in vv.7a, 8b, 9a, 11a, 12a, 14a, 15a, 17a, 18a; so it is possible that scribes, disregarding the context, considered—though not consistently—these references to the fate of the wicked to be not descriptions, but wishes, and that יָנָה for יָנָה is the work of such a scribe.
(1) his strength (v.7) is famished, fig. for enfeebled, undermined; so EVV. ("hungerbitten"), Ew. Di.;
(2) his trouble (from הָנָּה, 5t; || דַּיָּה) beginneth to hunger (so Bu.; וֹאֵב הָנָּה), viz. for him, Del. Hi. Bu. Du. (reading וֹאֵב for וֹאֵב).
But, however, does not occur elsewhere in the sense of ravenous for; and should we not, had this been the sense, have expected וֹאֵב קָרֵב? (cf. מָלְךָּה, Jer. 4214; מָלְךָּה אָּלָּא, Am. 811).

13. אֶל "it consumeth the limbs of his skin, the first-born of death consumeth his limbs." The parallelism is here both incomplete and weak; and as רֵיִם (41t of the limbs of a crocodile) means elsewhere poles (Ex. 2518 etc.), or rods (shoots) of a tree (Ezk. 176 19t), it will signify separate extended limbs, not mere pieces of flesh, so that the "limbs of his skin" (EVV. quite gratuitously, "of his body") is a strange expression. Wr. Be. Bu. in אָּלָה, i.e. "through sickness his skin is consumed, the first-born of death consumeth his limbs": רֵיִם, as מַגְּלִים Ps. 41t, cf. Jb. 67t; also מַגְּלִים (of the heart), Is. 15, Jer. 818, La. 183t; and מַגְּלִים, Dt. 715 2880t (the "diseases of Egypt"). Du. strikes out 13a as an inferior variant of 13b, and 14a as interrupting the connexion between 13b and 14b, and probably originally a marginal gloss on 13a: he thus gets, for 13-14, the distich וֹאֵב בָּהֶן מֵת הַמֵּתָה לְשֵׁלוֹם בַּלָּוָה.

14. מָלְךָּה [in apposition to אֵל—his tent, in which he had expected to be always secure. Cf. 814 הבָּהֶן מֵת הַמֵּתָה. 

E καταργεῖ τὸ ἐκ διάλογος (see on 5t) αὐτοῦ ἰατρός ( = אָּלָה).

The subj. must be the doom described in the previous words; cf. 4t (the trial); Ps. 6911,32 (the actions previously described); Is. 77 14st (the plan spoken of); Kô. iii. 323f; G–K. 144b. But מַגְּלִים would be only a slight change; see then on v.18 and 7t. [Or the line may be more seriously corrupt: note for מַגְּלִים הַמֵּת הַמֵּת has quasi rex, interitus (as subj. of the vb.), וֹאֵב קָרֵב (as subj.).]

15. מָלְךָּה [The מ is partitive (so Hi. Di. Bu. rightly; Lex. 580b; 2 S. 1124 יָאַשְׁוַת מַעֲבָרָה וּפָלְקָס, (things) of (what are) not his ("Nicht ihmgehöriges," Bu.); for the omission of the relative, cf. 3918 מַעֲבָרָה אָלָפָּה אָלָפָּה מַעֲבָרָה אָלָפָּה, Hab. 26 ולִי עֹנָּה אָלָפָּה מַעֲבָרָה אָלָפָּה,]. The pred. מַעֲבָרָה is in the fem., on account of the collective idea
implied in יִשָּׁב (G-K. 145b), the allusion being, not to men, but to weeds and wild animals such as are found in deserted ruins. אֶל (א) for יִשָּׁב, אִהִי אָבְדוּ = יִשָּׁב 2; Voigt, Be. יִשָּׁב, the night-hag supposed to haunt desolate sites (Is. 3414); Du. יִשָּׁב, which he renders Unheilbarkeit, "incurability" (cf. Ps. 419), and by which he supposes leprosy to be meant, in particular the kind that affected houses, and made them uninhabit-able (Lv. 148).

17. cf. 510 יִשָּׁב מִסֶּה וֹמִית עַד וּהָאֵז (א) as here. Del. [also compares Pr. 38 and on 419 7]), א in א ( omitted), י in both clauses, express the sg.; א the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

18. הָדַרְדוּרוּרָו . . . הָדַרְדוּרָו the plur., as 419 62 7 etc. (G-K. 1448; and on 419 7). א in א ( omitted), י in both clauses, express the sg.; א the plur. Du. prefers the sg., supposing God to be referred to. But the hostility of men is here more suitable.

19. יִבְּרֵךְ Is. 1428, Gn. 2122; the verb Ps. 72 17, יִבְּרֵךְ, Kt.; יִבְּרֵךְ, Qer (si vera 1.) יִבְּרֵךְ.

20. fugitive or survivor, after a defeat (so mostly) or other disaster (Nu. 2126, Dt. 24, Jos. 828 18 28, 2 K. 1021 al.; La. 22 3 לְךָ לְךָ אָדָם . . . אָדָם once, Jos. 1028); Arab. sharada is to take fright and run away (of an animal). EVV. remaining, that remaineth, are inadequate.

21. His sojourn-places; cf. מִסְפָּר, Ps. 5518 (P). 'ס otherwise only in the sense of "sojourning," in the expressions (P) מְסֵפָּר (טָה יִשָּׁב) מְסֵפָּר; cf. מְסֵפָּר, Ps. 11964.

22. אֱוָרַים קְרָמִים Is the meaning the hinder ones and
the front ones, i.e. those in the W. and those in the E. (so Ew. Hi. De. Di. Du.; cf. jnrwrt D»n» the Hinder Sea, of the Mediterranean Sea, Dt. 1134 345, Jl. 220, Zec. 148, and the Front Sea, of the Dead Sea, Ezek. 4718, Jl. 220, Zec. 148)? or the later ones (cf. Qoh. 416, and Ps. 4814 al.) and the former ones (cf. 1 S. 2414), the later and the former generations, i.e. (Hirz. Schl. and other older scholars) the remoter posterity and their ancestors,—the latter being the contemporaries of the wicked man who witnessed his fate, or (Bu.) learnt of it in Sheol (cf. Is. 1491). It is true the adjj. דמואים and דמואים are not used elsewhere of the dwellers on the W. and E., but the "Hinder Sea" and the "Front Sea" seem sufficient support for the interpretation; while to understand the former ones (in contrast to the later ones) of persons contemporary with the wicked man himself places an unnatural sense upon the expression.

[183] see on 35.


[185] = such as these; cf. Ps. 7312 והנה אלה רשים; and ו, c. 209.

[185] G-K. 130d.
CHAPTER XIX.

2. הָיָה [Hif. from הָיָה, (cf. מָלַל, sorrow, Ps. 138 al.); G-K. 754, 88, end.

Baer with 38 מַלַל, with quiescent מ (one of the 48 words written with quiescent מ, Baer, p. 44, Ochlah we-ochla, No. 103), G-K. 23c, 7500, cf. 745; Ginsb. Kt. 303b, 33c (without dag. in the 3).

3. הָיָה] adverbial (Nu. 1423; Lex. p. 2616).

לְאֹרְבִישׁ הַרְחֵרוּלָה] construction, as 328, Is. 4221; G-K. 120c.

חָרַבְּרָדוּר [from יִרְבָּרָד, from יִרְבָּרָד, to be filled with wonder (cf. AW. Ki. wonder at me); hence Del., hence being taken as Hif. (G-K. 53a), and מ in מ as the nota accus. (on מ), ye amase me. 3 MSS יִרְבָּרָד, from יִרְבָּרָד, to evil, detract from; so Ew. Ges. Bu. Du. David Kimchi states that his father Joseph explained יִרְבָּרָד מותב by יִרְבָּרָד מותב, harden your faces at me, since hakara in Arab. meant דאך, to wrong, detract from; and this is the source of AVm. harden yourselves against me, AV. deal hardly with me. ג וּלָת, as Ps. 5518 al. as Hif., as G-K. 53f.

4. מִלְתָּן ... שִׁבֶּגְרָי] a hypoth. sentence, without מ: see on 750.

5. הָרוּ יִלְיָה, as Ps. 5518 al.; the Hif., as G-K. 53f.

6. מִלְתָּן] see on 1528.

מִלְתָּן is to make crooked (Qoh. 723), pervert balances, Am. 85; judgment, Ib. 85: here with a personal obj., as La. 353, מִלְתָּן, and Ps. 11978, for they have lyingly subverted me (in judgment).
from וַתָּשׁוּב, Qoh. 7:6, a hunting-implement, by usage, a net; so וַתָּשׁוּב, Qoh. 9:18 (for fish) †; מִצְכָּר, Ezek. 12:18, 17:29, Ps. 66:11.


11. [אֲלַל נָּא] In Hif. only here. It is not necessary; and very probably וַתָּשׁוּב should be read.

12. [אֲלַל נָּא] or אֲלַל נָּא אֲלַקָּרָה ἀνθρώπον, 5; יִמְקָימָה, 5.

13. [אֲלַל נָּא] idiomatic with verbs expressing separation from (lit. from attachment to; see on 1 S. 28:15; Lex. 759a); here, from companionship with.

<219x>םֶרֶץ [אֲדֹנַי מַעַן אֲדֹנַי] (אֲדֹנַי מַעַן אֲדֹנַי) 'אָשֶׁר (intrans., as Gn. 44:4); so Me. Wr. Bi. Sgf. Be. Bu. Du. [Note the pl. in the ||, and that מַעַן may easily have arisen through haplography of the i; but Di. prefers מַעַן with מַעַן trans., and God (as in v.11) the subj., and treats מַעַן as due to dittography. With מַעַן cf. Ps. 88:9, 10.]

רֵאשׁוּם are only, wholly, estranged from me: רֵאשׁוּם, as Dt. 16:15 מַעַן אָנָנוּן וַתָּשׁוּב; Is. 16:19, 11; מַעַן אָנָנוּן מֵאָנָנוֹן; ג (one rendering) וַתָּשׁוּבָה = וַתָּשׁוּב (though no verb is known), which, however, is not consistent with מַעַן.

14. This v. is short; v.15 is longer than would be expected; hence Kenn. Me. Bi. Wr. Be. read וַתָּשׁוּבָה מֵאָנָנוֹן בַּעַלְיָה. On the other hand we go with the text, which is better than in 16:8 with וַתָּשׁוּבָה and parallel to וַתָּשׁוּב ָּבַשׁ מֵאָנָנוֹן. But, deciding similarly, proposes וַתָּשׁוּבָה מֵאָנָנוֹן, "cease from knowing me"; but this is quite unnecessary. מַעַן, knowledge, occurs in Elihu's speeches (32:4, 10, 17, 36:3, 37:18); but for מַעַן is unparalleled. [By itself v.14 might perhaps stand: the rhythm (א: א: Gray, Forms, p. 159 ff.) and the parallelism (א: ב א: ב'); ib. 64 f.) are in themselves admirable, and, outside Job, common: even in Job, 10:8 is an instance, and a very few others might perhaps be found; but v.15 is intolerable, and the verse division of 14:8 can scarcely be correct.]

15. [ףֶּרֶץ] for the fem. with מַעַן, see G-K. 1460, end; Kö. 3494 (Ezk. 35:10a); but in Jer. 44:25 rd. וַתָּשׁוּב וַתָּשׁוּב (אָנָנוּן גָּאָה וַתָּשׁוּב); with מַעַן removed to v.14 the syntax is normal.

[עלינו והוה] the masc. sf., referring (if מַעַן be removed to
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16) to presenting alone, is a frequent anomaly; G-K. 1350. On the
n in yeveh, see on 2 S. 630.

17. הָרְאָל not הָרְאָל, and consequently 3 pf. fem.; cf. הָרְאָל. Hi.
Du. al. is abhorrent to, from רָאָל = (not רָאָל), but רָאָל (Dr. § 178),
fastidivit, abhorrunt, c. acc. rei (Freyt.); but as רָאָל is transitive,
this would yield a wrong sense, abhors instead of is abhorrent to.
The rendering is strange (De. Di.) is sufficient. Jer.
“halitum meum exhorruit uxor mea,” paraphrasing.

RV. my supplication. But פֶּה is to shew favour, or
be gracious—even in the same anomalous form of the inf.,
which, if RV. were right, would be used here, Ps. 7710
and consequently פֶּה
it is only the Hithp. which means to supplicate (lit. to
get or seek favour for oneself; G-K. 54f), and supplication is
הָרְאָל. In Arab. פֶּה (conj. x.) is foetorum emitit, and Syr.
שְׁבָתָה is rancid (PS. 1315a); hence I am offensive, RVm.
with Ew. Schl. De. Di. Bu. etc. פֶּה פֶּה (mil'el) will be the pf.
with 1 cons., with freq. force (as Ex. 3319 וַיִּתֵּן בְּרָאָל פֶּה
and regularly with verbs יָּלָד), like 1615b; though there are a few
cases (Dt. 3211, Is. 4416, Ps. 178 9211 1169) in which the 1 pf.
of these verbs is anomalously mil'el even without the 1 cons.
(see Del. here, and G-K. 67ee). Du. פֶּה פֶּה (Jl. 20), and my
stink; but this will agree only with the doubtful be abhorrent to
for פֶּה in ג.

18. פְּלִיל יַעֲנֵים 2111 [not 1611; see n. there]. To be explained,
it seems (cf. Wetzst. ap. Del. here; Lane, 2200* 2201b-0),
from Arab. פְּלִיל (med. יַעֲנֵים), to feed, nourish, or sustain one's
family or household; whence 'ayyil, pl. 'iyal, a'yal, the persons
whom a man feeds and supports, as his young man, or slave, his
wife, and his young child, “among all tribes of the Syrian
desert, used of children generally, without distinction of age”
(Wetzst. ZDMG xxii. (1868) p. 128). R. Levi's statement
in Breshith Rabba, c. 36 (cited by Del.), is interesting:
בְּעָרָבָה נְתוֹנִי לְאָוּדָה יָתוֹלָה
(Not from פָּלַל, to suck.)

I would arise! and they speak against
me. A very anomalous form of hypothetical sentence, but
analogous to 3:25a 9:20b 23:18b, the cohortative only making the first verb more graphic.

19. (וְדָדַּר יִרְאֵה) The relative omitted after מ, as 15:17; and מ construed with a pl. verb. Not so elsewhere; but מ is conceived as a collective (cf., with זָרָא, 8:19), as it is implicitly in Jg. 20:16, but also those דִּמְעָה יָבָא, Lev. 11:49 (Lex. 260a).

20. כָּלָּהוֹ דְּבָרָהָ מָלָהוֹ זָאָה וַעֲקֹלָה מָלָהוֹ (בְּהַזָּה וָעַלָּה) בָּקָרָה מָלָהוֹ; כָּלָּהוֹ דְּבָרָהָ מָלָהוֹ זָאָה וַעֲקֹלָה מָלָהוֹ (לְבַזָּה). Hupf. (1853) in b conjectured (after מ) that was, And I escaped "with the skin, i.e. the life, in my teeth (cf. 13:4 = with the bare life); so Wr., but reading better יָוָא, "And I carry my skin in my teeth"; Me. יְוַיְו יִמְשָּּר עָמַּה יָהָמָּה פְּדָּה יָשָּּר יָפָּו יִמְשָּּר, My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi. בָּרָקָר עָמַּה יָהָמָּה פְּדָּה יָשָּּר יָפָּו יִמְשָּּר יָפָּו. My bone cleaveth to my skin, And I am escaped (with) my flesh in my teeth; Bi. בָּשָּּר בָּרָקָר עָמַּה יָהָמָּה פְּדָּה יָשָּּר יָפָּו יִמְשָּּר יָפָּו (b "and I am become hairless in the skin of my teeth," omitting the lips and cheeks, and הָמָּה יָהָמָּה being explained from the Eth. malata, cited above); Du. בָּשָּּר בָּרָקָר עָמַּה יָהָמָּה פְּדָּה יָשָּּר יָפָּו יִמְשָּּר יָפָּו (in מ = Me.; in "and my teeth have slipped out (haben sich davon gemacht)," omitting the skin with כ, and following substantially B.8; מָשָּּר, as Pr. 14:20, and the fem. מָשָּּר by G-K. 145b). Of these emendations, that of Bi.1 Bu. deviates least from מ; it is undoubtedly the best. [That יָשָּּר, as in Bu.'s emendation and also in מ, and not as in some of the other emendations, יָשָּּר is the subj., is favoured by the fem. vb. (בָּשָּּר, or, after מ, מָשָּּר). In, e.g., Gn. 9:4 בָּשָּּר is clearly masc.: this is in accordance with the general rule that parts of the body other than those that exist in pairs are masc. (G-K. § 122 n.: more fully Albrecht in ZATW, 1896, p. 72 ff.); and there is no evidence that בָּשָּּר was ever used as fem. On the other hand, though the same general rule would lead us to expect that בָּשָּּר, like עֶזֶם,
would be masc., and in a S. 21\textsuperscript{13}, Jer. 8\textsuperscript{11}, Ezk. 37\textsuperscript{5, 6, 8} masc. suffixes are used in reference to the pl. (cf. n. on v.\textsuperscript{10}), in Jb. 30\textsuperscript{20} יִשְׁעָה is construed with the 3rd sing. fem. of the verb (יִשָּׁע) as it is also in Ps. 102\textsuperscript{8} (closely similar to the present), and the pl. is construed with the fem. pl. of the vb. in Is. 66\textsuperscript{14}, Ezk. 37\textsuperscript{9}, Ps. 35\textsuperscript{10, 11, 10}. In Syr. כֶּסֶף is fem. but it means thigh, and is, therefore, fem. according to the rule that parts of the body occurring in pairs are fem.]

21. יִשָּׁע] cf. יִשָּׁע וַגְוָה, Gn. 24\textsuperscript{60} [preceding an impv.].

22. לֶא] [here, as in 55 other passages in Job (Lex. 42b), means God: it is not, as in 1 Ch. 20\textsuperscript{8}, an alternative orthography for לֶא (Saad.), nor to be emended to לֶא (Reiske, Perles, Be.\textsuperscript{1}), or לֶא (Neubauer, Athenaeum, 1885 (June), p. 823)].

23. יִשָּׁע [with impf., as 6\textsuperscript{8} 13\textsuperscript{8} 14\textsuperscript{8}; only here with].

24. לֶא [prefixed to the verb for emph. "In a book," as 1 S. 10\textsuperscript{25}, Ex. 17\textsuperscript{14}; G-K. 126s.

יִשָּׁע (2) represented in ב by וָּֽטִיבָּה be a'vřa (against Be.).

יִשָּׁע the non-pausal form would be וָּֽטִיבָּה (with d. f. implic. in ב), an Aramaizing form for the regular וָּֽטִיבָּה; the non-duplication of the ב implying the implicit duplication of the ה (cf. יִשָּׁע, 24\textsuperscript{21}; תֵּבָּה, Dt. 14\textsuperscript{4}). See K\textsuperscript{o}. i. p. 375; G-K. 67y. Be. weakens the verse effectively by reading יִשָּׁע (or Be. K) וָּֽטִיבָּה וָּֽטִיבָּה יִשָּׁע (וָּֽטִיבָּה מִלְּוָֽטִיבָּה מִלְּוָֽטִיבָּה); Du. reads יִשָּׁע וָּֽטִיבָּה וָּֽטִיבָּה, also disimproving it. Bu. says justly that no change is needed [but the rhythm (4 : 3) of וָּֽטִיבָּה, though not unparalleled (17\textsuperscript{14} n.), is unusual].

24. יִשָּׁע בִּינְבַּה] Bu. "in lead," on the ground that the custom of running molten lead into the characters engraved on the rock to give them greater clearness and permanence is not known, as Di. admits, to have been in use in antiquity. This sense is also expressed by וָּֽטִיבָּה stylo ferreo et plumbi lamina. Di. inclines to it, and thinks it is probably what the poet intended, but sees that וָּֽטִיבָּה does not express it. But the change necessitates the insertion of וָּֽטִיבָּה before וָּֽטִיבָּה.

יִשָּׁע prefixed for emph. θ Me. Hsm. Be. כֶּסֶף.
with τοις, although in pause, like ἐὰν οὐ, 24 (Baer, p. 45). The Or. reading is ἀποκρίθη (ib. p. 57), like ἐρασίν, Ps. 104, the regular pausal form in Nif. (G-K. 51m, end).

25. [Hebrew] For the absence of ב after עז, see also, e.g., 30, Am. 518.

[Hebrew] It is very precarious to argue that ἐν disregarded (Me.). Elsewhere ἐν renders ἐν (Gn. 49, Dt. 33); it may, therefore, here render the two words ἐν αὐτόν ὑπερτερέων which, taken together, might be regarded as synonymous with ἐν αὐτόν, whereas ἐν by itself asserts, directly, less than ἐν αὐτόν. Or, if the order of ἐν may be pressed, ἐν may have read ἐν ἀριθμόν ὑπερτερέων and rendered ἐν by ἐν αὐτόν, and ὑπερτερέων, or perhaps ἐν ἀριθμόν, by ἐν ὑπερτερέων ὑπερτερέων (see Be. with references there). There is, it is true, another consideration that might point to one of these words being intrusive; the rhythm of ἐν appears to be 4:3, for ἐν cannot easily be taken as a single stress, and 4:3 in Job is infrequent and suspicious (17 n.). We could obtain an unmistakable 3:3 rhythm by omitting ἐν ὑπερτερέων, made for emphasis the obj. of ὑπερτερέων (as ὑπερτερέων of ὑπερτερέων in Gn. 14), would be the virtual subj. of ὑπερτερέων. But this would leave the parallelism poorer, and the expression of the whole weaker than in ἐν. It is best, therefore, to retain ἐν especially since the considerations, for what they might otherwise be worth, suggested by rhythm and ἐν do not converge: if anything was absent from ἐν, it was ὑπερτερέων; if anything had to be omitted for rhythm, it would be ἐν.

[Hebrew] that this is actually a subst. and means afterman, sponsor (Be. K), is neither proved nor probable; if it were, we should certainly expect ἀποκριθὼν (|| ἀποκριθὼν; cf. ἀποκριθὼν, 1619). If correct, it is most probably in the acc. of the state (G-K. 118m)—later on . . . he will stand up. Sgfr. reads ἀποκριθὼν, Che. (EBi. 2475) ἀποκριθὼν (cf. 178), with ἀποκριθὼν for ἀποκριθὼν below.

[Hebrew] if virtually = upon (my) grave, ὕπερ is used as in 21 17 20 in particular of the dust or soil in which a dead body is laid, i.e. the grave. Cf. also 19, Ps. 104, though these are rather different: in the Ps. ὕπερ with the personal
suffix occurs, and Sgf. proposes here שָׁפַע (note the immediately following י). Che. (EBi. 2474 f.) suggests (cf. 1716) the dust(y ground of Sheol).]

[26. un

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certain, ambiguous and difficult—especially the words וַאֲלֹהִים, which, however taken, seem so improbable that textual corruption at this point at least is almost certain. After אָבַטְתָּא (= סָפַג in v. 25) continues תִּדְרָם מְזֻזַּת אֲבַטְתָּא (אָבַטְתָּה, אָבַטְתָּה, וְאָבַטְתָּה) תַּעֲבִר. פֶּרָדוֹ הַגָּדֶּשׁ קִבְרֵו תַּעֲבִרְו מְזַעְתֶּלֶּשׁ: whence it appears that מְזַעְתֶּלֶּשׁ immediately after מְזַעְתֶּלֶּשׁ—i.e. om. והאזר; (2) for וְאִתָּה read וְאִתָּה קִבָּר (Kūrios = wish as in 64 22. 90); (3) read והאזר, defectively והאזר (so Ken. 603). Whether מְזַעְתֶּלֶּשׁ read וְאִתָּה (its first תַּעֲבִר apparently renders והאזר) or והאזר, and, if not, what exactly it read instead of these words, is uncertain. It is doubtful whether וְאִתָּה imply a text different from והאזר: מְזַעְתֶּלֶּשׁ מִלְּעָבִר; וְאִתָּה מִלְּעָבִר מְזַעְתֶּלֶּשׁ לְעָבִר; והאזר美しい וְאִתָּה מַעֲבִר אֱלֹהִים אֱלֹהִים והאזר. The Hebrew variants are doubtless due to later errors: Ken. 811 והאזר for והאזר; Ken. 800 om. והאזר; Ken. 48 om. והאזר.]
So \( M \) and all the VV. except \( G \), which reads \( 
\) but om. But, as in \( H \) (v. 25) and \( M \) in \( b \), the \textit{scriptio plena} in \( H \) may be later than \( G \); the \textit{scriptio defectiva} actually occurs elsewhere even in \( M \) (\textit{e.g., Nu. 19\textsuperscript{5}}). Written defectively \( H \) would be scarcely distinguishable from \( G \); consequently it would be very legitimate to read \( H \) \( H \) (\textit{Bi.\textsuperscript{2} Du.}) if without further emendation this produced a good distich; but it does not (see next n.). Yet, even though \( H \) be retained, the ambiguity of \( H \) remains: it may be (1) an \textit{adv., afterwards} (\textit{e.g., Gn. 18\textsuperscript{5} 24\textsuperscript{55}, Jg. 19\textsuperscript{5} al.}), but not in \textit{novissimo die} (\( H \)), \textit{at the last day} (AV.), \textit{am jüngsten Tage} (Honth.); or (2) a \textit{prep. governing \( H \)}, with a local or temporal force, \textit{behind} (\textit{cf. Is. 57\textsuperscript{8}}), which Ehrlich interprets as \textit{under} (my skin), \textit{Bu. as "still enclosed (umschlossen) by my skin," i.e. still alive, or \textit{after} (as, \textit{e.g., 1 K. 19\textsuperscript{11\textsuperscript{2}}}, i.e. after the disappearance or destruction of my skin; or (3) a \textit{conj. =\textit{ וָאָּנָּךְ רָאָּת}} (as 42\textit{ M, Jer. 41\textsuperscript{18}, Lv. 14\textsuperscript{13} \( M \)), \textit{after that} (my skin has been destroyed). If \( H \) is correctly read, it is a parallel term to \( V \) in \( b \) (\( M \), not \( G \)) as in 7\textsuperscript{5} (19\textsuperscript{30}), and \( H \) should be parallel in sense to the \textit{מָסְרָּה} in \textit{מָסְרָּה}: unfortunately this latter phrase is also ambiguous (see below). If \( H \) means \textit{away from my flesh, i.e. after my body has perished}, \( H \) should have the same meaning; but \textit{Bu. raises two objections to this: (1) that \( H \) is always local when it refers to an \textit{object}, and temporal only when it refers to an \textit{action}: since the idea of passage is more directly suggested than here, 1 K. 19\textsuperscript{11\textsuperscript{2}} does not perhaps entirely invalidate this; (2) that whereas \textit{בּ} by itself is often used for the entire body as contrasted with the \textit{בּ} or \( L \) (\textit{e.g., 14\textsuperscript{22}, Ps. 16\textsuperscript{9} 63\textsuperscript{2}}), \( H \) is not, but is used strictly of the outward covering of the body, the skin (30\textsuperscript{30}, La. 4\textsuperscript{8} 5\textsuperscript{10}, Jer. 13\textsuperscript{28}), and combined with \textit{בּ requires the latter to be used in its specific sense of the flesh under the skin (7\textsuperscript{4}), the two together being contrasted with the inner framework of the body formed by the bones; cf. 10\textsuperscript{11} 19\textsuperscript{30}, and \( R \) (\textit{ Mic. 3\textsuperscript{21}}). If the text could be trusted, in 18\textsuperscript{13} \( H \) would have the wider sense of \textit{body}, which \textit{Bu. questions.}]
sentence introduced by the *conj.* or *adv.* רָּאָי (see last n.) with
the obj. רָּעָי of וֹכַּנ prefixed—an emphatic position (cf. Dr.
§ 208 (1), for which there seems to be no reason here, or (2) as
the vb. of a relative sentence qualifying רָּעָי in the *prepositional*
phrase—*after my skin which . . . ,* the relative particle being
omitted according to G-K. 1556. In either case וֹכַּנ is com-
monly explained as the 3rd pl. act. corresponding idiomatically
to our passive (416 n.). The vb. is, then, Piel of נָכַנ, *to strike
off, away;* cf. Is. 10*4 ▼ (of striking off branches), and the
verbal noun נָכַנ of beating olive berries off the tree (Is. 17* 6
2418). These comparisons are already made by the mediæval
Jewish commentators (Ibn Ezr.; Anon., ed. Wright and
Hirsch.). The form might also be Nif., used as a passive of
the Hif. (G-K. 51f) of נָכַנ, *to go around* (Is. 29*), in Hif. *to
surround* (v. 8 and often). שָׁנַח clearly think of this vb., and
Honth. has recently defended this interpretation; but he can
account for the pl. only by the very forced suggestion that its
subject is נָכַנ used collectively of the bones of the body with
the sense of מ—*at the last day I shall be (proph. pf.) sur-
rounded with my skin!* Other interpretations of נָכַנ are
scarcely less forced: the alternatives are to suppose that it
means *this* (will happen)—so כ; or *in this manner* (Del.)—an
acc. of manner never elsewhere taken by כ or נָכַנ; or that it
is a kind of resumption of רָּעָי; or, since this is masc., a refer-
ence, accompanying a gesture, to the body (Di.)—and *after my
skin has been struck away,* (viz.) *this* (skin or body).]

[Hebrew] either *away from my flesh,* or *from my flesh* is, so
far as the phrase itself is concerned, equally possible; for
the rare but by no means unusual use of נָכַנ in the former case, cf.
1116 n.]

[The uncertainties and difficulties of נָכַנ in this v. being so
great, it is not surprising that attempts at emendation have
been numerous and ingenious, if not convincing. Bu., by a
very slight change (*נָכָנ* נָכָנ), eliminates at once the awkward
pl. נָכָנ and the impossible נָכַנ, and obtains the distich:

Within my skin thus struck away,
   And from my flesh, I shall see God;
but that a skin which has been struck away should still enclose the speaker is curious. As an alternative he considers one of the suggestions offered by Be. T, viz. יִשַּׁבֶּה for תַּשֵּׁבֶּה, which gives a completer parallelism of terms but a not very probable prophetic pf.:

Within my skin I look out,
And from my flesh I shall see God.

Be. T’s other suggestion was יִשַּׁבֶּה. Bi. also offered two emendations; Bi.¹ (in b mainly following ג) proposed

which requires at least as much defence and apology as ב. Bi.², bringing over שְׁפַר (ג) from v. 26, reads:

My witness [i.e. God] will take vengeance for this,
But a curse will seize my adversaries,

cleverly obtained by very slight departures from either ב or ג; but as Bu. asks: Why יִשַּׁבֶּה and not יִשַּׁבַּה, why יִשַּׁבֶּה instead of the better antithesis יִשַּׁבַּה, and why the unknown Poel of יִשַּׁבַּה? And the answer must be that, if the idea were more naturally and normally expressed, the emended text would differ so widely from ב and ג as to appear improbable. Du., also by slight changes, obtains the distich:

And another will arise as my witness,
And this one will set up his sign—

understanding the “sign” to be that which he supposes the avenger of blood set up over the corpse of him who was to be avenged. By now combining 26b with 27a, and 27b and c, Du. gets rid of the isolated stichos formed by 27c if, as is usual, 27a. ² be taken as a distich. But the ב and ג of Du.’s emendation
are improbable, and \( \text{a} \) is better paralleled by \( \text{b} \) (note \( \text{a} || \text{hath, b } || \text{ rejoin} \)) than by \( \text{b} \) which has the same vb. \( \text{as a} \). Che. \((EBi. \ 2474f)\):

but if the textual evidence is to be so largely disregarded, it would be easy to construct distichs in more exact parallelism. Richter instead of \( \text{a} \) proposes \( \text{b} \)—first the goel takes his stand on Job's grave \((v.\ 25)\), thereafter \((\text{v.\ 26})\) as his surety \((\text{v.\ 25})\) lifts him up from the grave. But thus becomes four stressed. \( \text{a} \) for \( \text{b} \) is very improbable, and so is the beth essentia in \( \text{a} \): Be. \( \text{K} \) avoids the last objection, only by proposing an unknown form.

\[ \text{a} \] no change is needed; but if any one inclines to change, Bu. suggests \( \text{a} \) or \( \text{a} \), "Count me happy, for I shall see him for myself." \( \text{a} \) (Neubauer, Be. \( \text{K} \) alt.);

"O my happiness!" is an unheard of form. [The parallelism is at present perfect, \( \text{v.\ 25} \) \( \text{v.\ 26} \) as \( \text{v.\ 25} \) \( \text{v.\ 26} \); emendations, such as \( \text{a} \), or, below, \( \text{a} \), are improbable.]

\[ \text{a} \] Bu. \( \text{a} \), thinking the pf., especially before \( \text{b} \), which refers to the present, to be intolerable. Still there are many cases of the perfect "of certitude" being used to express the future \((\text{Dr.\ 14})\).

\[ \text{a} \] the waw is perhaps a dittograph; \( \text{a} \) or part. negativated by \( \text{a} \) \((BDB\ 519b)\); Job's acquaintances are estranged \((v.\ 15)\); God will be seen not to be so: similarly Job's brethren have gone \( \text{a} \); God is \( \text{a} \).

\[ \text{a} \] Wr. \( \text{a} \), "I am utterly exhausted in my appointed time \((14.\ 15)\)"; Klo. \( \text{a} \), "I shut up" \((\text{from} \text{a} \text{by G-K. 759q})\),—both extraordinary.

\[ \text{a} \] the nota accus.; cf. on \( \text{a} \). \((\text{In Jg. 7\ 15 rd.}\) \text{a} \( \text{a} \) for \( \text{a} \)).

\[ \text{a} \] In \( \text{a} \) there is a change from the direct \( \text{a} \) to the indirect narration \( \text{a} \), "and that the root of the matter is found in me" \((\text{without} \text{a} \text{as Gn. 12\ 41b, Jb. 35\ 14, etc.}; \text{G-K. 157a (a)})\); but the continuation by the direct narrative is much
more forcible, and some 100 MSS, \( \Theta \) \( \Gamma \) read \( \text{in} \); so Mich.

29. The \( \tilde{\text{b}} \) is prob. reflexive (Lex. 516a); \( \text{in} \) is hardly strong enough to express the emphatic "for yourselves"
(which would be rather \( \text{in} \) \( \text{in} \) or \( \text{in} \) ; cf. Jos. 9.4

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CHAPTER XX.

2. Therefore—on account, viz. of what Job has said. οὕτως as though ἦν stood for ἦν (so, but needlessly, Me. Bi. Sgf. Be.), as often in the historical books (Gn. 4:15 30:15, Jg. 8:11 18 al.), not perceiving that in such cases therefore introduces an answer to a remark, or objection, made by another (Lex. 487a; Dr. on 1 S. 3:14 28).

ןָלְכָּל answer me: lit. turn me back (sc. with a word; see on 13:18), answer me, in the sense of do not allow me to be silent, is certainly weak; hence Du., cleverly, bestürmen mich, disturb me; cf. Ca. 6:5, Oettli, Buhl (v. Lex.); and ריצ', in Peil ptcp. = disturbed (Mk. 5:58 = θοπυσσαυ, and Lk. 10:41 θοπυβασσαγυ); but usually in the sense of either alarmed or hastening (so Ethp. be alarmed; As. to hasten (trans.) or alarm; v. PS.).

ןָלְכָּל rd. Du. ; Di. inclines) or הביער וְא (Bi. Be. Du. ; Di. inclines) or הביער וְא (Ex. 13:6); perhaps (Bu.) even הביער וְא would be sufficient (וְא never occurs).

ןָלְכָּל "is my haste—my impetuosity, eagerness— (active) within me." Del. my feeling, i.e. my emotion, deriving the word not from רוח, to hasten, but from רוח, רוח ( = Arab. ḥassa, to feel, perceive by the senses), in Aram. and NH. (see Levy, ChWB, NHWB, s.vv.), to feel, in various nuances, sometimes to be anxious, but mostly to feel pain, to suffer (in OT. once, Qoh. 2:25 (so rd.), מ אֶלְכֶּל וְיִהְוָה חָיָם מַעֲנֵה, and who can feel (here suggesting have pleasure) apart from him? Syr. passus est, doluit, contristatus est (PS. 1389 f.), מָסִים, suffering, often for πάθημα, as Heb. 29, also of grief, sadness, etc.; in a more neutral sense, of an affection of the mind in
general, as of desire, \( \text{πάθος eπιθυμίας} \), 1 Th. 4.

(\text{ib. 1391}). Probably therefore \( \text{ςάν (ς in, ςς)} \) might in Heb.

have been used to denote the general feeling of \text{emotion.}

Be.\( ^K \) makes Zophar's own understanding the source of his higher

inspiration; hence Hi. Bu., "And wind, (arising) out of my

understanding, answers me," \text{i.e.} the "understanding," or

instruction, which I give Job, instead of bringing him wisdom,

resolves itself in his mouth into mere wind (cf. "wind," 8. 15.

16). Du. Be.\( ^K \) (after \( \text{G, εκ τῆς αὐνέσεως} \)—without \( \text{μου} \)

and with wind \text{void of understanding, thou answerest me}

(\text{νοεῖς}).

\( \text{θαρ} \) is frequently masc. (agst. Strahan): 4. 2. 4. 8. 12.

Ps. 51. 10. 12.

13. 18. 18.

4. "Dost thou know this (as being) from of old, since the

placing of man upon the earth, that . . . ?" \text{i.e.} Of course thou

knowest it! (cf. \text{Lex. 210a}). There is no occasion to read

\( \text{μη (not ou')} \) presupposes \( \text{νί, not καν.} \) As

usually understood, \( \text{μη χρύ ρ θών} \) (for no man could know this from the creation) but (as

rendered) with \( \text{νάν}, \) as a secondary predicate (so De. Hi. Di.).

Bu., thinking this construction awkward, construes differently,

supposing the question to be a mocking one, Hast thou this

fine windy knowledge (v. 2b) from the time of creation? (comp.

the question of Eliphaz in 15.), and rendering \( \text{μή in v. 5 not by}

\text{That, but (exactly as in 22b after 22a) Nay.}

\( \text{ינלכ} \) see on 618.

\( \text{ירע} \) of \text{past time, as Hab. 38.}

\( \text{ירח} \) inf., with indef. subj., as 13. 9. The inf. of \( \text{יָש} \)

(Nöld.

\text{Beiträge, i. 39}) is usually \( \text{יָש, יָש} \) elsewhere only \( \text{Is 106 Kt},

2 \text{S. 14} \text{Qrê.} \)
5. הֶכְרָה [recent; lit. from what is near, i.e. the near (past); so Dt. 33:17 (EVV. of late).

6. יָשָׁב † יָשָׁב, if correct, will be an anomalous form for יָשָׁב, with elision of ש, from יָשָׁב (Kö. ii. 145); cf. יָשָׁב, Is. 32:8, for יָשָׁב (Kö. ii. 118). Perhaps יָשָׁב (13:11 31:23) should be read (the masc. יָשָׁב, then by G-K. 1450). 

7. אֹלֵל, Zeph. 1:17; Zechar. 4:12. Is. 4:15. 1 K. 14:10. Lit. globulus stercoris; cf. סֵפִּי; Arab. jillaf, jallaf. The sg. would be ל; cf. סֵפִּי, 40:6, סֵפִּי, from סֵפִּי (Kö. ii. 43; G-K. 933a, bb).

8. וָלָא [construction as 4:10 (see n. there); וָלָא, whence Bi. Be. וָלָא,—doubtful, though rhythmically easier].


10. םָכִים [םָכִים and מִשְׁרָקָה, that in the three exceptions the text can hardly be right. Here מִשְׁרָקָה can easily be read; the fem. may well be a copyist’s error due to the preceding מִשְׁרָקָה (so Di. Be. Bu.). In Gn. 18:24 מִשְׁרָקָה may well be the original reading; and in 2 S. 17:11 מִשְׁרָקָה, מִשְׁרָקָה is probably due to the fem. termination of מִשְׁרָקָה.
crushed into poor ones (verkümmern zu Bettlern)—accus. of the product (G-K. 117ii); Bu. his children are oppressed as poor ones (G-K. 118n), but in this case (Du.) ít seems superfluous. Du. regards 10a as a variant of 19, and 10b as a gloss on 18.

reverting to the lifetime of the wicked man, and explaining why his sons are impoverished (*): he had to give back the wealth which he had wrongfully gotten to its owners. Hrz. Del. al., to avoid this awkward return to the past, suppose the meaning to be that he gives back his ill-gotten wealth through the hands of his children; but this is unnatural. Bu. would read either 

strength (18') = wealth, as Hos. 19; cf. א"ג, strength, also often = substance, wealth, as v.15.

II. 11

Ps. 896, Is. 544†; here = youthful vigour, cognate with נֵּה (1 S. 1760), נֵּה; Arab. יָלָב, young man, from יָלָב, to be excited by lust.

viz. (Ew. Di. De. Bu. Du.) יָשְּׁנָ בּ : the fem. as 12 etc. (G-K. 145k); cf. Ps. 1036 הָנָכָה נֶאָשׁ נֶאָשָׁי נֶאָשׁ.

sheweth sweetness (G-K. 53d), or groweth sweet (ib. e ; Ew. § 122c) dulcescere; see 148 n.

pf. in pause. The bare pf., introducing the apod., expresses the suddenness of the change (Dr. 136γ).

a change of expression, for the sake of vividness: the pf. sets the scene before the reader as completed; and the ' expresses the natural consequence of (Dr. 80).

properly, to make (others) inherit = to dispossess: usually of dispossessing the nations of Canaan, Dt. 49296 etc.; hence here fig. expel. ἐὰν ὄλκας αὐτοῦ (ὁ μηκός) ἐξελκισει αὐτὸν ἀγγελως,—a euphemistic paraphrase for Α.

either a strong negative, Never can he .... (Nicht darf er .... ! Di.; cf. G-K. 108ε), or the poet's feeling leading him to pass from the description of facts (which is what the context logically requires) to the expression of what
he *wishes* may be the fate of the wicked man (Dr. 82). Observe that *ג* has optatives in vv. 10a. b. 15 (c). 16. 23b. c. 24b. 25. 26a. c. 27. 28; cf. on 1812.

[טולב] in the sense *canals* only here; elsewhere מלח; Ps. 18 al.).

There are parallels for the suspended st. c., e.g. 1 S. 287 והמא יטוש בז, Jer. 46b והמא יטוש בז (G-K. 130); but Hupf. Me. Di. al. have conjectured that one of the two synonyms, most probably ורה, was either a gloss on the other, or (Bu.) a dittograph. ביטול ירה (Klo.) is, however, a very probable conjecture [yielding the normal rhythm (3:3), instead of the questionable rhythm of ירה, or ירה with a word omitted, and a superior parallelism].

18a. מלח] ! introducing the pred., as 2312 255, Is. 5718b, Ps. 115 (Dr. 124); but י and occurs nowhere else, and a sf. is desiderated: rd. prob. (Bu.) מלח (as, as 109 3911. 10). מלח in b is similar; but here also the ! might well be dittographed from ורה. *ג* for has *איכא *מרפא *טנלאק, as though י and ורה מלח איכא. Du. *משיש* יא מלח ורה מלח איכא. He increaseth (?)? Du. compares to *draw out, extend, prolong, kindness*; but this is hardly parallel) the product of his labour, and doth not brighten up (97 1020). That which he gaineth by exchange, and rejoiceth not. Bu. in b ירה, *i.e.* according to his substance, so is that which he gaineth by exchange, he cannot rejoice.

ינעל (not וו or מלח), as 3918, Pr. 718.

19. מלח] Piel: Ps. 74 lit. (מהליחו ערב ערב); 2 Ch. 1610 metaph. (ינשה המלח) †.

*בר* Du. ובו, "Verdienst" (rather, as Hfm., *sauer Erwerb* (the product of) *painful toil*, cf. Pr. 516, Ps. 127b *��ב* *��ב* ימהי; but this does not suit ירה. Be. ק ("perhaps") ירה (cf. 229b). [For the asyndeton in מלח, cf. 29; Kön. iii. 370k. Yet the vb. ירה after ירה seems anti-climactic.]

*לכ* רבי he *hath seized* a house, and *goeth not on to build it = if he seizeth a house, he will not build it (*i.e.*), through being impoverished, will be unable to renovate it, add to it, and otherwise fit it for his own use; so Ew. Me. Di. Del. Bu.; cf.
for the tenses, Ps. 103\textsuperscript{16} (De.). Hi. al. he seized a house, \textit{and built it not} (= instead of building himself one): but the impf. is against this; for though the impf., where separated from \textit{he}, as Hi. remarks, not unfrequently retained (2 S. \textsc{ii}9, Jos. \textsc{iv}8, Dt. \textsc{v}12 al.), yet it must in these cases possess its frequentative force, which after \textit{he} would be unsuitable (see Dr. 85, \textit{Obs.} with \textit{n. i}; and cf. 42\textsc{f}). Du. \textit{he seized a house, which he had not built}: cf. \textit{V et non medicavit eam.}

\textit{בגא} construed with both acc. pers. (= \textit{rob}) and acc. rei (= \textit{take violently away}).

20. \textit{v\textsuperscript{18} and elsewhere an adj.: rd. מ\textit{a}\textit{ש} (Sgf. Bu.), ease, quietness, prosperity, e.g. Pr. 17\textsuperscript{1} מֹ֑לֶ֖כֶת חַ֣דָּ֣וּת הָֽלֵ֣ל יִפְּלַ֣ט בִּֽי} \textit{Malcolm and actually not to be used in rei.} Bu., doubting \textit{בִּֽכְמָ֣ם be a change in the subj., the masc. \textit{ךְ֖ר} by G–K. \textsc{i450.} \textit{οὐκ ἢς εὐνουχικὴ σωτηρία τοῖς ὑπάρχοντες, whence Me.} \textit{οὐκ ἢς αὐτῷ νῦν} \textit{καὶ ἄσφάλεια} (rather \textit{καὶ ἄσφαλεια, the pl. \textit{σεῖν not occurring}) Du. \textit{hath no quietness in his treasure (Gn. 43\textsc{f}).}

\textit{הוֹן} and derivatives, denote not so much what one \textit{delights in} (EVV.), as what is \textit{desired or coveted}, sometimes on account of its attractiveness (Ps. 39\textsc{f}, Is 44\textsc{f}), sometimes, in particular, on account of its value; hence the idea which they suggest in the latter case is that of \textit{precious}; cf. Pr. 21\textsc{f} \textit{אֲצוּרְכָהוּ מִיַּדְכָּהוּ \textit{costly treasure; \textit{חָסֹ֑דָּן precious things, valua}}\textit{bles, Hos. 9\textsc{f}; \textit{נָשָרְכָהוּ \textit{precious things, Hos. 13\textsc{f}, Nah. 21\textsc{f}.} EVV. \textit{pleasant} does not express the real meaning of the Heb.}

\textit{ךָ֑שָׂר} The Pi. is transitive (in Am. \textsc{v}9a either the obj. to \textit{ךָ֑שָׂר or to \textit{ךָ֑שָׂר must be read): it is too much to supply \textit{ךָ֑שָׂר} (Du.): read therefore \textit{ךָ֑שָׂר} (Sgf. Be. Bu.). ∂(\textit{ךָ֑שָׂר}) \textit{all render by a passive. EVV. \textit{shall not save aught of . . .} would be \textit{ךָ֑שָׂרено}.} \textit{ךָ֑שָׂר} \textit{his eating.}—not from \textit{ךָ֑שָׂר, but from the inf.}

\textit{ךָ֑שָׂר} is \textit{strong, and so firm, stable}; so Ps. 10\textsc{f} \textit{I. From \textit{ךָ֑שָׂר, the \textit{ךָ֑יע of \textit{ךָ֑שָׂר, strength, hence capability, wealth, etc. (Lex.}}
208b). The same $\int$ is found in Aram., in the Pael $\text{bīn}$, to strengthen, and in Eth. $\text{hēla}$, $\text{hayala}$, to be strong.

22. רָחְבָּה G-K. 74#; cf. 7500, 99.

The verb $\text{חָלִים}$, from $\text{פָּשַע}$; the verb $\text{חָלִים}$, 1 K. 2010 (c. 3618 is doubtful). The $\int$ is common in Aram.

$\text{מִלֹchers}$ as 30. The word is, of course, collective: Du.'s argument that we must read $\text{פָּשַע}$ with $\text{ס} (\text{פָּשַע דֶּא} \text{אָוָםֵן};$ cf. $\text{י omnis dolor}$), "because otherwise we should have had $\text{כִּכָּלֹchers}$" is not sound. Bu. also reads $\text{פָּשַע}$ (though not on Du.'s ground), thinking that $\text{חָלִים} "$hardly yields a possible sense," and that the "hand," implying the personification of $\text{פָּשַע}$ (cf. בֵּית יָה, 50 etc.), led to the false punctuation $\text{מִלֹchers}$. But the change is not needed. $\text{גֶּל}$. 23. 'ה יד רֵיד] Difficult. (1) Ew. 3458, end; Del. "It will be, in order to fill his belly, that He (God) will send," etc. (analogous to 2 K. 1725 $\text{נָנָנָנ} \ldots \text{י"ו},$ in past time, Del.) but it will be, in spite of 1818 (see note there), implies $\text{י"ו}$: $\text{י"ו}$ can only mean may it be . . . , and, if original, must indicate (cf. on v.17 $\text{גֶּל}$) that the poet's feeling leads him to express the wish that such may be the fate of the ungodly. (2) Di., regarding (1) as in poetry heavy, says that it "seems preferable" to subordinate $\text{י"ו}$ to $\text{י"נ},$ and renders, "that it (his anger) may serve to fill his belly, he must send his anger," etc.; this rendering gives $\text{י"נ}$ its proper force, but the inversion is unnatural. (3) May he (the wicked man) be for one (רָחְבָּה; cf. on 30) to fill (= that one may fill) his belly! May He (God) send, etc.; or reading $\text{י"נ}$ for $\text{י"נ},$ He will be (or He is,—freq., like the other impff. in the ch.) for one to fill his belly; He will send (or He sends), etc. (cf. Hi.). (4) Da. His belly shall be filled! (rather, with $\text{חָלִים},$ may his belly be filled!) lit. be for filling, ל $\text{י"נ}:$ Dr. § 203: the masc. verb by G-K. 1450. (5) Wr. Bu. $\text{י"נ}$ for $\text{י"נ}:$ Yahweh, that He may fill his belly, sends, etc.; but $\text{י"נ}$ is so studiously avoided in the dialogue (only in 120), that to assume it here is questionable; nor is the subordination of $\text{י"נ}$ elsewhere, though perfectly grammatical, quite in the style of poetry. (6) $\text{ג om. בֶּן בֶּן לֶבֶן} \text{י"נ}:$ so Me. Bi. Be., as a gloss on בֶּן בֶּן, Du. as a gloss on $\text{ב} 226 (?)$. [An alternative is
to regard these words as the corrupt fragment of a distich that mentioned God; at present these difficult words make v. 22 a tristich; and God, who must be the subj. of 23, is not mentioned.] We may acquiesce in (3) or (4).

unless it be kept as a real jussive, rd. either or

if correct, must be here (notice ἀναγνωχήν) an anom. sing. for ἔλεψε (which Me. Sgff. Bi. Di. Du. St. would in each case restore, and which, at least here and 27, might easily have become from the end of the following word); cf. 22 27, Ps. 117; G-K. 103, n. The form, as a sg., is very much against analogy; but it has been supposed to be supported by a Phœn. sing. in — (Stade, § 345c, who would read יוֹעָר; Kō. ii. 44b, with references); the existence of this is, however, doubted by others (cf. Lidzb. p. 395; Cooke, NSI, on 42).

as Zeph. 17: if correct, = Arab. laḥm, flesh, pl. laḥûm (I.E. לֶחֶם; and ג Zeph. 17 ὁ σάρξ ἢν τῶν ῥυστήρας): so Hi. De. "into his flesh." Di. Bu. וּירֵיחַ, and raineth His bread (or food) upon him, i.e. sends upon him a rain, not of manna (Ex. 16, Ps. 78), but of destruction: the ב as 16. Or, as this use of ב is not very probable with לֶחֶם, ב may be the Beth essentia (Lex. 88b), and raineth it (his anger) upon him as his bread (or food); so RVm. ג וּרְאוֹס; whence Me. Sgff. Klo. מְכַנַּה (usually in ג וּרְאוֹס; see also on 21). Schwally מְכַנַּה (= וּרְאוֹס, 1811 27 3015), Bi. וּרְאוֹס, Be. וּרְאוֹס, "coals," "obliterating Zophar's characteristic, and therefore certainly original, figure" (Bu.). Du. (omitting א), "perhaps the author wrote simply וּרְאוֹס וּרְאוֹס וּרְאוֹס וּרְאוֹס,"

24. וּרְאוֹס וּרְאוֹס, to pass quickly (9) through = to strike through, pierce; so Jg. 5 and הָּבָשׁ יֶשֶׁב and וּרְאוֹס הָּבָשׁ יֶשֶׁבׁ וּרְאוֹס — with the ordinary accents. The accents in ordinary editions connect וּרְאוֹס with וּרְאוֹס (so EVV.); but this leaves וּרְאוֹס a very short and abrupt clause: and some MSS read, no doubt correctly, וּרְאוֹס וּרְאוֹס וּרְאוֹס (Wickes, Poet. Ascents, p. 37). Di. He draws it forth (עָשָׁה, as
Jg. 320, and it cometh out of the [rd. his] back, and the glittering point goeth out from his gall: terrors (i.e. death-terrors) are upon him; Hi. De. Bu. ... and the glittering point from his gall; terrors come (Me. as G-K. 1450; Sgf. Be.; better, Ps.) upon him,—but for this (Di.) would be the proper word, not ... (for * cf. Δ διεξέλθω δε διά σώματος αυτοῦ βέλος: νῦν, as Jl. 26th al.; but Be. = Syr. מַגָּשׁ, a knife without a handle, PS. 4197 (but only in lexx.; cf. מַגָּשׁ, the blade of a knife, ib.): for there, cf. 1 S. 419, Dn. 1016, c. 3015 הָעָבֹדַת לִי לְךָ ... for דְּחֵי is idiomatic and probable). [Richter: Very anomalous. Acc. to De. a shortened Po'el form for only (cf. סַתָּם, 321); only here in the sense of reserve for (which is usually expressed by מָזוּ).

Very anomalous. Acc. to De. a shortened Po'el form for יָבוּלַת (cf. יָבוּלַת, Ps. 624; מַסִּינָה, 1016 Qr—), Kt. better); but the Po'el of יָבוּלַת occurs nowhere else, the ו is anomalous, and in Ps. 624 the pointing יָבוּלַת is to be preferred: rd. therefore simply יָבוּלַת (Di., G-K. 68f, Bu. Du.).

suggesting, or hinting at, some other mode of kindling (viz. from heaven); see Lex. 518b, bottom; cf. 3430, Dn. 234.

Before היה, היה as an acc. must be supplied, as though ignis, quem non sufflatum est; cf. e.g. Gn. 3536, Is. 143" (Hi.). Cf. 229; and see G-K. 121a, b. Du. היה היה, which hath not been blown,—the normal construction.

jussive Qal of היה, grase on, fig. for consume; cf. Jer. 2222 ... (apoc. impf. Nif.), is grased on; but the pass. does not read naturally. Hi. היה (from היה), farest ill (cf. Jer. 1116 ..._working); but this (Di.) is weak. Du. objects to the fig. to grase on,
and to מְרַנִּים, in a neuter sense (see, however, v.21), and "in default of anything better" proposes מְרַנִּים לְךָ, the master (1521) stirs himself up against his tent. Be.Κ βραχύ (189).

27. מְרַנִּים מִיתָרִים] milra', the Sinnorth merely marking the open syllable before the מְרֵקֵחַ (Wickes, Poet. Acc. 69; cf. Ps. 1* כָּלַל לֹא) The fem. מְרֵקֵחַ is anomalous (Stade, § 290): we should expect מְרֵקֵחַ; cf. מְרֵקֵחַ מְרַנִּים (וָסַ) מְרַנִּים, etc., cited by De., is not parallel; for (1) the tone here is milra' not milēl, and (2) the — in מְרַנִּים is regular, G-K. 75u).

28. מְרַנִּים on the juss. form, see on 1812.

בְּרֵית elsewhere (12 times) always of the produce of the earth (e.g. Lv. 264 כָּלַל הבָּל הָאָרֶץ, or specifically of the produce of the vine (Hab. 317); so his vine unto him; here, if correct, of the acquired possessions of his house.

מְרַנִּים (as) things dragged away (from בָּל, Pr. 217, of fish in a net, Hab. 116; in כ for בָּל, Jer. 152 al.),—or (so most) poured away (from בָּל, 2 S. 1414 כָּלַל הנַחֲרָה אֲרָצָה, Mic. 14 כָּלַל הנַחֲרָה אָרֶץ),—in the day of his anger. מְרַנִּים is an accus. defining the state (G-K. 118n); EVV. "(His goods) shall flow away," etc., is a monstrous and impossible translation. For מְרַנִּים Ew. Me. read מְרַנָּה, rolleth away (like a stream, Am. 524), as more congruous with the fig. in מְרַנִּים ("poured away"). מְרַנִּים מֶלָּוּא מֵאָבָה אָרֶץ מְרַנִּים, whence Be. מְרַנִּים נָהָר מְרַנִּים, The stream (Is. 3025 444) rolleth his house along, And washeth it away in the day of his anger [but הָאֶרֶץ is very questionable; cf. 1928 n. end]: Du. יָבִי הָאֶרֶץ, Destruction carrieth away his house, The rebuke (Dt. 2828) in the day of his anger; but Is. 387 הָאֶרֶץ, pit of wearing away (i.e. destruction—of Sheol) scarcely justifies the proposed use of מְרַנָּה here. Bu. adheres to מְרַנָּה, though allowing that the pl. תֶּהֶר (for מְרַנָּה pt., or מְרַנָּה pf., referring to מְרַנָּה) is strange.

בְּרֵית] [unnecessary, and rhythmically redundant].

29. מִיתָרִים מִיתָרִים] his heritage of appointment = his appointed heritage (G-K. 1358); cf. מְרַנִּים מִיתָרִים, 1 K. 118. Be. מְרַנִּים (cf. 2715); מְרַנִּים מַעֲשָׂה his naughtiness (from מַעֲשָׂה, 4 etc.).
CHAPTER XXI

2. שמותו שומזט מליחי as 137.

הנהוטה, Du. טהרה; but the Vss. would hardly have rendered by a plu., even if they had read it.

3. רואים] bear with me: an unusual nuance; the other examples grouped under se in Lex. (p. 671a), such as Jer. 1516 319, Ps. 5518 with acc. rei, are different.

הלא] & Ol. Me. Sgf. Bi. Be. Du. התען; but the reference may be more particularly to Zophar (Bu., who compares the sg. in 168 between plurals in 1 and 4). For _elapsed_  in Job speaks defiantly, for he knows Zophar will not mock;  states explicitly what is in Job's mind. Me. (after 97) says לכפי לא תהלענ, Sgf. לא לכפי לא תהלענ, Du. והנה לא תהלענ - all as violent as they are unnecessary.

4. מודע] prefixed for emph. (G-K. 143a; Dr. 197. 4; cf. Gn. 2427, אֲנִי בֵּרֵי אָדָם, 498): whatever may be the case with others, my complaint is not of man. So Du. Ja ich, gilt Menschen meine Klage? Be. בָּאָנָכָה (Nu. 2327, 1 K. 827, Ps. 588).

5. בָּאָנָכָה] for the pathal, see G-K. 67v; cf. מִזְבָּח, 1 S. 59.10. If correct, an “inwardly transitive” Hif. (G-K. 534), "shew appalment," though elsewhere סָפַר is always trans., except Ezk. 315 מִפְּלַשֵּׁים . . . מָשָּׂא (where, however, מָשָּׂא, 2 S. 1338, or הַמְּשָא, Ezr. 93. 4, could easily be read). As Bu. observes, to have the Qal שָׁמַע, 178, the Nif. שָׁמֵא, 1830, and here the Hif., with the same force in one and the same book, is rather strange; hence he would point all as Nif. The pf., however, occurs (often) in both Qal and Nif.; the impf. is always pointed as Qal, so 178 had better remain as it is; but
the Nif. here would avoid the anomalous sense of hānā, and is probable.

6. The same type of hypothetical sentence as 7, where see note.

7. [advance] in years, grow old: so Ps. 69, and הָיוֹ, old, 1 Ch. 49. Both הָיוֹ, and יָדַע (Dn. 79-8), are common in Aram. in the same senses.

8. [An ineligible redundancy. is almost tautologous with הָיוֹ; so † is to be preferred (Sgf. Be. Bu.).] may be a variant to לֹא הָיוֹ, which found its way into (Be.). [The rhythm of † is very questionable (17 n.); if is omitted, the rhythm is probably 3:2 (17 n.): perhaps 1 conceals a parallel to †; if so, the rhythm was normal.]

9. constr. as 54, Pr. 317 (G-K. 1176; cf. Gn. 4140). שָׁבַע נֶפֶשׁ, י secure sunt, 5 מָכַס, whence Sgf. Du. יִשֵׁל. But these renderings are not evidence that their authors read שָׁלַשׁ; they may be merely (like RVm. “in peace”) accommodations to their native idioms.

away from fear = so that there is no fear (Hi.: cf. Is. 79 etc.; Lex. 583a, b), or = without fear (Lex. 578a, b, towards the end; cf. on 118). So Pr. 158 יְשָׁבַע מִשְׁמָה יְתַר בָּעָשׂ. . . . [not . . . ] see Lex. 519a, b, b; 1817.19 al.

10. see Lex. 718b. In NH. יָשָׁב is to become pregnant, to conceive, and יָתַר is made pregnant; יָתַר is conception, and the embryo (NHWB iii. 610b, 612b).

is to abhor, loathe (Lv. 2611 al.); hence יָשָׁב neither showeth not aversion (ex. to the cow), or causeth not (the cow) to loathe. Ra. Ki. Del. explain from the NH. sense of דָּבָא: Ra. יָשָׁב לְכֹּה יִמְכֶּר, (that it might return and escape) בָּא; Ki. יָשָׁב לְכֹּה (allow to escape) בָּא; Del. (but understanding יָשָׁב in a causative
sense) "neque efficit ut ejiciat (semen)"; cf. NH. נֵּעַק, to rinse a vessel from dirt or impurity with hot water (‘Abodah sarah, 70a, וּנֵּעַק בְּיוֹתָרָה, one rinses it (properly, "causes it to abhor and reject (its dirt)," ausstossen machen, Del.) with boiling water (cf. NHWB i. 350f.). Whether נֵּעַק had acquired this specialized sense when the book of Job was written, we do not know: it is safer to acquiesce in one of the renderings given above. מַכֶּה, impregnans (Del.).

[Image text]

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[Image text]

[Image text]
14. And yet they say, etc.: the η introducing a contrasted idea (Dr. 743; cf. Gn. 19° 328, 2 S. 3°). [Ε λέγει δὲ: so ἑμοῦ and βούλομαι—sing. for pl. of θαλαμῶν, "to reduce the number of the godless of which v. 14 speaks to a minimum" (Be.).]

15. Ε om. (supplied in B from Θ),—no doubt on account of its blasphemous character.

16. μέν] in pause for οὖ: see on 16α. [The rhythm is apparently 3:4 (cf., perhaps, 412-20), which is very rare (see Gray, Forms, pp. 176, 181 f.): note that in 2218, where β recurs, the rhythm is 4:4.]

17. μόνον] How often? not an exclamation, but a question, and a sceptical one: how often does it really happen that this fate overtakes the ungodly?

516) might mean (a) cords (to ensnare; so Del.), with reference to 1810-13 (_skb, in v. 10), but πληροφορεῖ, distributes, is not very suitable to "cords"; (b) pains (Ges. Thes., Hi., EVV. sorrows); but the word in this sense is elsewhere used only of birth-pangs (Is. 138 2617 al.; Ε here ὀδύνεσις); (c) portions (lit. (measuring) lines, Mic. 26 al., used in a fig. sense, Ps. 165 (The lines have fallen to me in pleasant places), and often also in the derived sense of measured portion, or lot of land, Dt. 329 al., here, with reference to 2059, in the sense of lots in life, Ges. Addenda to Thes. p. 87, Ew. Di. Bu.; but "portions" alone, without any qualification, is too vague and indefinite to be probable; and Ps. 165 (with ה נִמְלָחָה and מִשְׁגַּעְתָּם hardly justifies the use of מִנָּה absolutely of lots in life: as Du. says, it only suggests naturally portions of land. Lots in life would be rather מִנָּה, 2020 2718 318, Is. 1714. Ε ὀδύνεσις δὲ ἔκοιμων αὐτῶν ἀπὸ ὀργῆς; whence Me. Sgf. מנה נִמְלָחָה מִנָּה; but מִנָּה is very improbable (for the frequent confusion of כ and מ between LXX and MT., see Samuel 2, p. lxvii); Du. better, מנה נִמְלָחָה, Cords take hold of them in his anger (but Du. takes מנה with the next stichos), as Bildad had maintained, 1810.

19. מנה] [if retained, Job is either citing a sentiment of the friends, and it is necessary in English to prefix, with EVV.
(Ye say); see on v. 14: or the v., together with v. 15, is still dependent on the """" of v. 17 and like that v. a sceptical question: so Be. T. But Be. K. adopts Ley's suggestion to read  for  (so also Du., who regards G's  as a free rendering of  ). The position of  before the vb. has no apparent justification, and with  the distich is rhythmically suspicious (4 : 3; see 17 n.). If  is read, the rhythm is normal—3 : 3.

20. [before the fem.  (G–K. 1456).

] if correct,  : cf. Arab.  , to beguile or circumvent;  , an artful device (Qor. 718a 20 ; Lane, 2638/). Read  (125 30 31 , Pr. 24 191 ), or  (v. 17).

21. [ ] Arab.  is to cut or sever, also to become a portion  , became my portion), conj. iv.  , I gave him a portion or share;  , a portion or share (Lane, 579/); Eth.  , to curtail, diminish; Ass.  , to cut in two: in Heb. Pr. 3077, the locusts have no king,  , yet they go forth divided (into companies), """"divisi, i.e. agmine partito,"""" Ges. Hence (1) when the number of his months hath been apportioned (to him), so Ew. Schl. Di. 1; or (2) hath been cut off (i.e. finished: cf.  , to cut off, but also to finish, Is. 1018, Zec. 4), so Ges. Del. Di. 8 Bu. Du. But Ew. Grä. Be. Bu. all suggest as possible  , are cut off, i.e. are determined (see 14b). The pl. by attraction to  (G–K. 146a); cf. 381.

22. [ ] """"Ins alltägliche wird dieser Sinn abgeschwacht durch  statt nach LXX  (Me. Grä.)"""" (Bu.).

23. [ ] lit.  , then  , substance, of . . . , is the Hebrew idiom for expressing the idea of reality: so Ex. 2410 (JE) = like heaven itself, and often in Ezek. (4 times) and P (14 times t), in the form (or  , to express this very day. Cf. Aram. , and (with sf.), lit.  , used often in the same sense (so perh. once in Heb., 2 K. 915). In Arab.  , eye, is used similarly (Del.; Lane, 2216c–2217a).

[ Lex. 4816 (bottom).}
a lapsus calami for מָשָׁא (128), due to a scribe's eye accidentally lighting upon the following (Ol. Di. etc.).

(129) = 16 18 20 290; cf. Jer. 49 81 (Kö. ii. p. 144; cf. G-K. p. 240); the merely secures the consonantal character of the (Kö. ii. p. 83).

24. [In NH. is to put in, of putting olives into a vat or press; in Arab. is to put hides into a corrosive fluid to remove the hair; NH. is an olive-vat, in which olives are kept till they are ready for the press (NHWB, s.v.).] 'וֹפִי thus have denoted some vessel: we may render here pails.

24. WW In NH. is to put in, of putting olives into a vat or press; in Arab. is to put hides into a corrosive fluid to remove the hair; NH. is an olive-vat, in which olives are kept till they are ready for the press (NHWB, s.v.).

25. In NH. is to put in, of putting olives into a vat or press; in Arab. is to put hides into a corrosive fluid to remove the hair; NH. is an olive-vat, in which olives are kept till they are ready for the press (NHWB, s.v.).

26. notice the emphatic and idiomatic position of וָי at the beginning: as 19 24 al. (Lex. 403, 1b).

27. (wherewith) ye deal violently against me (G-K. 1558), cf. & ἐπικεφαλέα μοι; Du. ἐπικεφαλέα, (which) ye search out (Ps. 64) against me; Be. (cf. & σεβάστηκα, Ταύγειον, which) ye devise (Pr. 39) against me, 6 14 14 against me. [Jacob (ZATW, 1912, p. 287); cf. to meditate.]

28. [MS 13 MS 13 om. לא; so Be. Du. Bu. Cf., however, for a syn. in the gen., 37 'הוֹפִי מַעֲשִׂים הַיָּדָע, Ps. 26 8, Is. 25 13: 'הוֹפִי is a poet. amplificative pl., G-K. 1245; Kö. 2607. [Thus there is is no stylistic objection to ה, and, since agree with ב, the textual evidence for the omission of לא is of very little weight. If on rhythmical grounds it is necessary to omit a word in ב, it would be better to omit לא there, כּ in governing both lines (as does ל in 224), and being united with ב under a single]
stress (cf. probably Jer. 26); in this case, or, if we stress נַא, and with Ehrlich omit וַיַּאֲמַר יִרְמִיָּה, the rhythm is normal—3 : 3. In אָז it is 4 : 4 (נַא being stressed, as, e.g., Ps. 424); but both lines lack the cæsura within the line characteristic of this rhythm (Gray, Forms, 160, 164, 169).]


רָּוָּי has in Heb. opposite meanings. הָּוָּי (often) is to recognize, regard; but the Pi. רָּוַּי is to treat as foreign (denom. from הָּוָּי, Bu.), misunderstand in 1 S. 237 (but rd. here רָּוַּי or רָּוַּי), Dt. 327, Jer. 196, but Jb. 3419 it is to regard: the Nif. in La. 48 is to be recognised, but in Ps. 2624 to make oneself foreign, disguise oneself, dissemble; the Hithp. in Pr. 2011 is to let oneself be recognised, but in Gn. 424, 1 K. 145,6 to act as a foreigner, to disguise oneself. In Arab. nakura is to be ignorant of, Qor. 117; to deny, repudiate, Qor. 1686; conj. ii. to make unknown, disguise, Qor. 2744, iv. to be ignorant of: in Syr. יָּוַּי is to recognise, וָּי (twice), to repudiate (but Ps. 2378 would read וָּי, treat as alien, repudiate, etc.). Nöld. (Beiträge, ii. 96) sees in these usages different applications of the idea of foreign (cf. הָּוָּי, יָּוָּי), to look closely at what is strange, and hence to recognize, but also to avoid a thing as something unknown (munkarן): so Ges. in Lex. man. (see Thes. 887b, top). The most natural sense here is recognize, regard (as 3419), carrying on the question in * (Ew. Bu. al.); Del. Di.3, however, “And their tokens ye will not misunderstand?” (“werdet ihr doch nicht verkennen?”).

30. לָּוָּי [וֹ] That in view of (or, as we should say, against) the day of calamity the evil man is withheld: "וַיֵּשַׁנָּה, to withhold, keep back, in view of—in 3828 in order to utilize, here in order to spare (cf. sq. ו, 3318, Ps. 7860, abs. 2 K. 530: cf. יֵשַׁנָּה (= for, against, rather than in) in Ps. 814, Pr. 780, Is. 105 = Hos. 95. EVV. with Rabb. “is reserved to” (cf. Pr. 164); but the context shows that here this sense is impossible: it would simply stultify Job’s argument. RVm. rightly, “is spared in.” רַבְּאָה (twice) would, however, undoubtedly be clearer; and it is possible (Di.) either that words have fallen out which would make v.30 (= “reserved for”) express the opinion of
Job's opponents, or that an original נבוי (so Di. Sgf. Be. Bu.) has been altered (twice) into לֹא on dogmatic grounds.

מְרִידִי [the pl. as 4011]. כ(Θ) עָדִית, perhaps rightly.

הָיִתָהו [is to lead along, especially in a procession (v. 28 1019), but not, at least not elsewhere, כ(Θ) to lead away: כ(Θ) (Me. Di. Gr. Be. Bu.) is a probable emendation. Me. Di. Be. Bu. רַג: מָרִיד; but where a class of persons is referred to, as here in י', Hebrew poets often alternate between sg. and pl., and כ already agrees with ה (ἀπαχθησόνται Τις).

31. עַלְמָו מֶרֶון] as 628 11. ב Dr. 154; cf. 720 194 2310, Am. 318.

32. הָיִיתָהו] as 171 [n.].

ויֵש[ is a sheaf (528, Ex. 226, Jg. 155): read שֵׁלָה = Arabic. jadath, a sepulchre (Qor. 547).

רָאִיתו [is to be wakeful (Ps. 1271), with the collateral idea of watching (Jer. 112 56 al.). The tomb is supposed to be a fine one: the effigy of the deceased stands above it; and the poet imagines him to be watching over it himself. But many, as Häv. Ol. Hi. Reuss, Me. Bu., who render "one watcheth," and Me. Du. St., who render רָאִיתו, "men watch," suppose the meaning to be that so far from being forgotten, as Bildad had declared (1817), the memory of the evil man is honoured, and care is taken (cf. רָאִיתו in Jer. 118) to guard his tomb against desecration. כ(Θ) kal advos ἐπὶ σωρῶν (over the sheaves produced by his estate) ἀγρύπνησεν; cf. Ra. רָאִיתו יִשְׂחֲק. מַעְשָּׂהָו נִנְבֶּר אוֹלָלָו וַעֲדֵיהו.

33. רָאִיתו] 3881. [Cf. ἐρυάβ, ἐρυάβ, in 1 S. 2019 41 כ.]

יוֹלָד[commonly torrent-valley, wady; but it is very far from obvious why the rich man's grave should be in a wady. Therefore Jacob has suggested that here] יִנְבֶּר = dust (as in Chr. Pal.); ZDMG iv. 141 = ZAW xxii. (1902) 102. [Jacob observes that in the Chr. Palestinian Aramaic dictionaries יִנְבֶּר commonly renders the Greek σωρος: so, e.g., in Heb. 918 σωρος δαμάλεως is rendered אַמַּלְאֵס; and in Is. 618 אוֹרִי σωρוֹשׁ ἀλειμμα εὐφροσύνης, θλῖθος נֵבֶר 미שׂ רובֶּשׁ; so also in Gn. 1827, Jon. 36, σωρος; and in Ex. 910 αἰθάλη are rendered by יִנְבֶּר: see the texts in A Palestinian Syriac Dictionary containing Lessons from the Pentateuch, etc., ed. A. S. Lewis.]
apparently intrans. (cf. Germ. *sehen*), to *move along in a line*, as (in a *military* sense) Jg. 4$^7$ (cf. v. 7, trans.), 5$^{14}$ (perhaps), 20$^{87}$ (Ex. 12$^{21}$ is dub.).

34. [ןְוַיַּב] adv. acc. = *idly, in vain, as 9$^{20}$.

ןְוַיַּב] an extreme case of the *cas. pendens*, without the usual resumption by a pron. (Dr. 197): cf. 1 S. 20$^{22}$, 1 K. 6$^{12}$, 2 K. 22$^{18b-19}$, Jer. 44$^{16}$, Dn. 1$^{20}$, Is. 66$^{18}$, Hos. 8$^{18}$ מ, Ezek. 1$^{18}$ מ, 10$^{21}$ (Dr. 197, Obs. 2; G–K. 143a, β; Kön. iii. 341 f, i): and your answers—there remaineth (sc. of them) (but) faithlessness! = and your answers remain (but) faithlessness!
CHAPTER XXII

2. [כָּו] cf. on 15. (Nay:) for; see 5; Lex. 472a. [בֵּית] if correct, must be another case of the anom. sing. for יַעַלְמַיְם; see on 20.

3. גֶּבֶר] G-K. 67f. Strictly an Aramaizing form, though found in early Heb. (יֵשַׁב, Ex. 13.18), and often, no doubt, due only to the punctuators.

6. גֶּבֶר] so B Gi. and most MSS, edd., גֶּבֶר; Baer (p. 46) with many MSS, ג and Kimchi יֵשַׁב. The sense in either case is the same, the sg. being obviously intended in a general sense.

7. [כָּו] emphasized both by position and by the connection of יִּשָּׂר with it instead of the vb.; cf. Lex. 518b, bot.]

8a. Dr. 197. 3; cf. Jg. 176; מַעֲמַד מְרֵמָה, Pr. 24.6.

8b. so B Gi. and most MSS, edd., גֶּבֶר; Baer (p. 46) with many MSS, ג and Kimchi יֵשַׁב. The sense is to lift up the face of a suppliant (opp. 'עָה, יִּשָּׂר; 1 K. 216) = receive favourably, Gn. 32.21 etc.; so מַעֲמַד מְרֵמָה, lifted up in regard to face (like מַעֲמַד, etc.) means one viewed favourably, held in repute; so 2 K. 5 (of Na'aman), Is. 3.9.914.†

9. מַעֲמַד] ' is an implicit accus.: cf. Gn. 4.18; and see G-K. 121b. גֶּבֶר מְרֵמָה (so Me. Sgf. Be. St.), but no doubt merely assimilating to מ. If מְרֵמָה had originally stood here, why should it have been changed to the less obvious construction מַעֲמַד? [A deliberate change is certainly improbable; yet in this pointed attack on what Job has done, the 2nd pers. alone seems natural. The vaguer passive is less probable even than the oblique references in v.8—even if that v. be original and not a gloss.]

[10. Note the numerous bh, pi, and ph sounds, and the further assonance—pahad, pahim.]
II. "Or seest thou not the darkness, and the abundance of waters that covereth thee?" yields a poor sense. Rd. with ג (יֵּדֵא פָּדְאָא סַוִּי קֶדֶרוֹס אַפְּנָא) Me. Bi. Du. [and to the improvement of the rhythm and parallelism] נְדָא (Wr. Perl. Gr. Du. Be.K פָּדָא רַא) "Thy light is darkened (the fate of the wicked in 186) that thou seest not, and abundance of waters doth cover thee."

[verbatim, 38:2b, but of literal waters descending in a storm, cf. Is. 60: 6 מַעֲלָה נַפְּלָתָם שַׁשָּׁא.

12. 'ת עב[ the pred. a subst., acc. to Dr. 189. 2, G–K. 141c; cf. 88, Ps. 92: 8 מַעֲלָה נַפְּלָתָם, lit. Thou art loftiness. [ש through dittography) מַעֲלָה, which Be.K thinks possibly right.]

'ה נְדָא] the "head" or "top" of the stars is a strange expression, and (Bu.) has sense only if we read נְדָא (ג,—but connecting with ד; Be.K alt.), or נְדָא (Mich. Sgf. Be.), or נְדָא (Gr. Königsb.), or נְדָא (Be.K alt.), "And he (God) looketh (i.e. looketh down) upon the top of the stars,"—an idea not clearly expressed or very probable in itself. More probably, as Bu. suggests, נְדָא is an incorrect dittogr. of נְדָא, "And see the stars, how lofty they are!" [The rhythm thus becomes normal—3:3.]

ג–ק. 201. For 18b–18 ג has only דָּא דָּא בֵּי פְּרֹמְעֵנוֹשׁ אֶרֶךְ אֶלֶנָּוֹשׁ (18b–18a?).

13. הַהַגָּמָה[ see on 158; and cf. Pr. 5:12 קָפָאָא. The metheg shows that ה is the 2nd syll. before the tone: the ה is consequently, as classical Heb. requires, the ה consec., giving the verb a frequentative force, art in the habit of saying (G–K. 112m).

ג–ק. 100.

14. נָהָה[ נָה is properly a circle (see on 269); but it must denote here the round dome, or vault, of heaven, above the clouds: cf. Is. 40:28 וַיִּשְׁבַּע עַל הַזֵּאֶמִים וַיִּשְׁבַּע הַבְּהֵמִים, where (as וַיִּשְׁבַּע shows) וַיִּשְׁבַּע must also be the vault of heaven (apparently) resting upon the earth, and (cf. וַיִּשְׁבַּע הבְּהֵמִים) at a considerable distance above it.
15. Chajes (see Ges.—Buhl) the unrighteous.
16. so Mass. (Baer, p. 45); a circ. cl., as more usually with זִלְלָם alone (34; Lex. 519b, e) or זִלְלָלָם (5). 20 MSS have the easier זִלְלָלָם (15, Lv. 15, Qoh. 7). acc. of product (G-K. 121d); cf. Is. 24 (where the order is the same as here), Mic. 3.
17. the direct narrative (*) changing into the oblique (Ps. 64b, after י), as 19. But כֹּל, probably rightly.
18. Cf. 21 n.
19. cf. Ps. 10769, 1 S. 19. כֹּל and be at peace (sc. with Him); cf. Ps. 6 כֹּל, my peaceful one (my friend). elsewhere is to be complete, 1 K. 71 al.; to be whole, uninjured, prosperous, Jb. 9†: the thought “And be prosperous” (the 2nd imper. expressing the consequence of the first, as often, G-K. 110f) would, however, unduly anticipate ל and be out of place. The Hif. is more distinctly to make peace (Dt. 20 al.), and perhaps should be read (Bu.).
20. A strange and improbable collective word for opponents ("Aufstand = Insurgenten"); Kô. ii. 60): for the anom. ה, cf. Ru. 3, and (always) ה (G-K. 91; cf. 611, end). Ol. al. הב, or, in view of the pl. יִשְׂרָאֵל in b, יִשְׂרָאֵל (Ps. 18, Dt. 3311), with והנה for והנה. But כ (and not הב), on the ground that the downfall of the ancient would only be witnessed and triumphed over by their contemporaries. The past tense is certainly here more forcible.
21. and be at peace (sc. with Him); cf. Ps. 7 כֹּל, my peaceful one (my friend). elsewhere is to be complete, 1 K. 71 al.; to be whole, uninjured, prosperous, Jb. 9†: the thought “And be prosperous” (the 2nd imper. expressing the consequence of the first, as often, G-K. 110f) would, however, unduly anticipate ל and be out of place. The Hif. is more distinctly to make peace (Dt. 20 al.), and perhaps should be read (Bu.).
22. = in them = by that course of action, as Ezek. 33; יִשְׂרָאֵל, Ezek. 133; G-K. 133. (in Is. 308 3810a b 64 the text is most uncertain: Zeph. 21 rd. יִשְׂרָאֵל.
23. a grammatical monstrum; see G-K. 48d. Rd. either or thy increase (כֹּל אַרְבָּאָה, and most
moderns) or (Bu. St.) ינסב, will come to (or upon) thee (מ, as Dt. 33:16; the sf. as often, though elsewhere usually in a hostile sense, 15:21 20:24; Pr. 10:24 11:7, Ps. 36:18 al.; see, however, Ps. 119:18). The verb, literally in-come, used specifically (Ex. 23:10 al.) of crops brought in from the field, is used often, especially in the Wisdom-literature, in the fig. sense of gain, profit, advantage (31:12, Pr. 3:16b 8:16b 10:16 16:8 18:20).

23. יִתְכוֹנָה anticipates unduly, and also makes it difficult to carry on the force of מ to ה. כִּלְכַל ταπεινώσας σεαυτόν, whence Ew. Di. נשנ (Ex. 10:5) = humbling thyself (constr. as 11:18b, see note: Dr. 163); Bi. נשנ (Ps. 116:10); Be. Du. St. נשנ; Me. Sgf. Gr. ἐπανενέκριν (1 K. 21:28, 2 K. 22:10; abs. Lv. 26:4, 2 Ch. 12:1): Be. bu either of the two last. נשנ is the neatest of these suggestions; but the repetition of מ before פֶּן would be also an improvement.

24. ישן (without כִּלְכַל), whence Me. Gr. נשנ; but נשנ (Bi. Hfm. Bu.) carries on the sentence most smoothly. יִדָּבָט (= נשנ), but entirely altering the sense, Dabit pro terra silicem, et pro silice torrentes aureos.

לָצֶר] v. 36. The exact meaning is uncertain; but probably from רָעָב, to cut off, a fragment or nugget of gold: sing. coll. ore, pl. (v. 25) nuggets. Ges. Thes. compares Arab. tibr, dust, nuggets, or crumbled particles of gold, before it is wrought (Lane, 293), from √ tabara, ii. to break in pieces. כ(θ) πέτρα confuses with יש.

וַתְּדַמְּרָה and among the rocks (not stones, EVV.) of the wadys, though יש (1 S. 24:5) would be better. Some 65 MSS, ΘXY על, but the || על suggests strongly a place. "I might well be a faulty repetition of על: from what remains in ב יִשָּׁם הוא בְּכִלְכַל (cf. 6:3) might be easily restored " (Bu. 1:9).

נן short for "אֶל בָּנָה (28:14, Is. 13:12, Ps. 45:10); once, later, אֶל בָּנָה (1 Ch. 29:14).

25. יָכַר In pl. with an intensive force. כָּשִׁי . . . בּוֹרֹתָו וּמָצִירָו, prob. = יָכַר; θ. a paraphrase of יש, as Ps. 17:18 18:19 77:78 93:94. כָּשִׁי, probably the same; cf. כ Ps. 19:14 78:38. י contra hostes tuos = דִֿנְּיֶר.
An uncertain and perplexing word. The Rabb. guessed strength (י"ד, י"ד); and so AV. Nu. Ps. and AVm. here ("silver of strength"); but the rendering has no philological support. Moderns generally derive by metathesis from Ar. סנפ, to ascend a hill; סנפ, סנפ (Gn. 45, Ex. 17 al. Saad.), a hill; סנפ, tall, getting thus the meaning eminence, height. This would suit Nu. (RV. horns) and Ps. 95 (RV. heights), but badly here; for lofty piles (Di.), or long bars (Hi.; Di. alt.), is not a probable application of the idea of lofty; and we should, moreover, expect סנפ סנפ. Del. "Silber höchsten Glances," from ר"י in its Heb. sense of shine; cf. Hif. שופ, and ע"י, eminencia, splendor, Ezek. 2817: of this, RV. "precious silver" is no doubt a paraphrase. But a sense suiting also Nu. Ps. is needed. Wr. שופ, "and silver shall be lead to thee"; but this reverts rather awkwardly to the thought of 24. A || to ר"י is desiderated; hence Bu. St. י"ד (cf.52); Du. י"ד, headbands or frontlets (Ex. 13, D. 68 1118), intended as a fig. designation of the same idea. גי ידריהו ני"ע-מיעו (?: Tg. י"ד, Del.: v. Levy).

27. [The rhythm (3 : 2) is unusual but hardly impossible (17 n.), but גי in ב (ד"ס ת"ז סנפ ת"ז סנפ may have read ר"י at the beginning of the line: this (cf. Levy in Be. 5) is scarcely the original; but possibly ר"י (|| to ר"י ידריה) may have stood before ר"י ידריה (|| to ר"י ידריה): then cf. Ps. 6160 96.]

28. ר"י, usu. in Heb. to cut, divide (e.g. 1 K. 35); in Aram. (e.g. י"ד ר"י, to decree a fast, Jl. 114 ס"ל ב"ד, 1 K. 219 ס"ל), and NH. to de-terminate, re-cite, decree. So in OT. only Est. 21 and B. Aram. Dn. 211 511 determiners (of fate); י"ד, a decree, Dn. 414 11. The ר"י as 34.

29. ר"י Ps. 194 6812 779, Hab. 39.

29. ב"ד both י"ג and י"ג are jussives: Dr. 152, iii., G-K. 159d; cf. Pr. 2025, Ps. 10430 ל"ג י"ג יש ו"ג קדש.

29. The pf. as 530.

29. י"ג stands here, as Jer. 1317, Dn. 434 Aram. (cf. ננ"ג), for י"ג (G-K. 23f), which ought doubtless to be read: for י"ג
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... the opp. Ps. 101 (cf. 18), and Is. 5 (cf. 18).  the now, has been taken in two ways: (1) "when men have abased (thee), and thou sayest (complainest), 'Pride!' then (Dr. 124) he will save him that is lowly," i.e. when proud men assail thee he will defend thee, provided thou hast shown becoming penitence and humility (Röd. Ges. Thes. 1466, Hi.: abased, as Pr. 257); (2) "If they (thy ways, v. 28) are depressed (cf. Jer. 1318), then (cf. Dr. § 153) thou sayest (= wilt say; but?) 'Up!' and he saveth him that is lowly," i.e. when misfortune overtakes thee, thy confidence in God gives thee courage to overcome it, and He will again give prosperity to the lowly (Ew. Del. Di.). But it must be obvious how strained each of these renderings is, and to what various objections each is open: the omission of an object to יָשָׁמֶשׁ in (1), the unheard of sense of מָעְשֶׁה in (2), and the disconnection caused by the awkward change from the 2nd to the 3rd pers. in both. There is a strong presumption that a is || to b; hence Bu. וַיְהִי יָשָׁמֶשׁ פַּתְלָה יִשְׁרָאֵל "For God abaseth pride" (Is. 1311b, Ps. 1828, where ישמש is also opp. to ישמש); Be. יָשָׁמֶשׁ לְאָבָאשׁוּ (יִשְׁרָאֵל), "For he abaseth the lofty and the proud" (B., as Is. 417 504; G-K. 117d: מִשְׁמַרֵי (so Be.K), as Is. 212); Du. מִשְׁמַרֵי יָשָׁמֶשׁ אֲבָאשׁוּ, he abaseth the word of pride. כ already had מִשְׁמַרֵי; but any one of these emendations yields the required sense. Du.'s deviates least from ב: but נָשָׁמֶשׁ is doubtful; and Bu.'s is in form preferable to Be.'s.

30. לִפְנֵי מְאֹד (if correct, the non-innocent = the guilty: מ, as in Eth. (the common neg.) and Rabbinic; otherwise in OT. only presupposed in the explanation of יָשָׁמֶשׁ, 1 S. 411. מ and the periphrasis are alike improbable. b shows that Job himself cannot be referred to, and we should expect something like כָּא מְאֹד, for thy sake, in a. ג(ח) for a has רְשָׁהֵתָא אָבָאשׁוּ, י salvabitur innocens. Me. Be.K מ (Ley, מ) for מ (which, however, will not suit the emendation מ in a), with מ (ח) in b. יְשָׁמֶשׁ (Reiske, Dathe), with מ, would give a good sense. Du. מ (Reiske, Dathe) (with מ, as ב, in b) is clever and in itself suitable, but deviates a good deal from ב.
CHAPTER XXIII

2. καὶ χειρὸς μου ἐκ λέγεται ἐστίν, whence ἐστιν for καὶ ἐστιν, Me. καὶ for καὶ; Be. καὶ (?) for καὶ. [It is questionable whether Me. is right in concluding that Σ read καὶ and another particle: it is quite as probable that Σ read καὶ ἐστιν, and that in this text, which would be clearly inferior to καὶ, ἐστιν was a mere dittograph from ἐστιν in the following v. The particle ἐστι is in Job most commonly translated by καὶ simply: so 15 11 15 16, 19 (καὶ ἐστιν = ἐστιν) 15, 30; occasionally by καὶ and another particle: so once by καὶ... μὲν (12), once by καὶ... ἀρα (3128), by καὶ γε in 30, and double καὶ γε... καὶ γε (= γε... γε) in 15. Possibly, therefore, καὶ ἐστι may have been here another unusual equivalent for ἐστι: but the only other occurrence of καὶ ἐστιν in Job renders ἐστι (63); as ἐστι there renders the temporal ἐστι, so here it may render the temporal ἐστι; and as καὶ there renders the, ἐστι, so here the ἐστι.

[גוּסְדוֹרָו] to-day also is the most obvious rendering; even to-day (RV.) is equally legitimate (see BDB, s.v. מָעָה, 2); but it is not easy to explain this emphasis on to-day, except on the assumption, clearly demanded by the alternative rendering, that the debate has already occupied more than one day. If this assumption is not to be allowed, it is necessary to emend, and no emendation can safely claim the support of Σ (see preceding n.). If the point is: in spite of all that has been said in this debate, the debate being conceived as confined to a single day, ἀρα still (with emphasis) would be suitable; but this, like ἀρα (Be., who compares 9 12) or ἀρα διακρίνεται (Sgf.), would not have been easily corrupted into כִּי or כִּי.]

[כִּי] (Dt. 31; Beh. מִר, Ezek. 26 al.), defiance (G–K. 141c), viz. against the acknowledgment of God's justice, and exhorta-
tions to submit to Him: cf. (Bu.) the utterances which accompany his "complaint," 711–80 967–81 101–17 21ff. הָרוּב, bitter (cf. 710 1010), in view of b probably rightly. The point here is not Job’s defiance, but the continued severity of his sufferings.

[Hebrew] הָרוּבָּה יָּעַבְרֶה אֶל הִלְחַרְחַר [Ew. Me. De. Di. Du. Be. al. (but not Bu.) יָּעַבְרֶה]: His hand (1381 1981) is heavy (Ps. 324, 1 S. 5f.11) upon my groaning (324, Ps. 67 al.)—instead of desisting because of my groaning, His oppressing hand only aggravates it. Bu. (בּוּר) "and yet my hand is [still] heavy (still presses) upon my groaning," i.e., as, after cc. 19, 21 he can claim, he strives to suppress such outbursts of feeling as those in cc. 6–7, 9–10, 12–14. AV. my stroke for כי expresses the Rabbinic interpretation כַּחֲפָחַח, Ra. IE. מַכְחָח; IE. compares Ps. 773 (where AV. has similarly my sore for יָּעַבְרֶה).

3. [Hebrew] The pf. after וּוּז (Lex. 678f) occurs only here, and seems hardly consistent with the meaning of וּוּז: Dt. 528 וּוּז וּוּז is not parallel; the pf. with 1 cons. is syntactically very different from the pf. alone, and in many connections interchangeable with the bare impf. (which often follows וּוּז). Should וּוּז be read (the inf., as Ex. 163 al.; cf. on 11f)? [If וּוּז were omitted with MS Ken. וּוּז Be.К the constr. would be as in 19f.]

[Hebrew] subordinated to וּוּז(1): cf. 69, Est. 86, Ca. 23; and (without !) Jb. 198 32f (G-K. 120c).

[Hebrew] apparently a prepared or established place = a tribunal; cf. 297, נַבּוּז כָּמוֹ, מֵרָוָה אֲבִיהָ מְשִׁיבָה, Ps. 10319; וָלַי, בִּנְיָמִין, Ps. 98.

6. [Hebrew] ... וּרְבּוי ... In the greatness ... (will he) ... ? Nay, but ... ; Bu. וּרְבּוי ... Behold in the greatness ... he would ... If only ... .

[Hebrew] (see on 480), which Du. metri causa [but unnecessarily even for this reason] would insert before וּוּז. Gr. יָשָׁמֵש יָשָׁמֵש; but sq. 3 pers. is not found except once, Ps. 9218, where (like יָשָׁמֵש) it means to hear exultingly of their fate.

7. [Hebrew] [4 MSS, Be. יָשָׁמֵש D proponat would point to יָשָׁמֵש rather than (Be.К) יָשָׁמֵש. כִּי יָשָׁמֵש]
ptc. properly = *in the state of one in mutual argument* (cf. סֶנֶס; הָאָּרָב, 2 S. 19a): the Nif. (in a reciprocal sense, even with a sing. subj., like סָנָּה): G-K. 51d, and see Dr. on 1 S. 127).

[עַל, ע contra me].

[ הַיָּמוֹנָה] the Pi. is elsewhere trans.: rd. יִשֶּׁלָּה (Qal, as Lzk. 7me). [אֶלְּסָדוּּ֖֫ו, ע perveniat.]

[פשׂ] 8 MSS, עע (but both altering besides both the reading and meaning of the v.), לָאָּרָב, whence Mich. Hi. Du. Be. ק, though upon insufficient grounds, "And I should rescue (Pi.) for ever my right."

8. [תְּלַוְּנָא] more vivid and suggestive than the ordinary יִשֶּׁלָּה.

[לָאָּרָב] Or ק, ג, presumably on dogmatic grounds.

[תְּלַוְּנָא] cf. 9m.


[כִּבְּשׁוֹ] cf. 11 מַעַּל [cf. out of pause, מַעַּל, Mic. 4m].

On the anomalous jussive form, see G-K. 109d; Dr. §§ 171, 175.

[עַמְּלֶה] not covereth himself (as Ps. 6514 73d), but (Ew. Hi. Di. Del. etc.) turneth back (as Syr. עֲלֶה, to turn, turn back, PS. 2860; Arab. 'atafa), though לָאָּרָב, "I turn back" (§ אָּרְﬠֶלָּה, ע si vertam me; Du. Be. ק Bu. St.) is better.

[תְּלַוְּנָא] the sf. is often omitted with verbs like לָא, מַעַּל, etc. [It is rhythmically improbable (unless, which is unlikely, the rhythm intended was 4:4) that it was pronounced לָאָּרָב (Be. ק): we might rather expect לָאָּרָב like מַעַּל.]

10. [רַוְּנָד] the way (that is) with me—which I habitually take, my accustomed path (Ew. Di. Du.). The expression is peculiar. § Gr. Be. ק יִשֶּׁלָּה, my way and my standing; poor (contrast Ps. 139c): Bu. רַוְּנָד, the way (on which) I stand, the verb chosen being intended to express his continuance upon it; but rather לָאָּרָב—or rather לָאָּרָב—is what in this case would be expected.

[זָבִּיבָא] a hypothetical sentence, as 7m 2ח (Dr. 154; G-K. 159d).
II. [והש] מָשֹׁ לְעָכֵב, reading מִשְׁרַ ה דְּכָא (cf. pl. punctuation in, e.g., Ps. 17\(^5\)), or treating sing. as collective; cf. RV.]

גַּלְגַּל The Hif. intrans., as Is. 30\(^11\) וַיָּשֶׁר ḫי יִשָּׂרָאֵל (|| מָשָׁר יִשָּׂרָאֵל). [On the jussive form, see 9 n.]

12. [והש] the casus pendens: (As for) the commandment of his lips, well (or then) (! as 15\(^7\) 20\(^18\) 25\(^6\), Ps. 115\(^7\); Dr. 124, G–K. 143d: cf. [f, Qor. 3\(^40\)\(^60\) 2675–77 etc.), I never seceded (Ex. 33\(^11\)), sc. from it, being omitted in poetry for brevity. גַּלְגַּל הֵן תָּלֵמָרְתוֹν אוֹבִּי כָּל (om. כָּל, ^א) או מַשְׁרַ הַדְּכָא, whence Me. Sgf. Be. ק. St. שָׂפָת בָּא שָׂפָת, "nur die heb. Farbe abschwächen" (Bu.), [but obtaining a distich more easily read as 3:3 than מ; but 14 Heb. MSS om. ], and this alone (without reading 'ימי for מ') gives an easy rhythm.

תָּלֵת EVV. "more than my necessary food," or (RVm.) "my portion": מָשֹׁ לְעָכֵב, as Pr. 30\(^8\) וַיָּשֶׁר הַדְּכָא, 31\(^16\) ... מָשֹׁ לְעָכֵב וַיָּשֶׁר הַדְּכָא; RVm. "more than my own law" or inclination (Ro. 7\(^22\)). Neither is probable. Rd. with גַּלְגַּל (אֶֽלֶל דְּכָא וָלֵֽתֶּפֶשֶׂ מְעַֽו), ו (both mentioned in RVm.) מִשְׁרַ ה (so Reiske, Ol. Me. Di. and most).

13. יְדֹוֵהוּ] usually taken as a case of ג essent. (Pr. 3\(^26\), Ex. 18\(^4\), Ps. 35\(^2\) 118\(^7\); Lex.; G–K. 119d), he is one, viz. in purpose, and so unchangeable. But this reads a good deal into רָעֲבִי; and a verb is desiderated, as (Be.) in other cases (9\(^\text{12}\) 11\(^\text{10}\) 31\(^\text{14}\), Is. 43\(^\text{18}\)) before יְדֹוֵהוּ. Bu. and Be. independently proposed מָשֹׁ לְעָכֵב, hath chosen (|| מִשְׁרַ ה in Ps. 132\(^18\), Be.); so Du.

יָכָל הֵן תָּלֵמָרְתוֹן וַיָּשֶׁר לוֹז הָבָא] a hypothetical sentence of the same type as מִשְׁרַ ה 29\(^\text{11}\), Pr. 11\(^2\) (Dr. 153). שָׂפָת (Bu.) is no improvement: the pf. would naturally be followed by ג.

[14. The v. is omitted in the MSS of ג, though it may have formed an original part of the ancient version. V.\(^15\) מִשְׁרַ ה occurs in two translations; the first (v.\(^14\) in Swete's text), that of ג; the second is that of Theodotion: see Hatch, Essays in Biblical Greek, p. 217.]


ירז] מְשַׁמֵּת points to מֶשֶׁר; but מ in me voluntatem suam may well be a paraphrase of מִשְׁרַ ה.]
XXIII. 11-17

[In his mind: for the idiom, cf. 1013 15; Lex. 7686].

17. Bi. Bu. Be. Du. om. א, and ב in ב. Violent; but this seems necessary? [The omission of א in MS Kep. 48 is scarcely more than an accidental return to an original text, if such existed, from which א was absent: the א was already in א's text. As emended the second line ב א נ י כ מ ה נ א א reads well—and thick darkness covereth my face—the order of the words being as in 5 14 15 (Dr. 208 (1)); but א is not, perhaps, as a whole, so good a parallel to ב as the parallelism of the terms נ י כ מ ה נ א א might lead us to expect. Still the present text is intolerable: and other proposed emendations are inferior. Sgf., retaining א, reads ינננה (I was not preserved from the darkness).]
CHAPTER XXIV.

1. of the source, or efficient cause, as [Ps. 37:23, Nah. 16] (Lex. s.v. מ, 2 e (a)).

being misunderstood in the sense of are hidden, concealed, has led to the omission of מ in 2 MSS, מ (because וּבִּזְרִיָּה וּבִּזְרִיָּה יְזַרְזַר;), and by Mich. Me. Sgf. Be.: the fact that מ means be hidden from in Jer. 16:17 (Be.) is not proof that it must mean it here. Du. for מ [M] מ (are hidden with him).

anomalously from מ: G–K. 75m. Cf. Is. 16:8 שֶׁכ.

the half-line is short and weak; and an explicit subject is strongly desiderated. מ has אֶּרֶץ, א (the generation of the Deluge), י alii, Saad. תומ (people). Me. Di. Bi. Sgf. Wr. Du. insert אֶּרֶץ: as the emphasis lies on the deed done, the order נְבָּלָה שֵׁקֵם יְשֵׁק (as Pr. 5:6; Dr. 208. a) is best. Bu. (after י) מ (which might easily have fallen out after יי), followed by מ or מ in v. 5, which he renders some . . . others; but מ points back to something definite [yet see v. 18 n.]; and some . . . others in Heb. is not מ . . . מ, but מ . . . מ. "There are that . . ." (RV; so 9) yields, no doubt, an excellent sense; but it would require מ מ (Neh. 5:2.4 1), or מ מ מ (or מ), Pr. 11:34 etc. (Lex. 441b, b).

[ Dt. 19:14), from מ מ (G–K. 7see): cf. מ מ מ (2 S. 1:3), and מ מ מ for מ מ (on 5): G–K. 6k, Dr. on 2 S. 1:3. There is a mass. list of 18 words written once with מ in lieu of the normal מ (including Hos. 8:4 מ מ מ for מ מ; see RVm.); see Mass. Magna on Hos. 2:8 (מ מ for מ מ), and Frensdorff, Ochlah we-Ochlah, no. 191, and p. 42. מ for מ is rarer (Am. 6:10, Ps. 4:7, Ezr. 4:5).

[ ג (πολυμιον συν πομειν ἀρπάζαντες) = מ (רֵעָה),
which Bu., thinking שרי to be too obvious, adopts; so Me. Sgf. Grä. St. But (Du.) the point may be that they appropriate their neighbours' fields, and feed the flocks upon them openly and publicly, as if they were their own.

3. [For the positions of the vbs. in the two lines, cf. 2016, Dt. 3218. 88; and see Gray, *Forms of Hebrew Poetry*, p. 67 n.]

4. מְשֹׁרָה] so Kt.; Qre מְשֹׁרָה. See on the distinction between עַשָּׁה, humble (in disposition), and עַשָּׁה, humbled, afflicted (in external state), and on the usage of the two words (especially in the Prophets and Psalms) Dr. in *DB*, s.v. Poor.

[מטַרְלָא] so & ερπηζησαν; yet it is doubtful whether the Pual, which occurs here only, is satisfactorily explained by saying that it indicates the violence exercised on the poor. A reflexive, not a passive, would be natural here, and we should perhaps read פָּרָה (impr. as in * for B וה TECH, the Hithp. being used of hiding in fear, or for safety as in Gn. 38, 1 S. 13.*

The change also gives a rhythmically easier line.]

5. מְשֹׁרָה] so (late Heb., 1 Ch. 13. 12, Dn. 1017 †, Palm., כ ו; see *Lex. 228a, 108b*). As a new class is evidently here introduced,—and one consisting, moreover, not of oppressors, but of oppressed,—a word pointing to a fresh subject is desiderated:י again aliî; hence Bu.'s מ or ה (as v.*) is very plausible.

רָמַי as wild-asses; the מ omitted, as, e.g., Hos. 8* (G-K. 118r).

לֹא, as Ps. 104* (לָשַׁע אָשֶׁר), would be better (so 7 MSS).

[מטַרְלָא] G-K. 130a: cf. 18, Is. 14* 19, Ezek. 3811. מְשֹׁרָה לַחֶבֶר לְלֵי לְנוֹרֵים] the steppe is food for him for (the double reference of מ, as 2 K. 1018, Hi.) the children (205). After מ would be more natural than מְשֹׁרָה: but, though there are parallels (see on v. 8 2150) for the individualizing sg. after the pl., the change is here harsh; hence in spite of נָבָי (נָבָי confused with מְשֹׁרָה—אֶדֶרֶךְ אֶדֶרֶךְ eis νεωτέρους) agreeing with מ, the originality of מ is doubtful. [And in other respects also the present text of v. 5 must be at fault; for, as Bu. well points out, it admits of no rhythmical articulation, but simply resolves
6. ἵνα ὑλῇ 6. The sg. sf., which cannot naturally refer either (Del.) to ἄρα or (Ew. Di.) to ἄρα, is very harsh beside the pl.  {[see (Dr. on 2 S. 24. 19)} And what point is there in their reaping mixed fodder? Would this be "reaped"? Certainly not all its ingredients together? Still, if correct, it must mean they reap the ingredients of which ὑλή is made—the ὑλή would contain things (as beans) which men might eat. They have to content themselves with the coarse food of cattle. ἐγράφω ἐντὸς οὐκ ἀντίκειν δντα ἐθερίσασ (ἐντὸς ἀντίκειν 15τὶς = τὸν ἑαυτόν, 15ς paraphrastic for ἀντίκειν; οὐκ ἀντίκειν δντα = ἑαυτόν, cf. 18ς); Ἐ has a clear doublet: (= (PS.), and οὐσίας; Ἰagrum non suum (ἐντὸς ἑαυτόν; cf. Gn. 15ς: so Hi.) demetunt, Ἐ τὸν ἑαυτόν = ἑαυτόν. The thought of ἑαυτόν, what is not his (cf. ἔν τῆς, Pr. 26τᾶ)—or (Hi.) in a field not his—would not be unsuitable; but the sg. pron. is a difficulty. Hence Me. Bi. Sgf. Du. Be. ἔν τῆς, or (Bu. Oort) ἐν τῆς (first misread ἐν τῆς, and then written ἐν τῆς), in the night.

Ὁρᾶτέ, the usual conj.: if ἑαυτόν be read, the Kt. make harvest will be right.

The ἐν Arab. (see Wetzstein ap. Del. here) is to be or come late, both it and derivatives being used in many different applications, e.g. ἱακίς of ripe corn, or of a child born late to its parents; cf. [in Hebrew, 1. 73, which in the Gezer Calendar Inscription (PEFQu. St., 1909, p. 20 ο.) probably means the late-sowing, as according to Wetzst. does seres lakshis in Tunis; note that in the Calendar the month of ἱππις follows the month of sowing (ἱππις); and 2. ] ἵππις, the late rain of spring, = Syr. ιππις, PS. 1972 (which also in Gn. 304 has the sense of ὁρᾶτε); hence here—not, as RV., glean (ὑρᾶτε), but—(Pi. priv. : G-K. 52h) = take away the late-ripe fruit from the vineyard, i.e. the poorest and scantiest fruit of the year. Wetzstein's objections (ap. Del.) to the interpretations
here given of רענ and שָׁפַךְ rest upon the mistaken assumption that the reference is to plundering tribes, who, it is true, would not, for instance, rob a vineyard except when there were plenty of ripe grapes in it; but, if the reference be to the helpless poor, who are obliged to be content with the coarsest and scantiest food that they can get, his objections fall through.

so all MSS and Vrss. But the ethical character of the landowner is not here in question: rd. prob. נָשָׁת, Bu. Be. Du. Oo.

for the syntax, see on 1217. The similarity of 7a to 10 suggests that one has been assimilated to the other by some mistake: Bu. proposes for יִהְיֶה לפני מִשְׁפָּט. [Du. rejects 7a as a mere variant of 10a.]

see on 18.

so Is. 6016 6611; elsewhere (Jb. 312 al.) שָׁנָה. If correct, cf. the rare Arab. form thudd. (Lane, 333); but rd. prob. הש crown being intended (each time) to express the meaning plunder: cf. בִּלְעָם בְּתֵא (here מֹאָס פְּרָעָה). So №. Beitr. ii. 121; Levy, ChWb. i. 87b.

if correct, and take pledges (getting power) over the poor. But rd. probably יִגַּל, take the infant (Is. 6520) of the poor in pledge: so Kamph. Du. Bu.; Grä. פְּרָעָה. The v. coheres badly with the context: vv.6-8 and vv.10-11 both describe the sufferings of the helpless, v.8 describes the inhumanity of the heartless. Stud. Honth. would place it after 8 (where it would describe the violence done to the persons of the poor, while v.8 describes the violence done to their possessions); but the repetition of the same words מַעְלוֹת יֵשַׁב and are somewhat against this being its original place. The alternative is to regard it as a marginal gloss (Sgf. Bi. Bu. Be. Du. St.).

10, II. [Lines 10b, 11b are such exact parallels (on the particular form of parallelism, see Forms, p. 70) that in all probability they originally formed two stichoi of the same distich. The simplest theory is, perhaps, that 10b originally followed 11b; and that 10a, 11a, which seem in a somewhat corrupt form, constituted another distich. The alternative is to regard 10a as a variant of 7a, and 11a as a variant of 6a (?).
Bu. assumes that the idea of the contrast between the condition of the workers and the work they do was conveyed in two distichs and by four examples: this is possible, though scarcely probable; for Bu. is compelled to assume that the point in 10a has been lost through the substitution of זה לבר from v.7 for words that had dropped out or become illegible, and to secure the idea in 11b by rendering "between [dark] walls they press the oil," i.e. produce the means of light—a rather artificial interpretation. But even if Bu.'s theory of 10a and 11a were correct, the transposition suggested above would remain probable; for hunger and thirst, nakedness and darkness are a more probable pair of parallelisms than nakedness and hunger, darkness and thirst. For another probable example of separation through textual dislocations of lines originally parallel, see Isaiah (I.C.C.), p. 219, on Is. 11b.]


11. הוא[כ]מ the sf. has no antecedent: rd. either the du. שבר (Be. Honth. Bu. alt.), or simply שבר. A fem. of the word, wall, is unknown in either Heb. or Aram.; is a row, as Jer. 510 (rd. בערות), and in the Talm. (שבר שחרת כמות), men arranged in rows as (vines) in a vineyard: NHWB iv. 425.

11. יז[כ]י denom. fr. יז, make fresh oil. י meridiati sunt, from meridiati; cf. Parchon, infra. שבר שחרת כמות בק ובר שבר שחרת שחרת כמות יז.[כ]י is properly (v. Arab. in Lex.) a cavity,—usually of the cavity in the rocky ground into which the expressed juice ran down from the נ: here, as Is. 1610, of the cavity (נ) in which it was trodden out of the grapes (cf. RB iv. 5311 ff.).

11. ז[כ]י Du. (supposing field-robbers to be alluded to in vv.10b. 11) (ינשא) (3924), and quaff it down.

12. מ[כ]י Whether (as accents) יזר and יזר are connected, as Dt. 254 38 + Jg. 2048 (rd. יזר, רך), out of the city of men people groan, or יזר is subj., out of the city men groan, the sense is weak, and the || to יזר incomplete: rd. with יזר and MS קן. יזר, the dying (as Gn. 203; and as subj. Zec. 11, Ezek. 188), but.

13. ן[כ]י Ezek. 3024: cf. מץ. כ oi in πόλεως και δολων δισσων
XXIV. 10-15

εἴσβεβαλλόμενον: whence for ἔμαθεν, Me. ἅρπαξ, Bi. Du. Be. ἂντίγολον; and for ἀνέπαυσεν, Me. ἀνίπτωσεν, Bi. ἀφίστησεν, Du. this or ἄνοιγε (rather ἄνοιν, as Me.), Be. ἁπατάω (Jon. 21), are vomited forth (I).

[Note: The biblical references and discussion are not fully transcribed due to the nature of the document image, but would typically involve a detailed analysis of the Hebrew text, its context, and comparison with translations in English and other languages.]

13. [Note: Discussion of the text's meaning, with references to biblical verses and linguistic notes.] Those,—pointing commonly to persons mentioned before; but here, if correct, pointing to persons whom the poet is thinking of or has in his mind's eye; cf. Is. 24.16.

14.  We expect from v. 18 an enumeration of persons who rise not at day-break, but before it, in the dark: rd. with Carey, Wr. Reifs. Be. Sgf. Perles, Bu. etc., ἐπηεῖτε ἐκ τοῦ θρόου = Before the light (cf. 22 but ὃς = before the time); ἐπηεῖτε, as 34, Ps. 59; cf. ἐπηεῖτε, v. 10. 81. 31 (G-K. 152a).

[Note:  = that he may kill: cf. G-K. 120c; and in Arab. Dr. 185 (on § 27); Wright, Ar. Gr. ii. § 8d.

[Note:  Du. ἄνοιγε, ἀνέπαυσεν, thinking that the murderer would have no motive for killing the poor. But the practice is attested by the Psalmists; see Ps. 10. 9 37.14.

[Note:  the jussive is out of place, and the comparison is weak. Me., cleverly and convincingly, ἄνοιγε: so Wr. Di. Sgf. Bu. etc. The clause is probably out of place, and should follow: we then get a subj. for ἐπηεῖτε in 16.

15.  tone, as 3 (see n.).

[Note:  setteth, = putteth on, a face-covering (cf. ἐπηεῖτε, Ps. 10 etc.): ἐπηεῖτε (abs.), as Ezek. 30.
16a. [ךותב] cstr. with the acc. (ךותב) as often in NH. (see examples in Levy): elsewhere in OT. the vb. is construed with ב, Ezk. 8:12.7 (10), Am. 9. The digging through implied by the vb. may be to gain entrance (Am. 9:2), or exit (Ezk. 12:18); Du. renders "sie brechen...aus"; but why any of the classes mentioned here should need to dig their way out either of other-people's houses (which the pl. מלח נבא after the sing. March) most naturally suggests), or their own (which would preferably be expressed by ייב), is not obvious. Render: he diggeth (his way) in the darkness into houses. This is scarcely applicable to either murderers or adulterers; but most applicable to burglars whose violent entry into the wattle and clay-built houses of Palestine was spoken of as a digging through (יהוחמ, Ex. 22:1, Jer. 22:4; cf. ילקטai διορίσασιν, Mt. 6:19). The probability that 14b (mentioning the thief) immediately preceded 10a (describing a proverbial activity of the thief) is, therefore, great. Moreover, the present text appears to devote two stichoi (14a-b) to the murderer, one only to the thief (14a), three to the adulterer (15a, b, o); the transposition gives two (14b, 16a) rather than three (14a, 16a, 16b) (see below) to the thief. Du. defends the existing arrangement of the text on the ground that the thief was too vulgar a character to be worth more than a single stichos. Yet a further point in favour of connecting 14a with 16b, which at the same time favours separating 10a and 16b: in 10a מלח is sing., in 16b מלח is pl.: Be. K would assimilate by reading מלח in 16b or, with ו, מלח in 16a. But if 16a goes with 14a the sing. is right; and if 16b goes with 16b the pl. in b is right. Then the section begins v. 18 with a general description of the avoiders of light in the pl., in 14-16a describes three classes of them separately in the sing., and then 16b-17 (in 17b read עניי) concludes with a general description in the pl.—a very natural and appropriate arrangement.]

16. [ךותרים ועימ] have sealed themselves up, fig. for shut themselves up. So only here: the only passages cited by PS. and Levy for the same sense in Aram. is this in S.T. יב, the acc., as מלח, 9:11. [If מלח is a late (52 n.) equivalent for מלח, cf. G–K. 135k.]
16c. Θ (Θ) agrees with Μ; but "16c is too short and 17a is too long; transpose, therefore, θυ to 16c" (Bu).

17. Du. ῥίξ, Be. ῥήξ, destroying the forcible fig. of the Heb.; and would σάν (v. Lex.) be suitable here?

[...]

b is so closely connected with a (note b) that would be better.

[...]

18. ἧθος [κα] so Θ (Θ); but (cf. b) Bu. Be. Oo. ἦθος. Du. keeps Μ, making 18a ("if not wholly corrupt") the end of 17, but giving the words a strained sense.

[...]

19. [β] as Ps. 107: see Lex. s.v. σύ, i, end.]

20. τοῦ ἐστιονοὐ (θείωρε) G–K. 155n,—though the ellipse is hard: a and b also balance each other very imperfectly. [Nor does the v. yield a good example of 2 : 2 : 2; cf. Forms, 171n. and p. 182.]

It is, however, difficult to emend satisfactorily. Г for ἵει ἀνεμηθηθαί αἰτίας ἡ ἀμαρτία, seemingly (Bi.) = ἵει ἀνεμηθηθαί αἰτίας (is asked for),—i.e. the same consonants: Г also has peccatum eius. "Snow water" may have been specified as poor in quality, and not fed from a source, so that it rapidly dries up. It is possible that מימ ה and שֵׁלַשׁ were originally variants, afterwards combined into מֵי שֵׁלַשׁ מים שֵׁלַשׁ; Bu. omits שֵׁלַשׁ מים שֵׁלַשׁ. Grimme ام وله شلش مين شلش مين; but (Bu.) would not ام وله شلش مين شلش مين be preferable to ام وله شلش مين شلش مين? A or (14119.19) would express the comparison more distinctly; and b, if it were necessary, might be re-written more forcibly יִשְׁלַשׁ רֶאֶשׁ תֹּקְף (Ps. 10), or יִשְׁלַשׁ רֶאֶשׁ תֹּקְף (go down to Sheol).
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would be an easy emendation. The structure of the verse is, however, unusual, consisting of four clauses, the first three being very short. Those who think that metre will not permit this, accordingly emend; though surely the context would make it plain what was intended, and Bu.'s contention that, if the word were right, would be expected, is more than can be maintained. Be. Du. for read is unexceptionable (cf. lps, Ru. 410, Be.); but to judge from usage, would mean only his (physical) loftiness (Pr. 25s), or his haughtiness (Is. 211. 17); it is thus not "seine Grösse" (Be., Bu. text); and "seine Erhebung" (Bu. note) would be rather than. The context speaks only of ordinary men, not of one of whom "exaltation" (in any sense of the word) may be specially predicated. is thus doubtful. [Yet it remains probable that is the parallel term to (cf. the parallelism in Is. 544), the one term standing at the beginning of the first line, the other at the end of the second line of a 3:3 distich—a frequent and effective scheme of parallelism (Gray, Forms, p. 69 f.). To avoid the objections urged against for is thus there, we might read (cf. Ps. 834) and so obtain, by adopting also the above emendation of the first line, an effective and rhythmically regular distich:

The square of his (native-) place forgetteth him,
And his name is remembered no more;

then cf. 1817.]

will not mean "feed sweetly on" (Evv.), but have the common Syr. sense of the /, to suck.

Bu. needless.

21. ḫror, to grate on, is used fig. of foes depasturing or stripping a country (Mic. 55; cf. Jer. 6s), and even (if the text is right) the head (Jer. 216 ḫror; also of the wind (Jer. 2228), or fire (Jb. 2028), feeding on people; but it is a strange fig. to use of one "fleecing" (as we might say) a woman who is barren. ḫror; Be. Bu. ill-treateth (sq. acc., as Nu. 1615, 1 S. 2534 al.).
The subj. must be God—whether He is not named, whether, as 39, from a sense of reverence (Di.), or simply from its being evident from the context who is intended (Di. on 39 cites for this 818, 1218, 167, 2022, 2221, 252, 272, 3018), or whether (Bu.) the name should be restored (לַאָשֶׁר בְּיִשְׂרָאֵל). 

To draw out, continue, prolong; elsewhere of mercy, Ps. 3611, 10912 (cf. Neh. 930), anger (Ps. 85), here in the sense of maintaining in life. Buhl, Be. T and the mighty prolongs his life by his strength," making the בָּאָר himself determine the length of his life; but (Bu.) the agent (v. 28) is God. Bi. Be. K Du., attaching the clause to 31 and making the godless the subject, read סְקִיבָּה (ם advavrous) for אָבִי, giving the clause an entirely different sense, and draweth away (to destruction: Ps. 283, cf. 109) them that are perishing by his might.

אֲלֵי אָבִי [a circumstantial cl. = when (or though) he believeth not, etc. (428, Is. 454, 5, Ps. 4418, 13918; Dr. 159, end).]

בְּיִשְׂרָאֵל G-K. 87e; cf. on 41. But rd. probably בְּיִשְׂרָאֵל (so 3 MSS: it cannot be proved that יְהֹוָה read יְהֹוָה). [The singulars in בְּיִשְׂרָאֵל—ם advavrous (מָאָבִי), if parallel (as in מָאָבִי) to the pl. in בְּיִשְׂרָאֵל in בְּיִשְׂרָאֵל, though this would not be without analogy (2130 n)., are suspicious. It would be easy to read מָאָבִי or, less easily, מָאָבִי. Du. (after Bi.) connects בְּיִשְׂרָאֵל with בְּיִשְׂרָאֵל, which is like בְּיִשְׂרָאֵל in the sing., and also with בְּיִשְׂרָאֵל where he emends to בְּיִשְׂרָאֵל: reading בְּיִשְׂרָאֵל for בְּיִשְׂרָאֵל, and בְּיִשְׂרָאֵל for בְּיִשְׂרָאֵל (thus getting rid of בְּיִשְׂרָאֵל (see next n.), he obtains a good balanced parallelism for בְּיִשְׂרָאֵל, בְּיִשְׂרָאֵל.

If he is punished, he reckons not on his life,
If he is pulled down, he has no hope of finding support.]

23. בְּיִשְׂרָאֵל if correct, must be for בְּיִשְׂרָאֵל; but this is very forced. Rd. (Bu. Be.) בְּיִשְׂרָאֵל; cf. 2 Ch. 2010 (more commonly with acc. of obj., as Gn. 208, which is, or Nu. 2128,בְּיִשְׂרָאֵל: Lex. 679a, g).

בְּיִשְׂרָאֵל so, with a dual or pl. noun, only 7 times (G-K. 917
[add 1 S. 14, Pr. 29; Ols. 248, Sta. 206; Wright, Comp. Gr. 158]: with a sing. noun, see on 25. [But the form here may be corrupt: the line is short, and ك (אלא פכיתא ווֹסֶפָּה) appears to differ from ה: because would be an easy emendation, but against the usage of the book: דַּבֶּרְחַ וְיִתְנַחֲנָה שֶׁילֶאָה more difficult.]

24. קָרַבְתָּו a very remarkable form: apparently from בּוֹרֵמ, of the form בּוֹרֵמ, assumed to have been a || form of בּוֹרֵמ; cf. וּבּ, Gn. 49: Kön. i. 335 f., G-K. 69m. But, if the verb is right (v.i.), there is no reason why קָרַבְתָּו should not be read.

[add G-K. 679; cf. חָקָה, Dt. 144; תָּבָא, c. 22.] מָכָה [G-K. 679] to be brought low, Ps. 106, Qoh. 10: in Pesh. stands for בִּלְךָ, תַּטְטִיוּ, and for בִּלְךָ or יְקַלְּךָ (Is. 25:26). [Du: (cp. Be. K) reads in, יִשְׁרִי, יָסָר, יִשָּׁר, יְשָׁר all in the sing., supposing that the plurals were substituted in consequence of יָסָר being misunderstood as a vb. in the pl. Yet would such a scribal emender have varied the pl. endings—ת, once, =, twice?]

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[Digitized by Google]
in salt marshes and on the shores of the Mediterranean and Dead Sea. The || in o strongly supports a plant (Be.).

[draw together, shut close, especially of the hand (Dt. 157) and mouth (c. 516); here, if correct, draw themselves together, contract themselves in death (Di. Bu.: EVV. are taken out of the way, RVm. are gathered in, are both too free paraphrases: AVm. correctly, “Heb. are closed up”). Ol. Hont. MS Kam. strongly supports a plant (Be.).]

So Ps. 37°. An incorrect form for חָפַט (in pause), from חָפַט—Qal, if the meaning be are withered, Nif. if it be are cut off (see on 14°).

rd. יְפְט; 2 MSS have יְפַט. Cf. on 13°.

only here as a subst. The use is against analogy, and the meaning of חָפַט: rd. probably חָפַט; see Is. 40° חָפַט הַיּוֹק וַחֲסַר (cf. חָפַט, Is. 40° 41° 12°).
CHAPTER XXV.

2. Inf. abs., with force of a subst.; cf. § 15c; G-K. 85c (but this form is not mentioned).

3. the sf., as in Gn. 1212 (＋12 times); Jg. 19; Nah. 112 † (G-K. 91d; Wright, C. Gr. 155). Cf., with a pl. noun, 2422.

4. like Lat. adeo = even: elsewhere, except 1 S. 26 (where the text is dub.; v. Comm.), only with a neg., Ex. 1422 (יָדַעְתָּם לֹא אִישׁ), al. (Lex. 724b, 3).

5. after the casus pendens; Dr. 124; G-K. 143d; cf. 15157 2016b 2318. But 47 MSS have ו alone.

for 3130, Is. 1310 (cf. c. 4110 יָדַעְתָּם); and no doubt an error for it. § 15c.
CHAPTER XXVI

2. אַל הוּא [האָלַל] poetical for יָהַב מָה [יהב]; so 40; Is 40:18, 59:10. יָהַב מָה [יהב] 2 Ch. 14:10

a. a circumstantial clause qualifying יָהַב מָה [יהב] = strengthless: see on 12.

3. see on 5.

4. יַעַר [יער] according to abundance = abundantly (Lex. 516 i, 914a), especially frequent in Chr. (Dr. LOT. p. 535 (no. 2)). Grä. תְּרַפֶּה, to the boorish; Rsk. ב. ק (to assimilate the line in form to מ and פ).

4. יַעַר [יער] with acc. of the person told is rare and doubtful: 2 S. 15:21 rd. יַעַר מִי יָהַב מָה; 2 K. 7:11 may be quite naturally understood as "in the king's palace"; Jb. 17:6 יַעַר מִי יָהַב מָה are the people reported about (as Jer. 20:10): 31 may be explained by G-K. 117ח; there remains only this passage and Ezk. 43:10. Rd. probably וּיְי (Ex. 19:6 al.) for יְי in both; [or with Du., treat יְי as equal to with whose help (cf. b); יְי = with the help of (Lex. 86a, top), is rare, and the examples on one ground or another more or less uncertain: see Gn. 4:1 49:25, Mic. 3:8; but cf. ב, 1 S. 14:46].

5. [In respect both of rhythm and parallelism, the text is open to suspicion. In פָּרָשִׁים (הנתנה פָּרָשִׁים) the rhythm is very anomalous (2:3; cf. Forms, 176 ff.), parallelism non-existent, and the caesura between a and b very slight; if, with Ley, Ehrlich, we place the athnakh under פָּרָשִׁים, parallelism is obtained, and a rhythm (3:2) which, though uncommon in Job, is not unparalleled (17:18 n.); the particular type of parallelism, however, though common enough elsewhere (Forms, 75 f.), would be very unusual in Job, and the sense not altogether satisfactory. The emendations which have been
suggested only partly obviate the questionable form of the verse, or fail to improve the sense. In addition to the conjectures noticed below, the following may be mentioned: מַעַי for מַעַי (Be.); insert מַשְׁתֹּן, מַשְׁתֹּן, or the like, before מַשְׁתֹּן (Bu., if be considered too short).

[CH] for DWm (Be. 1); insert WDD, MOD, iSpD, or the like, before nnno (Bu., if « be considered too short).]

if correct, Po'lel of א, are made to tremble (properly, it seems, to turn or writhe in pain, then, more generally, to quiver in fear), though the Po'lel does not occur in the sense of make to tremble: the Hithpo'lel מַעַי does, however, mean (1520) writhing in pain = (mentally) tormented. Grimme, Bu. א, א, "tremble before him"; but א is construed only with מַשְׁתֹּן (Ps. 969 al.) or מַשְׁתֹּן (Ps. 114?): א, א and א also are construed not with א, but with מ or מַשְׁתֹּן. If א is deemed doubtful, א or א, must be read. AV. are formed (to form, also, in AV. for מַשְׁתֹּן, v.18, Dt. 3218, Pr. 2610; to make, c. 157; in AV. and RV. Ps. 90; was shapen, Ps. 517 (6), AV. RV.) is a misrendering due to Kimchi (הָלַעַת, עַרְגָּה): מַשְׁתֹּן may indeed mean to give birth to (lit. to be in pain with), but not to form or shape: to be brought forth, however, is not here a suitable sense. [A, Richter א—A could believe the Titans were in labour, and their defiant spirit finding utterance in you; but this is very forced.]

= מַשְׁתֹּן or א מַשְׁתֹּן, as Gn. 19 [but here possibly = from under], Ezk. 18 [here possibly = (projecting), from under] 429 4628 (Lex. 1066a, III. 2a [G-K. 119c]). Be. needlessly, א, א [Ley, נָפָח—and so Ehrlich, to improve the parallelism and avoid לִשְׁתָּמָן ' from, from מ for מ].

Me. Bi. Du. Honth. St. מַשְׁתֹּן (without א), "beneath the waters are their dwellings" = whose dwellings are beneath the waters; [but this is poor in sense, in addition to leaving the rhythm (2:3) as questionable, and the parallelism as imperfect as in מַשְׁתֹּן. Richter א, א, carrying forward א—corrected to א—to v.6].

7. בְּלֵ黨 for the ptcp. in loose apposition to the suffix in 

8. תְּוֶגוֹ to a poet. compound = רָמָה, (what is) not aught (Lex. 

9. תְּוֶגוֹ with "incomplete retrocession" of the 

tone; the tone of רָמָה being thrown back, because of the following 
tone-syll. (דֶּש), but the long vowel שֵׁה retained, though in 
a closed toneless syll., by the metheg (G-K. 29; Baer, 

Metheg-Seitung, § 13); cf. Nu. 24.

The Pts only here; but (Be. Du.) the מ may be 
dittographed from 8b (end), in which case מ and will be read. 

מ and, usually to take hold of, has sometimes, in speaking of a 
building, the sense of to fasten together (1 K. 6; Hof. 2 Ch. 9); 
but here, it seems, it must have (as in Neh. 9 of gates) the 
Aram. sense of holding (with a bar), i.e. of shutting, closing in 

MSS. But the pronoun is needed: rd. (Hi. al.) מְלֵה (רָמָה = 1: Dr. Samuel, xxxii f.; G-K. 91) or מְלֵה. Du. 
Be. מ, holdeth firm the corner-stones of his throne; but 

מ for מְלֵה is a doubtful form; מְלֵה יִפְרֹת, Zec. 14, is open to the 
suspicion of being an error for מְלֵה יִפְרֹת, as 2 K. 14, Jer. 31, 
2 Ch. 26; if correct, also, מְלֵה, like מְלֵה, Zeph. 1, 2 Ch. 26, 
will mean probably fortified corners, battlements: for מְלֵה, Pr. 7, 
see on 11. For "pillars" (Strahan) there is no support. I.E. 
Hi. Wr. Bu. Be. for מְלֵה point מְלֵה (Ps. 81, Pr. 7, מְלֵה), full- 
moon; but some important fact relating to the structure, or 
permanent order, of heaven or earth would be expected, rather 
than the mere closing in of the face of the moon, whether by 
clouds or by an eclipse.

MSS in general, Kit. Gi.; Baer—partly 
(see p. 48) on the authority of two good MSS (F = a Frankfurt 
Cod. of A.D. 1394, and H = one of Heidenheim's), and partly 
because ancient renderings (v.i.) and explanations presuppose 
שה, to spread out, not מְלֵה, to separate or divide—שֶׁה. The 
latter is etymologically better; for, however the word be 
explained, the meaning is evidently spreading out; and this
is expressed not by _PW, but by _PW. The form is anomalous: in any case it is an inf. abs. (Hi. De. etc.), not a pf. (which would be _PW), to be explained by G–K. 113. As it stands, it is a quadrilateral form, derived (Del., G–K. 56) from a Pil‘el _PW, with a “euphonic” change of the first _PW to _PW, and of the second to _PW, or (Kön. ii. 464) by dissimilation from _PW (though _PW is to separate, not to spread out). But these explanations are highly artificial; and it is far more probable that _PW is merely a textual error for _PW—whether this be vocalized (Hfm., Stade (WB.), Du.) _PW, or better (Bu.) _PW (inf. abs. from _PW, to spread out). G (θ) ἐκτεταλκών,  _PW, ὑπερπάνεν,  Υ. expandit.

10. בֵּן הָרָעָב] 11, if correct, will mean to circumscribe; so ἐκ τοῦ πρόσωπος ἑνυφωσέν, Σ ὑπερπαναψέν, Υ. terminum circumdedit aquis: cf. Syr. (_errno, circumvivit, once (PS. 1217 from Bar Hebreus) circumduxit, “he drew round a circle (��ם מונע בָּנֶק on the earth”; ]א, a circle, γύρος, PS. 1217f; and חרב, a circumscribing instrument, i.e. a compass, Is. 4418†: Levy quotes from  only מנה  הרי, Pr. 87 (הנה מנה, Heb. מנה דוד, ותinscription) and Ta’anith 38 ינה מנה [which, αρτον] drew a circle, and stood in its midst. מנה, as was pointed out on 14†, means something prescribed—in different applications, there and 14* a prescribed limit in time; here and 3810 (see n.), if מנה is right, it will mean a prescribed limit in space, or a bound; in Jer. 52, Pr. 89 נ_vertex (יוו fåו ל), Ps. 148 (all of the sea), however, the sense decree, ordinance, suffices—in Jer. 52 נ_vertex is the physical boundary. But the  Pr. 87 נ_vertex לובכ אלים סדס יא בחר בחרה יא על וי התו strongly supports the conjecture (Mich. Hfm. Bu. Du. Be.; cf. כי כותב כותב כי, נ_vertex מנה—or better, as the biliteral form in the 3 pp. of verbs מנה is usually intransitive (G–K. 67bb), מנה מנה—he hath marked out a circle (the horizon) on the face of the waters: for the sense of מנה see Pr. 89 נ_vertex קח על אמר יא—I am (unless מנה מי is to be read), as well as 87. In 2214 (see n.), Is. 402 מנה must denote the vault of heaven (apparently) resting upon the horizon.
[ע"ר] Be. "prps. רוח," *i.e.* "he hath appointed"; a vb. would improve the parallelism, but this is scarcely the vb. that would be expected here.

II. ירֵשׁוּת יִתְנָה Ar. *raffa* means (among many other things) to *quiver* or *throb* (of the eye), and *rasrafa* to *flap* (the wings); see Lane, 1116, 6: and Levy quotes from *י. jb.* 96 ימהַּתְנָךְ, Gn. 44 נכַּחַת, and *shook* it (the pillar supporting the palace).

12. ינש (1) is to *stir up* (Is. 51 = Jer. 31 55 ינש ברְבֵּי—the world); ינש (2) to *be at rest* (on the etymology of both words, v. *Lex.); not elsewhere in Qal; but in Nif. Jer. 47 ינש אֲרָבָּב ירֵשׁוּת יִתְנָה, *repose,* and be still ד, and in Hif. Jer. 31 50 ינש. Whichever view (v.s.) be adopted of the meaning of the v., whether it is taken to refer to the *present* order of the world, or to what was supposed to have happened at its creation, either of these renderings can be adjusted to it: Hi. Del., adopting the former, render *stirs up* (and afterwards calms, by transfixing b the monster, Rahab, supposed to have disturbed it), so RV.; Di. Dav. render *quiet* (making a parallel to b); Bu. Pe., adopting the latter, render *quieted* (cf. 115 נקָּחַת), but Du. renders *stirred up* (in the sense of, incited to the contest with Himself; cf. Daiches, *ZA*, 1911, p. 2 [who treats ינש as meaning he conquered, and virtually equal to *sudduHU* in *hirb3 Tiamat sudduHU* in the Babylonian Creation Tablet, iv. 1. 48]). As (v.s.) the latter view of the meaning of the v. is the more probable, and as Du.’s interpretation seems gratuitous, *quieted*—or better, as this is the sense of the Hif., was *quieted*—is the best rendering. [§ (but as Lyon, in *JBLit.* 1895, well points out, *not* 115) Sgf. ישוּד.]

[הָלָּכָה] a scribal error for יָהֹדְכָה; cf. similar cases in Jer. 2 36 17 32 33. In Frensdorff’s *Ochlah we-Ochlah*, § 91, there is a list of 62 such transpositions, which have been corrected by the Massorah.

13. יֵשָׁרֵפַּת יִתְנָה] *fairness = fair*; subst. for adj., as Ex. 17 etc. (Dr. 189, ii). [On this construction, the line, containing no vb., may equally well describe past or present—either the heavens (are) fair (so §), or the heavens (were) fair (so וּכְ).]
Giesebr. Be.\textsuperscript{2} ῥᾴδιος; but ῥᾴδιος is quite correct syntactically. The \(\sqrt{\text{r}}\) is common in Aram., but rare in Heb. (vb. Ps. 16\(\beta\)\(\dagger\); ῥᾴδιος, Gn. 49\(\dagger\); ῥᾴδιος, Jer. 43\(10\dagger\); ῥᾴδιος? cognate): in Aram. it means \emph{to be fair}, usually in the sense of \emph{to seem fair} or \emph{good to any one} (= Heb. `עיבש בעינו `ם), but also in the sense of \emph{to be beautiful} or \emph{bright} (Ps. 4272, ἀρεντί (1), \emph{e.g.} of gold; cf. ἄστρεσσος, Is. 33\(17\) al.). [This defence of ἄστρεσσος is preferable to that of Daiches (\emph{ZA}, 1911, p. 3). He regards ἄστρεσσος as 3 pf. fem., the subj. being ἀστρεσσος in \(\beta\), and the meaning of ἄστρεσσος, \emph{to spread out}: for this meaning (so already Ra.) he appeals to the obscure ἄστρεσσος and to the Assyr. ἐπαρραρου, \emph{to spread out} (Del. \emph{HWB} 684); cf. ὄση-πα-ρι-νο-μα ἀστρεσσος, \emph{spread out his net} (Creation Tablet, iv. 95). But the construction assumed by Daiches is most improbable, if only on account of its destruction of the parallelism, and the strange combination \emph{by his spirit his hand}: it should be obvious that if the poet meant God spread out the heavens, he would have written ἂστρεσσος; and (immediately before ἄπρωςί, ἂστρεσσος) it would not be difficult to read so, if the difficulty of the v. is to be surmounted along Daiches' lines, but see below on ἂστρεσσος. In view, however, of the variants in ἂστρεσσος (ἀστρεσσέος) and ἂστρεσσος, ἂστρεσσος is not certain, even though the sense expressed by ἂστρεσσος is not acceptable. ἂστρεσσος renders \(\text{κλείθρα} \delta \varepsilon \omega\nuρ\alpha\nuο\nu \delta\varepsilon\deltaο\kappaλας\nuν\ \alpha\upsilon\nu\thetaον = \τοῖς \υἱοῖς της προσεδραγγίας. \) [ἀστρεσσος as Dt. 32\(17\) (?). On Gu.'s use of this, see exegetical n.; but the criticisms of Gu.'s interpretation by] Bu., and Gie. \emph{GGA}, 1895, p. 592 [are in part at least forcible; see also above. A third attempt to connect \(\varepsilon\) with the Babylonian myth is due to] Lyon (\emph{JBLIt.} 1895, p. 130 ff.), who proposes for \(\text{κοινοῦσιν} \text{τὸ γῆς ἄκουσί} \) [(or \(\text{κοινοῦσιν} \text{τὸ ποτέ} \)] and renders, \emph{By the winds of heaven he broke her (or him), i.e.} the monster mentioned in the next line; but it may be doubted whether the phrase the winds of heaven is very likely here, and the pronoun, referring to the object not named till \(\beta\), is awkward; otherwise this is, perhaps, the most attractive attempt to find in, or restore to, the text a Babylonian allusion which the context, though it does not demand it, certainly favours. Ehrlich suggests that \(\text{κοινοῦσιν} \text{τὸ γῆς} \) may conceal \(\text{ὁυ} \text{ός} \) or \(\text{ὁυ} \text{ός} \) (cf. Ps. 74\(18\)), but he attempts no complete reconstruction of the
Neither nor any of the emendations leaves the impression of being exactly what the poet wrote.

[יתדה] as in Is. 519, where the vb. is || to (נְמַהְכְּנָה, read נְמַהְכְּנָה), this means pierced, not formed, or created (אָ; cf. ב). Of creation יָּלְדוּ, lit. to be in birth-pangs with, is only used metaphorically (see on v.5); and with יָּלְדוּ here it would be, in spite of ב, unsuitable. b does not, therefore, refer to the creation of the sea, and this being so one of Daiches' principal arguments for finding in ג the spreading out of the heavens at creation falls to the ground.]

14. [ברא] so Kt. א (א); נְדֵּד, Qr אָלָּלֶה.

4[ף] (see n.). RVm. = AV. how little a portion: see ib. יָּלְדוּ = "of him": the 'מ partitive, as 21ו, Is. 10ו (Del.).

[בּוּחוּ] so Kt. א ה אָלָּלֶה; Qr הָּלָּלֶה = his mighty acts (Dt. 3ו, Is. 63ו, Ps. 106ו 145ו. 12 al.).
CHAPTER XXVII.

1. [without י; cf. 36 n.].

2. הולכָל את וד汽车产业 ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . .התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נمهارات התומך . . . . התומך והמדReadWrite לארשי ותמד נ搴LabelText
d. לילק.logging

3. [if this be rendered all my breath is till in me, it is in לילקlogging] a very peculiar expression, scarcely explicable grammatically, and yet apparently supported by 2 S. Hos. 14, as it stands, is incredible Hebrew [for thou will take away all iniquity; and] even the abs. רד, as an adv. acc. = wholly (Di. G-K. 128e), is not a Hebrew idiom. RV. here and in 2 S. רד “is yet whole in me”—unless regarded as a paraphrase—requires תמה for רד. 2 S. רד, therefore, if the text is correct, can only be explained as an unusual inversion, current in this expression, for רד (Del. Du.), presumably for the sake of emphasizing רד; and that will justify the same construction being adopted here. In 2 S. רד, however, צ and צ express רד, while צ expresses רד: so it is possible (Klost. Bu.) that צ there has a “conflate” reading: in this case the parallel for the construction here disappears. It would, no doubt, be easy to read רד for רד, but it would be venturesome to do this in two passages (here and 2 S. רד). [The alternative rendering adopted by] older commentators, AV. Schl. Me. RVm., and lately by Bu., is all the while that (lit. all the duration of . . . רד being, of course, really a subst.) my breath (is) in me; רד will in this case introduce—as often after an oath (Lex. 472a, c)—the fact sworn to, followed by ב = not, as 1 S. 25, 2 S. 3. [Yet] as Del. remarks, usage does not support this construction of רד (as if it were similar to Arab. kullamג = as often as).

4. rd. תמר, after the fem. תמר, with 10 MSS; cf. G-K. 145א.
5. ἐνά] after ἐνών (as 1 S. 244, 2 S. 2030) = not (Lex. 500).
Lit. Ad profanum sit! Surely I will not justify you! EVV.
"that" for ὡς is, of course, a paraphrase.

[Note: 1 MS & omit; and so (m. c.) Bi. Du.; but it gives
a more forcible ending to the line, [and if retained the verse has
the rhythm 4 : 4, which is unusual, but not unparalleled, in Job
(21.28 n.). 8 omits ἐνών ἕως: this would leave the far
more unusual rhythm 2 : 2 (17 n.)].

6. ἐνά] Ca. 34 Ca. 34; Pr. 418 เข้า บุคคล เข้า บุคคล

[Note: the Qal elsewhere only in the ptcp. (cf. ייב, טל; hence Bu. St. ייב; see also next n.]

[Note: (any) of my days: the ם is partitive, as Dt. 164, 1 K.
186 (Lex. 580b, bottom; G-K. 119, n.). מ, מ, מ, elsewhere
= since thy (his) birth (38.13, 1 S. 2528, 1 K. 1); but מ requires
an obj. Du. מ is not abashed on account of my days;
[Ehrlich: מ מ מ מ, giving the vb. the same sense as in a: the desire to improve the parallelism and style is laudable;
the result, unhappy].

8. ייב] the Qal elsewhere always [and was here also
doubtless intended by מ to be] associated with ייב, unjust gain
[cf. רכ עבכמ ובש; cf. ייב]: it is the Pi. which means to cut
off, finish (60, Is. 1018 3812 al.) and so it is better to point ייב
(Bi. Bu. al.) or ייב (Bu. alt.). [Possibly ייב י is a gloss (Be.
Ehrlich): the postponement of the expressed subj. to b in י is
awkward: so also is the repetition of י thrice in a single distich.]

[Note: ייב, only here in the sense draw out (cf. ל, Ex. 2.10, Ps. 1817 for ייב; ייב in י Lev. 1117 and Talm. (v.
Levy), of drawing a fish, etc., out of the water), viz. from the
body; but the ellipse is considerable, and the juss. remains un-
explained (though Di. compares Ex. 224 ייב ייב ייב ייב).
Di. ייב from ייב, Ru. 216 (to pull or draw out from the sheaves); cf.
Arab. shalla, to draw out, especially a sword from its scabbard.
Lk. 12.20 ייב ייב ייב ייב ייב ייב ייב ייב (with a human subj.), 21.31, 1 K. 311. Perles ייב ייב ייב ייב ייב ייב ייב (Ps. 244; 24 סס, Dt. 24.18, Ps. 251 86 al.), yielding a good sense
in itself, but not harmonizing with JNT or agreeing well with the text itself.

10. [Ehrlich, [אָנִי]] Ehrlich, with na'ak for the—

a good parallel to a.

[אָנִי] rd. either with 9 MSS תַּנִּין, or with אָנִי.

[אָנִי] & εἰσαχώσεται αὐτῷ; = ἐστιν (Be.) will he let himself be entreated (2 S. 2114 al.) for him? which, "as this is somewhat otiose, may come into consideration" for the text (Bu., though he does not adopt it in his translation).

11. [הָיָה] after הָיָה, as Ps. 258, 19, Pr. 411 al. & אללָה אֵל אָמַגֵלָה יִם וְלֹא אֵּֽעֲשָׂ נָא הַשָּׁמַיִם, whence Be. this would agree with the view that the line forms part of Sophar's speech; but (Bu.) יִם shows that & certainly read בְּנֵיהֶם, וְלֹא אֵֽעֲשָׂ נָא הַשָּׁמַיִם, though it might express בְּנֵיהֶם, being not necessarily more than a paraphrase of בֶּן יִשְׂרָאֵל. [Moreover, for אֵל the author would rather have written אֵל (cf. 12: also with 1st p. suf. 64); but for this, cf. G-K. 58a, n. Du.'s why the author avoids this objection.]

12. [חֵלָה] cogn. acc. (G-K. 113w, end); cf. 1 S. 18, Is. 217 227, 2416. [For the vb. cf.] Jer. 25, 2 K. 1715 (of practising idolatry). בָּשָׂל is properly a breath (Is. 5718 יִמְצָא יִמְצָא אֱלֹהִים), then, generally, of anything unsubstantial or empty: בָּשָׂל is thus properly to act emptily (Jer. 2316, Hif., of filling with vain hopes). But see Bu. [who in his commentary, withdrawing his earlier adhesion to the view that בָּשָׂל meant to speak emptily, and here, therefore, virtually to lie, hesitates between giving to בָּשָׂל the meaning to cherish false hopes, or expectations (cf. the Hif. in Jer. 2316), which is suggested especially by Ps. 6211 מַעַל יִבָּשָׂל, and, perhaps, satisfies the context in Jer. 25, 2 K. 1716, and the meaning to come to nothing, to be destroyed—the meaning (der Nichtigkeit verfallen) given by Giesebrecht for Jer. 25].

13. [לָכֶם] either (Di.) as לָכֶם = in his mind and purpose, or (Hi. De.) = (laid up) with him (cf. Dt. 3284). & παρὰ K. = לָכֶם
XXVII. 8–18

(cf. 20th); so Altschüller (ZAW, 1886, p. 212; v dittographed in 📚).

ךוור ... [v. 14a. have the sg. (as 18a); hence Du. Bu. Be.קخذ ... (v dittographed, and חז changed to קז to agree with it). However [the sing. and pl. interchange in parallelism in 1611], G expresses纫וצ, and v. 14a. may quite naturally refer to 18a. The case for the sg. is not so strong as in Is. 522b (די זיימ; and פפ. פס). [V. 13 at present 4 : 4 (the first stichos being without a caesura): without affecting the sense it could be reduced to 3 : 3 by omitting פפ and (cf. 20th).]

14a. Cf. Ps. 92ק [where (Bi.) כי is the apodosis, as is כל here.]

[ gratuites] 2921 3840 404 †. See Lex. פפ (5555b). [เทพ is always toneless, except, apparently, in 2921, and in 3322, if_theme is read there.]

15. [flammatory] Ol. Me. Sgf. Be. prefix כי; but the change is violent, and why should כי have been omitted? [The sense would be the same as in פפ (but more simply and, also, perhaps less powerfully expressed), if in פפ a is instrumental (Lex. 89b), and כי a striking extension of the common idiom כי תם (e.g. Jer. 21ק). To render פפ, they shall be buried in (the time of) pestilence, would be very weak.]

[flammatory] the sg. sf., though not impossible (for it might refer to an individual among the RENDERERS: G-K. 145m), is nevertheless here harsh, and might easily be an error due to the singulars preceding. פפ (Bi. Bu. Du. Be.ק) is certainly better, though G aparav is not decisive as to the translator's reading.

16. [Melchizedek] G ἔχοντον; but פפ is supported by שול in 17a which G is obliged to paraphrase (περιτονοσται).]

18. [Grapes] ὅσπερ στέφει καὶ ὅσπερ ἀράχης, פפ as a spider = צבכ (814), evidently right (Me. Hi. Bu. Du. etc.): the existing text of G has the original rendering and the correction (= פפ) side by side. [Ehrlich retains פפ, giving it here as also in 4ק, Ps. 3912 the meaning (empty) bird's nest, פפ (not פפ as פפ) being the same word as עץ, bird's nest.]
19. [n^] acc. of the state placed first as the emphatic word (11 n.). Since rich, not lie down, is the emphatic idea, the phrases מְלֹא (see next n.) and מְלֹא should refer to it: he shall no more (be rich); he is not (rich).

and is not gathered (viz. for decent burial; cf. Jer. 8, Ezek. 29 יַעַבּוּל וְיִשָּׁמְשָׁהוּ אֵלֶן גְּאוֹן אֵל). But this anticipates b: rd. with ג (kal ov προσθεσέας), § (αἰφεὶς μονο), Ew. Di. Del. etc., 을 watermark, miswritten לֶא (as Ex. 57 וְנִסָּח מֵאֵל, 1 S. 18; G-K. 685). [Rhythmically also וַיִּזְכַּר as a single stress is preferable to מְשַׁבֶּהוּ. T = מָאָה: ו (Dives, cum dormieret, nihil secum auferet) = מָאָה,]

20. רְוֵשְׁנָה [the fem. sg. by G-K. 145k: 1410 2011 etc.

בָּשָׁר] "too weak to describe the suddenness of an inundation, for which בָּשָׁר, for instance, would have been available" (Bu.); the b also has מְלֹא (Me.). Hence Me. Grā. מְלֹא; Wr. St. Bu. מְלֹא; Be. either. But ג (םָטֶרֶף וְדוֹפֶר), וָזָי = מָאָה; and it is a matter of taste whether or not מְלֹא would be strong enough. מְלֹא suggests sometimes considerable force (2 S. 5, Is. 28, Am. 5, Hos. 5). Du. retains מָאָה, remarking that in b " malloc is only added because, while he is asleep, a man and his house together may be more readily overwhelmed by a storm."


[cf. Ps. 58, Hos. 13, Ps. מְלֹא מְלֹא גְּבָשָׁנָה, Hos. 13 מְלֹא מְלֹאם.]

22. גְּבָשָׁנָה] rd. מְלֹא: see on 18. The subj. God is understood naturally by the reader: see on 30. Wr. Grimme מְלֹא; but without מְלֹא the sentence is weak.

[the inf. abs. "emphasizes the flight as hasty and inevitable." (Di.).]

23. יַקְרַתְּנֵי יָמִים אֲבֹתֹתוֹ יִכְיֹרָּא מְלֹא אֲבֹתֹות, קָאָל סָרַיֵךְ אֲבֹתֹות יִקְרַתְּנֵי יָמִים אֲבֹתֹות. יִכְיֹרָּא is more easily explained as an error for יִכְיֹרָּא due to the following מְלֹא than as a poetical form for יִכְיֹרָּא (see on 20). מְלֹא (sg. and pl. in one and the same clause) is very harsh, in spite of יִכְיֹרָּא so reading, and should no doubt be corrected (cf. Hos. 4, Ps. 56, 66 etc.; and see Dr. on 2 S. 24): יִכְיֹרָּא מְלֹא מְלֹא מְלֹא מְלֹא מְלֹא is a great improvement. It is, however, a question whether, in the autographs of the OT,
in cases like this, the pl. was always *written*, though it was intended to be *read*; see the instances collected in Dr. *Sam.* lxiii f. (lxii–lxiv); if this were the case, הַנָּפַשׁ and חַיָּם for פֶּסַח and חַיָּם will not be a real change of text, any more than הַנָּפַשׁ is for פֶּסַח (in a different application), Is. 26; elsewhere פֶּסַח (34 al.); cf. on 5. [Bu. notes the similarity of פֶּסַח and חַיָּם to פֶּסַח, and also (though the resemblance in this case is slighter) of פֶּסַח and חַיָּם, and omits פֶּסַח and חַיָּם, and also פֶּסַח and חַיָּם. It may be admitted that the sing. referring to God unnamed in 22 followed by the sing. referring to men unnamed in 23 is awkward; but this awkwardness disappears if 23 was intended to be read in the pl. (see above). If the description seems over full it might be better to omit פֶּסַח; then פֶּסַח would form an admirable distich carrying on in detail the description of the night of the wicked man’s doom; and followed by distichs referring to the treatment of him by God 22 and man 23.]
CHAPTER XXVIII

1. [In view of the relation of the exact meaning of צ there to the criticism of cc. 27 and 28, it is to be regretted that the note which, as the space left in the MS indicates, Dr. had intended to write was never written. Moreover, in his corrected copy of RV. neither the text surely nor the marg. for is deleted. In a note on 28 in The Book of Job he wrote, "for is the natural meaning of the Hebr. word: the text [of RV.] has surely, because in the present context of the chapter nothing has preceded, the reason for which can be contained in the verses which now follow." In his commentaries on, or translations of, Ex. 181, Am. 37, Jer. 319, Ps. 761 he substituted for for the yea or surely of EV. In Lex. (p. 472d) he wrote: "there seem also [i.e. in addition to cases in which צ is added to advs. and interjections "to add force or distinctness to the affirmation which follows," see n. on 622 83] to be other cases in which צ, standing alone, has an intensive force, introducing a statement with emph., yea, surely, certainly; but it is doubtful whether צ has this force in all the passages for which scholars have had recourse to it, and whether in some it is not simply =for." In addition to the passages cited above in which Dr. elsewhere expressed his preference for for, some have given to צ an asseverative force in Nu. 2328, 1 S. 1725 2026, 2 K. 2328, Is. 3213, Jer. 2228 (where צ might easily be a dittograph)].

בַּלְבָּם יִמָּתֵם, for emphasis.

מִזְאָטָה [place of coming forth (ukkit ḥeyiḇerai): here, =mine. Elsewhere we have מִזְאָתָם, מֶּתָּאָתָם, 2 K. 222 al.; מַצָּאָתָם, c. 3827.

2. 애של יִצְיוֹק נְדוֹתְשָׁהוּ And one melteth (G-K. 144d) stone (=stone is melted) into bronce. והיוּ, acc. of product (of course, not to be taken literally); cf. "Gn. 3148, Lv. 62 (רָשָׁז),
1 K. 18.  (Hi.) ; and on 22.  from as 29, Is. 26 (corrupt) ; cf. 1 S. 2. 14  (dittogr.) ; the 3 sg., as 9-11 (Di.). A  however, depends only on the punctuation: rd. probably (Hfm. Sta.)  (from as Gn. 28 al.; G-K. 71); so also Du. Be. (with in *). Bu. or  or better  originally  (so Be. T), to agree with  

3.  the second vb. necessarily, if  is correct, and, therefore, most naturally the first vb. also, are participles describing, by a usage, rare and chiefly late in Biblical Hebrew (Dr. § 135 (1) Obs.), a fact liable to recur—here, viz., what happens in every mine that is opened. But the pf., as in 9-11, would be more normal: hence Du. Be. K  The subj. of  is indef., as is occasionally the case when the predicate is a part. (Dr. § 135 (6)); but it is curious that in  should refer to the unnamed subj. of *; hence some omit  (Be. K? Du.), others insert  (Bu.), or  (Bi.) after  . Rhythmically  would be improved by the omission, * by the insertion; the two consecutive monosyllabic feet at the beginning of * give a rhythmical effect that is, at least, exceedingly unusual (cf. 26  ; but read  ). On the other hand, had the writer wished to express the subj. of or  he would have been likely to do so in v., if he had not already done so in a previous v., now lost. Sgf. reduces the v. from a tristich to a distich by omitting *, with its striking phrasing, altogether; if tristichs were never used by the author, Du. would be more on right lines in obtaining a distich by emending  into a single vb. ( but ?), omitting  and also (with two Hebr. MSS) the  of 9.  but also *, was absent from  : see Be. T. Richter for  proposes  —a very strange phrase and a harsh rhythm.]

the emphatic word in the sentence.

[117 2610.

Another tristich, if  is correct; in this case  must be taken with , and this yields a very strange phrase, though it has commonly been accepted without demur. Further (1) , though a possible, is not a very
probable three-stressed line; (2) מָשַׁה וְאָדָם look like parallel expressions: yet as such they would produce 2:2 rhythm, which is very rare in Job (1914 n.). Possibly, then, is a gloss on מָשַׁה וְאָדָם, and מִי לֶךְ, which is used here in a rare sense. If the last two words be omitted, a rhythmically good distich 3:3 is left. But strange, if not questionable usages, remain. Nowhere else does מָשַׁה mean a shaft, the meaning adopted by most recent scholars, nor a gallery of a mine (Siegfr.-Sta.); nor has מָשַׁה elsewhere quite the force it must have here, if מָשַׁה means shaft; nor is מָשַׁה elsewhere used to express away from, far from, for which מ is commonly used, as in מָשַׁה in ° (see, further, Lex. 578a, bot.): Lex (769) cites only this passage for מ is away from, adding "si vera l." Unusual also, and indeed in Hebrew unique, is the meaning of מָשַׁה, to hang, dangle (here presumably on the rope by which the miner is let down the shaft); commonly מָשַׁה in Hebrew means to languish, be weak or poor (hence AV. RVm. here, they are minished), and the adj. מָשַׁה, weak, poor; and מָשַׁה in Arabic commonly means to direct aright, guide: but the root must at an early stage of its history have developed as a third principal meaning to waver, hang down, dangle, for traces of this meaning survive in several languages: in Hebrew in addition to מ is here, if the v. refers to a miner's mode of descent, cf. מָשַׁה, thrum, i.e. threads of warp hanging from the loom (Is. 3819), or hair, as that which hangs from the head (Ca. 7); in Eth. cf. מָשַׁה: hanging locks of hair; in Arabic מָשַׁה means to put in motion a thing suspended; מָשַׁה, to move about hanging down, to dangle and then to vacillate, as in they vacillated between two affairs and did not favour the right course (Lane, 901a), and the adj. מָשַׁה is used similarly (ib. 902a). Grä. may be right in eliminating the strange מָשַׁה by redviding מָשַׁה into מָשַׁה מָשַׁה (see below): then is (or something of which it is the corruption was) the synonymous parallel to מָשַׁה, the form of parallelism (down to מָשַׁה) being then of the type described in Forms of Hebrew Poetry, p. 67 f. If מָשַׁה מָשַׁה (see below), or rhythmically better מָשַׁה מָשַׁה (but not מָשַׁה מָשַׁה, which Peake is inclined to adopt from
Ley, for this would mean not *away from the light*, but very unsuitably *away from the lamp*), were read for *בְּהֵאשׁ* (see below), and the ν(ι) may have arisen from the μ of Ῥιτ. The strangeness and difficulties of the verse are only partially and very hazardously met by the suggestions that Ῥιτ here has the meaning of the Arabic رجل, *men* (Ehrlich), that Ῥιτ has the same force as in Is. 5213 (in no ordinary human manner they swing to and fro, Hitz.), or that v.60 is the direct acc. of Ῥιτ, *they break through the stones of darkness* (and so obtain) a shaft (Honth.). Marshall, pointing Ῥιτ, renders the stream burst in from the lime-stone, keeping nearer to the normal use of ἤνε, but obtaining the idea, also rather curiously expressed, of the flooding of a mine, which is out of harmony with v.11 and also with the leading thought of the passage—man's skill; cf. Peake.]

"from the sojourner" cannot be right. EVV. "from where men sojourn" is an illegitimate paraphrase. *κοὐλίας* (= ἐν: Drus. Field, Di.; cf. Dn. 5, and *Dt. 27*, Am. 2); so also ἈΣ [Sgf. ἔσπερ]. Bi.1, neatly and admirably, ἔνσπερ: so Bu.; Be.κ (𐀊𐀘 2131, poor. Gră. ingeniously ἔνσπερ, a sojourning people (foreign miners) break open shafts.

"they that are forgotten by (241: or away from) the foot (sc. that passeth over),"—a closer definition of the subj. of ἤνε, just as 30, Ps. 1818 1911 491, with change from sg. to pl.: RV. "they are forgotten . . ." (= ἔσπερ) is an impossible rendering of ἤνε.

the accents connect ἠνὲ: see ἡνὲ 32. *οἱ ὅτι ἐπιλαμβάνομεν* ὅσδ᾽ ἔπικαλαν (= ἔσπερ, with ἔπικαλαν added, as Ps. 211) ἡσθένησαν ἐκ βροτῶν makes the v. teach an excellent moral truth, unfortunately, however, wholly alien to the context.

5. *καὶ ὁ ἐξιταραίης* syntactically "an accus., dependent on the impersonal passive ἔσπερ* (Hi.): see G–K. 121a, δ; and cf. on 206.
6. [Schl. Del. Stud. Evv. "and it (the place) hath dust of gold," where sapphires are found there is also auriferous dust—a somewhat nugatory statement; (2) Hrz. Hi. Bu. Du. "and it (the sapphire) hath dust of gold"—the sapphires not our "sapphire," which was "almost unknown before Roman imperial times," but the opaque blue *lapis lazuli*, which, as the "sapphire" of the ancients, is described by Theophrastus (*De Lap.* c. iv.) and Pliny (*Hn* 37*Ev*) as sprinkled with gold dust (*ωσσερ χρυσοπαστος, inest ei et aureus pulvis*, and *aurum* in sapphrio scinitellat), with allusion to the particles of iron pyrites, easily mistaken by their colour and lustre for gold, frequently found in it (cf. SAPHIRE, in *Dbo* and *EB*); (3) Schult. Ew. Hi. Rvm., "and he (the miner) getteth dust of gold." (2) is most probable: the particles glittering yellow in the dark blue stone would be a point which the poet might well refer to. Oo. 1, and *its dust* is gold to him (so Be. *K*, but without *ו*), which might be right: Bu. inclines to it.

7. [cas. pendens, as 17*Ev* 29*Ev* n.]

8. [the Hif. (intrans.), as Jg. 20*Ev*, Jer. 51*Ev*]

The *y* in Eth. (Di. 234) is to be insolent (Arab. شخص also is to rise (of a star), rise up, be elevated (Lane, 1516); but ?

9. [poet. for proud beasts: שץ also only here and 41*Ev*. The *y* in Eth. (Di. 234) is to be insolent (Arab. שפצץ also is to rise (of a star), rise up, be elevated (Lane, 1516); but ?]

10. [properly Nile-canals (Gn. 41*Ev*, etc.), then more generally water-channels, Is. 33*Ev* (בַּדָּרָשַׁי); here, still more]
generally, horizontal *galleries* leading into the mine (Di. De. Bu. Du.). Cf. ḫāḥ = *shaft.*

II. רָעָם [Mo, as [Is. 6] and often [BDB 583a, b]. גָּבַה (脎, or a guess, or a paraphrase of *ברך*—which, however, in 38:16 is rendered פְּתַאָמוֹנ אֲפֶקָדַנְיָה (تباد, taken as = הָזִים, Is. 5:23) yok profunda quoque fluviorum scrutatus est (זָרָה: so 'AΘ ἐξερεύνησεν), whence Wetzst. *ap.* Del., Hsm. Be. Bu. *סְפָּר* (*סְפָּר* = *place of springs* or *springs = sources*). Gra. Perl. (p. 69), Be. (alt.) 'אֶפֶּקֶנֶּשֶׁת (38:16†; see n.), and בָּשׁ (Gra. Perl. Be. St.; "has much for it," Bu.), *he searcheth out the sources of streams.* But what is the object (in this connection) of searching out the sources of streams? "The sources of streams he bindeth up" (to prevent the mine from being flooded) would be more to the purpose; but ונָה* itself is the more natural obj. to שַׁעַב, as in בִּין (so Du.).

[Gamakoth] cf. תָּשָׁב, 114, Ps. 44:14 (הל 'ה). The *mappik,* if correct, can be only for euphony (Ki. Michlol, 31a, 1866 תחאנסלָה תורירקה, cited by De.), as Is. 28:4, Ezk. 22:24, Zec. 4:1; but it is better simply to omit it.

12. [ם_ט_ד_ב] v. 20 אֵפֶלֶץ; ג both here and in v. 20 עָדֵּה הַיַּהְנָה. Signs of assimilation occur in MSS of ת: here Ken. 160 reads אֵפֶלֶץ. In v. 20 Ken. 76 reads אֵפֶלֶץ. It is possible that אֵפֶלֶץ here (cf. אֵפֶלֶץ, v. 12) was substituted for אֵפֶלֶץ; on the other hand, מָא is not conclusive against מָא, for cf. מָא with מ in Hos. 14. Ken. 157 reads here מָא, in which, if the textual support were stronger, it would be tempting to see an original verbal parallelism to v. 1.—But whence does Wisdom come forth, i.e. from what source (מהו) is it drawn? cf. קָמָך in ב with מָא in 1b.]

13. [תר_ו_ה] Read with ג (ומֶדֶנ אֵלְפָּה) Di. Hi. Bu. etc. מָא (cf. 28a): the price would be suitable in vv. 15–19, but is here out of place.

14. רָעָם is usually fem., but masc. here, Jon. 2, Hab. 3:10, Ps. 42:8: מֶדֶנ (Du. ("perhaps"), Be.ק) is thus not in itself necessary, though it makes a variation from בְּרֵך.

15. [ף_ל_ו_ב] עָנָה (1 K. 6:31, 7:40, 50 (= 1 Ch. 4:30, 32), 10:1 = 2 Ch. 9:30†), even if (Hsm. Du. Be.ק St.; Bu. "perhaps")
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is not to be read as an abbreviation for shut up, like WD (22:24) for MRM, and so prized, rare: cf. Ass. hurāsu (= יָרָא) sakru (Del. HWB 4996 "verriegelt, verschlossen").

16. הָקֹּ֥לֶ֥בֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּבֶּb

17. the intrans. will not rank, compare with it, or equal it; so 10: cf. Ps. 89, 10: cf. Ps. 89 and, actively, Is. 40

18. [ ] the constr. as 22 (G-K. 1216): are implicit accusatives.

is to draw along, away, etc., out of a pit, Gn. 37:28, a fish out of water, Jb. 40:26: hence the drawing up—said perhaps (Boch. Hieros. ii. 683, Di.) with allusion to pearls drawn up from the sea—fig. for securing after effort or acquisition: is short for "Ps. 4, Is. 10, Pr. 16:16" (Hi.); G-K. 133e. EVV. price, comes from Kimchi: literally יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָרָא יָr

19. [ ] om. ! מְשִׁי; this is preferable, even if (Di. Bu.) originally followed 14; note 14 and 22 both open without i.}
23. [תֹּבָּה] 5 MSS £ (συνθετησεν) "יִהְיָה; but see b.

24. 'טֹּבָּה [רָתָּם] £ וִיָּנָה עִבְּרָבָּנָה פָּשָׁנָה, וִיַּתְּתָ נַחַת פֹּרַשָּׁב; whence Be. כֹּל יִהְיָה; but the change is unnecessary. Bu. rejects 24 as a gloss; Du. places it after 11 ("he" being then man). It is said, viz., that, in giving the reason for 23, it implies that Wisdom has a home upon earth known to God (because God sees everything under heaven, therefore He knows the way to her), whereas that she can be found at all upon earth is denied in 18. 211: vv. 25-27 further state clearly that God knew Wisdom at the time He was engaged in the work of creation, how then can His knowledge of her abode be said (24 b) to depend on His knowing everything in the existing created world? Logically, the objection is sound; but is it sound poetically? Does it not press the language unduly? [cf. Peake]. V. 24 is a poetical statement of God's omniscience: it is couched certainly in terms which are strictly inconsistent with the teaching of 18. 211 22. 25-27; but the underlying thought which these terms are intended to express, viz. that God is omniscient, and has always known Wisdom, is perfectly consistent with it.

25. ילַעְשָׁהוֹת rd. either (Bu.) יִתְּתָ נַחַת or (§ וָּבֹה; £ qui vidit; £, apparently connecting with 24a, and having this after 24b εἰδώς δὲ τά ἐν τῇ γῇ πάντα ἐποίησεν) יִתְּתָ נַחַת (so Du., connecting with 22): in either case the pf. in יִתְּתָ נַחַת is normal (G-K. [114r] or [Dr. § 147, cf. §§ 117, 118]); but the former, making 25 || to 26 and giving a double protasis for 27, with its emphatic נַחַת, alters § 22 least, and yields the most forcible climax to the argument. Ew. De. Di. etc. retain יִתְּתָ נַחַת, connecting with 24, or (Hi. who regards 24 as a parenthesis) with 22; יִתְּתָ נַחַת being rendered either (Ew. Hi. Di.) to make (in b the constr. being then changed, as 511b: see n.), or (De.) in making. But 26 (alone) halts after either 25 or 24, whereas, as || to 26, it is forcible.

[כָּא] to regulate, give § (Ex. 518) the right measure to, as Ps. 75a, and especially Is. 4012 בַּשָּׁלֶג מִמָּשֶׁר (cf. § 51 here) יַךְ תִּדְּעָב מִמָּשֶׁר, 13 והיה ה' וַיִּתְּתָ נַחַת מִמָּשֶׁר, כָּא וְנִשְׁרַה הַיּוֹחֵד בָּגֶּד. 14 כָּא מִמָּשֶׁר לְהִנָּלַג וַתִּתְּתָ נַחַת מִמָּשֶׁר.

26. קְנֵה] 3825b (= 26b here), Zec. 101 מַקְנֵה וַיִּתְּתָ נַחַת יִתְּתָ נַחַת וַיִּתְּתָ נַחַת: forked
flashes; Ar. ḥassa, to cut or notch. On NH. and Aram. וָח, shining clouds (Ca. 26 חַּזָּא אֲלֵיה), see NHWB and ChWB, s.v.

27. וַיִּרְאֶהוֹ and recounted it,—expressed Wisdom’s qualities, and so gave evidence that He knew all about her not to man (who did not then exist), but in the abstract, in general. Ew. Di.1 De.2 (after Schult. eius numeros, rationes, summas summarum recensuit): And counted it (?) as 3887; or (Be. alt. התבום), seems hardly (Di.3) compatible with a singular object. [Du. also reads the Kal, but with the suggestion that it is here used as a denominative of רָאֵת, with the meaning studied: to נтир he also gives an unusual sense—to put to the proof: such unusual and unsupported usages may be technical uses of the school of the wise men, and our insufficient knowledge of this language may account for the difficulty of seizing exactly and with certainty the meaning of the v. (see exegetical n.).]

28. [לָאָדוֹן] MS Ken. 378 om. Commonly rendered to men: Ehrlich, concerning, with reference to, man; but Gn. 2013, Dt. 339, Jg. 924, Ps. 37 7110 are not quite similar, and in any case would lead us to expect בְּתוֹ נִית and not in what follows.

[ובר] MS Ken. 76 8 om.

[זרע] only here in Job; and elsewhere, in the mouth of God, only Ezk. 139 2310 2424 2824 (Di.; each time והֶעַנִי יְהֹוָה is arbitrary). Some 100 MSS read והֶעַנִי, and וּרְאָה יְהֹוָה is what would be naturally expected: but the author eschews והֶעַנִי as far as possible (cf. on 129); so he may easily have said והֶעַנִי for it [, though in 614 the phrase is והֶעַנִי].
CHAPTER XXIX.

2. כִּהֲנָדַּר = as in, etc., as regularly (Is. 51\(^9\) etc.; G–K. 118s, u).

[.) a good example of a c. st. before a rel. cl. (G–K. 130a): cf. Ps. 65\(^9\) etc., Pr. 878 אֵפֶּר, etc., תְּלֵי יִשְׂרָאֵל טְהַר יְהֹוָה תְּכַלֵּב, etc.

3. כִּהֲנָדַּר if correct, from an inf. לְלִי (like לְלִי, Jer. 519; בֵּי, G–K. 67\(p\)), with sf. (like תְּלֵי), anticipating the gen. (like אֶלַּי, Ezek. 10; G–K. 131\(m\); Dr. on 1 S. 2114). But the construction is very inelegant: rd. the Hif. (חרזא) חַרְצָא (Ol. Bu.), or (Du.) חַרְצָא, with elision of ה, as in דֶּשֶׁא, Is. 23\(11\) (G–K. 539).

[.) the 5 of norm.; Lex. 516a.

[.) acc. after לְלִי, as Is. 50\(10\), Mic. 211, Pr. 618; sq. מַל, Dt. 110 27.

4. כִּהֲנָדַּר, עָנָן, properly, it seems, the time of plucking (fruits), from עָנָן = Arab. kharasa, carpere (Fleischer in ChWB i. 426a): here fig. not of youth, but of the age of ripe manhood (Schult. aetas virilis suis fructibus foeta et exuberans), which Job was enjoying before his calamities fell upon him. Bu. argues that, being opposed to רַפ and including winter (Gn. 822, Ps. 7417, Pr. 204, Zec. 148; cf. the denom. vb. Is. 186), it can bear only an unfavourable sense, so he would read, with Königsb. Volz., עָנָן, my blossoming, flourishing (cf. fig. of men, Ps. 9218, Pr. 1188 al.); but it is not certain that this is the case.

[Ehrlich עָנָן, assuming a Heb. עָנָן, extremity (of a mountain, its) summit; the phrase would then mean: the days when I reached the summit of my fortunes.]

עָנָן, properly (cf. יִמְלָל), δυμαλλα, friendly or confidential discourse (Ps. 5518), and then friendship (Ps. 2514 RVm., Pr. 328 RVm.). But θεοτόκουν
6. **הָעַצְמַת** intrans. = to bathe oneself (Ex. 26 al.).

7. **וַיּוֹצֵא רָעַב לְשָׁנָה** sq. acc. is to go out of (Ex. 90-93, Nu. 35); cf. כָּלְלָאָה שָׁחָר, Gn. 34: the שָׁחָר, though mostly used of the gate of a city, must then be here the gate of Job's house or estate (cf., of a private person's house, Pr. 14 יָשָׂרָה בֵּית; or farm, Jg. 1816, 17); Jb. 31 מַתְחִל (Bu.), does not prove the contrary, for a שָׁחָר is a בֵּית, and יָשָׂרָה בֵּית often occurs: there is thus no occasion to alter the text.—ג נָשַׁל [for שָׁחָר] בּוֹרִיתוּ = שָׁחָר.

8. **דַּעְנֶהֶרֹת** as Pr. 849-14: 11† (cf. Ph. ἄνδρείς τοις, "Newtown," the name of a place in Cyprus (Cooke, NSI 52, 53), and = Carthage, CIS i. 269 (= NSI 49), al.): elsewhere מְנָה.

[15] the impf., attached ἀποκλείεται (Dr. 163, Obs.); cf., after a finite vb., I S. 1317 18, Jer. 15 to ἀποκλείεται, and virtually under the government of מ, "carries on the sentence in the form of a frequentative" (Bu.). מְנָה, would be the normal constr. (Dr. 118; G-K. 114).

8. **וֹצֵא רָעַב לְשָׁנָה** the asyndeton is idiomatic and effective: cf. Jer. 529 יָשָׂרָה בֵּית יְרוּם (50), 15 יָשָׂרָה בֵּית, 46, Is. 18 end, 465117 end.
9. [see on 4*.
10. G om.: G 10b being obviously a doublet of 11a, and G 10b being really Θ.

[pl. by attraction to מַעְטֶר; cf. 15 غب 21 غب 38 غب,
Is. 60 غ, Hi. (G-K. 146a),—though Ol. proposed to delete the y. But hidden is a strange fig. to apply to הָנָה, and perhaps may well be due to a scribe’s eye looking by error at 8a (Me. Di. al.): rd. probably either בָּשָׂה, was dumb (Sgf. Bu.), or בָּשָׂה, was restrained (Du.).

II. וְנָתַֽן] not When (AV.), but For: lit. for the ear heard, and called me happy = For when the ear heard, it called me happy (RV.): so b and the eye saw, and gave witness to me = and when the eye saw, it, etc.; and often similarly.

[and attested me, as 1 K. 21 غ b.

12. וְנָתַֽן] G וַהֲנֵֽס יָהֲנָה (so Ps. 72 غ for מַעְטֶר): probably = יָהֲנָה misunderstood (in 9 غ יָהֲנָה = יָהֲנָה). MSS غ b, De Rossi (Supp. 121) יָהֲנָה, a clamor (Is. 22 غ), and MSS غ 66 יָהֲנָה (without dagesh).

[Ps. 72 غ וְנָ תַֽן] Thes. quotes Ephr. ii. 504 غ , a demon has put thee on, or clothed himself in thee, fig. for filled thee (see further exx. in PS. 1887): cf. Arab. malbūs, mad.

[more forcible.


[Ps. 90 غ, Is. 9 غ, Gn. 28 غ etc.: Dr. 197.
17. וְנָ תַֽן] Jl. 1 غ, Pr. 30 غ t.; מָכָּב, Ps. 58 غ t.

18. וְנָ תַֽן] [םי, with, as in Ex. 22 غ, Lv. 25 غ 47: Lex. s.v. דָּבָר, γ. 2. In b the familiar figure of the sand to express multitude is recognized by וּל and probably by כ, but not by כ, וְנ. כְּהַנְכָּל מְעֻנֶּרֶת, דְּסֶתֶר סְטֵלֶנֶא פּוֹנִיקָא פּוֹתִּל נִוּנֶּעָה בִּיוֹסְא; דְּסֶתֶר 37
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In my nest I shall depart) as well as in my future. Et a is obviously a paraphrase. Me. Bi. rd. יִתְנֶשׁ after ג with the reed, i.e. with the aromatic reed, which has always had the reputation of being durable, and lasting long (not as Sgf. p. 44, understands it, long-lived, so that his objection, that the reed is cut down every year falls through). But the comparison is remote; and to express such an idea, some long-lived tree would have been more naturally thought of by the poet. In Sir. 50:12 גּ וְשָׁם הַכּוֹנֶס = Heb. 14 כּ וַיָּבֵא לְךָ,8 like poplars of the wady (Jb. 4:28); and this translation seems to show that a נַחַל = Arab. נַחַל, palm-tree (whether or not it is rightly so rendered there) was known in Heb.: Perles (JQR xi., 1899, 688), Lex. 636b ("perhaps"), EBi. 3553, adopt this sense for Nu. 24:8 (for a reason against it, see Gray, Numb. 363); and EBi. id., Buhl, HWB, s.v. ("perhaps"), and Be. would read נַחַל here for נַחַל. [A third interpretation of נַחַל is Phoenix (in this meaning to be pointed נַחַל, according to the Massoretes of Nahardea). This interpretation is as old as the Talmud (Sanhedrin, 108b), and has been frequently adopted by modern commentators (Hitz. Ew. Del. Bu. Du. Peake). It can scarcely be rejected on the ground (Di., Ch. in EBi. 3765) that the fable could not have reached the Jews as early as the lifetime of the author of Job: Hesiod refers to the longevity of the bird (Fragm. 50, ed. Gaisf.), and Herod. (ii. 73) heard in Egypt both of its longevity and of the miraculous way in which it brought its father from Arabia and buried him in Heliopolis. The earliest direct Jewish reference is, it is true, in the Jewish tragedian Ezekiel (prob-

1 Lee has מונע; but Cod. Ambros., the Urmia ed. (1853), and Ephr. Syr. ii. 12 F, Barhebr. Scholia in Job, ed. Bernstein, 1858 (both cited by Merx, Archiv, ii. 105), have מונע, which is evidently right.

8 Reading prob. ובו. In ג וּסְלָא may denote either stem (= גּ Jb. 14) or bough (= גּ, Ezk. 19:1;= גּ, Ezk. 31:12).
ably and cent. B.C.), who, without naming it, refers to the great size and beautiful plumage of the bird seen at Elim in Arabia (Eus. Prope. Ev. ix. 29). The attempt, however, to claim the LXX as supporting the interpretation is very questionable: for that στελέχος φοίνικος was a natural rendering of a single word understood by the translators to mean a palm-tree, is shown by the fact that it is in Ex. 15:27, Nu. 33:9 rendered στελέχη φοίνικων: there is, therefore, no ground for the conjecture (Hitz. Del. al.) that στ. φοίνικος has arisen from an original φοίνιξ by a misunderstanding. In the later Jewish writings the miraculous bird is known either (Sanh. 108b) as אוֹבַן (יוֹשֵׁב) or (Ber. R. § 18) היה (Aram. מעל). In Ber. R.1 it is said of the animals that they all obeyed Eve, and accepted the fruit of the forbidden tree from her, והין מעון אחר ספד היה, except a bird whose name (as it was inferred from the present passage) was הָיוּ: this bird, it is added, lives 1000 years, at the end of which time a fire originating in its nest burns it, and only a piece of the size of an egg survives; but this puts forth pinions and the bird lives again. The reason given for the immortality of the הָיוּ in Sanh. 108b is different: when Noah was feeding the beasts in the ark this bird alone, seeing how busily engaged Noah was, refrained from asking for food and so adding to his labours; thereupon Noah said והין מעון אחר ספד היה. Granted a familiarity, such as the Rabbis of the Midrash must have had, with the fable of the long-lived or immortal bird, it is easy to see how the context in this passage, with its allusion to the nest and length of days, might suggest that הָיוּ was a name of it; and by itself the assertion in the Midrash cited above has no more value than the demands of exegesis: if exegesis demands an allusion to the φοίνιξ, היה, or some word corrupted into הָיוּ, was a name of it. Del., however, claims that הָיוּ, as the name of the φοίνιξ, is independently supported by the fact that ΑΛΛΟΝ, AAAO are given in a Coptic-Arabic glossary as an equivalent of סְמִצָל, a

1 גזע (ב אדר) בֹּרִים ומְכָלְהוּ אֲשֶׁר בְּבָחוּסָה מִזְמֹרַת אֵל הַיָּהָה וָתָם שָׁהֲקֵר לַחַיָּה.
name applicable to both the phoenix and the salamander. He inclines to see in יָנַח a Hebraized form of this Egyptian word. The two chief exegetical considerations are these: (1) if יָנַח is the original text in 1, an allusion to the phoenix well accounts for death being referred to in the first line, length of days in the second: the phoenix, according to some forms of the fable, did actually multiply its days after it had died in its nest; but (2) an allusion to the resurrection and future life of the phoenix, and the attribution to Job of the wish that he might in this respect be like the phoenix, is inconsistent with the point of view throughout attributed to him: cf. esp. 141-18. Che. (EBi. 3765), discarding the view that the phoenix is referred to, not unnaturally suspects the text of 1 though his emendation יָנַח for יָנַח is rather weak; cf. the more forcible phrasing of 528, Gn. 1515. N. Herz (ZATW xx. 162) suggests יָנַח for יָנַח and יָנַח for יָנַח. Preferable to either of these suggestions would be יָנַח for יָנַח (Sgf.). See further on the phoenix, Bochart, Hierosoicon, Lib. vi. cap. v.; the commentaries especially of Del. and Di. on this passage; and Lightfoot on Ep. Clem. xxv. In addition to ancient references already given, see iii. Baruch 6 f., and Secrets of Enoch 12, 14, where this fable is highly developed and elaborated.]

19 f. [Circumstantial clauses defining the condition or circumstances under which Job hopes to multiply his days 19b: the part. in 19a and the adj. in 20a passing over into the impf. in the second clauses of each v. according to Dr. § 117. As Bu. remarks, the constr. in 19a, 20a does not favour Sgf.’s proposal to place 19f. after 6.]

20. [בהדרי] Hfm. Be.5 Vo. (Jer. 628): but an exact parallel to 19b is not necessary; Job speaks, not as a warrior, but as a moral hero.

שהער] showed newness or freshness (see on 147), was fresh and pliable—opposed to being old, hard, and useless.

21. [ליעל] More direct and forcible than יָנַח; cf. similar cases in Ps. 278 287 3321a 639 9114 10420 1428, Pr. 815, 18, 2 S. 233, Is. 4553: in prose, Dt. 187 76 1815 2117 end,
Jg. 104. [The emphatic \textit{י} takes a full stress; cf. Ps. 63\textsuperscript{b}; Pr 815, 16.]

\( \text{ךָּלָּל֑י} \) with d. f. euphon. (G–K. 207); cf. Jg. 57, Baer (see his n., p. 94) \( ^{\text{לָל֟י}} \). In \( \text{ךָּלָּל֑י} \), \( \text{ךָּלָּל֑י} \) will be the simple \( \text{ךָּלָּל֑י} \) (Dr. § 131 f.); but (Bu.), in view of the frequentatives in 30b. 31b. 32, it is better to read \( \text{ךָּלָּל֑י} \), in which case it will be \( \text{ךָּלָּל֑י} \) cons., and \( \text{ךָּלָּל֑י} \) will have, of course, a frequentative force (as Gn. 26.10 etc.). Du. Be. K, less suitably, change in 31. 32 to \( \text{ךָּלָּל֑י} \) with \( \text{ךָּלָּל֑י} \), as Mic. 58.

\( \text{ךָּלָּל֑י} \) from \( \text{ךָּלָּל֑י} \): G–K. 67g.

\( \text{ךָּלָּל֑י} \) see on 2714. Be. K, needlessly [and on rhythmical grounds improbably], with 35 MSS (how “Vrs.” can be quoted in support of this reading, is not apparent) \( \text{ךָּלָּל֑י} \).

22. \( \text{ךָּלָּל֑י} \) after \textit{my word or speech}: but perhaps \( \text{ךָּלָּל֑י} \) (as 21\textsuperscript{b}) should be read (Me. Di. Bi. Bu. Du.).

23. \( \text{ךָּלָּל֑י} \) as \( \text{ךָּלָּל֑י} \) has occurred in 31a, Bu., for variety, \( \text{ךָּלָּל֑י} \). Du., conversely, \( \text{ךָּלָּל֑י} \) in 31 (and \( \text{ךָּלָּל֑י} \), Hif. for \( \text{ךָּלָּל֑י} \) here: on Du.’s 31, see on 31).

\( \text{ךָּלָּל֑י} \) not \( \text{ךָּלָּל֑י} \): G–K. 118e.

\( \text{ךָּלָּל֑י} \) Klo., improbably, \( \text{ךָּלָּל֑י} \) (Jl. 17). \( \text{ךָּלָּל֑י} \) is paraphrastic: so its support is very doubtful.

\( \text{ךָּלָּל֑י} \) Du. \( \text{ךָּלָּל֑י} \) (cf. EVV. “as for the latter rain”): but the fig. sense is clear from the context.

24. \( \text{ךָּלָּל֑י} \) so Gi.: some 90 MSS, Baer (v. p. 50) \( \text{ךָּלָּל֑י} \). “I used to smile on them \( \text{ךָּלָּל֑י} \) (like arrideo, to laugh, or smile, at with approbation), when they believed not: viz. (Hi.), what I said or advised \( \text{ךָּלָּל֑י} \) being a circ. cl., Dr. 162; though the other reading \( \text{ךָּלָּל֑י} \) may also express not a consequence, but a condition already existing, as 2432 423, Is. 484, Ps. 4418, Dr. 159 near the end). 

\( \text{ךָּלָּל֑י} \) abs. is to \textit{believe} (Is. 79 2816 al.), not (cf. RVm.) to \textit{be confident} (\( \text{ךָּלָּל֑י} \)). Bu. Du. consider that \( \text{ךָּלָּל֑י} \) can only have the here impossible sense \( \text{ךָּלָּל֑י} \), and accordingly excise \( \text{ךָּלָּל֑י} \) (so St.): but the omission is very violent, and, in view of the parallels just quoted, unnecessary.”

\( \text{ךָּלָּל֑י} \) is commonly taken as = \textit{my bright countenance}: but Bi. Bu. Be. Du. object that though \( \text{ךָּלָּל֑י} \) might be
said (Jer. 3:12; cf. Gn. 4:6, 1 S. 18 LXX), could hardly be said [yet, cf. cf. Ps. 47]; hence they suppose, very ingeniously, that נֵעֲשֶׁה אֱלֹהִים is a corruption of אֲבַלְיָה חֵג; the correct text was written on the margin, and afterwards wrongly introduced after 25b, with the addition of הֵשֶׁר אָבָלָה חֵג, “and the light of my countenance comforted the mourners.” But neither the corruption itself, nor the series of subsequent changes, can be said to be probable; and the “mourners,” even allowing that they are unsuitable in 250, are still more so here; in 250 they at least appear only in a comparison; but what place have they in a context which speaks of Job’s giving his advice to an assembly of village elders?

25. אָבָלָה חֵג, either (EVV. De. Du.) “I used to choose out their way” (the line of action they ought to follow; Job was the leader in his city and his clan, Du.), or (Di. Bu.) “I used to choose the way to (28) them”; the former puts greater significance into the words; it is also (Pe.) favoured by the fact that “choosing” implies the selection between alternative courses.

אֵשֶׁת acc., defining the condition, = as chief: G–K. 118n. הָרָע [בְּדוּרו] 1912 253.
CHAPTER XXX.

I. "The v. admits of division into four lines (the first ending at "by"), but it halts rhythmically, and reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. (as a gloss from 32, cf. 4b, perhaps originally written on the margin to give its supposed right sense, Bu.): is taken to mean inferiors (as Jer. 14, or shepherd-boys [Zec. 13]; cf. Jer. 49 = 50), is read (Bi. Bu. Be.); Bu., on the ground that the idea of Job having despised the fathers of the mockers is somewhat exaggerated, and that "perhaps" also to be omitted as a dittograph of makes further omission, and so reduces the v. to two lines only: But these operations [which after all produce a rhythmical effect (a poor 4:4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by (in Swete: ννι ἔπει σταυράκες [ὁ θεός τοῦ κυρίου τοῦ θεοῦ] πῶν νουθετοῦσθι με ἐν μέρει, ἐν ἐξουσίαν τοὺς πατέρας αὐτῶν, οὐ δὲ ἡ γεγονοῦσα ἀξίως κυνῶν τῶν ἐμῶν νομάδων, where νῦν νουθ. με seems to be another rendering of ἐν μέρει must somehow correspond to μενιν λίμης; ὅσο... αὐτῶν (= ashe ammi aboth) is supplied from θ, and ὅσο ἑκάτην is the original free rendering of is the original free rendering of with omission of therefore: thus seems to have differed from ὃ alone by not reading either, and ashe. But is G's omission of any greater significance than its omission (e.g.) of in 6? [Richter's reconstruction of may be cited as a curiosity: is poor, and it is improbable that in its present form it is original unless, or perhaps we

1. "The v. admits of division into four lines (the first ending at "by"), but it halts rhythmically, and reads prosaically, and seems needlessly circumstantial" (so, in effect, Bu.). Me. Wr. Sgf. Bu. Be. om. (as a gloss from 32, cf. 4b, perhaps originally written on the margin to give its supposed right sense, Bu.): is taken to mean inferiors (as Jer. 14, or shepherd-boys [Zec. 13]; cf. Jer. 49 = 50), is read (Bi. Bu. Be.); Bu., on the ground that the idea of Job having despised the fathers of the mockers is somewhat exaggerated, and that "perhaps" also to be omitted as a dittograph of makes further omission, and so reduces the v. to two lines only: But these operations [which after all produce a rhythmical effect (a poor 4:4 distich) scarcely superior to that of the existing text] are very questionable, and only partially supported by (in Swete: ννι ἔπει σταυράκες [ὁ θεός τοῦ κυρίου τοῦ θεοῦ] πῶν νουθετοῦσθι με ἐν μέρει, ἐν ἐξουσίαν τοὺς πατέρας αὐτῶν, οὐ δὲ ἡ γεγονοῦσα ἀξίως κυνῶν τῶν ἐμῶν νομάδων, where νῦν νουθ. με seems to be another rendering of ἐν μέρει must somehow correspond to μενιν λίμης; ὅσο... αὐτῶν (= ashe ammi aboth) is supplied from θ, and ὅσο ἑκάτην is the original free rendering of is the original free rendering of with omission of therefore: thus seems to have differed from ὃ alone by not reading either, and ashe. But is G's omission of any greater significance than its omission (e.g.) of in 6? [Richter's reconstruction of may be cited as a curiosity: is poor, and it is improbable that in its present form it is original unless, or perhaps we
should say, even if redactional; in any case it is not worth while rewriting it to produce such a result as this.]

[The text is followed by a note on THE after אַלְלַי, which might have been expected [cf. 1 S. 15:28, 38 Hos. 4]; but we have both ה and נ after טוֹלַי, כּוֹל.]

2. where to? ad quid? cf. Gn. 25:28, whence סַלָּמָה וַיַּבְרֶה, סַלָּמָה. Du. ולֹא נָגָּם (Ps. 63:1), niecht hin; but the change is unnecessary.

[For the use of מִעַל “denoting with some emphasis the subj. of an experience” (Lex. s.v. מִעַל, 1 d), cf. Dan. 2:10].

5:28, where see n. Ol. חַל, “all of it,” viz. of נ, strength; Bu. כְּלַמְלָמָה (Dt. 34:7 הָלָּם כְּלָם); Che., כְּלַמְלָמָה (cf. כְּלַמְלָמָה). כ om.: Θ (cuvrteia), Λ (παυτείας) either read כְּלַמְלָמָה, or confused כְּלַמְלָמָה with it. כְּלַמְלָמָה כְּלַמְלָמָה (whence Jer. omnis vita); כְּלַמְלָמָה being perhaps taken as an abbreviation of כְּלַמְלָמָה כְּלַמְלָמָה.


) יָבֵן] stone-hard (see on 3', cf. 15:34); hence here, stiff, shrivelled, gaunt. Hi. Du. Oo. Honth. Bu. Be. ("fort.") שָׁה אֱלֹהִים "sind sie zusammengeschrumpft, eingeschrumpft”; but would be rolled or folded up (2 K. 28, cf. Ps. 139:16 מִמְלָמָה) express naturally the effects of hunger on the body? And is it clear that Arab. taww, convolvere, complicare, and tawwiyah, to be hungry (Hi.), are connected?

] On the יָבֵן, see Baer (p. 50), who cites מִיַּבֵן, 2 S. 5:8, מִיַּבֵן, Pr. 2:18, and his notes on Is. 42:18 65:11; G-K. 35g. מִיַּבֵן, to gnaw, as v. 17, Arab., and Syr. (in Lexx. and, in Pa., Zec. 1:11: PS. 299f). AV. RVm. flee (so Θ ol φευρόντες, Τ Saad. Ki.). מִיַּבֵן, to flee, is a good Aram. 3 (T and 5 often): but flee yields a much more expressive figure. The art. (= oitwes, men, viz. who . . . ), as 28v, Ps. 19:11 49.

] is yesterday ( = Arab. 'ams), yesternight (Gn. 19:4 31:20, 42): hence, with a following gen. it can only, as Fleischer (ap. Del.) says, mean, on the eve of . . . . The sense thus obtained is legitimate, but poor. מִיַּבֵן (לִבְנֵי הנָשִׁים, darkness like evening) Rashi, Ki. Ges. De. Hi. al. evening (so RV. gloom); but this sense is out of the question; מִיַּבֵן does not mean evening absolutely, but only the day (or evening) of
yesterday (Fl. says similarly of ams, that it “never denotes evening or night absolutely; أمس in Vit. Tim. ii. 428, cited by Ges., is wrongly read and rendered by him vespertinus”). The word must be corrupt. Ol. Sgf. יד, the land of ...; but this yields a weak sense: Hfm. נק, the dry ground being described poetically as the “mother of wasteness and desolation”; Klo. better (so Bu.), מים, “their mother—fig. for the source from which they obtain nutriment—is wasteness and desolation.” This agrees well with ות yêuה, just before. [Du., connecting 3o with 6, אֶבֶּשׁ or אָבֶּשׁ.]

The word must be corrupt.

[Du., connecting 4o with 3o, אָבֶּשׁ or אָבֶּשׁ.] 3867, Zf. 15: the alliterative combination of two derivatives from the same 3 expressing the idea of completeness (cf. Is. 294, Nah. 211, Ezek. 614 3359; Ew. 3136). We might render “devastation and desolation”; but the alliteration cannot be reproduced effectively in English.

4. ילעא [ букв ] by (Lex. 6 a (p. 755b): Nu. 246). Does saltwort, however, grow particularly by, or under, bushes? [Di. together with (Lex. 4 c, p. 755b) Artemisia, assuming that יג denotes here a particular species of desert shrub; but יג is apparently used of desert shrubs in general in v.7, Gn. 2116, and still more generally in Gn. 26. Against too specific a limitation of the term, see most recently ZATW, 1915, p. 125 f.]

Saad. אֵדֶרֶךְ שמֵית [Y et arborum cortices] = מים, “and leaves of bushes,” which is possible (so Bu.), and is accepted by Be. Ṭ Honth.

לְהֵיכָם [ букв ] their bread (food): so EVV. Di. De. Du.; Ges. for warming at (ספונ), as Is. 4714, a rare form of the inf. of יִשָׁר vb., G-K. 67cc; or rd. (Bu.) ספונה, or (Bu. alt.; RVm.) Pi. ספונה, as 3914 for warming them). [Che. (EBi. 2647) for b proposes חָיוּר הָדוֹר חָלָם, 'ת from v.8: with 'n cp. 68.]

5. ילעא [ букв ] a strong Aramaism (וילעא,KV, midst; Syr. 4 יִלְּעָא midst, interior; often community, of a church, people, etc.; Ph. = corporation, in an inscription from the Piræus (Cooke, NSI 338); Ar. jawwem, the middle or interior, e.g. of heaven, Qor. 1681: render, from the midst (viz. of men, understood), or (as in Syr.) from the community: Me. Be. al. מרכז, but this is
weak and colourless; Bu. suggests (without adopting it) מ ו נ, with a *paronomasia*; Ley מ ו נ ג'מש; Grimme מ ו נ ג'מש. No change seems necessary.

6. 14 MSS and several older edd. Bu. suggests (without adopting it)ᠣゥ, with a *paronomasia*; Ley 'D'BK M *üp*. [The parallelism of *עוע ו* favours the latter rendering.]

[periphrastic] = *must they dwell*: the so-called "periphrastic" future (Dr. 204; G-K. 114k; Ps. 32, Hos. 9 al.): so Di. De. Hi. etc. Bu. to *dwell*, carrying on 6: the position of *ל membr* somewhat favours the usual rendering (Du.), but it is not, of course, incompatible with Bu.'s view.

[the force of *ט* in *ann* extends to this phrase also: cf. 15*n.* For *י* of hiding places, see 1 S. 14 (also 13 reading for *יו*), of lions' *dens*, Na. 2: hence probably *י, Horite = troglodyte*. *ער, dust,* of the surface of the earth generally; cp. 5*14 41b, Is. 2b, 19).]

7. Jer. 4b. An Aram. word; cf. *K'fâ*.[*d* may be, and is generally taken to be, a second gen. (cf. G-K. 128a) dependent on *יו*—(holes . . . ) of the rocks. But Jer. 4b (באו נולדובותי תלויה על, a second dependent on *ט*—(they must dwell . . . ) *in rocks*: cp. 6 with the synonymous term במלוע מלח in 1 S. 13*6 במלוע . . . יתנובא.]*

6. Jer. 4b. [see on נ*י, v. 4*.]

see on 6b.

see on 6b.

is to *join, attach* (Is. 14; 1 S. 17*16b, 26b): the sense needed is, however, not are *attached*, but attach themselves to one another—or, as we should say, are huddled together,—and this is better expressed by the Nif. (G-K. 51d) ו*טש* (Hfm. Bu. Be. Du.; Di. alt.). *RVM. stretch themselves* [lit. *pour themselves out*], from (De.) ש*ב* [to pour out (14n)].

8. [*ב* not the subject of נ, but an (implicit) accus., defining the state [1*n.* 47*n.*] (Dr. 161. 2 with 2: cf.
e.g. Ex. 13:18 (לֵבָנָה), “as (or being) children of . . . , they are scourged,” etc.

[hebrew] not “feeble-witted” (Pea.), but [godless]. אֹבָנָה expresses deficiency, not of intellect, but of moral and religious sense: [see, further, Dr. Samuel 2, 260; Parallel Psalter, 457].

[with the cstr. before the negative compound expression, cp. מָצֶה בֵּנֵי הָעֹלָם (Is. 14:9) lit., a stroke of non-cession (G-K. 130a); but in view of דְּנֵי הָעֹלָם the present phrase means not sons of no name, i.e. men without reputation (Lex. s.v. ב, 8), but sons of nameless (people); the compound expression is virtually an adj. used as a noun defining people].

[בֹּקֶר] from בֹּקֶר = בֹּקֶר (G-K. 7577); the Nif. of either does not, however, occur elsewhere. Be. I suggests בֹּקֶר; but why “are crushed”? καὶ ἀδέσφεκτος τὸ βασίλευς = לֹא בֹּקֶר בָּוָא.

9. מַלְאַכָּה see on 4. In the sense of (by-) word (בִּטּוֹלֶה, י proverbium) only here.

10. בְּלָא see on 2110.

[בֹּקֶר] withheld not spitting from my face, i.e. shrunk not from spitting in my face (Is. 51:9). RVm. at the sight of me (lit. from before me) is in the abstract quite possible (Lv. 19:23 sovenir ש农副 קט); Lex. 818a, top); but it is not natural with the negative, מַלְאַכָּה. Before me, in (not at) my presence, would, of course, be לֹא בָּוָא.

II. רִיאֵר) so Kt. כֹּו; רִיאֵר Qrè, many MSS, ס. An interpretation is difficult. כֹּו is [apart from 421] a bowstring, Jg. 16:8 (see Moore), Ps. 113 (cf. Arab. watar, the string of a bow, or the chord of a lute): hence (Capellus, Di. Du.) he hath loosened (1218, Is. 45:1) my bowstring, i.e. incapacitated me (the opposite of 2920b), the fig. being that of a warrior disarmed by his bowstring being loosened. Del. similarly, only taking כֹּו in the sense of tent-cord, fig. for the cord of life, as 421; but there is nothing here, like כֹּו, to suggest this figure.

b will thus mean: And they (the outcasts of vv. 9-10) cast off the bridle (of respect, which has previously restrained them) from before him, and heap insults upon him. Upon this view the subj. in 11a is God, and 11b describes what happens when He withdraws from Job the power to defend himself. But the
subj. in \( a \) and \( b \) might be the same, the sg. in \( a \) referring to a typical individual of the class referred to (as often), or \( יִנָּחֹת \) being read (so Bu.): "For my cord (i.e. the cord, fig. of authority, laid upon them: Bu. alt. \( דִּרְכָּתוֹ, \) their cord—in the same sense) they have loosened, and humbled me; And cast off the bridle (of respect) from before me": their casting off all regard for Job's authority, and their loss of respect for him, being the ground of their treatment of him described in \( b \). Or the numbers in \( a \) and \( b \) may be assimilated (Di.\(^2\) Be. Du.) by reading \( קָדָשׁ \) in \( b \) with \( ג \) (\( \Theta \)) and \( ד \). Du., regarding \( לְלָלָם \) as a variant of \( לְלָלָם \), and neither as yielding any sense, reads in \( 11b \) (with omission of \( יִנָּחֹת \) in \( 11a \)) (or, better, \( יִנָּחֹת \) \( לְלָלָם \) (\( לְלָלָם \) being due to Bi.\(^3\)): "He (God) hath loosened my bowstring, and humbled me, my banner from before me he hath cast down." \( ג \) for \( 11 \) has: \( αὐτὸν \) \( εἶκασαν \) \( ἐκάκωσαν \) \( με \), \( 11b = \Theta \) \( καὶ \) \( χαλινὸν \) \( τοῦ \) \( προσώπου \) \( μου \) \( ἔξαπάτησαν \).

12. \( הָוָה \) \( יָּוֵר \; \# \) \( 25 \) MSS \( הָוָה \). \( וּבֵיתֵי, \) perhaps = \( מְרָחֵם \).

For \( הָוָה \), if correct, see G–K. \( 84b \) \( m \). Apparently, a (low) brood, the brood of these nameless parents: a term of disparagement. Cf. \( נְרֵך \), both a young bird (\( הָוָה, \) Ps. \( 84^4 \) \( m \) al.), and also a base or abject man, who is driven away: Lane, \( 2362c \); \[ cp. also \( בְּהַלֹּא \) \( מַרְשָׁא \), youths (cp. \( מַרְשָׁא \), blossoms) of the priesthood: Midd. \( 1^8 \), Joma, \( 1^7 \) \( יְבַקְּס \) \( לְהַרְכָּמוֹנָה \) \( מַרְשָׁא \) \( מַרְשָׁא \) \( לְמָנוּי \) \( לָמָוְיָא \) \( בָּאָזְתֵּן \), if he (the high priest) attempted to go to sleep, young priests flipped their fingers before him. In this Mishnic usage, however, the word has not the contemptuous suggestion of the Arabic.

\( הַלֹּא \) \( יְבַקְּס \) mentioned, not because the accuser stood at the right hand (Ps. \( 109^9 \)), but because on his right hand a man is strongest, and feels most secure: even there these outcasts assail and taunt Job. \[ So we may best explain, if the text is correct, though in this case \( הַלֹּא \) \( יְבַקְּס \) would be more natural. Ehrlich, \( A g a i n s t \ o l d \ a g e \) (lit. \( d a y s \)) \( y o u t h \) \( r i s e s \) \( u p \). But most probably \( יָּוֵר \) should be read (Bu. Honth. Sgf. al.), \( יָּוֵר \) in \( b \) being either a correct variant of \( יָּוֵר \), or a dittograph of \( יָּוֵר \) in \( a \). Unfortunately \( ג \) failed to translate the line.\] \( ג \) (\( \Theta \))
in the older writing מִפְרָח, his (God’s) lines (of warriors) (fig. of calamities; cf. 16:18, 19:13 etc.). Very clever and attractive; agreeing well with the fig. of assailants of a fortress in °; and perhaps (though not necessarily) right.

_ my feet they send on _(14:20), i.e. they hunt me on from place to place. But this yields a poor sense, out of harmony with the context: even in ° the foes are still only approaching Job. Ew. Di. (with Θ πόδα αὐτῶν ἔφεραν) or _ Bi., Honth. they _ let go their feet, i.e. rush at me (cf. 18:2; Jg. 5:15). But even so the sense is poor, and the words seem unnecessary: [moreover, they form a short line interrupting the well-balanced distich (3:3) formed by _ b_]; so Me. Wr. Sgf. Bu. Du. Be. St. are probably right in regarding them (in spite of their being recognized in Θ) as an inexact dittoth of _ in °. 

13. Nöhr°] for _ elsewhere occurs either (1) of destroying buildings by pulling them down, or (2) metaphorically. Here, if the text is correct, the vb. is used exceptionally of breaking up a path, and so rendering it impassable.] 

3 MSS, Θ _ rd. with [the Oriental] Qr [and the Western text] 

[ _ “Unsinn” (Du.): [but, if correct] cf. _ Zec. 1:15. _ § _ Gra. _ rejoice; but Job’s assailants here are not merely rejoicing at his troubles, they are represented as actively adding to them (18:1, 19:14). 

[ “a genuine Arabic description of these pariahs of Ḥauran. Schultens compares a place in the Ḥamāṣa, ‘We see you ignoble, poor, laisa lakum min sāir-in-nāsi nāsir-run, you have no helper among other men’” (Del.). But the context seems to point to more serious assailants than the outcasts of vv.9-10; hence _ (Di. Du. Be. Gra. Honth. St.),
"there is none to restrain them," is a very probable correction, [if the entire v. is not more seriously at fault]. Bi.² for 18 has לְםַחְלַח יִשְׂׂעָלְךָ יִשָׂעָלְךָ וּמִיָּלי יִשָׁלְךָ. G for 18b.⁰ ¹⁴ has אֶלֱקָסָה נוֹרָּמ מִיָּלי סִתּוּלָה ("for "for nui reading or conjecturing יָנָלי," Du.). βέλεσιν αὐτοῦ κατηκοντίσεν με (=? =? ¹⁴a הַרְבִּי וְנָא יְתוֹם, Be.), κεκρηταὶ μοι ὧς διπλεται (?= νοικα for διπλα, ¹⁴a, Be.). ἐν ἑκάσται πέφυρμα (seemingly = ¹⁴b 1). From such a free rendering textual criticism can learn little or nothing. Du., however, taking hints from ἶςιλ and βέλεσιν αὐτοῦ, makes, "with bold changes" (Bu.), out of vv.¹⁸ ¹⁴a the two distichs (in which, it is true, the two middle clauses preserve well the figures of ¹⁸a and ¹⁴a): ὁ θεός τεκτών ἱερός μοι οὐκ ἔχει ἑτέρου βασιλέα (τῷ τεταρτῷ, His archers compass me about, for ἐν τῷ ὕπερ μοι οὐκ ἔχει ἑτέρου βασιλέα, as 1 S. 23²³; ὑπὲρ μοι, as Jer. 4²⁹). [Neither the rhythm of ² in v.¹⁸ (2:2:2) nor that of the first distich of Du.'s emendation (2:2) is the normal rhythm of Job, though for the one cp. 17¹ n., for the other, 19¹⁴ n. The parallelism of ² is bad, of Bi.'s emendation poor, of Du.'s first distich, at least, good. ² even with ὅριον ὑπερ γὰρ ὑπὲρ is scarcely tolerable.]

14. [דֵּחַ הַחַסְדָּא דְּרַעִי] under the crash of the falling masonry of the breached (דִּמְמַש) walls, they, i.e. Job's enemies, have rolled on: so substantially, e.g., EV. Di. Du. Bu. If the root meaning of חָסְדָּא be noisiness (cp. Isaiah, ICC, p. 193 (on 10³)), there is no reason why the word should not here refer to the noise of falling masonry, though it does not happen to do so elsewhere, the commoner reference being to the crash of a storm (cp. esp. Ezek. 38⁹ and Ezek נַחַר נָטַשְׁתָּם נָטַשְׁתָּמ; and hath נָטַשְׁתָּם, and כָּל הָאָרֶץ נָטַשְׁתָּמ below, v.²³ with n.). But whether, without the addition of מִיָּלי, נָטַשְׁתָּמ can mean, like לְךָ לֵבָן in Gn. 43¹⁸ ¹, to assail with overwhelming force, is open to question; if not, the whole phrase is not, perhaps, a very natural expression for the attack or advance of the enemy. If 34²³ justified taking חָסְדָּא as a syn. of ב (Hitz., who also appealed for this meaning to Gn. 30³, Hab. 3⁷, which must certainly be otherwise explained, Ehrlich, Honth.), it would be better to render like a storm they have rolled on (cp. Ezek. 38⁹), than, with Hitz., to render חָסְדָּא חָסְדָּא, "als ein Sturzbach" (cp. Rabbinic Comm. on Job, ed. Wright and Hirsch, which explains חָסְדָּא אֵין חָסְדָּא, חָסְדָּא). For this, though it
would give a good parallel to עֶז, taken in the sense of עֶזֶה, 2 S. 580 (cp. RVm. here), places on עֶז an entirely unsupported and improbable meaning. The truth is, the entire method of interpretation which would explain 14b as a parallel to 14a is precarious: 14b and 15a are certainly parallels (note the parallel terms נְבֵית עֶז, נְבֵית עֶז; this leaves 15a (the text and meaning of which are sufficiently clear) as the probable fellow to 14b; this suggests that עֶז was originally 1st pers. sing. (|| to עֶז in 15a), and expressed the treatment (cf. Jer. 5125) or condition (2 S. 2013) of the assaulted, i.e. of Job, not of the assailants. As a matter of fact, G has the 1st pers. (πέφυρα), though in view of the free rendering of G in these verses (see above) too much weight must not be attached to this.

15. עֶז[כ] cf. 2015 (as emended). The constr. is sufficiently explained by G-K. 1216 (cf. 2818; and with a Hof., Ex. 108 277). The Hof., however, is found only here: hence Du., with 1 MS, עֶז (G-K. 1454); Be. עֶז עֶז or עֶז. But how can Be. say "I.c. עֶז עֶז?" Supposing עֶז read עֶז, how could this be expressed in Greek or Syriac except by a plural verb? EJV. have "are turned"; and their translators beyond question read עֶז.

עֶז[כ] the 3 f. sg. referring to עֶז, G-K. 1454, as 2718, with the same subj. But "pursue" is a poor and unsuitable idea: rd. with Bu. Grä. Du. Be. (alt.) עֶז, is driven away (Ps. 683).

עֶז[כ] G μοῦ ἡ αὐτοῦ; Bu. מִּצְכָּה; Vo. מִּצְכָּה.

ך[כ] here means material welfare, easy circumstances; cp. עֶז in 2 S. 236, and in Arabic سَعَة, abundance, amplitude, of fortune: e.g. סֶעַת מִן הָעָלָל, abundance of money, Qor. 2418; עֶזֶה לִי נִפְשֵׂע הָעָלָל מְעַסֶּה, let him that hath abundance give of his abundance, 657: cp. 2424. Arabic also retains the original physical meaning of the root, to be wide, broad: e.g. עֶזֶה מִצְכָּה. My earth is broad, Qor. 2966; Ex. 3424 (Saad) = עֶזֶה. In Hebrew the more common meaning of עֶזֶה, עֲצָה is deliverance, salvation, though, as Dr. well points out (on 1 S.
the terms regularly retain in Hebrew, even with this nuance, the material sense which is specially illustrated by this passage and the passages in the Qor., and seldom, if ever, even in the prophets, express a spiritual state exclusively.]

16. יָּלִּיף For this very idiomatic יָּלִּיף—not to be omitted (Bi.1–Bi.8 omits the whole v., Du.), even for the metre—cf. Ps. 42:
and see on 10. [If the 4:3 rhythm (1714 n.) of יָּלִּיף needs to be restored to 3:3, omit rather יָּלִּיף as a dittograph of יָּלִּיף in v.16: so Be. K with a ?] וּמְלָכֶה Du. יָּלִּיף [if not יָּלִּיף, as 368], the terrors of (on the ground that יָּלִּיף produces a disagreeable repetition in בּוּ, and that יָּלִּיף may have been suggested by יָּלִּיף in v.17; but see next n.).

17. [The rhythm in יָּלִּיף is again 4:3 (1714 n.), if not 2:2:2 (171 n.); but possibly יָּלִּיף (suggested by יָּלִּיף in 16 (see n.)) or יָּלִּיף, which is not apparently suitable for reference to bones (Du.), is an addition.]

Either (Di. Del. Du. Be.) the night (personified, as 38) corrodes, or by night he (God) corrodes . . . , or (Bu.) יָּלִּיף may be read (constr. as v.38: G–K. 121b). יָּלִּיף is to bore: in Pi. to work at boring, to bore away piecemeal (G–K. 52f) = to corrode.

From upon me, a frequent constr., like Dt. 8:4 бил than אָב, did not wear away (and fall) from upon thee, 29:4 (Lex. 758a). So v.30.

מְהלָכְתִּי my gnawers (v.3), i.e. my gnawing (pains). AV. RVm. my sinews, following Kimchi [and Ibn Ezra, who says that in Arabic the word means שִׁיְדָה]: so already ג (vejpa [elsewhere = רנ]); [cp. Aram. יָּרְעִ, the leather thong (of a shoe), or a leather strap, and similarly דָּחַס: Arab. וּרְעַ, nervous bovis quo percuti solet (Freytag from Qamis). Nachmanides, comparing הֵעַץ, Ezk. 27:10 א, explains the word here as veins (see Levy, Chald. Wörterbuch, 247b); this would give a good parallel to יָּרְעַ; but no better a parallel and not so good a subj. to וּרְעַ as יָּרְעַ, my fleshless bones; cp. עֵרְכָה, a bone of which the flesh has been consumed (Ehrlich)].

18. יָּוְרֵדָה, lit. to let oneself be sought for and so
to disguise (1 S. 28\textsuperscript{1}, 1 K. 20\textsuperscript{20,30})
\textit{disfigure oneself}. \cite{G Sgf. Be.\textsuperscript{T} (Be.\textsuperscript{K} with a ?)}, Ehrlich \textsuperscript{132}; in this case it would be best, with Ehrlich, also to emend in \textsuperscript{b}: pronounced \textit{for}
\textit{co} and \textit{for}
\textit{vein}.\textsuperscript{7} Bu. \textsuperscript{134} \textit{for}
\textit{ leaks} (through an intermediate error \textit{sh}, corrected to \textit{leaks} on account of the \| \textit{beau}: this would be very suitable so far as \textit{a} goes, but it agrees badly with \textit{b}, \textit{‘like my tunic, it (my flesh) girds me’}; \textit{co}, it is true, means \textit{according to}, but as a mere particle of comparison \textit{?} is regularly employed, so that the ordinary rendering \textit{like} (the collar, lit.) \textit{the mouth of} has a strong presumption to be the correct one; \textit{vein}, also, is more than \textit{‘umfangt mich’}. Du. \textit{sehen}
\textit{cloths} \textit{beautiful}, through great leanness (16\textsuperscript{8}) my garment contracts itself (zieht sich zusammen); but, though \textit{sehen} (so Renan, Wr.) may very well be right, the sense given for \textit{mass} rests upon the very doubtful view that it is a by-form (or scribal error) for \textit{schreithen} (from \textit{sam}, \textit{curdled milk}, \textit{sich verdichten} (see Du. on 38\textsuperscript{30}). Peake, in calling it an \textit{‘excellent’} emendation, cannot have noticed the grounds upon which it rests.

19. \textit{ךָלַל} \textit{,[He] (i.e. God; see on 3\textsuperscript{30}) hath cast me: \textit{להי}}, like \textit{ךָלַל}, Ex. 15\textsuperscript{4} al.: the Hif. \textit{[= to cast]} elsewhere only of shooting \textit{arrows}, as 1 S. 20\textsuperscript{30} al. The clause is very short: Bu. Honth. rd. \textit{ךָלַל} \textit{ךָלַל}; Vo. \textit{ךָלַל} [which prepares the way for the 2nd pers. in v.\textsuperscript{30}]; Du. (on account of the Hif. in the otherwise unattested \textit{general sense of cast}) \textit{ךָלַל} \textit{ךָלַל} is probable: with its two beats, \textit{ךָלַל} might be dispensed with \textit{yet neither \textit{ךָלַל} nor \textit{ךָלַל} is very likely to have received a double stress. Insert \textit{ךָלַל} before \textit{ךָלַל} \textit{ךָלַל} (cp. \textit{ךָלַל} before the 2nd pers. pf. in 4\textsuperscript{8} and before the 1st pers. pf. in 13\textsuperscript{12} 33\textsuperscript{2}, and \textit{ךָלַל} before the 1st pers. pf. in 21\textsuperscript{27} 32\textsuperscript{11}), or \textit{ךָלַל} before \textit{ךָלַל} (cp. 8\textsuperscript{30} 36\textsuperscript{28}). The loss arose from the eye passing from the \textit{ךָלַל} of \textit{ךָלַל} or \textit{ךָלַל} to that of \textit{ךָלַל}.

20b. I stand (in prayer, and waiting for an answer), but thou (merely) lookest closely (31\textsuperscript{1} sq. \textit{ךָלַל}; 37\textsuperscript{14} sq. \textit{ךָלַל}; sq. \textit{ךָלַל}, 1 K. 3\textsuperscript{21}, Is. 14\textsuperscript{16}; sq. \textit{ךָלַל}, Jer. 30\textsuperscript{24}) at me (doing nothing more); but we should expect something more definite to be expressed by both verbs. 1 MS \textit{ךָלַל} Me. Hi. Bu. Be. \textit{ךָלַל}, \textit{‘thou standest, and lookest (unmoved) at me’}, where, the subj. of both verbs being now the same, \textit{thou standest does}
a little point the way to the meaning of וַהֲנָךְ: the thought is also suitable, but some such expression as "and hidest thy face, or and lookest away" (cf. 7:19 10:30), is still what would be expected. MS 508 ὑ (et non respicis me) so Bi.1 (Bi.2 with ἄσσετε the line), Sgf. Be. St. Vo. In view of the very forced sense which upon other interpretations has been pressed upon מַה, it seems best to adopt this reading (with I stand): the כָּנָה may have been omitted upon dogmatic grounds. Du. obtains the same sense, less satisfactorily, by reading מַה, thou hast stopped (Gn. 29:8 הָרֵד מַה מַהְרֵד) from paying attention to me.


22. ἔρρο, Kt.; ἀρρο, ἐρρο, ἐρρο, ὑπὲρ ἐρρο, the ὑπὲρ ἐρρο, the crash of the storm (as 36:29),—an accus. either (Di.) of motion (cf. 36 ὑπὲρ) or, better, of the product (see G-K. 117ii), Job representing himself hyperbolically, not merely as vanishing in, but as dissipated into, the crash of the storm. The ὑπὲρ ἐρρο (see on 5:12), as it stands, yields no sense: but Du., insisting that the Kt., if adopted, must be understood literally (which, of course, is out of the question), prefixing ἐρρο, adopts it, reading ἐρρο, "dissolvest me ohne Bestand, ohne Halt" (cf. Ἐρρο ἀπερρήσας με ἀπὸ ἑλπίδας—though this is slender evidence that ὑπὲρ was read); but this gives ἐρρο a highly questionable sense (see p. 31 f.). ἐρρο ἐρρο ἐρρο ἐρρο ἐρρο ὑπὲρ ἐδούναις (now ἐς ὑπὲρ); but, as Bi. pointed out, in reality = ἐς ὑπὲρ; Origen, not perceiving this, supplied from Ἐρρο wrongly, as ἐς ὑπὲρ ἀπερρήσας με ἀπὸ ἑλπίδας. ἐς ὑπὲρ ἐς ὑπὲρ ἐς ὑπὲρ ἐς ὑπὲρ ἐς ὑπὲρ ὑπὲρ (ὁμοιειδῶς ἀπὸ ὑπὲρ; v. ChWb. ii. 564), ὑπὲρ (elisisti me valide) do not recognize either ἐρρο or (at least distinctly) ἐς ὑπὲρ, but see in it mostly some word suggesting the idea of pain or weakness (cf. ἐς ὑπὲρ, to be weak).

23. ἐνθάνης, ἔλθεν with omission of ἐς, as Ps. 91, Am. 5:18 al. Du., arguing that to bring back to death (where Job has not been before) is an unsuitable idea, reads ἐς ὑπὲρ ἐς, wilt make me dwell with death (i.e. in Sheol); but the accus. of place after ἐς ὑπὲρ is questionable, nor is the change itself necessary (see on 1:2).
24. Obviously corrupt. אכ has been rendered: (1) Howbeit in a ruin will not one stretch out a hand (to save himself)? Or in his calamity (will there not be) therefore a cry for help? So substantially Ew. Hrz. Del. Dav. and RVm., though כ cannot mean lit. "in his fall"; כ is a ruined heap, Jer. 26:18, Ps. 79:1 al.; יכ, lit. for these things, in a neuter sense, cf. on יכ, 22:21, or יכ, Di., as Ru. 1:18 (Lex. 10990), and (Aram.) Dn. 2:6; but the constr. remains harsh: כ, cry for help, cf. Is. 2:6 [if the text be correct], הראש an יכ, Ps. 5:3 יכ הול; (2) Surely against a ruin (fig. for Job, who describes his shattered frame as a heap of ruins) one (or he, i.e. God) will not stretch out a (hostile) hand; Or do they (his hands) gain riches (ככ, as 36:19) in its calamity (the calamity of the ruin, virtually = the calamity of another man)? So Hi. and substantially Dav. alt., AV. also in a. יכ יכ, as 28:6: but the rendering of b is extremely forced. ככ for ככ, and ככ יכ for ככ יכ, suggested tentatively by Di., yield a satisfactory sense and have been generally accepted (e.g. by Bi. Bu. Du.): "Howbeit, will not one sinking stretch out a hand and in his calamity will not one cry for help?" Be. objects that יכ יכ does not, like יכ יכ, mean stretch out a hand (for help), but would rather mean stretch forth a (helping) hand, and proposes (as Wr. [previously in the interest of a rather different interpretation of the v.] יכ יכ for ככ, rendering, Have I (reading יכ יכ, but יכ יכ would be better: cp. the pfs. in 25) not given a (helping) hand to the poor, And (Be., not Wr., reading יכ יכ for יכ יכ) was he not saved (by me) in his calamity?]. Be.'s objection to the use of יכ יכ in the alternative emendation is scarcely conclusive; for if, as in his own, it means to extend the hand to take hold of the poor in order to help him, why should it not mean to extend the hand to catch at something in order to save oneself? [Yet on other grounds Be.'s emendation deserves consideration: see exegetical n.]

25. [רר יכ ריד] Is it that I wept not... that my soul grieved not? (No; I did weep). The interrog. אכ expecting the answer No, as 6:18 (Lex. 506). The force of אכ in a extends to b as in 28:17; G–K. 1528. If v. 25 is a misplaced fragment of c. 31, then אכ אכ means as usual if not, and its force extends to b.]
THE BOOK OF JOB

[220] "unfortunate, lit. hard of day, i.e. one upon whom times are hard (cp. ἀνεπάπτον)"—Dr. on 1 S. 16, where Δ reads έπέμην (יוול זוח).

cf. Is. 19 cf. here and Ru. 12 (טומן for טומן; deutsch, Ber. 556, al.

[Du. for בּ for בּ or בּ, weeping, for ]

26. אָרְאוּלְלָה' י is anomalous for י (so, e.g., Jg. 60, 2 S. 10; Dr. § 66 n.; G-K. 49c), which, however, should no doubt be read.

28. רוּלִית means (go about)—not mourning mentally, but squalid and dark in attire and appearance (cf. on 5):

Ew. now refers רָע to the dark, unkempt skin of a mourner (quasi sordida vestis), Del. to the dark colour of the sackcloth worn in mourning, Di. to his "schmutzig trübe Aussehen." Del. then understands without the sun, as רָע, of Job's sunless (i.e. miserable) condition; Di. renders to go darkened (in appearance, i.e. in skin), without (but not by) the sun. Hi. Du. I go blackened, but not by the sun (the reference being to the dark skin of a leper; but this seems to anticipate v. 80, where (Del.) the blackening of the skin is referred to, with the word properly expressing it, יָרֵה). Bu. argues that with רָע can refer only to the attire, not to the skin; and hence rejects Di.'s explanation, because (as Di. himself had said) if רָע refers to the dark attire, רלָה would be pointless, as it would be obvious to every one that darkness of attire would not be produced by the sun; but the argument is hardly conclusive. יָרֵה (etymologically) denotes the sun (Is. 2428, 3026, Ca. 610), not on the side of its light, but on that of its warmth (Ps. 19), and this might be thought to favour Di.'s explanation: on the other hand, in actual usage, it seems to denote the sun as a source of light even more than as a source of warmth, so that the etymology seems to have been disregarded. It must be admitted that יָרֵה yields an ambiguous and unsatisfactory sense. Of the emendations
proposed, the neatest is Du.'s, without comfort (610), which is very attractive (so Bu.): others are (Voigt) without comfort (Aram.: also 1 Ch. 1627, Neh. 810†), (Be.K) undesired (cp. 2 Ch. 2120). (אִנְנִי פִּיו מַעֲשֵׂי, corrupt for θυμοῦ) expresses not in (so Σ ἐθυμῶν, ἢ); 1 MS the, and 2 MSS the; but this is evidently unsuited to the context. Still the rendering shows that א had the same consonants as ב. [Du. בקָּרָה שְׁתֵּי לִשׁוֹעָו; but this anticipates v.29 and gives a bad parallel whether to בט לְמַעֲשֵׂי (ך), or to Du.'s emendation בט הב in *. Moreover] Du. does not make Job a jackal, or even (as v.29) like jackals: and if the “assembly of jackals” is (as it must be) to be understood figuratively, why may not בִּלְחוֹת (of men) be so understood? [BeK rather feebly לאֹלְחֵי or בָּלָה for בָּלָה.] 28. ἡσαυρία the impf. has almost the force of a final clause [—crying or to cry]; cf. 168 2414 (Dr. 163; G–K. 130c, 156e) [with the notes there: cp., further, Ps. 8811 10214 both, as here, after יִשְׁפַּל]. [בְּקָרָה not ב, [and consequently not בְּקָרָה, but בקָרָה: see Del. 30. יִשְׁפַּל frequent, as v.17.—א μευδέλας. יִשְׁפַּל] from הָר (cf. Ps. 1024) יִשְׁפַּל, fem., as 1920, Ps. 1028 (רָכָּה עָמַי לָמָּשָׂא).
CHAPTER XXXI.

1. how, then, . . . ? Of course, a negative answer is expected. Interrog. pronouns and adverbs are often in Heb. used rhetorically to express the sense of a negative (as Who . . .? = no one, or Where . . .?= nowhere); and in Arab. ل (= ام) has become an ordinary negative. Cf. Ca. 84 (after 

2. [ALO YO] the gen. is subjective: the lot which God allots; elsewhere after גא it is objective (Ehrlich): the lot which is allotted to some one; so, e.g., 20, Dt. 328, and especially c. 2718. So with התי, subjective gen., ct. 2718 (objective), but cp. Ps. 1278. Du. מוח: correct Hebrew, but prosaic.

3. [MIM] Grimm, m. c. מית. — Ley, Du. בו, m. c. after

5. [MV] Bi. Ley, m. c. מית (cp. מית א מ, 34); 2 MSS 

6. [MV] indef. subj.: G–K. 144d; but Di. treats מ as in מ as the subj. of מ also, it being first mentioned in מ for rhythmical reasons.]

7. [MV] Rd. ו or מ or מ as “וינ” [68 n.] in Job occurs only here before the art. or a toneless syll.” (Bu.).

with quiescent מ (G–K. 23c), for the normal מ
(1115), as Dn 1.†. 1 MS and the Orient. Kt., זָדִית, anything. הָדִית (הָדוֹתֵל), need not have read the אָתַם, but may have only taken הָדִית as = הָדִית. If the reading is correct, הָדִית would seem to be the original form (Kö. ii. 146); but no אָתַם is known.

8. [Be. K רָעֵשׁ (from רָע), are impoverished,—taking הָדִית in its usual sense of offspring [525 218 2714]. Needless: see Is. 425 (הָדִית).] [and note the parallelism here, let me sow. Though, perhaps, if the produce of Job's fields was intended, we should read רָעֵשׁ; this yields a better rhythm, and רָעֵשׁ may easily have been lost through haplography. This is preferable to inserting ה before הָדִית, or, on the ground of הָדִית in G's paraphrase, addingי—Be.7 (only tentatively)].

9. [וֹלֶעַ יְשֵׁי (as, e.g., Gn. 2112, Dt. 2416, Ps. 4423; Lex. 754a), unless וֹלֶעַ is here used for זָדִית (v. 5 n.), in which case unto (RV.); cp. the probably dependent passage Ecclus. 90 אֱלֹהִים בָּלָק (I. מִשְׁחַת הָזָה m. הָזָה (married woman, wife, (as, e.g., Pr. 620, Lev. 188 (Lex. 61a)) as the parallel here indicates].

[וֹלֶעַ, or about, the door of; not at the door of, i.e. immediately in front of, or in the doorway, which is regularly expressed by the acc. הָדוֹת with following gen. (so, e.g., Gn. 1911 4319, Ex. 2912 338 388, Lv. 16 826, Nu. 618, Jg. 420 1527), or more rarely by הָדוֹת (Gn. 47, Nu. 1110, Pr. 914), or הָדוֹת (1 K. 415, Ezk. 111); cp. הָדוֹת זַעְרָי (Pr. 1419), the wicked (hang) about the gates of the righteous (as suppliants). Ehrlich has no ground, therefore, for his improbable suggestion that the line means lay in wait for the door (i.e. the wife) of my neighbour].

10. [וֹלֶעַ (with a ?) וּלֶעַ (sensu obscéno): "perhaps better," Bu. Be. But the thought is sufficiently expressed in b. [On the other hand, if b expresses this sense—and the principle that punishment should be of like kind with the sin is in favour of this—parallelism favours giving to a the same sense. Ehrlich, thinking even b too coarse, assimilates b to a by reading יִבְרָעֵשׁ (cp. 4080) for יִבְרָעֵשׁ, thereby getting rid of הָדוֹת in b after וֹלֶעַ in a.]

[וֹלֶעַ see on 2423 (וֹלֶעַ).]
II. משליו ... שניאו [ותנא, *that* (in a neuter sense), referring to the crime of, *אלה referring to* המ in *). *The Q̱ב̱e each time needlessly assimilates the pron. to the pred.* (Di.): cf. G-K. 145n. n. 3. נ is short: so Ley would prefix נ to המ, Du. would read יְבִאְלִים after המ; but (Bu.) the short emphatic line may be intentional.

... [ועזירילו] grammatically impossible. *A "Mass. compromise"* (Di.) between מְשָרָה יִתְנַשֶּׁב and (v. 23) מְשָׁרָה יִתְנַשֶּׁב, one or other of which, of course, be read here. Me. Hi. Sgf. Bi. Di. read מְשָׁרָה יִתְנַשֶּׁב (Del. defends יִתְנַשֶּׁב, as intended to guard against the immediate reference of יִתְנַשֶּׁב to מְשָׁרָה, as though these were the doers of the deed): Bu. Be. Du. read מְשָׁרָה יִתְנַשֶּׁב (so c. 20 MSS), as supported by 28.

12. רָכְבָּל תְּבָאָה תְּפָרָה [G-K. 155/6].

ובְּכנל תְּבָאָה תְּפָרָה [if the text be right the י is best explained not partitively as in 2125, but as introducing the obj. regarded as the means or instrument of the action: cp. 16n.; Del. compares ב in *kara'a bi-suwarı*, he has read the suras (of the Koran). But the vb. יִתְנַשֶּׁב is suspect here, partly because it does not naturally go with the subj. יִתְנַשַּׁב, partly because it occurs so soon again after v. 8: hence Du. יָפָרוּ].

13. No doubt the athnah should stand at יִתְנַשַּׁב, the second gen. (cf. G-K. 128a) to מְשָׁרָה being separated, for the sake of the rhythm, from its *nom. regens* (Bu.); [cp. Gray, *Forms*, 78 f., for the form of parallelism. If it were necessary to make the parallelism more complete and the cstr. easier, we might read מְשָׁרָה for מְשָׁרָה].

14. דָוִד] Dr. § 124.

ָיעֵרנְנֵי [ָיעֵרנְנֵי] (ָיעֵרנְנֵי עַזְּרָאָה מְוּעִּיָּה) מִיִּי; so Be. But this (Bu.) "is too strong: God's rising up from his apparent inactivity and indifference to what is taking place in the world is what is meant (Ps. 38 al.)."

15. בְּכנל] the sense requires the sf. of 1st pl. (ָלִּיז), which must accordingly be read (G-K. 58b): [Ehrlich מ in reference to מְשָׁרָה in 18]; but מְשָׁרָה as it stands must be Qal; but מְשָׁרָה (not used in Heb.) as its uses in Ph. Arab. Eth. (in which it is the common word for to be, weakened from to be established or to
subsist, show, would, if it were in use, be intrans. a contraction from בֹּלָנָה is contrary to Heb. analogy; cp. 41a, Is. 64v, Jb. 17v [where similar errors seem to occur]; see G-K. 72c; בֹּלָנָה must therefore be read (יִהְיֶה is less suitable: see, for the Pol., in a similar connection, Dt. 32v, Ps. 119v).

[ presença One (and the same God), to be the subj. (so ס Jer. al.); וַיִּתְנֶה וַיִּתְנֶה כִּיָּלָה, 5 (Symm. ev ὁμοιόν πρότερον) = רֵאַת וַיִּתְנֶה; so Geiger (Del.), Ehrlich, Del. appealing to Gn. 41v, for רֵאַת used of similarity not identity.]

16. constr. as Nu. 24v, Qo. 2v; or as partitive (as Nu. 11v, Ps. 137v; Lex. 5806) is also possible, idiomatic, and perhaps right.

18. ... constr. as Nu. 24v, Qo. 2v; or as partitive (as Nu. 11v, Ps. 137v; Lex. 5806) is also possible, idiomatic, and perhaps right.

The suffix used with the force of a dative, or sometimes of another prepositional relation, as Zec. 7v (אֲדָמָה): [so Ibn Ezra = גֵּתוּפ]. But the constr. is harsh: and perhaps [if the meaning of the suffix is to be retained] אֲדָמָה (Grä. Grimme, Bu.) should be read; and, further, since the reference to the widow is not very natural, רֵאַת may be an error for רֵאַת (the suffix referring to the orphan); and the hyperbolical Phòng may be removed by reading רֵאַת. [But it is easier and yields a more satisfactory sense than רֵאַת (see exegetical n.) to point אֲדָמָה: cp. Rabbinic Comm. (ed. Wright and Hirsch) מָעַרְחֵי נְזֶרְתָא, and to read נְזֶרְתָא (or identical—Me. Bi. Du. Oo. Be. Vo.).] (and so Bi. omits the entire v.; Θ οὕτως ἐκ νεότητος μοῦ ἐξέτρεφον (יוּלְּדוֹ) ὡς παῦρ, καὶ ἐκ γαστρὸς μητρὸς μοῦ ὁμοίωτα: ὦ Quia ab infantia mea crevit mecum miseratio (= בֵּיה), et de utero matris meæ egressa est mecum.]

20. Du. אֶל.

[ the pausal form (G-K. 54v).]

21. [so ה, but] the has been mentioned in v: so Du.'s [resolution of ה] (so Be. may be right (Grä., before Du., had already proposed ה for ה).]

22. [the sf. of the 3d fem. sg. pronounced lightly,
and the peculiarity protected by Rapha (G–K. 91e, where other examples are cited. So לבר, for נב from נב).

[commonly meaning the (hollow tube of the) reed (so also Assyr. kantu) occurs here only in the transferred sense of the hollow of the socket or joint into which the arm fits].

23. וּלְכִּי בְּדֹחֵד, וְאִם לֹא וְיִרְדָּא וָלַּ֢א מֹאַשָּׁא (1) Di. and most, For a terror coming (יָני, not יָּי) unto me was the calamity (i.e. retribution; cf. v. 9) of God; (2) Hi. Del. (guided by Jer. 219 נָּתָן יְחֵי אַלּוּ, “and (the fact that) my terror (reached) not unto thee”), For terror (would come) unto me, (even) the calamity of God (יְדָא, a “permutative” of יְדָא יְחֵי and (Del.) “יֵלְדָא יְחֵי (יוֹם) יָּי”). Of these (1) is best: in (2) the ellipse of “would come” is awkward, nor does Jer. 219 fix the construction of the present verse. But the sense of (2) is well expressed by the emendation of Du. (so Honth. Be. K Bu.) וּלְכִּי בְּדֹחֵד, For the terror of God would come unto me; a transcriber of הָאוֹשׁ wrote the Aram. form הָאוֹשׁ (cf. Dt. 3331, Is. 2116), and the change of יְדָא יְחֵי לֹא וּלְכִּי בְּדֹחֵד would be easy; cf. 315 יָּוִד מַהֲלוֹת אֲמוֹרָת לֹא יָּדָא יְחֵי 1311 מַהֲלוֹת (with יָּדָא יְחֵי). But הָאוֹשׁ, as rendered by Di., is not necessarily incorrect. [But neither הָאוֹשׁ nor the emendation gives a very good parallel to י, and יָּדָא יְחֵי look like corrupt variants of יָּדָא יְחֵי: possibly the original third word of the line (יָּדָא יְחֵי) has fallen out.]


25. גַּבָּר cf. 86 n.

26. יַבָּר פַּלְפָּל lit. moving along, as a glorious one; Bu. as a jewel (accus. of state, as 1986, יָּרֶם וּרְוַי 2727, 2719, Ru. 151 al.; G–K. 118n). יַבָּר, in its Aram. sense of glorious: cf. יָּרֶם לָבֵּן, Dt. 2858, Is. 238; יָּרֶם לָבֵּן = לָבֵּן, Ps. 86 248 al. (cf. יָּרֶם in Heb. = glory, beauty).

27. יָּבֵּן יָנְקִית בְּדֹחֵד [so pointed in מַהֲלוֹת], Qal, as Dt. 1116 [מַהֲלוֹת]: above, v. 9 (הָאוֹשׁ), and Jer. 207 (הָאוֹשׁ), the Nif.

28. גַּבָּר פַּלְפָּל יַבָּר cf. on v. 11.

29. יָּרֶם כָּרָסְרַר תָּאָב for then I should have lied to: G–K. 106p.
a frequentative sense, תַּנְשָׁא שֵׁם) with the tone held back on account of the disj. acc. (Dr. 104, 113β). Similarly Ps. 19\textsuperscript{14} 28\textsuperscript{1} וַתְּנַשָּׁא... בַּעֲלָהֽוֹ, Pr. 23\textsuperscript{8} 30\textsuperscript{b}. כְּ(רָכִיב) suggests וַתְּנַשָּׁא, —or, better, וַתְּנַשָּׁא (Ps. 60\textsuperscript{a} 65\textsuperscript{b}), which might be right.

30. שַׁנְתִּיתָיָב = permitted it to sin: cf. Gn. 20\textsuperscript{b}, Ex. 3\textsuperscript{10} al. (G–K. 1578, n.).

31. שַׁנְתִּיתֶּבֶּ is the Nif. ptcp.: the ptcp. negativised by ל, as Jer. 2\textsuperscript{a} 18\textsuperscript{15} (not Is. 62\textsuperscript{b}, cited by Del. by an oversight): Dr. 162 n., Lex. s.v. ל 2b (p. 519b). Du., thinking the thought of the text expressed too hyperbolically, omits ל: Who is there unsatisfied with his flesh? מַשְׁבִּיתי is then, of course, the Nif. perf. in pause. [If the text be retained, cp. the use of ל י in 14\textsuperscript{a}. The Nif. of שַׁנְתִּיתֶּ is only here. The line can also, of course, be rendered (AV., RVm.): Oh that we had of his flesh! we cannot be satisfied (without it); but this would be feebler, even if it were not ruled out by the fact that the men of Job’s household enjoyed, and did not need to long for, this festal food. Ehrlich also takes שַׁנְתִּיתֶּ as 1st impf. Qal pausal form; but his view of מַשְׁבִּיתי text rests on a peculiar and in some respects a very improbable treatment of other details: מַשְׁבִּיתי are the unworthy members of Job’s household; the suffix in מַשְׁבִּיתי refers to the mass of v.\textsuperscript{30} (cp. the fig. use of מַשְׁבִּיתי in 19\textsuperscript{a}); not to be satisfied with any one’s flesh means not to be able to take vengeance enough on him. Bi. taking שַׁנְתִּיתֶּ in the same sense, omitting ל in both lines (cp. ג) and reading בֵּית for בֵּית, obtains easy Hebrew, but in view of מַשְׁבִּיתי a less probable meaning: Job’s servants (his maid-servants, as though reading בֵּית for בֵּית; never complained of not having enough to eat.]

32. רד[הכ] Rd. with ג (פָּנְעֵי דְלָהוֹרִ), א (דּוּנְתְּרָפֵ), מ (לָאְמָל), ב (וֹיָטָרִ), ר (סְתָמָךְ, פְּטָוָא), Ol. Bi. Di. Bu. etc. רד[הכ] as Jer. 14\textsuperscript{b}.

33. מַמִּיוֹת (1) as Adam (ל EVV. Schl. Del. Hi.); but the reference here is to concealment, not from God, but from men; (2) as (ordinary) men (Ew. Di. Dav. RVm.): cf. Ps. 82\textsuperscript{1} מַמִּיוֹת יְהוָה וּבְרֵי, where, however, the constr. may be, as men who have transgressed a
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(covenant); (3) Du. Be. (with ?) סַרְפָּבָּן, among men; (4) Grä.
Bu. מָגָר [Ehrlich סַרְפָּבָן, a parenthesis, but Is. 26:11 is very
precarious support for such a parenthesis].

ןְלָעְמִי in hiding (G-K. 1140).

בַּח ת, as in the Palest. Targum, as Pr. 5:8, Ex. 4:9.

34. בַּח gives the reason for the hypothetical action וַיָּכָב, which, as a fact, did not take place: "If I have covered . . . ;
Because I dreaded the great multitude, and (because) the
contempt of families terrified me, So that (lit. and so) I kept
silence, not going out of the door"; † in אִם continuing the
description of the hypothetical series of events, which did not
take place (cf. Gn. 31:27, Jer. 20:7; Dr. 74).

[Ver. 18, to dread, as Dt. ] al.; in this sense, only
here with an accus. (in another sense, it occurs so c. 13:28).

[Ver. 19] rd. ב (Albrecht, ZAW, 1895, p. 318; Bu.): 조 is
evertheless always masc.

[Ver. 20] the synchronistic (frequent.) impf.; see on
16:9. In English one may render in such cases by a ptcp.,
"not going out," etc.

35–37. [In addition to various proposed translations of the
existing text or emendations noticed in the exegetical notes or
in the notes that follow, a brief reference may be made to
some others, not that they should be accepted, but as evidence
of the ambiguities of the passage, and perhaps as containing
now and again fruitful suggestions in further study of what must
be regarded as the unsolved problems of text and exegesis.
Ehrlich reads in סִגְנֹן סִגְנֹן for סִגְנֹן סִגְנֹן, referring the suffix to יָכָב
and treating סִגְנֹן סִגְנֹן as a second obj. of the vb, in סִגְנֹן סִגְנֹן; in סִגְנֹן סִגְנֹן for
סִגְנֹן סִגְנֹן; in סִגְנֹן סִגְנֹן he treats סִגְנֹן סִגְנֹן as a denom. of סִגְנֹן סִגְנֹן, and then strikes
out סִגְנֹן סִגְנֹן as a gloss on סִגְנֹן סִגְנֹן: סִגְנֹן סִגְנֹן is treated as adverbial
acc. = wherever I go. Richter inserts before סִגְנֹן סִגְנֹן
= Oh that I had one to test me, and the book that my accuser
has written; and in סִגְנֹן סִגְנֹן reads סִגְנֹן סִגְנֹן for סִגְנֹן סִגְנֹן = I would
put on him a wreath as crown.]

35a. The double † does not read well: 6 MSS, and perhaps
Θ (τὸς διὸν ἀκούοντα μοῦ;) Σ omit (1) †; but (2) † would
also bear omission (see in 3 S. 15); and this would be better; [or, perhaps we should retain the second and for read (|| to take a full stress better than )].

{[scribal, as if were; : even more freely renders the whole text, [the book , etc. (G-K. 153h). For has , as if were ; renders the whole text, .]}

the sf. referring not to , but to the compound idea, ; cf. Is. 411b, , ; also 50 the phrase thus means: the man who is at (legal) strife with me; cp., without the suffix and without the special legal reference (common elsewhere in , e.g. Ex. 238, Dt. 218, Jg. 128. The meaning, the man who strives on my behalf, my advocate , , , is indefensible: this would require (cp. e.g. Mic. 79, Pr. 2311). ]

[ and the pl. may be right, as referring to the several tiers of the crown; but perhaps (Be.) or (Du.) should be read.]

for (G-K. 117x): the double accus. after is dubious (see on 264). (without sf.).

I would bring it near (Is. 4111), present
it, sc. unto him (Ges. Me. Bu, RVm.), or (Du.) I would let him (my adversary) draw near (Ps. 65, Jer. 30), receive him, proudly confident that he could not convict me. EVV. Di. Del. al. as intensive of Qal, expressing (Di.) a firm and dignified movement, I would draw near unto him; but Ezk. 36 is not proof of the intrans. sense of הב" (cf. the trans. Pi. in such cases, מ"ה, מ"ה; and cannot naturally mean anything but bring it (or him) near.

39. [there is a curious difference between ancient and almost all modern interpretations of the verbal phrase; the ancient interpretation is: I have grieved; the modern, I have caused to expire. כ א כ קל תיט פוקיו by; see also [read מ"ט | מ"ט | מ"ט | מ"ט | מ"ט | מ"ט | מ"ט];  צ את תיט תיט עמותה (on the meaning, see below); י et animam agricolarum eius affixi; so Wycliffe, Seb. Münster. The modern interpretation is already established in AV., and appears in most modern comm. and translations; exceptions are Me. Wr. ("have disregarded the life of its occupier"), Honth. ("dem Bauer drauf die Seele ausgepresst"), Ehrlich. The Hif. מ"ט occurs in Mal. 11 with a different sense: here it obviously expresses the causative of the idea in ומש ומש, 11, and מ"ט מ"ט, Jer. 11. In 11 death might be, and is commonly taken to be, intended; but in Jer. 11 it is used in reference to sensations, "figuratively of mental collapse at the death of her sons in battle" (Dr.); so in late Hebr. and Aramaic the vb. or noun is sometimes clearly used of something short of death—despondency, vexation, despair, or the like; cp. especially מ"ט ומש, he went away vexed (Tanchuma cited by Levy, ChWB ii. 59b), and similarly מ"ט, Rosh hashshana, 2; note also מ"א מ"א מ"א מ"א, 1 S. 23. צ ( = ' לא זא מ"א מ"א מ"א מ"א, Dt. 28). The idioms refer to the breathing (out), or blowing (away) of the soul; but this need not necessarily imply death, since Hebrew thought contemplated the departure of the soul from the body, not only at death, but also, e.g., when a man is faint for lack of food (La. 11). The phrase מ"א מ"א might, therefore, denote the opposite treatment to that which brings back the soul; i.e. to sadden or grieve as contrasted with to comfort or alleviate
(Ru. 4\textsuperscript{18}); and this would give an excellent parallel, if וָיָּעַל could mean the labourers on Job's farms (H, Honth.); but this is improbable. Unless וָיָּעַל be corrupt, the person or persons concerned must be, in one sense or another, the owner(s) of the land].

[�אנה †] [seems to be more general than ישן, Is. 5\textsuperscript{2-4} †: weeds, rather than a particular kind of weed (EV. "cockle"), especially, perhaps, rank-smelling (cp. זַע, זַעָם) weeds].
CHAPTER XXXII.

1. MS Kam. 76 om.; cp. v. 5. On ג see exegetical n.

But "he had become (during the course of the debate) righteous in their eyes," would have required wrath rather than wrath; cp. e.g. Gn. 27.

2. Olsh. (277*) treats the verbal element as impf. (but see HPN 221): Bless, O God. Yet, as probably in Phen. Palm. the verbal element may be pf.: if ייבֶּהֶה = רבחה (HPN 216 n.), it might even be impf. (Du.).

For ג has 'Pam ('Pama, 'Arum), cp. אַשָּׁלְתָּא חוּחַ הֶוֹת. For ט הר ג before as 41, but less suitably to the present context.

3. v. 5: answer is expressed by יסוח in 21, and also 34* (Eliph), or, substantially, by ملف in 8, and also 33, 36, ملف in 13, and in 23.

either (1) and (yet) condemned Job, waw conv. as, e.g., 2 S. 19 (Dr. §§ 74, 79); or (2) and (therefore) condemned not Job, the force of the ח extending from the following vb. with waw conv. as in 30 (n.). If means they (now) found no (further) answer (cp. v. 5), the second rendering is best; leaving Job with the last word, they were virtually leaving him uncondemned. The same sense would be secured if אֹסְרָבָּה(v) in אָּמִּי 'Hm, § 4 (מַסְדִּיק).
were the true reading of \( \text{G} \) (not \( \text{doreh} \) of most MSS), and this pointed to \( \text{H} \) instead of \( \text{H} \). According to a Jewish tradition (\( \text{Du} \)), \( \text{H} \) is a correction for \( \text{H} \), and the original text ran: because they found no answer (to Job), and so condemned God.

4. \( \text{H} \) awkward even for the poor style of these vv. Hos. 6\(^9\) is a precarious parallel for \( \text{H} \) (usually construed with \( \text{H} \)) with the acc. It is questionable whether \( \text{H} \)'s \( \text{innemewn} \) \( \text{soonas} \) \( \text{apokrisv} \) \( \text{IwP} \) is more than a paraphrase of \( \text{H} \); the similar rendering of RV., “Waited to speak unto Job,” is certainly a paraphrase; \( \text{Du} \), however, at the suggestion of \( \text{H} \), inclines to insert before \( \text{H} \): most, following Wr., read \( \text{H} \) to \( \text{H} \) before \( \text{H} \): (waited) \( \text{while} \), or so long as, \( \text{they spoke with Job} \). Ehrlich, also reading and pointing \( \text{D} \), but not transposing: (waited) \( \text{with} \), or \( \text{beside} \), \( \text{they spoke} \). Hi. inserts between \( \text{H} \) and \( \text{H} \). For \( \text{H} \) has \( \text{H} \) (= \( \text{H} \)), and \( \text{H} \) has \( \text{H} \): both unsuitable in the context.

6. \( \text{H} \) see 3\(^2\) n.

\( \text{H} \) cf. on 30\(^1\). The addition is not otiose, and, here, needed for the rhythm (cf. 15\(^10\) \( \text{Bv} \)).

\( \text{H} \) see 12\(^13\) n. \( \text{Du} \). \( \text{m. c.} \) inserts, after \( \text{H} \), \( \text{H} \), \( \text{H} \), \( \text{H} \), \( \text{H} \), \( \text{H} \), \( \text{H} \), (which might rather easily have dropped out before \( \text{H} \)).

\( \text{H} \) either \( \text{H} \) (1) I held back (RV. \( \text{Bu.} \)), the root being \( \text{H} \) = \( \text{H} \), \( \text{to withdraw} \), which occurs in Heb. only in the phrases \( \text{H} \), \( \text{H} \), \( \text{H} \), Dt. 32\(^24\), \( \text{H} \), \( \text{H} \), Misc. 7\(^17\), used of reptiles that \( \text{H} \) away to hide themselves under stones, plants,” etc. (Dr. \( \text{Du} \), \( \text{ad loc.} \)); or, more probably, (2) I was in dread (Hi. \( \text{Du} \)) from \( \text{H} \) = \( \text{H} \); this does not occur elsewhere in OT., but it is found in the old Aramaic inscription of Zakir, king of Hamath (9th cent. B.C.), who records that Baal Shamain said to him [\( \text{H} \)] \( \text{H} \) \( \text{H} \) in the ... of Zakir (A 13), be not afraid, for I ... am with thee, etc., and is common in later Aramaic with the regular substitution of \( \text{d} \) for the \( \text{s} \) of old Aramaic. In Arabic the same root survives in blood-revenge; see No. in ZDMG xl. 741, iv. 163. \( \text{G} \), guessing, \( \text{H} \), [\( \text{H} \)].
Aram. for ידיעת: vv. 10. 17 (as here with יד), 15 36
Ps. 19 1; cf. the subst. ידיעות, 13 (n.).

ידיעת (masculine of ידיעה or ידיעה) vv. 10. 17 36
(.setItems) 17 (n.)

[For the double acc. after זה, cp. the similar construction with זה in 26; but see n]. Bu. Be., perhaps.

7. [The pl. by attraction, as 15 36. [Read defectively (זידיעת) by א, and treated as קא: the ] favors א.]

8. [A strong asseverative, often used to introduce emphatically the statement of a fact, after what had been, mistakenly “said” or thought (Zeph. 3; Jer. 30 58, Is. 49 53, Ps. 31 87; Lex. 386). [Here only in Job.]

חזרה שונות ובנטייה לשיש סדרה בעונות

[The syntax of the v. is best explained as follows: ומ is pred., בנה, a noun sentence, is the subj., and בר is an anticipation of the subject, as is בר in La. 18, וה in Is. 51 19, וה in Pr. 30 24 (cp. Dr. § 201 (1)). The pred. וה is doubly qualified: it is the וה of the Almighty, and it is that וה entering into (ב), or imparted to, man; in prose these two qualifications would stand in a single clause וה וה, but the requirements of parallelism and rhythm call for two parallel terms (וה and וה), and distribute the qualifying clauses between the two lines. To insert וה after וה (Bi. Bu.), cp. 33 וה, and ופשעה תבע ( א here) rhythmically overloads the line; to substitute וה for וה would make line an easy sentence but an irrelevant assertion; irrelevancy is the objection also to RV. “there is a spirit in man”; though syntactically this is possible. Du., dissatisfied with all explanations of וה, proposes וה אתיא אין for וה, and renders: the Spirit (viz. of God) enlightens man].

9. [The] can mean naturally only “not many,” or, less obviously, “not great men” (EVV.). Di. Hi. De. take grandes in the sense of grande, but it is doubtful whether וה, and especially יבר,—standing alone, would have this sense unless clearly suggested by the context, as by the antithesis of ורב in Gn. 25 28 וה (but Bu. even here would render, the greater); Bu. Be. וה יבר (15 10), a neat change, 5 полиיוυνοι, 5 담긴 570, 5 longevi, whence
Ley ἠδὲ ἐλάφων, Du. Be. ¹, better, ἢ εἰς ἑαυτὸν (note ⁷; and cf. ⁷ ἵνα ἴησα).

10–17. [Vv. ¹², ¹⁵, ¹⁶, ¹⁷ (except for a fragment, see below) and the words ἦν ἡ ἴματος μᾶλλον in ¹¹ are absent from Ἡ, and were absent from the original text of G, their place being subsequently supplied from Θ. But this, as Be. points out, does not justify the inference (Bi.) that ¹⁵–¹⁷ (Hatch omits ¹¹–¹⁷) were absent from the original text of Θ; on the other hand, παρασκευάζω, at the beginning of ¹⁸ ἦν in ¹⁶b + ¹⁷a in ¹⁷a, and represents an abbreviation by G of a text that need not have been very different from the existing text of Θ. Even if this text is in some disorder, G is of little use as a guide to reaching a more primitive text. V. ¹⁰b is repeated at ¹⁷b, and in ¹⁷ forms an exact formal parallel to ¹⁷a; so that if the repetition is not original, it may be ¹⁰b rather than ¹⁷b that is intrusive. Of proposed reconstructions Du.’s would be preferable to Bu.’s, if either were needed: Du. omits v. ¹⁰ (except ἦν) and reads the rest in the order ⁹, ἦν of ¹⁰ + ¹⁵, ¹⁶, ¹⁷, ¹¹a, ¹²a, ¹³b, ¹⁰, ¹³a, ¹⁴, ¹⁸; Bu. omits ¹¹, ¹², ¹⁵–¹⁷, and reads the remainder in the order ⁹, ¹¹, ¹³a, ¹⁴, ¹⁰. Bu. treats ¹¹ and ¹² as tristichs, as which they would stand apart from the surrounding distichs; ¹¹ might well be a tristich, ¹² less naturally; at the same time, even when transposed (as by Du.), ¹³b, ¹³a do not form a very happy distich, nor one that is rhythmically beyond reproach; this might be due to these lines being glosses, or to some other textual disorder at this point.]

10. ἢ ἴματος] ² MSS, Ἡ ἴματος: so Hi. Bu. Be. ¹. This agrees with the fact that Elihu is here addressing the friends (vv. ⁸, ¹¹): still Di. (though he allows that this “im Grunde besser passt”) points out that he has Job distinctly in mind (cf. ³³¹), that it is “at least not impossible” that at the end of a paragraph he might invite him particularly to attend, and that the correction of ἴματος into ἴματι is easier to understand than the opposite change.

ןג frequent in Elihu (Bu.); [see ³⁴¹², ³⁵¹⁷ ³⁶¹⁴ ³⁷¹¹].

11. רודרל וּר] the Hif. also v. ¹⁶: elsewhere in the book the Pi. ³⁷Ⅲ.
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contracted from יָסָר which is read by 5 MSS Kyr.;
cf. יָסָר, Nu. 11:28 (G-K. 681).

[ךֵלָת] different from יָסָר or ה, and implying not listening to something present, but (Bu.) "listening eagerly for something expected": I listened even unto your reasons, until your reasons came (cf. יָסָר): "listened for" (EVV.) is adequate in English.

[ךֵלָת] your understandings, i.e. words or speeches in which your understanding would declare itself: EVV. reasons is a fair paraphrase.

12. [ךֵלָת] with counter-tone for יָסָר [G-K. 1030]. רָע
itself is peculiar (for 38:18 is not parallel),—probably (Di.) as in 11.

[ךֵלָת מִוּבָדוּת] [cp. יָסָר לֹא מַסְמַך, Jer. 50:28; יָסָר לֹא מַסְמַך Ps. 142:6; יָסָר לֹא מַסְמַך, La. 1:2 (9:17 הִלָּה אִם כֹּל); יָסָר לֹא מַסְמַך Dt. 22:27; הִלָּה אִם כֹּל, Jer. 30:17. In these cases רָע does not introduce the obj. of the part.—for an emphatic prefacing of the obj. there would be no reason—but goes closely with the יָסָר, as obviously when יָסָר negatives a noun (e.g. Gn. 11:10); cp. Lex. s.v. יָסָר 3. With the רָע in b (כְּסָנֵך) after יָסָר, cp. La. 1:9].

13. [ךֵלָת] = (Beware), lest, as 36:18, Is. 36:18.

[ךֵלָת מַדָּל] drive him away. 1 MS锥ָר הָדוּר, pursue him (so Grä.);
1 MS锥ָר הָדוּר, thrust away (2 K. 4:27).

[ךֵלָת מֵתָא] [ךֵלָת מַדָּל מִלְוָא מַרְמָאֵה לָא אֲשֶׁר] The connection between the two lines, and of both with what precedes, is not clearly marked, and has been differently explained. Bu., e.g., says "the meaning is: his weapons can do me no harm, for my (weapons) are different from yours"; on this view v.14a is antithetical to the sense of what precedes, viz., that Job has silenced and thereby got the better of the friends, and 14b is a reason for 14a; but neither the antithesis nor the reason is clearly expressed: on Bu.'s view we should expect at least to find יָסָר prefixed to רָע מַדָּל instead of רָע מַדָּל impf. for רָע pf. Similar objections lie against other explanations of יָסָר. The presence of the parallel terms יָסָר and (ךֵלָת [ךֵלָת])—at the end of the first and beginning of the second lines respectively (cp. Gray, Forms of Hebrew Poetry, p. 67 f.)—suggest that the lines were originally
more exact parallels than in \( \text{E} \); if they were, \( \text{ד ו} \) conceals a parallel to \( \text{נל ו} \), and \( \text{נ ל} \), perhaps, to \( \text{כ—י} \) in \( \text{הברא} \). As a matter of fact these concealed parallels reappear, if we assume the loss of two letters (one perhaps later than \( \text{E} \)) by haplography, and the mutilation (also perhaps later than \( \text{E} \)) of \( \text{n} \) into \( \text{v} \); read \( \text{לפכ} \) (or \( \text{לזק} \), \( \text{B} \)). \( \text{לפכ} \) for \( \text{ל פכ} \) in \( \text{E} \) ’s paraphrastic rendering of \( \text{י} \) (\( \text{Ib} \) is omitted in \( \text{E} \)) \( \text{ἐπερπευτᾶς} \) \( \text{λακάσαε} \) \( \text{τοιαῦτα} \) \( \text{ῥήματα} \), is, of course, the exact equivalent of \( \text{לפכ} \); cp. \( \text{τοιαῦτα} \) \( \text{πολλὰ} = \text{הוֹר} \) \( \text{הלכ} \) in \( \text{16} \); the weight of \( \text{E} \) ’s support for \( \text{לפכ} \) would be greater but for a tendency of the version to insert \( \text{τοιαῦτα} \) (after the noun, however, and not as here and in \( \text{16} \) before) when it was certainly not in its Hebrew text: see \( \text{15}^{12} \) \( \text{33}^{16} \), and cp. \( \text{39}^{14} \) (\( = \text{40}^{4} \)), but not \( \text{8}^{18} \), where \( \text{τοιαῦτα} = \text{ב} \) (at the end of v. \( \text{17} \)) and \( \text{נ} \) (at the beginning of v. \( \text{18} \)).]

\( \text{נ ל} \) \( \text{S} \) omit the \( \text{י} \); whether it was in the text paraphrased (see last n.) by \( \text{E} \) is quite uncertain.

15. \text{רַכָּת הַפִּיר} \text{י} \text{Ew.} \text{Hi.} \text{De.} \text{Di.} \text{Du.:} \text{And should I wait (דָּוַהָרוּ) because they speak not? for the 1 consec. with the pf. introducing a question, see Dr. 119γ, G–K. 112cc: cf. Ezek. 18\( \text{b} \) 24, Nu. 16\( \text{b} \), Is. 66\( \text{b} \) תָּרָם, and Ps. 50\( \text{b} \) יִתָּר (Dr. 104). As Bu. observes, as the emphasis rests on the speaker, יִתָּר would be expected; but “And I waited” (דָּוַהָרוּ, with simple חֵם), etc., yields a very poor sense, besides equally needing the emphatic pron. (דָּוַהָרוּ וּנְא). It may be noticed, however, that the emphatic pron. follows (twice) in 17. [Ehrlich יִתָּר, and so I begin; but the וּנְא would still be as much missed.]

17. \text{דָּוַהָרוּ} \text{I} \text{the punctuation as Hif. (Qoh. 5\( \text{b} \)‡, where the}}  \text{‘מ in הָוָהָרוּ is probably dittographed) is very strange: probably וּנְא was avoided, as the construction was felt to be awkward, and וּנְא הָוָהָרוּ was intended to mean, “I will make my part answer.” Ew. conjectured (§ 192c, n. 2) that it was a proverbial saying, meaning (דָּוַהָרוּ, a denom. from הָוָהָרוּ, a}
"I also will furrow my own field!" fig. for, do the part that belongs to me. The explanation is clever, and might well be right, but it is precarious. If means will answer, must be read.

[acc. of reference, as regards my part: Gn. [4160] (G-K. [1184]); or a kind of cogn. acc. or, answer my part (respond to its call)? or, rather, so the parallelism suggests, make reply with my portion (cp. 155 n.): see exegetical n.]. Ehrlich excellently, if emendation is necessary.

18. The line is somewhat short: hence Ley for , Du. either or or .

[for (so c. 20 MSS): cf. (G-K. 23f; 744).

19. Bi. Ley, Be. m. c. ]

the tense is expressive (Dr. § 37 ff.): EVV., excellently, "is ready to burst." As regards the syntax, "is conceived as its gramm. obj. on the principle of 229" (Di. Bu. G-K. 121b), or (Du.) may be a clerical error for due to the preceding הנות ; so Bu. (alt.) Be. , as though (Be.) ).

20. S. 165 for , Est. 44; Ex. 81, La. 356, + Ps. 6618 (for דוד).

[ for , i.e. and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be. (with a ?) י for יא. ]

21. MS (de Rossi) ל for יא, i.e. and unto God, being a man, I will not use fair titles; but the form of the Hebrew is improbable. Be. (with a ?) י for יא. ]

22. The constr. of the impf. is more Syriac than Hebrew: see Dr. 163, Obs.; G-K. 120c; Nöld. Syr. Gr. § 267. Cf. Is. 4221 ... , 478, La. 414. [Richter for ]

[ ]

1 ["On the furrow (cp. Ps. 129), at the end of which the ploughman turns, see Dalman, ZDPV, 1905, p. 27 ff. ... still means a furrow in Palestine" (Dr. Samuel, p. 109, on 1 S. 1416). Cp. Okal. 175 (cited by Levy, s.v.) व य व, if any one has ploughed the half of his furrow.]
CHAPTER XXXIII

1. [Howbeit, “breaking off, and turning aside to a new subject, as 14:18” (Di.). [Howbeit, common to the Prologue, the Dialogue, and Elihu, is a favourite word in Job (11:1 11:6 12:1 13:4 14:18 17:10 with [ as here, and 2:5 5:8 13:1 without), occurring in this book as frequently as in the whole of the rest of the OT.]

2. [as 13:18 40:18]; Lex. 609b.

3. My words are (= embody) the honesty of my heart, And the knowledge of my lips they utter purely or sincerely (adv. acc.; or, as something pure or sincere). Cf. Zf. 3. Be. Du. My heart is astir (Du. overflows) with words of knowledge, My lips speak that which is pure: as Ps. 45:2; as Jl. 2:14, is excellent (Ps. 45:3); but it deviates much more from נון than בחר. Either Be. or Du. give a couplet superior stylistically to נון: but the loss of נון is considerable. § om. נון, so Grimme, St. (keeping * as בחר), “And my lips speak that which is pure”; but it is not clear that § did not read נון, a strictly verbal rendering may not have been intended.

5. see on 13:5. [* is rather short: ס + קמְעַס (ct. v.24), which does not necessarily imply that was read, for cp. 13:25 ס. ס + πρός ταῦτα, whence Du. ימא, Ley רמאיו, Nichols רמאיו.]

וּרְכוֹד] [יעל] מָלְאָלִים (32:14) or מָשָׂא (23:4) might be supplied; but suggests (Del. Bu.) that מָלְאָלִים is in the poet’s mind:
with ellipse of מנה is not unfrequent (Lex. p. 789b); probably, indeed, the word is intended to suggest both ideas.

in a military sense, as 1 S. 17:6, 2 S. 23:18.

6. as [Ex. 16:11—12], each in proportion to his eating; so here lit. I am in the proportion of thee as regards God, i.e. I stand towards God even as thou dost (Lex. 805b)] Gra. St. אִמָּה.

[Be. (?)], Ehrlich [ןֵי].

is used of a baker cutting off pieces of dough, or of cutting off grapes in a lump with the cluster (NHWB iv. 388a).

7. from : cf. the vb. Pr. 16:13 וַיְשַׁלָּח וּפֹלִים (cf. NEST). The is common in Syr. [and Jewish Aramaic, cp. the לַעֲלֹה for מַעֲלָה, What does it matter to him? What concern is it of his? examples in NHWB i. 77b, 78a. Pr. 6:7, §, there is no one to urge, or compel, him: [בַּאֲרֵמִים; or (and other examples in PS. 189a). Thus urgency rather than pressure (RV.) should be the force of מנה]. & ה רָחלּוֹת = ove וַעֲנָדֵהוּ לֵעָגוֹת וּבֵית (these and other examples in 789). But the Aramaism may well be original: the other words of 13 are not quoted exactly.

8. מִלְחָה  would be more natural (Bi. Bu. Du. Be.), though not (Bu.) exactly necessary. & § express the pron.; but the case is not one in which we can be sure that they read it. EVV. insert “thy” in italics.

9. [For ב with a noun (without . . .) forming a negative clause synonymous in meaning with a preceding adj., see 24:10, Ps. 63:1].

an Aramaism, from the רָכָּב (rare), to rub or cleanse, especially the head.

10. § Oo. Be. קָשָׂה.

Nu. 14:44.  is to frustrate or thwart a purpose, Ps. 33:10; to annul or disallow a vow, Nu. 30:6; so the en in Nu. 14:44 (יַחְשֵׁב). is my frustration (ac. of your purpose; RV. paraphrasing my alienation); and here קָשָׂה
are frustrations, i.e. vexatious interferences with my plans (cf. 17). But it is highly probable that should be read (so Wr. Bu. Du. Be. Barth), i.e. occasions or opportunities (viz. of hostility), from לֵאָז (Arab. 'and', to come at the right time), to bring at the right time, or opportunely, Ex. 21, to make an opportunity for oneself, seek a quarrel, 2 K. 5. This sense is already expressed by לָעֲלָה ("come at").

II. רָאָה] point סֵפִּי: see on 13.

בֵּשָׁה] See on 13. [V. 11 (Bi. Du. om.), like 10 back from 13, is cited verbatim, except for the necessary changes in the persons, from 13: ct. 9. which summarize some of Job's charges, but with new terms (זַעֲלָה, זַעֲלָה).

12. רָאָה] acc. of respect, "as regards this," Anglicè, "in this": so (with הָא) 19 (A. ver. l.), Ezk. 20. and in effect RVm. "Behold, in this thou art not in the right,' (so) I answer thee"; but the parenthetical הרָאָה is un-Hebraic (though, cf. Ex. 5. מַכֵּא). RVm. "Behold, in this thou art not just, I will answer thee"; but no answer to the complaints made by Job follows. [רָאָה is thus, probably, corrupt: possibly it is a variant of תַּעֲלָה (ל) in 18: כ in both vv. has רָאָה תַּעֲלָה. Still the simple omission of רָאָה would leave rhythmically rather deficient. כ כְּפִי דְּיוֹרֵךְ וַיַּעֲלֶה, דְּיוֹרֵךְ כִּי וַיַּעֲלֶה; whence Bi. רָאָה אִם כִּי וַיַּעֲלֶה כִּי רָאָה אִם כִּי וַיַּעֲלֶה כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָאָה אִם כִּי רָaָא אִם כִּי רָaָא אִם conocer. Be. רָאָה אִם conocer, as 19; אִם conocer, as this Be. has the advantage of adhering most closely to כ; but otherwise for רָאָה and the transposition of כ are both violent changes.

רָאָה רָאָה in the sense of to be great [occurs here only in reference to persons: of things, Gn. 43]. The כ is commonly taken to be causal: it might introduce the explication of כ (pointing forward as in 10), if the following clause were suitable: this it is not in כ, for we cannot translate כ with Ehrlich, that God acts too severely against men. But רָאָה may be corrupt. כ כְּפִי
G-K. 73. The older renderings, “For he giveth not account of any of his matters” (AV., RV.), “is not responsible for” (Ges. Del.), are inconsistent with the meaning of הַדֵּין; “all his words he answereth not” (= answereth not a single word) (Schl. Kamph.) presupposes (Di.) presupposes for דָּרֵיָּה for דָּרֵיָּה. can only be rendered (Del.), That he answereth not any of his (man’s, v.19) words (appeals): but, as Job is the only man of whose treatment by God Job complaints (19:30), it is both more pointed and far more natural to read for: "For he giveth not account of any of his matters" (AV., RV.). But the change is very violent, besides being, in fact, not necessary. 

14. [in one way ... in two ways; EVV. once ... twice; but, as Del. points out, once isenas and twice שוחה, 2 K. 6:19, Ps. 62:18 [also c. 40], and twice שוחה is never = חמה. וַיָּשָׁה] [both words are very ambiguous: the
vb. may be (1) סַקָּה (פָּסַק), seals, i.e. impresses a seal on, or perhaps, metaphorically, concludes: cp. especially the Arabic in, e.g., خَمْمُ التَّرَائِم, he concluded (the reading of) the Qur'an, خَمْمُ التَّرَائِم, the seal, i.e. the last, of the prophets: or (2) מַכָּה (ס: see below), dismays them; the prep. ב may be by means of (after מַכָּה), or it may introduce the obj. of מַכָּה (though for this 37 gives only a precarious support). מַכָּה, which פָּסַק supplies with that probably a conflate punctuation (סֹּפֶר), may be (1) סֹּפֶר their fetter (1218 n.), which may be indicated by פָּסַק's ב (the scriptio defectiva being then as in 390) instead of ב; or (2) מַכָּה (so 1 MS, de Rossi), their discipline (i.e. the discipline imparted to them), which may be indicated by פָּסַק's ב instead of ב, which would have been required for the meaning fetter; or (3) מַכָּה, disciplines, admonishments, though the pl. does not occur elsewhere. If the noun be מַכָּה, does it mean discipline in the sense of suffering (Di. Ehrlich; cp. the Mishnic יֵשָׁר), or disciplinary instruction, or warnings (Bu. Dr.)? In favour of the latter is 3610, where the parallel strongly suggests that מַכָּה is something spoken to man, not something suffered by him; and it is against the former that the method of instruction through suffering is first developed from v.10 onwards. ה' יֵעָלֶנֶנ וּפֹּּבָּנ וּתוֹוֹנָו וּטוֹוֹנָו וּטְפֹּּבָּנֶנ ('A וּפֹּּבָּנ יֵעָלֶנ') וּפוֹּּבָּנ: ס (בֶּרֶך'; whence for מַכָּה, Wr. Bi. Hfm. Bu. Du. Be מַכָּה: Du. Be. also, for מַכָּה, מַכָּה (Dt. 484): Be. alt. מַכָּה, but יֵעָלֶנ corresponds rather to מַכָּה, visions. [Perhaps we have in יֵעָלֶנ וּפֹּּבָּנ traces of a double rendering of מַכָּה: (1) יֵעָלֶנ, (2) מַכָּה; for מַכָּה, see n. on 3214.

Nichols, after ה', תרי אָבָר.]}

17. רְדִיָּה וְאָוֶר יְתֵן מִיָּשָׁר [Rd. after ה' (דְּרוֹסָר) מִיָּשָׁר), ה' (סְעַבְּרֵי מִיָּשָׁר) מִיָּשָׁר: so virtually EVV. (from his in italics), Di. al., מִיָּשָׁר being understood from the context (cf. מִיָּשָׁר, 369) to be an evil deed (שָׁמֶש). Bi. Du., following ה' more closely, מִיָּשָׁר; but (Bu.) מִיָּשָׁר may be only an explanation of מִיָּשָׁר. Be. either מִיָּשָׁר, or מִיָּשָׁר, or מִיָּשָׁר. [Ehrlich quite differently: מִיָּשָׁר כִּיָּשָׁר, retaining b unchanged.]
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and thereunto, but there is to Jos. al. 103. and often, Dr. § 118. To hide pride from man yields, however, a poor and doubtful sense: to hide is not = to withdraw, mean from (Del.). Hence Di. Du. Be. (as an alternative, see below) הָיָן; Reiske, Bi. Bu. Du. alt. see, cut away (as with a knife or sickle; Is. 33:21, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּא, Ps. 80:17 Desired, of a vine). אָּמַּן וְהָיָה מֵאָמָּה מִּתָּמָּา...
acteristic of Elihu. ἐὰν πολέμου is evidently a paraphrase of מָצָא.

19. כֹּרָה) the tense is correct, the pf. with וָאָכַח cons. describing what is likely to happen often (cf. וָאָכַח, and the bare impf. וָאָכַח). סְדָר לוֹ not altering the sense [but giving, as in מָצָא, an active cstr.; גֹּלְתָּה also supply an obj.]. It might have been expected, however, that the new case would be introduced more distinctly (cf. מָצָא סְדָר); hence (Du.) it would be perhaps better to read מַעְלֶה נָא; Be. מַעְשָׁבֶה נָא. But מָצָא סְדָר may be merely explanatory.

בָּשָׁמְרָה) [here only in Job; in וָאָכַח 168 מַעְשָׁבֶה].

בָּשָׁמְרָה) מָצָא, Bi. Grimme, Be. מָצָא מָשָׁבֶה [as in v.15: note the similarity of the expressions describing the occasions or means of Divine discipline מָשָׁבֶהלעון מָשָׁבֶה מָשָׁבֶה].

רָבָּה) so Kt. Hi. De. Dav. Bu. RV.: "While the strife of his bones is perennial": בֵּין, Qrê, Or. (both Kt. and Qrê) מָצָא (Θ) (πολέμος), ג (לְמָשָׁבֶה), ד (שׁוֹעֵץ), יָוָא (omnia), Ew. Di. RVm. Du.: "While the multitude of his bones (vid. 414) are firm" (Du. are lamed: יָוָא for יָוָא after ג (Θ) ἐνάποεν Υ marescere facit). Fried. Del. explains from Assyr. ῥοβ = ἐκλείπῃ, to vanish (HWB 614 f.). Sgf., for יָוָא or יָוָא, בֵּין, Be. מָצָא (cf. Pr. 124 יָוָא אַשְׁまと נָא, 1430 יָוָא יִבְּבָג, בֵּין, Be. מָצָא for יָוָא see on 53).

20. מָצָא מָשָׁבֶה) The pf. with וָאָכַח cons. (frequent.), as v.19. יָוָא מָשָׁבֶה only here (but vid. on 63). Aram. מָשָׁבֶה is to be foul, מָשָׁבֶה מָשָׁבֶה, a soiled garment; Syr. מָשָׁבֶה is to make foul, מָשָׁבֶה מָשָׁבֶה, fetid; Arab. sahima is to stink, or be fetid (Lane, 1263), מָשָׁבֶה מָשָׁבֶה, fetid; Arab. sahima is to repel (Freyt.: cf. Da'd Alfâsi, as cited by De.); and מָשָׁבֶה here, as in מָשָׁבֶה, is a syn. of מְשָׁפָה (v.18 n.), as the seat of appetite (Ps. 107, Is. 514 and often). Hence מָשָׁבֶה may be rendered: (1) His appetite maketh it, bread, foul, i.e. treats it as loathsome (the sf. in וָאָכַח anticipating the obj.: see 29 n.); so (virtually) EVV. abhorreth bread; or (2), from the Arab., His appetite makes him repel bread; so virtually Di. De. The Arab. repel (unless sahima means properly to loathe) is somewhat remote; so (1) is preferable. The anticipatory sf. is,
however, rare, and often textually doubtful (see 29\(^n\).), and its use here seems gratuitous: so prob. \(\text{נֶשֶׁב} \) (cf. on 6\(^c\)) should be read (Du. Be.; Bu. alt.).

21. \(\text{לָשֵׁב} \) for the juss. form, see on 13\(^{27}\) 16\(^{16}\) (Dr. § 172).

\(\text{לָשֵׁב} \) in pause for \(\text{לָשֵׁב} \), as 1 S. 16\(^{19}\) (\(\text{לָשֵׁב} \) ב, etc. (G-K. 29m end, 93\(^{e}\)). Away from seeing (= so that it cannot be seen; so Hi. De.): \(\text{לָשֵׁב} \), as Gn. 23\(^{6}\) 27\(^{1}\), Is. 23\(^{1}\). The rendering vom Ansehen (or vom Ansehnlichkeit) weg, without fair appearance (Di. Bu.; De. perhaps preferable), seems to put more into \(\text{לָשֵׁב} \) than it contains, making it \(\text{נֶשֶׁב} \), which does mean not only appearance, but also fair appearance; in 1 S. 16\(^{19}\) \(\text{לָשֵׁב} \) has itself a neutral sense, and the expression only means definitely "good-looking" through \(\text{לָשֵׁב} \), Du. Be. \(\text{לָשֵׁב} \) (Is. 24\(^{16}\) \(^\dagger\)), through leanness; but "as Is. 24\(^{16}\) is dubious, read then \(\text{לָשֵׁב} \) " (Bu.), as Is. 10\(^{16}\). \(\text{כָּנָה} \) הָעַר sahōnun avtooi ai σάπην, not expressing \(\text{לָשֵׁב} \).

\(\text{לָשֵׁב} \) [יוֹנָה] is || to \(\text{לָשֵׁב} \) in \(\text{לָשֵׁב} \): presumably, then, \(\text{לָשֵׁב} \) is parallel to \(\text{לָשֵׁב} \), and \(\text{לָשֵׁב} \) to \(\text{לָשֵׁב} \); but the two last terms are suspiciously alike, and not improbably \(\text{לָשֵׁכ} \) is a corruption of \(\text{לָשֵׁכ} \), which was repeated from \(\text{לָשֵׁכ} \) to the extrusion of the original parallel term in \(\text{לָשֵׁכ} \) (cp. 8\(^3\) n., and Forms of Hebrew Poetry, 295 f.). \(\text{לָשֵׁכ} \) may be a paraphrase of \(\text{לָשֵׁכ} \), or of some earlier form of the text; in it \(\text{כָּנָה} \) (whence King in JThS xv. 79 פָּנָי, rendering, very hazardingiously, with emaciation) corresponds to \(\text{לָשֵׁכ} \), kal ḥawdēleq, to \(\text{לָשֵׁכ} \). The root \(\text{לָשֵׁכ} \) in OT. occurs elsewhere only in the Nif. part \(\text{לָשֵׁכ} \) (ד), Is. 13\(^{3}\), a wind-swept, bare mountain, and the noun \(\text{לָשֵׁכ} \), pl. \(\text{לָשֵׁכ} \), of hills that were bare, or wind-swept, possibly also in the obscure \(\text{לָשֵׁכ}, \) cream (?), or cheese (?), 2 S. 17\(^{20}\). In Arabic صفة the term 

in Hebrew as applied to hills. Here, if the text is correct, the word might mean bare, denuded of flesh (cp. \(\text{לָשֵׁכ}, \) emaciation), and must have some such sense, if \(\text{לָשֵׁכ} \) is correct, and really means his bones which were (formerly) not seen (because covered with flesh); cp. \(\text{לָשֵׁכ} \) et ossa, quæ tecta fuerant, nuda-
bantur, and Yahuda (who in JQR xv. 712f. equates ḫwš with
חַפֶּשׁ to be transparent) his bones become visible. Certainly
this makes the v. hyperbolical: his flesh has entirely dis-
appeared, and his bones, no longer clothed with flesh, alone
are to be seen! But the hyperbole must not be avoided by
weakening down the picture to that of bones sticking out under
the flesh, as in EV. “his bones . . . stick out”: this transla-
tion goes back to Sebastian Münster’s version, extra pro-
minent ossa eius, quae (prius) videri nequibant, and this in turn
to Jewish exegesis represented by Levi ben Gershom’s equiva-

lence יִשְׁנָא ירוא, which was suggested, perhaps, by the fact that
יב is a term for a hill, and a hill sticks up and is high; but a
hill was not so termed as being something high and prominent,
but (see above) as a bare, wind-swept place. If יִשְׁנָא ירוא is not
original, or (see next n.) not a relative sentence, it would be
simpler to assume for יִשְׁנָא here the sense common in Aramaic of
crushing: cp. לְהֹב ירוא ירוא, a broken and crushed heart, Ps.
5010 י; cp. also Ps. 5110, where it is used of bones, 8911 (these
and other examples in Levy): then render and crushed are his
bones (without ceasing, or the like), or the crushing of his
bones is—(unceasing). For the construction, if יִשְׁנָא (Kt.) is
predicative, see Dr. 188(2); the change to יִשְׁנָא (Qê) is un-
necessary, and indeed gives a rather improbable use of the
waw conv. with the pf. Be. proposes יִשְׁנָא משוח as the name of a disease in Dt. 2822].

[the Pual of יִשְׁנָא here only, and here, perhaps,
only because the punctuation has to make the best of a bad
text (see last n.). But Di. suggests that the meaning is not
simply to appear, be seen (יוּנָא), but to present a יִשְׁנָא ירוא, i.e. a
(fair) appearance. This sense, if intended, is more safely
obtained from Bu.’s emendation וְיִשְׁנָא ירוא (the second י from יִשְׁנָא
in v.22)—a good parallel to יִשְׁנָא in ʾ, if that meant goodly
appearance, but see n. above. Both Di. and Bu. regard יִשְׁנָא ירוא
(יוּנָא ירוא) not as a relative sentence qualifying יִשְׁנָא ירוא, but as a
second predicate: his bones are bare, without (fair) appearance
(or, Bu., unattractive)].

[22. יִשְׁנָא ירוא] יֵע יֵע יֵע יֵע יֵע יֵע, paraphrasing; יֵע unto death, יֵע
mortality, Hfm. Perles, Bu. Be. מתי אלמ (for הלא see on 2714).
But (Du.) "the fact that the words do not occur elsewhere, any
more than does the מֵסָיַם of v.25, is not a sufficient reason for
correcting the text" (similarly Peake). [Yet rhythmically Bu.,
if מֵסָיַם might be stressed (yet see 2714 n.), would be more probable
than מֵסָיַם (3:2; see 1718 n.); and the "slayers" would more
naturally have been mentioned before the pit.]

23. עלaviors] on behalf of, for him; as 428 [after מֵסָיַם
and, as here, of angelic intervention, Dn. 121 מֶלֶךְ
על בל ישב; Lex. 754a, b].

וֹמֵלד] [Nichols om., reviving (with Genung, who retains
'ג) an earlier view that the מֵסָיַם is human (and, indeed, Elihu
himself), not angelic. For earlier theories of this kind see
Schult.; for a sufficient criticism of them, Di. The omission
of מֵסָיַם would spoil the parallelism, and is certainly not required
by the metre].

טַבְּרוּדב [אֵבָּרֶלנָה בּ; Du. Be.כ ("fortasse")
protobuf].

וֹמֵלד] [ר יָבְרוּדב מֵסָיַם, whence Be. Du. מֵסָיַם (cf.15).
[If, if correct, must mean what is right for him, מֵסָיַם being rather
different in meaning from, e.g., v.3 645, and not quite the same
as Pr 1134 143, to which Di. appeals.]

24. יָרוּדב] The implicit subj. is God (Hi. De. Di. Dav.), or
the angel (Du. Peake): Bu. יָרוּדב; but [cp. Dr. § 138 and
the examples ב. ii. a of waw conv. with the impf. following
the pf. in a protasis: e.g. Nu. 527 3535-44].

וֹרֵדב †] No vb. מֵסָיַם is known: read either (5 MSS, Wr.
takes מֵסָיַם, improbably, to be a by-form of מֵסָיַם). מֵסָיַם, to let
loose, occurs in Hif. Ex. 54, and Qal Ex. 3225; but it is most
frequent in Pr., where its obj. is usually מֵסָיַם (125 418 מֵסָיַם מֵסָיַם
to מֵסָיַם, 888 1318 1532 מֵסָיַם מֵסָיַם מֵסָיַם) מֵסָיַם מֵסָיַם
would be suitable in God's mouth (cf., and בּ, כּ, כּ, Ps. 49; and also v.25),
but not as addressed to the angel. It is true, מֵסָיַם is elsewhere
always used in a bad sense, and never as merely = to release,
free; but on the whole it seems to have the advantage of מֵסָיַם.
If מֵסָיַם is right, we must suppose that it is used merely as a
syn. for to deliver. The v. is without symmetry: Bu. would
read either (or a gloss; as Ex. 30:18, Pr. 13:9 after Bi.1, so also Be. St.; Du. 
and), or, with Grimme, for. 
which, or, with Grimme, for. 
G has for v.25–26:

(a) év διων χίλιοι ἄγγελοι θανατηφόροι, εἰς αὐτῶν οὐ μὴ 
τρώσῃ αὐτῶν.
(b) ἐν νοὴσῃ τῇ καρδίᾳ ἐπιστραφήναι πρὸς Κύριον,
(c) ἀναγγέλη δὲ ἀνθρώπῳ τὴν ἑαυτοῦ μέμψιν,
(d) τὴν δὲ ἀνοιαν αὐτοῦ δείξῃ,
(e) ἀνθέξεται τοῦ μὴ πεσεῖν εἰς θάνατον
ἀνανεώσει δὲ αὐτῷ τὸ σῶμα ὀσπερ ἄλοιφὴν ἐπὶ τοῖχον,
tὸ δὲ ὀστᾶ αὐτοῦ ἐμπλῆσει μνεῖν;
(f) ἀπαλυνεί δὲ αὐτοῦ τὰς σύρκας ὀσπερ νηπίου,
(g) ἀποκαταστήσει δὲ αὐτῶν ἀνθρώπου ἐν ἀνθρώποις.

Here it is evident that 23, 24 are rendered very freely; and that 
there is an addition after 23, and either an addition, or a free 
doubtlet of 25, after 24. Du. recovers from G two new couplets:

whether,” he adds, “the couplets are 
Here it is evident that 23, 24 are rendered very freely; and that 
there is an addition after 23, and either an addition, or a free 
doubtlet of 25, after 24. Du. recovers from G two new couplets:

whether,” he adds, “the couplets are 
original here, or only a marginal citation, cannot so easily be 
decided: in any case they would not be unsuitable after 25, but 
they look much more like an alternative text of 23–25, especially 
with G’s ἐν μὴ for ἐν τῷ ὄραμα in 26b” (which, however, Du. does 
not accept). (The irregularity in form extends back to v. 23; in 
M v. 27 is a tristich (3:3:3); 24 is also a tristich and very 
abnormal (2:3:2). The tristichs with certain other doubtful 
features have been or may be avoided, in more ways than one.

(1) Bu., in addition to changes in v. 24 noted above, omits in v. 23 
and Pa, so obtaining from 26c two distichs 3:3;
but at the same time he very unquestionably destroys an existing 
distich 3:3 (26a.b), which shows a form of parallelism similar 
to those discussed in Forms of Hebrew Poetry, pp. 78–80; (2) 
Du. apart from the addition of ἐν μὴ at the end of 24, and 
changes which are rhythmically neutral, simply corrects the 
verse division of M, connecting 26b, 26c (3:3), 26a, 26b (3:2), 26b. c 
(3:3): for 3:2, see 1714 n. (3) v. 24 may be reduced to 3:3 
as by Bu. (1): and v. 25 expanded to two distichs (3:3 and 
3:2) by providing 26c with a parallel from G (the 4th line of 

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25. חַיָּה [since this is (1) abnormal in form, quadrilaterals produced by the addition of ר commonly having the ר after the first radical (G–K. 30q), and (2) a pf., though in such an apodosis the pf. with waw consecutive or an impf. (cp. עֲשֵׂה in b), would be normal (Dr. § 138. ii., where one instance only of the pf., Ezk. 319, and that not quite similar to the present, is cited), it is simplest to regard חַיָּה as an error for חֲשָׁם, not (ZATW vi. 212: König. Lex.), through dittography of ר, for חֲשָׁם. The meaning of חֲשָׁם is presumably to be plump, or fat: in Ps. 11910 it is used, as frequently in כ, metaphorically of the insensibility of the heart: cp. עֹשֵׂה in Is. 610, which is rendered by חֲשָׁם in כ. In Assyr. tapāṣu is to be fat. Those who retain חֲשָׁם appeal for support (cp. Ges. B. s.v.) to תַּפְּאָשׁ, lean flesh (a meaning the opposite of which is required here) with the ר in its normal position after the first radical, and to the Assyr. rīptaṣu, wide, broad, receptive (Del. Assyr. Handwörterbuch, p. 626б), which has, however, not ר but n, and is connected not with the root חֲשָׁם but with חֶשֶׁר, to be broad].

26. They are] Bi. Du. Be.ק בֵּאשׁ (with חֲשָׁם in כ), supposing כ to continue the address to the angel, and taking both verbs as jussives; but this is not probable.

27. יִתְנוּ] The sense shows that the subj. is the restored sufferer: יִתְנוּ, and he (God) lets him see (Bu. [ר], Oo., Be.ק with ר) is not necessary. [In spite of the intervening ה with
God as subj., the subj. of אשר would easily be understood to be the same as that of its parallel term רָעָה. Bu.'s emendation would, however, prepare the way for בְּשָׁר in 6, if that were correct; but see next n.

בְּשָׁר [Du. Be. יָשָׁב, or (better) יָשָׁב. The emendation is attractive; but the following 씨 in 57 (with which שָׁנָה, with the emendation, is virtually identical in meaning) is an objection to it. [But the repetition of אשר in the two parallel lines may be due to transcriptional error of the kind referred to in 88 n. Ehrlich in 27א ְשָׁנָה, the sick, is improbable: it requires him to emend שָׁנָה to בְּשָׁר (thus repeating the vb. of 26c) and to assume for בְּשָׁר the meaning to narrate. Apart from the repetition, Du.'s emendation makes of 27א an excellent distich of parallel lines: in 27א. 27א are two isolated stichoi between the distichs 27א.b and 27א.c.]

27. רָעָה] Rd. רָעָה. רָעָה, might, no doubt, be a poetical indic. for רָעָה; but רָעָה, as an alternative to רָעָה, to sing, occurs only once (1 S. 188 Kt.); and most probably רָעָה is intended by the Massoretes to express the sense of He looketh (וּרֶפֶךְ; Rabb. AV. RVm.).

[רָעָהוּר] [not from the root רָעָה, whence רָעָה, error, iniquity, but from רָעָה, to bend, twist (in Arabic, e.g., of bending a bow, twisting a rope, a turban, etc.); cp. Ps. 387, Is. 213, La. 39, Jer. 321; and see Dr. on 1 S. 2620]. ג for ישָׁר יָשָׁר has merely Ola συνεργόν;

[אָבֵה (אָבֵה) non aequale factum est mihi is supposed to mean: it was not requited to me (Del. Di. Dr. RVmg.), though there is no other instance of אָבֵה with this nuance: still this rendering is less unjustifiable than RV. text, “and it profited me not,” and gives substantially what was doubtless the meaning of the originally longer line. אָבֵה might perhaps be translated: and it was not meet (or, sufficient) for me (RVmg.); cp. Est. 38 522; but this would give a poor sense, and the line would still remain too short. אָבֵה can also be pointed אָבֵה: he hath not made equal; unless this meant he hath not requited, emendation is necessary]. ג כָּל אוֹנָא אוֹנָא הַעָשֶׁנָה מֵאָו הָמַרְטָנָו, whence Bi. m.c. יָעָשָׁנָה לָא לִשָּׁנָה;
Du. יִֽשַּׁר אֵצְלָ֑יו (cf. 11, as read by him); Bu., to make the subj. clearer, יִֽשַּׁר אֶל־אֵצְלָ֑יו; Be. as either Bi. or Bu. Bu. adds: "if it is thought necessary to change נֶאֶשׁ, would probably be better than סְגֵּף נֶאֶשׁ.

28. [so Kt. שֶׁ; וַיָּשֶׁר, Qr. שֶׁ, referring the words to Elihu, who, however, only begins to speak again in his own person in v. 29.

עלבר בזראה an expression not found elsewhere; and Bu. would either substitute for it the בָּהָּ רֶת הָעַשָּׁה removed by him from 28, or read, with 2 MSS, as 36, מַעֲרַב בָּהָּ רֶת הָעַשָּׁה. But may not Del.'s judgment be sound, that it is one of the peculiar expressions which Elihu uses? [At present v. 28 is rhythmically 4:3; if any emendation be attempted, it will be safer so to emend as to restore a 3:3 rhythm: possibly an original נֶאֶשׁ was written ובשָׁה, and then under the influence of v. 18 amplified by the insertion of מַעֲרַב.]

29. מַעֲרַב שֶׁלֶלֶת for the omission of ש, cf. Is. 17. "Its omission gave rise to the reading נֶאֶשׁ, which is expressed by nearly all Vss." (Hrz. ap. Di.).

30. [Be. כֵּלָּהוּב, after א, כֵּלָּהוּב or כֵּלָּהוּב, quite needlessly.

לִרְאָּה, for רָאָה, with elision of n, for which in Nif. there are a few (doubtful) parallels, G-K. 51 (the elision in Hif. is more frequent: id. 539). Du. יָסִדוּ רָאָתָו (better, רָאָהוּ) לִרְאָּה, to let the light of life shine upon him. ס Bu. Be. כֵּלָּהוּ ("perh."); St. לִרְאָּה for לִרְאָה (cf. 28).

32. [the infin. after שֶׁ with without ָי (cp. G-K. 114m), and exceptionally with nun energicum before the suffix (G-K. 61d). The punctuation נֶאֶשׁ as a noun would also be possible].

33. [cf. Gn. 301 יִֽשַּׁר אֵצְלָ֑יו.
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3. 4. [מ' om.: MSS and edd. of G supply the vv. from Θ: 
תקלוv, however, at the end of 2, and of 4) shows that the translators of G had & before them, though they left the vv. almost entirely untranslated; so Di. Be. Bu. (against Bi.).]

3. [פוסבוק לשלו] tastes in order to eat (tries before eating), Hi. Di.; tastes in eating (והלכ with a gerundial force), Del. G (Θ) לוב βρῶσιν, μᾶς, escas=אֵל (s, the nota accus., as 5 n.),—unless, of course, as EVV. (tasteth meat), they merely paraphrase. Bu. very plausibly, כיוןrees; cf. 11
השעיך אל 
את_look.

4. [גנבהו.] Græ. [אינ, among, as Hos. 13, Ca. 21, Ezk. 192 31.]

6. [ע] = in spite of, as 107 167.

[לאוב] I am to lie! (or, Am I to lie?) Di. De. Da., RV. (virtually): the impf., with the same modal force as 9 (n.). Du. כִּי, I am deceived: but (Bu.) בבש is not to be deceived, but (Pr. 30) to be made a liar; the sense is thus substantially that of μ. Hi. Am I to lie against my right? (cf. AV., RVm.), i.e. Am I falsely to admit my guilt? [Ehrlich he and this, or something similar, forming a better parallel than כבוי לך מובטח, may well be right: cp. Jer. 1518

[צ] Du. ("perhaps") יתש (Is. 30); Be. K "prps." יшу, שע. G (Θ) לְבֵלֹס μου = μ.

ר[בלי marsh] 33.

7. [Line * is short: possibly a word parallel in sense to line * has dropped out after לאויב.] 

8. [לא הזכיו.] Pf. with waw cons., with a frequentative force, carrying on הבו.
an unusual fem. form of the inf.: G-K. 45d.

may carry on וָאֵל (EVV. Ew. Del. Di. al.), and is for going, etc. (Dr. 206; Is. 44:28, Jer. 19:12 al.). But it is more natural to take it (Hi. Di. Bu.) as || to מַלְשָׁנָה.

9. הִלְכָּה יִשָּׁנָן here intrans. = to make profit; in 15:22 (sq. 5), 35:2 (sq. 9) trans. to profit.

as Ps. 50:18; Ps. 4:18; Ps. 50:18, etc., is to be pleased with: it thus expresses rather less than AV. RV. delight himself with, and rather more than RVm. consent with (as Ps. 50:18 EVV.).

The line is short: hence Bi. Du. insert בְּלָבָה שָׁפְתָּה, which would in itself be a good parallel to בְּלָבָה שָׁפְתָּה. Still the short line may have been intended to make the introductory exhortation to attend more emphatic.

On the constr. of מָלְשָׁנָה with מָלַשׁ, v. Lex. (25:8 n.). When construed with מָלַשׁ, [the act or thing deprecated is regularly expressed by the infin. (e.g. Gn. 18:25); there would be nothing very strange in nouns taking the place of the infin. as here in מָלַשׁ in both a and b (דַּעַת, מַלָּשׁ), though the only actual parallel in OT. is the use of the pronoun in Jos. 22:29. But the difference here between nouns and infinitives (דַּעַת, מַלָּשׁ) is merely one of punctuation; and if a word has been lost in b (see below) an infinitive in that line was almost certainly originally read, and in that case מַלָּשׁ in a is naturally pointed as an infin. also].

[The force of the מַלָּשׁ in a is extended to b]: cp. G-K. 119th. Bi. Be. Du. St. m. c. מַלָּשׁ, to lengthen the short line,—though the lengthening effected, except upon Bi.'s system (UlÉ Shadday me'avel), is very slight. It is, however, an improvement stylistically, though not perhaps a necessary one (see 15:8; but the instances cited by Del. from Is. (15:3 28:6 48:14 61:7) cannot be termed elegancies). Bu. m. c. מַלָּשׁ (cf. סָעַר מַלָּשׁ, which naturally brings with it in a סָעַר for מַלָּשׁ. הֶעָכָה מַלָּשׁ (as though מַלָּשׁ,—against the context) ἐναντίον κυρίου ἀσεβησα, καὶ ἐναντίον παντοκράτορος ταράζει τῷ δικαίῳ, which somewhat supports Be. Du. in reading מַלָּשׁ [and
Bu. in assuming a third word in א. The rhythm in א, Bi. Be. Du. is 3:2 (1713 n.); in Bu. it is normal—3:3; the normal rhythm is also obtained if we read מה תַּקֵּשׁ, as in 8 (ו תַּקֵּשׁ), with או, which has the same phrase in both passages—רָפְּדַּשׁ א (8 תַּקֵּשׁ) ְוָדָהוֹו.

II. [עלון] 1 MS Reiske, Grä. Be. יְהַנֵּס, which might, of course, be right, but is not necessary (cf. יְהַנֵּס יַעֲבָר בַּב וְיַעֲבָר בַּב, Pr. 1214): הָנָּשׁ have according to, but this may be merely a paraphrase.

[זַעַר] א kal ēv תָּרִיַּבֶּה = תָּרֵיַב, which would give a very poor sense.]

[ימיצא] cause it to find, overtake, befall, Hif. of_yield, as used in such passages as 3119, Dt. 3117, Ps. 219, Is 1014.


[ירה] the Hif., in the sense act wickedly (the “internal” Hif., G–K. 53d), is a late usage: Dn. 9:6 and Ps. 1066 חוֹנַענְו (in the original passage, 1 K. 847, wherein). Bu. Du. Be. K St. וָבָּר, which, as מְאֹד is trans. in vv. 17. 29, may be right.

13. [עלויו] entrusted to him: יִשְׁפֹּר as 3628, Nu. 427, 2 Ch. 3628.

[רַחִיצא] here and 3718 might be a poetical form for יָרָה (properly an old accus. termination: G–K. 90f); but it is more probably a false punctuation for הָנָּשׁ = הָנָּשׁ (so 1 MS), Bi. Bu. Be. (compare especially Pr. 811 with 3719).

[שָׁל] Schl. Hi. supply in thought יָרָה from א, who hath laid (upon him), etc.?; but יָרָה implies a new sentence into which it would be very forced to carry over the force of יָרָה. Be. would insert יָרָה after א, which, of course, is unexceptionable [giving a real parallel to יָרָה א; but it produces the doubtful rhythm 3:4 (2110 n.)]; Di. Del. set, founded (386, Is 447 (text doubtful)): but in this sense יָרָה would be a weak word; in 204 (cited in Be. תַּקֵּשׁ המי שֶׁה אִדָּו אִדָּו) מֵאָשׁ אִדָּו אִדָּו (אִדָּו) the addition of מֵאָשׁ אִדָּו אִדָּו makes the case entirely different. Bu. יָרָה, keepeth, Du. יָרָהו, "And who attendeth to the whole world?" יָרָה (sc. הָנָּשׁ; see next n.), as 236 al. EVV. disposed, reads into יָרָה more than it contains: posuit, not dispositio, is the equivalent of יָרָה.

14. [שָׁל] so Or.א (Baer, p. 58): 5 MSS Orκ. יָרָה;
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op. §. הָיָה יִֽהְוָא לֵב יִֽהְוָא יִֽהְוָא לֵב לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא לְהָיָה יִֽהְוָא L is to set one’s heart (i.e. mind or attention) upon, to regard (18 יִֽהְוָא, 20); hence, to turn back one’s attention to, would, if correct, mean substantially the same. Either יִֽהְוָא or לְהָיָה would, in this case, seem to be superfluous: omitting one (Ley omits יִֽהְוָא) we get, "If he were to set (or turn) his attention on himself, and gather unto himself his breath." But a much better parallelism is obtained [and the normal 3:3 rhythm restored] by omitting יִֽהְוָא (as originally a marginal gloss on 18 יִֽהְוָא, which has found its way by error into the text of 14a), and reading יִֽהְוָא as in b refers to God; but under the influence of the intrusive יִֽהְוָא (see last n.), Ḫ (ad eum) referred it to man: and RV. actually substitutes "man" for "him".

16. יִֽהְוָא יִֽהְוָא[ as in b refers to God; but under the influence of the intrusive יִֽהְוָא (see last n.), Ḫ (ad eum) referred it to man: and RV. actually substitutes “man” for “him”].

17. יִֽהְוָא יִֽהְוָא [Gn. 18b] 40a [Gn. 18b] יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא Y willst thou really sweep away the righteous with the wicked, Am. 211 יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא Y is not this really (so)? So here: can one . . . really govern? or the force of יִֽהְוָא יִֽהְוָא Y may here be expressed in English by emphasis, an incredulous can? Lex. 65a].

יִֽהְוָא יִֽהְוָא is to bind, bind up, especially a wound (Hos. 61 al.), and the hair (Ex. 29b): here = keep under control, fig. for rule. The sense (only here) is peculiar (cf. יִֽהְוָא, 1 S. 97); and perhaps based on Is. 37 יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא Y is clearly felt, the meaning being, bind up and repair the ruined state.

[On the two adjectives יִֽהְוָא יִֽהְוָא, as often in Arabic, see] Ew. 270a; Del. [Kön. iii. 376m].

יִֽהְוָא יִֽהְוָא[ 2 MSS יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא יִֽהְוָא Y is wickedly, as 13); so also יִֽהְוָא Y...
(only misunderstanding וְשָׁוָי in the sense of condemn, Dt. 25\(^1\));
Be.

18. רֹאֲשׁ רָאֲשׁ] read with 1 MS ג (אָכַּיָּה), S.V., Mich. Ew. Di. Bu. Du. RVm. etc. מַאָמָר (the form מַאְמָר as Pr. 25\(^7\) מַאָמָר, Ezek. 25\(^8\) Mass. and old edd.\(\dagger\): with prefixes always מַאָמָר, מַאְמָר) is supposed to mean, Is there a saying . . . ? = Can it be said . . . ? or (EVV.) "Is it fit to say . . . ?"; but there is no parallel to this use of the simple inf. c. (הָיִיתֵךְ, Pr. 25\(^7\), cited by Del., is quite different): to express such an idea would require מַאָמָר (cf. 40\(^6\), Jer. 7\(^9\)), or מַאְמָר (cf. Est. 7\(^8\), 2 Ch 19\(^8\), Gn. 30\(^16\); Dr. 204 end), or מַאְמָר (cf. 2 S. 14\(^19\) al.; Dr. 202. 1 with n.). Either מַאָמָר, or Gra. מַאָמָר, or Honth. מַאָמָר (cf. v. 8\(^1\)), or Ley מַאָמָר (cf. 36\(^58\)), would express substantially (and correctly) the supposed sense of מַאָמָר (can מַאָמָר be addressed to an earthly king? how much less then canst thou condemn the Almighty, v. 17b\(^7\)?): but that the question 17b can only be answered in the negative is evident without further proof; and this reading spoils the connection of מַאָמָר in 10a (the insertion of how much less to in EVV. in 10a is obviously quite illegitimate).

בָּלִיר] [for ב שָׁוָי, cp. 2 S. 23\(^8\), Nah. 2\(^1\). On theories as to the etymology of the term, see Moore or Burney on Jg. 19\(^2\)2; EBi. s.v. BELIAL].

19. בָּלִיר [21\(^2\) n. Du. proposes דַּיְו, sc. מִיָּה.

[נֶעְרָז] [see n. on 36\(^1\)].

[לַמְנוּ] before, above: as Gn. 48\(^50\).]

לַמְנוּ [לַמְנוּ] מְעָרָשׁ יִדְוָי כְּלוֹם: רָנְגָי יִמְוָרָה הַצֹּאָה לְלוֹא.\(^{10a,b}\) are obviously parallel lines; in spite of some corruption in\(^{20b}\) (יְבָה יְבָה), \(^{20b,9}\) are almost as obviously such: between these two distichs should form another distich; but, as a matter of fact, (1) the lines are anything but obvious parallels; (2) the rhythmical balance of the lines is doubtful, for \(^{20a}\) is four- rather than three-stressed, giving the distich the very questionable rhythm 3 : 4 (21\(^16\) n.); and perhaps it may be added, (3) \(^{20}\) בָּלִיר and הַלוֹא לְלוֹא look like parallel terms that should stand not in the same line, but in parallel lines. The alternative to regarding \(^{19c,20a}\) as a distich (Du.), is (RV. Bu.) to combine \(^{19c}\) with \(^{19a,b}\), and \(^{20a}\) with \(^{20b,c}\) so as to
obtain two tristichs; but this is not preferable. Tristichs are at most rare in Job, and that two successive tristichs should be created, the first by tacking on a non-parallel line at the end of a distich, and the second by prefixing a line to another distich, would be sufficiently suspicious. It is doubtful whether \(1^{19c}.20a\) are, as and where they stand, a part of the original text. \(G\) has no translation of \(19c\) in \(J\), for such are not the last words of v.\(19\)—\(θανυκοθήναι πρόσωπα αὐτῶν\). \(G\) in \(20\) is very free, if really a version of anything like \(J\); Du. suggests that \(G\) in \(19.20\) contains a translation of \(25\) (to \(רְלֶלָה\)) rather than of \(19c.20a\). But \(G\) cannot be safely appealed to against the originality of these lines.]

20. \(זָרַדֵתִי לָךְ \(יָדַיָּהוּ \) \(ךָנְכִּיהוּ הַלְּשָׁנָה \) \(בָּשָׁבֵר\) [Ps. 119\(^{62}\) and (\(תֵּי \) '\(ח\)) Ex. 114†: elsewhere \(יָדַיָּהוּ \) \(ךָנְכִּיהוּ הַלְּשָׁנָה\).

זָרַדֵתִי לָךְ \(בָּשָׁבֵר\) a people (the people of such potentates, v.\(^{19a}.b\)) are shaken violently, and pass away (Di. Del.). \(ךָנְכִּיהוּ \) is to \(שָׁקַר \) violently: of the earth, Ps. 18\(^{a}.b\), in Hithp. of waves \(תָּרִּיסִים\); of nations reeling to and fro (under fig. of drunkenness), Jer. 25\(^{16}\). But the sense thus obtained is not satisfactory: we expect, as the subj. of \(ךָנְכִּיהוּ \) and \(בָּשָׁבֵר\), not \(ךָמַע\), but the \(ךָמַע\) and \(לָשׁוֹן\) of \(19a\). Bu. Be. Oo. Honth. \(ךָמַע\) (\(לָשׁוֹן\) fallen out after the preceding \(ךָב\)) [\(Ehrlich\) \(ךָב\)] for \(ךְךָב\): Du. \(ךָב\) for \(ךָמַע\). The fig. of \(ךָמַע\) is, however, very strong for either \(ךָמַע\) (Bu.) or \(ךָמַע\) and \(לָשׁוֹן\) (Du.): read probably \(ךָמַע\) \(לָשׁוֹן\), they are \(דָּרָכְתִים\) from a people (i.e. a people in which such men acquire pre-eminence), and pass away. [But the introduction of a special term ("the mighty") in \(20b\) without a parallel in \(20b\) is awkward: and it would be best, if \(ךָמַע\) \(לָשׁוֹן\) be read in \(20b\), to emend \(20b\). Richter proposes for \(20b\). \(ךָמַע\) \(ךָבְּרִים\) \(אַבִּיר\ \) \(ךָב\). \(ךָב\). And a mighty one (viz. God) removes them without hand; but this by introducing a term for God as the subj. in \(20c\) spoils the effect of the phrase \(ךָב\). Till something better than this is proposed, it is perhaps safest to assume that \(20b.\) each contained a term for the classes mentioned in \(19a.\) \(b\). To avoid the objection taken to \(ךָמַע\) \(לָשׁוֹן\); Bu. thought of \(ךָב\), but rightly rejected the act. vb. on the ground that God is kept in the background.]
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1 MS مثوا, another مثوا, another مثوا. The 3rd pl. can be explained (as 419 62 73 etc.) by G-K. 144g. But either Be. مثوا, آبیمی, or Du. St. يسر الابیمی; (the subj. being God), or Bu. (لا) is preferable—the last being the neatest and best.

[cp. Dn. 234] [لا] not by human hands, but by something very different, viz. Divine agency. Similarly, the 4th pl. of possesses a phrase, La. 46: and, with MAN in place of acts, Dn. 825 and being a phrase; cp. n. on 46 to acts, 2086.

23. [لا] usually taken to mean, He doth not long (as Gn. 4629, a rare usage) consider a man (but see on v.). Di., objecting that this says too little, He doth not still (after he has done the deed, -"erst noch") consider a man; Hi. De., taking it in the military sense which it has in 1 K. 2013 (to the third, He doth not long (again as Gn. 4629) attack a man. But the 46 in either case is awkward and unsatisfactory: the first two renderings give a poor sense; and the third gives one neither suggested by the context nor probable (للألف يوم or للمقبل). Read with Reiske, Wr. Bu. Be.7 Du. (Be. K يهو الموثر, equally suitable though the pers. subj. has the support of the context: Du. Be. al. متيك, He doth not (like a human judge) appoint a stated time (S 136, 36 or (Ps. 142) for a man (to appear, viz., for judgment, 15b).

[للألف يوم or للمقبل] The idiom is unusual; but it is unwise to substitute نم for (Ehrlich), since this only half recovers the commoner idiom 've seen or to be (Ps. 142) or to be, an addition (14v 22, Is. 314, Ec. 119).]

24. [لا] Aram. for רֶע, as Ps. 29 [Is. 2419: see Isaiah, p. 470].

86 n.

[لا] short circumstantial clause introduced by a negative of the same type as 811 2410 etc. (Dr. 164). [Here the phrase means: without (the need of) investigation: in 3666 as also in 59 910: without (the possibility) of investigation (Bu.).]
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[Handwritten text]

26. ṣefer ḥawah] instead of the wicked, which is supposed to mean like the wicked, as if they were wicked (יִֽשְׂרָאֵל quasi impios), treating them as common malefactors; [and Ehrlich would even make it synonymous with חֲזָקִים in this sense, emending יִֽשְׂרָאֵל to רַע. But this would imply that the were themselves not wicked: besides, חֲזָקִים nowhere else means like. The text must thus be at fault. Bi.¹ Bu. רַעְשָׁעְיָן, His wrath shattereth (Is. 9) the wicked. The emendation [which restores to 26 the normal 3:3 rhythm and good parallelism without, like the emendation next noticed, destroying the normal rhythm in v. 25] is a good one: whether it is right or not is more than we can say. Be.² ṣefer חֲזָקִים רַעְשָׁעְיָן, from their place, as Ex. 10, Zec. 618), with בֵּין לִלּות לֵילֶה, this in itself is also good; but 26b is rather short. Other more radical emendations do not commend themselves. כ omitting 26b, and for 25-26 has: דַּעַת מְדָעָבִים [thus not expressing מְדָעָבִים] אָשְׁבַּהּ תַּהַרָה, אֶאֶבֶּסֶר הֵרָה אָשְׁבַּהּ, הֶבְרָה הֵרָה [A + ἐγέννητο] εὐανειλατόν ἠναδημό, whence Bi.³ obtains two distichs: תֵּן בֵּין לִלּות לֵילֶה, and then reads: דַּעַת מְדָעָבִים רַעְשָׁעְיָן, after Houb. (so also Oo. St.); for ותִּדְמַע הֵרָה מְדָעָבִים רַעְשָׁעְיָן, fissures, ruins (common in Aram.), see Am. 611.

[Handwritten text]

27. בְּכַלְכֵּלָו רַעְשָׁעְיָן] The phrase seems rather weak; but neither יִֽשְׂרָאֵל (Ehrlich; see above) nor יִֽשְׂרָאֵל (Wr.) is a probable substitute for יִֽשְׂרָאֵל.

[Handwritten text]
after him, . . . in order to bring,” etc. (this, however, is really nothing more than a statement of the literal sense of בַּעֲלָם, and an explanation of the manner in which it (or בַּעֲלָם) comes to mean Because; see Lex. i.c.): in either case 29 expresses the intention of the acts described in 27; the men in question so act with the intention of challenging God to assert Himself. כָּצָר for בַּעֲלָם, whence Bi. St. omit בַּעֲלָם; but the rendering is not evidence that כָּצָר did not read בַּעֲלָם; the translators of EVV. render Because, and they certainly read בַּעֲלָם.

28. לְדַבָּר whether this is dependent on בִּעֲלָם or on the verb in 27, the meaning is the same: the v. expresses (as explained above) the intention of the actions described in 27.

וכָּוֵל (Lex. 41a, 758a), cf. Gn. 18:11: hardly = up to, (for which Di. quotes Is. 17 31, 2 S. 154, 2 K. 2520).

אָרְפָּק a different word might have been expected [: סֹדַּכְו... סֹדַּכְו: G om.]: Du. suggests נַשְּפַּש (Ps. 18 3416 402 102 al.) or נַשְּפַּש (Ps. 14414, Is. 2411, Jer. 148 4612 t); [cp. 8 n.].

כָּוֵל... כָּוֵל after אָרְפָּק, as 33: see Dr. § 118.

29. [Both lines are conditional sentences without conditional particles (G-K. 159b.): for the rhetorical question as the apodosis, cp. 9 1110 2315.]

כָּוֵל may be punctuated as Qal בָּשׁ, is still, i.e. does not interfere (cp. Ps. 832, Is. 621): even if punctuated בָּשׁ (בָּשׁ), it still] may mean showeth quietness (3717, Is. 74 5720 = Jer. 4928); but the Hif. may be intended here to express giveth quietness (cf. Ps. 9416). [Yahuda (JOQ xv. 713) interprets אָסַף after Arab. casts down, causes to fall.]

כָּוֵל [To gain a more direct antithesis to בָּשׁ, Hi. Del. Be.Ž (but not Be.K) emend בָּשׁ to בָּשׁ, causeth disquiet (cp. Is. 1416)—“eine Verschlimmbesserung” (Bu.). Ehrlich: בָּשׁ, if he be still, who can be saved?].

כָּוֵל Bu. who will correct him? (40). Wr. Be.T (but not Be.K) [from נַשְּפַּש (cp. 37), when he removes the condemned (lit. hides the face, viz. of the prisoner), who can release him?].
both towards (or against: see he hideth his face) a nation, and towards (or against) a man, alike; 30a That a godless man reign not, b That there be no snares of the people (to lure them, viz. to destruction). The use of מ is in itself quite regular, both in a (Lex. s.v. מ, מ) and b (כ = מותון מַצְּאֵי, as in K. 15.18, Is. 78 al.: Lex. s.v. מ, מ); but the sense of both 30c and 30b is forced. Bu. regards 30c as a gloss, intended to state expressly that 30a.b is applicable to an individual (Job), not less than to a nation: he then continues (connecting with 30a), after Θ (בַּשָּׁלֵאָמְע), ו (הָֽלֶֽנָּה וְמַשֶּׁנָּה), ו (qui regnare facit) זָכַּאּ, and then fills up the short 30b by prefixing לְהָע: "When he maketh a godless man king, (Even) a ruler out of the snares (fig. for destroyers) of the people" (or, alternatively for 30b, בָּלָּה וּמַשֶּׁנָּה, "a perverse one, of the oppressors of the people"). But, as the verbs in 30a.b are sing., would there be any need to add a note to point out that the reference was to an individual, as well as to a people? Du., rejecting לְהָע זָכַּאּ as a gloss intended to explain what the בָּלָּה וּמַשֶּׁנָּה are, makes a distich out of 30c.30: רֵעַ נִנְעַזְתּוֹ מַצְּאֵי מַצְּאֵי (or מַצְּאֵי), "But he watches over (86) a people and over men, That no snare of the people reign" (מ in מַצְּאֵי partitive, as מַשֶּׁנָּה, 27n. n.). BeK prps. יָפְקָל for רֵעַ; so St.: [Richter רֵעַ for רֵעַ (ורֵעַ זָכַּא = individual, and conjecturally prefixes to 30c מַצְּאֵי; But (whatever may seem to be the case, 30a.b) he visiteth in equity, Both nations and individuals].

[םדא] commonly understood by modern interpreters to denote here the individual in antithesis to י, a nation (see last n.), though ו super gentes et super omnes homines (cp. Du. as cited in last n.) treats ריע as a larger community than י. ריע, properly a collective, so far retained in Hebrew its original character that it never developed a pl. (ct. Phœn. וְה), individuals of the human race being commonly indicated by ריע, ריע, as individuals of the bovine kind were indicated by בִּין בֵּהֶר, מַבָּר, מַבָּר. Nevertheless the sing. ריע does at times refer not to the race, but to individuals of it, and may sometimes be
idiomatically rendered in English by *any one*: see, e.g., Lv. 12
13. It is, however, a different matter for this properly collective term to express the idea of the individual in contrast to a collectivity such as nation; and the dubious nature of the Hebrew text, and the scarcely less dubious emendations hitherto proposed, leave it doubtful whether *םלוע וּם* is the original text, and, if so, whether it means towards a nation or towards an individual.

31-32. "For did one (ever) say to God (emph.), I have borne (punishment), without offending (so Ew. Hengst. Di. Reuss: Rashi, Ges. I will not offend; but in this case יָשָׁם would be expected): Beyond (that which) I see, do thou teach me; If I have done unrighteousness, I will do it no more." יָשָׁם is, of course, the pf. with n interrog. : יָשָׁם is prefixed for emphasis, cp. (also before כ) Neh. 1337 וּמַתָּן תֹּבֲלָה כְּבָל, Jer. 2218, and (before כ) Is. 2816-18, Mic. 54, (before לִכְּ) 1 S. 2036. The subj. of יָשָׁם is יָשָׁם (2142 3044: see G-K. 144e). [Other interpretations of the v. really require יָשָׁם to be differently punctuated, or emended: יָשָׁם, Θ, Du. (see below); יָשָׁם (Reiske, Ley); יָשָׁם (Bi.); יָשָׁם לַא לָא יָשָׁם (Be.ק (alt.), Richter; cp. § 331]; יָשָׁם

[לַא לָא יָשָׁם = without offending: cf. Ps. 261, Lv. 17 (Dr. 162). יָשָׁם, in late Heb., is to deal corruptly, harm, offend (Neh. 17†); elsewhere in OT of material ruin or destruction; cf. 171; also Aram. יָשָׁם, to hurt, destroy, Dn. 430 638, Ezr. 613†, Hithp. to be destroyed, Dn. 244 637 14†; יָשָׁם, Dn. 638 harm (of an offence against a king). [Richter מָשָׁם לָא with מָשָׁם for מָשָׁם.]

[קָדָם apart from (Gn. 4144): for the st. c. before a rel. cl., with ellipse of that which, cf. Jer. 26, Ps. 656 (G-K. 130e). כ (Θ) ἀνέβ ἐμαυτῷ (ךָךְ) ὧν ὁμαί, συ δείξον μοι. Du. Be., however, emend the verses so as to make them contain a confession of sin: יָשָׁם (or Be. יָשָׁם וּם) יָשָׁם (Be. after ὡς) μετα' ὡς (Be. מֵעֲשֵׂה) מָשָׁם: If (there is) one that saith to God, "I have lifted myself up, I will no more deal corruptly; I see it (i.e. I see that I have sinned, and deserve punishment, but admitting that he 'does not know if מָשָׁם is right': Be. If I have sinned), do thou teach me (ex. how I may escape the consequences of my
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sin), If I have done unrighteousness, I will do it no more.”
According to Du., in the Heb. a must be either understood or inserted; but in either case for is extraordinary Heb.
for “If one saith to God”: in or is dittographed, and yields Ru.

33. “Is he to recompense thee according to thy (emph.) judgment, that thou refusest it (art dissatisfied with what He does do)? (I say this), for thou must choose, and not I (who am satisfied); Say, then, what thou knowest” (i.e. propose a juster system of recompense)!
So Di. Del. Bu. मेम: cf. ये in the mind or judgment of (9.10; 27); and Bu. Be. त: An obj. of त्रायमिस is much desiderated: Bi.1, cleverly, Du. Be. T (Be. K “sed l. prob. त्रायमिस”) (Be. T “उत्तर यह त्वा रूपमें न दिः”)

“Shall he on thy account [?] recompense, that he refuse (Dass er verwürfe: but ? for दिः ते यह his) his (the penitent sinner of 31, according to Du.’s view of that v.) desire (to be forgiven)?”
Against the sense of मेम; and otherwise far-fetched. [Richter places, and supplies the words with a parallel line त्रायमिस यह त्वा रूपमें न दिः, treating the distich thus obtained as the conclusion of the disputant’s challenge to God (begun in 31b). The remainder of 33 (from अलालितता to त्रायमिस) contains Elihu’s comment on the challenge: here Richter reads अलालितता for नामालितता and असरित for असरित; and renders, Appear to dispute with me, And say what thou knowest; Must he according to thy judgment repay (das Regiment führen), if something does not please thee, So that thou shouldst choose and not the Lord. Highly conjectural, and असरित is against the usage of the book, excepting in 288. The last objection could be avoided by reading (with Ley) असरित for असरित.]

35. with असरित with as Jer. 3 (G-K. 53). Here an inf. abs. Hif., with the force of a substantive, as Jer. 3 (unless असरित be read), and असरित, Jb. 25 (see n.). (Olsh. § 191c, p. 359, Bu. Du.) is not an improvement.
36. וּרְאַיָּה [if correct (as יָרְאַיָּה, my father (נ pater mi), is out of the question), can be explained, it seems, only as by Wetzst. (see his long note in Del. ad loc.) as 1 impf. sg. from Arab. bayya, properly to come in, especially as a refugee or supplicant (= Heb. יָרְאַיָּה: cf. יָרְאָיָה; דָּקַל; דָּקָל), and then to entreat; in common use in the Hauran in this sense (pf. bit, bina, I, we, have entreated; impf. yeb, tebt, tabn (fem.), abi; plur. yebu, yaben (fem.), tebu, taben (fem.), nebt: his collection of Hauran poems, says Wetzst., contains many examples of these forms). If this explanation is right, יָרְאַיָּה will mean here, I pray (God) that Job may be tried. But the explanation would be more satisfactory if to entreat were not (as appears to be the case) a relatively modern dialectical sense of bayya. יָרְאַיָּה in יָרְאַיָּה, is explained by Wetzst. from the same /: properly, an entreaty to my lord! = I pray my lord (cf. Lex. 106a, b), but is otherwise explained by Köhler in ZATW, 1916, 26 f.; cp. ib. 216.] A wish is also expressed by וּרְאַיָּה (with a double rendering of יָרְאַיָּה), or, according to another reading, יָרְאַיָּה (explained, as in late Hebrew as Dn. 107.21, see Lex.), Sgf. Bi. ונְאַיָּה (as 26 58 al.; ד נְאַיָּה, of a truth, whence Mich. Bu. ("possibly") ד נְאַיָּה (32); Grä. ד נְאַיָּה. Bu. om. יָרְאַיָּה (so Öo. Grimme, St.) as dittographed from ד נְאַיָּה. Du. (after ט נְאַיָּה)

There are many cases in which יָרְאַיָּה has the force of in the capacity of as (Lex. 2, 7a, p. 88), and some (ib. 7d) in which (unless יָרְאַיָּה should be read) it denotes in the form of, as in a comparison, Ps. 37 and 102 (but יָרְאַיָּה, Is. 51); but this passage ("by reason of answers in the capacity of naughty men") and 36 go beyond these; and it is better to read יָרְאַיָּה by reason of answers like (those of) naughty men (יָרְאַיָּה pregnant as in Ps. 184, Is. 20 63: Lex. 455a); so a MSS, Ol. Be. St. (ט יָרְאַיָּה can hardly be cited for יָרְאַיָּה: RV. reads יָרְאַיָּה, but still has like!). יָרְאַיָּה as 21; but the absence of the suffix here is sus-
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[sc. יִשְׁפְּלָה, as 27:22 (עַשָּׁל), Nu. 24:10, La. 2:15 (יִשְׁפְּלָה), which, as the v. is very short, is probably, with Bu., to be inserted after פְּלִים. Ley, Be. St. omit the two words m. c. [they are perhaps a gloss on v. 22; Bi. Du. omit also פְּלִים; but * is rhythmically better with than without 'ו].

בר] cf. on 33:11.
CHAPTER XXXV.

2. ἀναφέρετε ταυτόθεν κατ' ἑαυτόν, ὡς 3310 1324 al. (Or) sayest thou, "My righteousness is more than God's"? so Del.; and Ew. substantially, but treating ἁγιασμός as a subordinate circum. cl., "thinking that . . ." Di. Bu. Du. "Or callest thou it, 'My righteousness before [τοῦ, 47 n.] God'?” that,” etc.: ἁγιασμός (which does not by itself mean call) for (or ἐν) τῷ ἁγιασμῷ; [cp. 5 ἄνω, to be called, Is. 4:19 616]; the ellipse, however, makes the construction hard. [On either view the style is awkward and ὡς is scarcely an elegance.] G (διακαθιστεῖν εἰς), Ἔγγ (iustior sum), i.e. (unless the VV. paraphrase)ὑπῆρξε; so Ol. Be.


[ἐστὶ] indirect narration (without τοῦ) after τομ: cf. 22, Ps. 64; and see G–K. 157a. The indirect changes here into the direct narration (ὑπῆρξε): the opposite change in 19 22 22 22 [with ἐν τῷ τοῦ, cp. ἐν τῷ τοῦ, 216]. Gra. Du. Be. St. Bu. ὡς

[μᾶς] more than my (hypothetical) σίν = more than if I had sinned: cf. Ps. 18:24. Perhaps (Bu.) ἡμᾶς ἡμίσος (the inf. as Ezek. 33:end). [Ehrlich avoids these rather doubtful locutions by reading in 35 ἡμᾶς τοῦ ἡμῖν τῷ τοῦ, cp. 7:20; but is this probable before v.6?]

4. [ἐπαίσχεται μὴ] In prose ἐπισκέπτεσθαι τὰ ὄνειρα [1 K. 16:16 al.].

[ἐπισκέπτεσθαι τὰ ὄνειρα] if (and not ἐπισκέπτεσθαι τὰ ὄνειρα) is original there). Be. prefers ἐπισκέπτεσθαι, thought: and thy thoughts with thee]

5. [στέφασμα] 36 37 38 (all Elijhu): in Job elsewhere only.

6. [στέφασμα] presupposing ἀνάθεμα (G–K. 64c), though the form in use is always ἀνάθεμα, etc. Rd., probably, ἀνάθεμα.
stronger than ב (כ²²), [which is read here by 2 MSS: cp. כ כ].

8. מ supplies, for the sense, in א nocebit, in ב adiuvabit: so EVV.

9. ה the pl. in an intensive sense (G-K. 124e), as Am. 3⁹. [But a personal term מ (MSKen. 3⁸; cp. Jer. 22) is suggested by the || in b, so ס ס י.]

Whether this is rightly distinguished as Hif. (for 'to raise a cry' (G-K. 53d), so only here), we must leave to the linguistic feeling of the scribe who inserted the " (Bu).

ר means "many" that it could hardly have suggested the idea of great men; it is doubtful (in the sense grandavi) even in 3²; and in the sg. though used with collectives (as בר, ח, ז, ז) it is otherwise very rare (בר, Ps. 4⁸), except where it = chief, chief officer, as in Jer. and 2 K. 25 for the earlier ד נ of Gn.), then מ, ב as מ in Jer. 3⁹ (Lex. 913). If correct, it is thus in any case an unusual sense. Hence Bu. ("perhaps"), Be. Nichols, פ (as 12); or פ (as 3⁴).

10. מ so ו (with ו in י) ו: ו ו ו; so Bu. Oo. St. The change does not seem necessary: in 10 an individual (א: G-K. 144e) speaks for himself; in 11 he says what is applicable to himself only as one among other men.

11. מ (G-K. 6⁸), and probably an error for ב, and whence Klo. פ, who distinguishes us from," etc., which "deserves consideration" (Bu.), and may be right.

12. מ [some (cp. Bu.) postulate a temporal sense (cp. מ) for מ here, as in 23"; Lex. does not recognize the meaning, and it is strange that if, in Hebrew as in Arabic, the particle was temporal, this meaning should be so slightly and doubtfully attested: G-B. cite for it Ps. 1⁴ 3⁵ 6⁶ 13², but in Ps. 13² the sense is clearly local; in the remaining passages, as in these passages in Job, the temporal sense, if
established, would be the more natural; though here in particular Ko. (iii. 373k) feels that ש approaches an inferential force.

[ידוהי אלים] Du. (cp. Peake) thinks this clause should, if the v. be in place, stand at the end of the v.; but since such a transposition would entirely destroy the balance of the v., it cannot be regarded as a solution of the difficulties suggested by the awkwardness of the style (see above). If this is to be improved, it should rather be by emendation of b, so that it yields a natural reason for הנני אלים; três תורי, because of the pride of their thoughts (or, purposes: Ps. 139^5-17), would be easy, but not altogether satisfactory.]

13. ישירה [יושב יושב] is masc.: rd. probably יושב (Du. Oo. St. Bu. Be. alt.). Bi. Du. ("perhaps") Be. alt. insert יושב before ויש (cf. יושב, Pr. 17'); but the more general יושב is preferable. Ley, Be. יושב יושב יושב.

14. רבך [רבך] = how much less, when . . . (Lex. [s.v. רב 2]), as Ezek. 15^5: so "how much more, when . . . ," Pr. 2117, 2 S. 4^10; cp. רבך, 1 S. 23^8, 2 K. 5^16; Hi. Del. here and in Neh. 9^18 take רבך as = yea, when [Lex. s.v. רב רב א].

"(that) thou beholdest him not." Indirect nar., as א. [The closeness of וְיַשְרֵי to וְיָשָׁר is a little suspicious; but יושב (Bi.) would be equally so, and would find very precarious support in the kal חָפַשׁ me of G's paraphrase of 18.14.]

[ Aviv] Perl. Du. (taking the words as Elihu's) Be. St. הנני, Be still (= be resigned), for רת, as Ps. 37^7 והנה לְךָ הנני, (לעתי לְךָ הנני).

לְךָ [לְךָ] only here to wait, hence Bu. Be. either לְךָ (Ps. 37^7) or (from יָאַׁשְׁו) לְךָ or (from לְךָ). However, the Hithp. means to wait only in Ps. 37^7; the Qal has the same meaning, Jg. 3^5s, Mic. 1^12: so we can hardly be sure that the Po'el had not the same meaning as well.

15. [וְהָעָדֶה לְךָ] The pointing and accentuation of לְךָ show that the punctuators made two clauses of the line, understanding some word after לְךָ; and had no intention of adopting the impossible construction of connecting לְךָ and רָאָה. וַיַּעֲשֵׂה וְיָאַשְׁו אֲשֶׁר אֲשֶׁר אוּרָה (and now, because (it is) as if he were not, his anger visiteth); cf. Ibn Ezra, וַיַּעֲשֵׂה וְיָאַשְׁו אֲשֶׁר אֲשֶׁר וַיַּעֲשֵׂה
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Not that Laios, as some... but it is sometimes followed by a finite verb (with examples quoted from Fleischer); "Kimchi, but, therefore, not always. AV. But now, because (it is) not (so), etc. Del. in vain attempts to defend the connection of ל and ת by the analogy of Arab. laisa, which is sometimes followed by a finite verb (with examples quoted from Fleischer); "taken thus together, are simply impossible Hebrew. Di. (as Ew. Comm.), because it is not (the case that)—or (as Ew. § 321 b), because there is not (aught that)—his wrath hath punished; but both these renderings imply an un-Hebraic construction; and the second would, by analogy, require (before a rel. clause) ל. ל is never simply "nothing." \( \Theta \) (οὐκ ἔστιν ἐπισκέπτόμενος ὁ ἄνθρωπος), Σ (ἐπιλογίζομενοι), Hi. Sgf. Bu. Be. ἦν ἐστίν καὶ ὃ, because his anger punishes not. The sense thus produced is quite satisfactory: but, though ל with a st. is common before a ptp. (as Ex. 510), and ל followed by a subst. and a part. also occurs (as Ex. 3316, Lv. 1421 ἐπιλογίζομενοι, εἰς), there is no parallel for the ptp. preceding the subst., and ל must be read. Grā. ל. [Another grammatical possibility of ל is that מ, his (i.e. Job's, 18) anger, is obj. of רדס; but alike whether we point רדס מ, there is none that punisheth, or read מ מ, He (God) punisheth not, his anger, this yields no sense suitable to the context.]

רומא שבך עיר אלי, to know about, as Ps. 318 (perhaps), Jer. 384. שך is explained by Del., most precariously, as meaning arrogance, lit. overflowing, from the Arab. fashsha, the primary meaning of which is assumed to be to overflow. The actual meanings are, however, very different, to make the wind come forth from a milk-skin, to belch, utter calumnies, etc.; see Freytag, s.v.; Lane, 2399c–2400c, to say nothing of the sibilant being wrong. No doubt, with \( \Theta \) \( \Sigma \) \( \Upsilon \), and most moderns, מ should be read. Cocceius, Ew. (if מ is not to be read with \( \Theta \)), Hrz. Bu. folly, from מ (cf. Ar. fasis, weak in mind and body). [מ is certainly more probable than מ; but the text as emended, and with מ for מ (see last n.) still suffers under an objection to מ, viz. that מ in מ with either מ or מ weakens the sense; we expect not "he knoweth not much," but "he knoweth nothing at all about
transgression." It would be easy, but not very attractive, to read פְּרָּט for פִּשְׁׁפָּה; Richter avoids the difficulty otherwise, but also unattractively; he retains a, and in b reads נַשְּׁוֹן (נַשְּׁוֹן, as La. 318): And now because it is not so (viz. that you wait patiently for God), his anger hath visited, and he hath caused him that is without knowledge to cower.


See on 84. ג (ח) כ erroneously ג.}
CHAPTER XXXVI.

2. אֲנָא [an] Aramaism: in C Levy quotes only this passage and Is. 42:4, and in the Afel (as pointed) Is. 51:6, Mic. 5:6; but in Syr. סם is very common (Ex. 14:19, Is. 8:17 etc.).

[Is. 28:10,12]: probably a diminutive form (G-K. § 86g, n. (the Engl. transl.); cf. Dr. on 2 S. 13:30).

דַּעַת [Dau] ג וּמְסַכֵּל: Bi.1 Grä. Du. St. insert ? before בַּלָּכ, Bi.2. [For the force of the ס in בַּלָּכ, which even in ס is not that of possession, cp. 13:7. Hoffm. unnecessarily and improbably אֶמְחָלָנוּ.]


ןָּיִל [Nyl] 39:39, 2 S. 7:10 (= 1 Ch. 17:17), 2 K. 19:35 (= Is. 37:35); נָּיִל מַמְרָד, 2 Ch. 26:15, Ezr. 3:13†. On the use of נָּיִל (with pleon. ס) see, further, Lex. 5836. [Here, as clearly in 2 K. 19:35 and (cp. the סָּנָח in c. 39:39 = from afar, not to afar (so Del. here): for סוּ in other phrases meaning from, see, e.g., Dt. 4:33, Jg. 20:1.]

“my Maker”: so only here (cf., however, the vb. Pr. 16:4). καὶ ἐφοίτοσε δὲ μου (= 'מה?')! [cp. Fried. Del. “meine Handlungsweise”].

אתנ אָו [Atan Avo], to ascribe [128 n.], as in תָּנָה מבתא, שֵּׁה. 4. [וּמִרְגָּם] The pl. intensive [as 1 S. 2:5; הָיָתָה, Pr. 28:5; בְּתוּנה, Is. 27:11; והנה, Is. 40:14. See G-K. 124e].

5. כְּבָר [kber] of God, as 34:17: for the word, see 83 n. [G omits כְּבָר.]

כְּבָר הַכֹּל לָב So Θ. The asyndeton (which equates strangely with כְּבָר הַכֹּל לָב), the shortness of the line, and
the expression "strength of heart" (i.e. of understanding), all point, however, to some fault in the text. Bu. reads, "giyvr u isis, mighty in strength, and wise in heart" (so G: cf. 94 nisim两个人也; also 37σς), removing at once all these difficulties [but producing the rhythm 4:4 which is very rare in Job (21:25 n.)]. Du. remarks, "אֲנָחוֹיִם and רָעָה are variants, and the a scribal error for רָעָה, which has been suffered to remain; as רָעָה does not occur elsewhere, it is more prudent to read רָעָה (Ex. 97)"; and so reads for 5:7a (making two distichs of them)ciong, the only text to have this rendering: υιοι τῷ ἐνεργείῳ κύριον τῷ δικαιόν κρίμαν; (so Be. St. for 5, and as alt. for 7a); but 7a is now also needed in 6a and 7a [and was so read perhaps in 6a by C—note 6b in 12:17 C]. [Another way of recovering the original text is suggested by G. 6-11 in editions of G are Θ, and thus 5 and 12 represent continuous lines in G: the two lines 6b, 7a appear in G (though separated from one another and from 5), viz. 6b in 16b G, 7a in 17a G. Bringing together the separated lines, G's rendering of 5-6 reads (γνωσθείη δε δήτι):

5 ó κύριος ου μὴ ἀποστολήται τον ἀκακον,
12α ἀσεθείς δὲ οὐ διασώζεις:
16b κρίμα δὲ πρακτῶν ἐκβήσεις,
17 οὐχ ὑστερήσει δὲ ἀπὸ δικαίων κρίμαν:

this represents

(οὐ κύριος οὐ μὴ ἀποστολήται)

In point of rhythm and parallelism, and in providing an obj. for κρίμα in 5, this is certainly preferable to G. With the first of these distichs, cp. 800. In 6 τὸν ἀκακον = ἱμησὶς (not rendered by G in 4), where ἥλιος συνείς probably represents ἧλιος (cp. Nichols) ὦ χρί, (cp. זכרו in Dn); κρίμα in G 17 = Θ 7 should, according to the usage of G in Job generally, and in G 15b = Θ 6b in particular, = μάθημα; but possibly it represents ל (adopted by Bi.: al. יר), for κρίμα is ל in Dn. 733, Ezr. 730. If G read μάθημα, this should be explained as
the incorrect repetition of a parallel term (ב n.), and would have the stronger claim to be the original reading.]


7a. [גנבר] cf. 15:6-8. (The Qal (קמ) is preferable here to the Nif. (כ: cp. Nu. 9:7).]

[דִּיר] Bu., in accordance with א and v.8f. An improvement; [Du. יְירָמַל with יְירָמַל for יְירָמַל].

[לאוּר] ב. (in v.17, not v.16 as suggested in Be.י גֶּרֶם = אָבֹא, or וב (see on v.6 at the end).]

7b. מְלֹא, on account of the motion implied in פשנָה; so Ps. 9:6 מְלֹא מִלָּה, Is. 3:28 מְלֹא מִלָּה, 47:1 al.

[נַפְשֵׁהוּ] the ָי by Dr. 127a (cf. Jer. 6:19, 1 K. 9:20, 15:2, 2 S. 10:1, 1 Ch. 28:5, Dn. 1:20). Du. Be.קָנֹכִים (rendering: יב). And though kings were (?) on the throne, Whom he seated (שֵׁי, — without ָי) in glory (1 Ch. 29:11), so that they become proud, 8 Yea, though they were bound in fetters, (and) were taken in cords of affliction, 9 He would (?) declare, etc. [the writer having in mind such stories as those of Manasseh (1 Ch. 33:10ff.), or Nebuchadnezzar’s pride, fall, and restoration].

8. [יַלִּים] the subj. (the [םי of ַל] is not expressed: we should expect בַּל יַלִּים אָשְׁוִי אָשְׁה. Bu. St. בַּל יַלִּים אָשְׁה: cf. 11b.

9. [הל] Di. Hi. Del. Bu. make the apod. begin here (Ew. not till 11b [; but this would have the effect of giving a different character to the two similarly constructed vv.11-18]); for the ָי in that case, see Dr. 1277 (Ps. 59:16 after ַל; cf. Ex. 16:24, Nu. 1:9 after יַלָּה, 1 S. 15:28 after ַל, Is. 45:4 after יַלָּה al.: cf. also 7b above). Bu. יַלָּה.

9. [On the form of parallelism in this v., see Gray, Forms of Hebrew Poetry, 78 ff.]

[רְצֵא] that they behave themselves proudly (15:8), explaining wherein לע וּמָצַר and וּמָצַר consist.


[רְצֵא] expressing the obj. of יָמֵר, “And saith to them (= commandeth them, as in Arab.; cf. 9:7, and Lex. 568) that they return from iniquity”: cf. Arab. amara an. So not un-
frequently in late Heb., after verbs expressing a desire or command, where the earlier language would use a direct expression (Ew. § 136; Dr. 39β end): Neh. 25 76 814, 15 13. 19

contrast a Ps. D’arn, we especially, cf. in S. Lex. n 17a*), cp. and Jer. 10. 11. 18

further, fa

After ally expression, a*°, here and

where leaves

last part.

II. 70 MSS [lit.], cf. on 21. 33 is preferable.

as Ps. 16; the masc. pl. = amena: cf. Jer. 17; 50 (Ew. § 172b), though the fem. pl. is more common, G-K. 122q.

12. [bašel yohubh] the expression, as 33 (see n.). Du. as there [lit.]. [But here חָשָׁב stands before רָעִיב (ct. 33); for this emphatic position there seems to be no reason. Since, further, v. 11 is over-short and 12 over-long, חָשָׁב may be a displaced, and then, of course, a corrupt, complement to ישם in 11; we think most naturally of לָעַב; cp., especially, Pr. 5 in its whole context, and in particular in its near neighbourhood to וָהָי וַיִּמָּה (cp. here in v. 10). After לָעַב had slipped down from its original position between ישם and יָהָי in v. 11 to its present position between ישם and יָהָי in v. 13, and had become partially illegible, the word was wrongly completed by some scribe who remembered the phrase in 33. Less satisfactory, as only half meeting the rhythmical difficulty and not explaining the position of חָשָׁב at all, is Be. tentative suggestion to omit ישם in 13b. Ehrlich in 11 omits לָעַב, and for reads יָהָי as its subject, and in 12 כִּכָּה for לָעַב; but this leaves 13 too long, and reduces 11 to rhythmical chaos. With the assonance in יָהָי and יָהָי at the end of corresponding lines in a pair of similarly constructed distichs, cp. וָהָי וַיִּמָּה in Is. 19. For the vb. רָעִיב of service to God used without a personal obj., cp. Is. 19 28; also Jer. 29, where רָעִיב was probably intended to suggest at once the meaning (cp. 39) suited to the figure of the first part of the v., and the religious meaning which would form a transition to the last part.]
13. a singular, "very artificial" (Di.) expression. Without any specification of the place where the object is to be "placed," is vague and ambiguous. The most probable view is that of Ges. (Thes. 1325a) "reponere tanquam in thesauru (Syr. דַּוְּהָּּּ דַּוְּהָּּּ, reposuit thesauros" (Ps. 2563: a common expression, Ro. 2f, Sir. 31, etc., used abs. e.g. וֹּכְּוֹ, Bar. 317; hence here) "reponunt (in corde) iram, i.e. apud se custodiunt, servant iram, irae et invidiæ indulgent, non ad Deum pie se convertunt," lay up, cherish; so also Di. (who compares 22א אָתוֹ אָתוֹ, Pr. 26ח תֹּקְנֹ וֹכְּוֹ, Ps. 13; see also Jer. 9 יָדְוָּּּ, Del. Bu. Cf. Du. "םְּנֶּאֶּאֶּה must be understood (cf. Ps. 13); it is omitted, because יָדְוָּּּ has just preceded." Many older authorities understood יָדְוָּּּ of the divine anger (cf. Ro. 2א θ'αυτ'ίς σεαυτ' φ'γ'ν ἐν ἡμέρᾳ φ'γ'ν; so, wrongly, the RV. with marginal references); but this is against the context. [Ehrlich, presuppose anger in God, viz. as the cause of their sufferings.] Be.״("perhaps"), with 1 MS, יָדְוָּּּ from יָדְוָּּּ (Is. 4א א), make to breathe forth (?); cf. יָדְוָּּּ provocat iram.

14. "Among (so Ew.) the friends, i.e. sharing the same lot that they do. ג in the sense of in the capacity of, as (v. on 34א) is not probable here; and ג יַשְׁרִי may be merely a paraphrase. ג has the extraordinary rendering ג דַּוְּהָּּּ דַּוְּהָּּּ תֶּרֶשְׁכֹּלָמִּּנָה. גַּלֶּשְׁלָם (= יָדְוָּּּ; cf. ג 1). [Hitz. יָדְוָּּּ, the early ripe. The rhythm, ג : ג, is suspicious; cp. 17א n."

15. ג הִנְּאַּּּּ אָדְוָּּּ נֹּרֶנֶּא וֹכְּוֹ, Bu. Du. Be. יַשְׁרִי, to agree with יָדְוָּּּּ and יָדְוָּּּּ. Still, the יָדְוָּּּּ is typical of a class.

16. יָדְוָּּּּ If the v. introduces the application of ג to Job's
case, rd., with Bi. Bu. Be., "And as for thee, also"; if (see below) it introduces, in an adversative sense, what has not happened in Job's case, read, with Hirz. Du. Oo. Be. K St. (for מ), "But, as for thee." Bi. very cleverly suggests that (Ex. 811, Ps. 6618 (emended)) has fallen out after ר, before the following בURED: he thus gets two symmetrical lines: רז ס תֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶנֶn. 15") the subj., according to the differing views (see last n.) of the meaning, is either (1) God (as in 15), or (2) ב-scroll ... תֶנֶנֶn in b (pred. in 3 m. s. before the subj.: G-K. 1450). Of these (1) is unlikely, for is so regularly used with sinister associations—of enticing to evil, or to hostile or disadvantageous action (e.g. v. 18 28, 1 S. 2619, 2 S. 241, Is. 3618)—that it is unlikely to have been used of God leading Job to prosperity; a single example of a favourable meaning would be found in 2 Ch. 181 if the text there could be trusted; in Jos. 1518 = Jg. 114 the associations are neutral. But (2) is scarcely more probable, for it involves a very awkward construction. Not improbably words have been lost in a which contained the subject of the, and the subject was then explicaded in b. Richter would find the subj. of מְדִיה in מְדִיה (read instead of מְדִיה)—a verbal noun from רָמָר (cp. 1 S. 152), but the meaning which he suggests is questionable, and the combination of מְדִיה, ב-scroll, and מְדִיה is incongruous.]

[Mal. הַרְעָב הַרְעָב (Hoffm.), as acc. of the state to ר— or voc., nor מְדִיה (see last n.) is probable.]

םְמָר יִהְיֶה, only here and 3818. מְדִי, constraint, straitness, from מַעֲנָה; מְדִי, qualifying מַעֲנָה = unconstrained (see on 1249). In מַעֲנָה, if correct, the sf. must refer to מַעֲנָה, treated, in spite of its form, as a fem. (Del., who compares בֹּלֶק, Dn. 926; and Ew., who compares, § 1748, a few other similar cases, especially in late Heb., as יִצְלֵה, Hag. 28; אִיזְנִי, Qoh. 1015; אִיזְנִי, Is. 408, Dn. 812 (but masc. in 101); אִיזְנִי, Qoh. 811). But read probably מַעֲנָה, with 1 MS pr. m., Bi. Di. ("perhaps") Bu. Oo.

גרהוּ מְדִי] Ges. (Thes.), Del. and most (from מַעֲנָה),
"that which rests (= is set; die 'Besetzung') on thy table" (cf. יָשָׁן, to set down); מַעַל will then be either (Del.) attracted to the gender of מִיָּשָׁהֹנְכּ, or מִיָּשָׁהֹנְכּ must be read: Ew. Di., however, "And the rest (quiet [Is. 30:16, Pr. 29:6], comfort, 'Behaglichkeitkeit') of thy table, which is (was) full of fat." Bu. omits מַעַל as an incorrect dittograph of מַעַל, yielding no sense, but testifying to the consonantal reading מַעַל at the time.

17. רֹמֵא יִרְשָׁשׁ יָרְמוֹקְר, rd. at least ¥ מַעַל, if not, with Du. Be. מַעַל יִרְשָׁשׁ יָרְמוֹקְר (without מַעַל, regarded as repeated by error from a); [but this reduces the rhythm of 17 from the normal 3:3 to the rare 3:2 (1714 n.). Note the suspicious similarity of מַעַל in 18 מַעַל יִרְשָׁשׁ יָרְמוֹקְר in 17].

18. רֹמֵא יִרְשָׁשׁ יָרְמוֹקְר] read prefixed to מ for emphasis. Bu., arguing that מַעַל must denote God's wrath (21:20), and that is out of the question in view of מ, would read, with Bi., מ, heat (fig. of severe misfortune,—"die Drangsahlzitze"), or better (so in his translation) מ, "Dass es heiss hergeht darf dich nicht zum Hohnen (ןָּכָּנְךְ) verführen": but this cannot be said to be probable. [Be. מ, beware, which would be an Aramaism: מ, frequent in the Targums as a rendering of מ, in mod. Syriac = to beware (see Nold. ZDMG liv. 154).]

"(Beware,) lest . . .," as 32:18.

דַּמֵּר] the masc. after מ is very irregular: G-K. 145א (end): cf., however, 87 (where ? rd. הָגַנְצָה), Pr. 21:10 12:25 29:25. [If we point מ (see last n. but one), the subj. of מ will be תַּמִּס (masc.): cp. RV.]

ןִּמֵּס] into smiting (sc. of the hands), i.e. scorning: see 27:28, and (without מ, at least in מ) 34:27 מְסָמֵק וְנוֹרֵעַ. [ב here for מ, as in 27:28; if the meaning sufficiency (RV.) yielded sense, the מ would be normal: see 20:22 (n.).] Di. at the smiting (Divine chastisement: מ, from מַעַל, מ, 34:20), objecting that מ is always elsewhere to incite against (24, I S. 26:10 al.). Whether this objection is conclusive in such Heb. as this may be doubtful: if it is, Bu.'s מָלֵש (to scorn) relieves it. [Bi. מ, against the chastiser, Du. מְסָמֵק with מ, see at end of n. on 19.]
19. Very difficult. סח may mean, it seems, opulence, riches (so Rabb.; EVV.: cf. רע, opulent, 3419; noble, Is. 326; and Ar. sa'at "**, Qor. 657 al.—from wasa'a, to be capacious, wiae = Heb. רע,*—properly width, breadth, amplitude, and so ample-
ness of means, competence, wealth; Lane, 3053b; cf. Lex. 447b); it may also mean (from √ רע, רע) a cry for help (Is. 210
[רע ?], Jb. 306—but rd. here רע, רע, see n.): but vocalize in
this sense רע, רע (cf. רע): hence, according to the sense
given to the ambiguous רע, we get: Ges. Thes. 1069b (arranty, 3,
estimavit, and so magni fecit) "num divitis suas magni faciet,
*i.e. respiciet?" (cf. AV. Will he esteem thy riches?); Del. Bu.
"Will thy cry set thee outside affliction?" (רע (Del.) a
"choice word for רע, רע, cf. 3719"); but ? as Di. remarks,
"רע does not mean to set, 'thee' is not expressed"—though,
if there were no other objection, רע would be an easy emen-
dation—and רע רע is not the same as רע רע (811 3058), but can
only mean without affliction (cf. 431 3450); Di. "Will (Can)
(God) bring thy cry into order (i.e. make thy rebellious cry one
of humility and submission), without (the use of) affliction, and
all the efforts of (His) strength?" Ew. Shall thy riches set
themselves in array (רע in its military sense, 1 S. 46 al.)—
without need, with all the forces of strength? (dost thou
think to meet God with the weapons by which thou wouldest
ward off a human foe?). For Du.'s view, v. i. Bi. ל רע רע רע
(812 3450) רע, "Can thy cry be set forth
(cf. 3214, Ps. 5') before Him, (Who is) cut off from (inaccessible
to) all exertions of strength?" Clever, especially in *; but
רע רע is improbable.

In a choice of difficulties, perhaps the best rendering is:
"Will thy riches be equal (to it, i.e. suffice to do this: cf. RV.
suffice) without affliction (i.e. suffering is indispensable), Or all
exertions of strength?" רע, as 2817.19 (sq. acc.; 2817 n.): an
obj. is much desiderated; but רע (the sf. referring to the
action referred to) would be a very slight change: רע רע רע, as
431 us an, 3450 as. אֵ Việt ב inter, cf. on 91: רע רע only
here.

Di. renders, as a whole (taking the passage in an un-
favourable sense, of the unfortunate effects upon Job of long
prosperity): 16 and also unconstrained freedom (lit. freedom unconstrained in its place, אֵּֽחְּרֶנָּֽה, as 34^38; or, reading עַֽדָּגָּה, freedom without constraint beneath thee, 18, Ps. 18^37) hath enticed thee away from the mouth of affliction (so that thou disobeyest the voice, or warning, of misfortune), and the rest (or comfort) of thy table, which was full of fatness; 17 and if thou art full of the judgment on the wicked (viz. in the malady from which thou art suffering), judgment and sentence hold (thee) fast; 18 for let not heat (passion, resentment towards God) provoke thee at the chastening, and let not the greatness of the ransom lead thee astray; 19 can he (God) bring thy cry into order (i.e. make it a cry of submission), without (the use of) affliction, and all the efforts of (His) strength?

Du. מה או התהנ' ידב נרה מימי זך: לא ממקת התהנ' שלך: 16a מַלֶּא נֵר: וּרוּם יִשְּרָה מַמְלָכָה וְקַמְתָּה: 17 בֵּרֵךְ יָמָה: וּרְמָק לַחֲקְרֵךְ לְבָרָה אָלַּמוּת הָּלָה: 16b וַתִּשְׁלַח חֲשֻׂנֶנָּה בַּעֲנוֹג הָּלָה, וַתְּחָמֵם. 18 כִּי נִשְׁלָח הָּלָה בְּרַגְלֵי כָּגָד, וְתַחְמָה בַּעֲנוֹג הָּלָה, וַתְּחָמֵם. 19 וַתְּחָמֵם הָּלָה בְּרַגְלֵי כָּגָד, וְתַחְמָה בַּעֲנוֹג הָּלָה, וַתְּחָמֵם. With no straitness that dismayed thee, And thy table full of fatness; 17 Thou art filled with the judgment of the wicked, And his judgment has taken hold upon thee; 18 (Beware) lest chastening entice thee into anger, And let not the greatness of the ransom lead thee astray; 19 Will thy complaint in distress avail against him, Or all exertions of strength? V. 16b consists of two circ. clauses. V. 17b בְּרַגְלֵי כָּגָד,properly smiting, from פָּלָה, chastening, properly smiting, from פָּלָה, 34^38. 18, as 37^19. וַתְּחָמֵם. 19 יָמָה. G is here very paraphrastic, and gives no help towards the restoration of the text. For v. 19 it has: μη 5 καλλινάτω (= 18 end קַוּקָנָה) ἐκὼν ὁ νους σεσασάς ἐν ἀμάνακ (ῥα) διὰ ἅνανά-tων [καὶ πάντας τοὺς κραταιόντας 5καλ. (= ἡ προκ. ἦς), which follows, is Θ's version of 16b].

20. על לֹא] that (whole) nations may go up (vanish as dust, etc.): Is. 5^34 5לֹא נִתְנַל עַל אֲנָשָׁה כָּבָשׁ עַל עַל לֹא 5וְהוֹי כָּבָשׁ Unal. Ps. 102^35 מִנְּפַר בַּצִּוְיָהוּ 5בַּצִּוְיָהוּ בַּצִּוְיָהוּ מִנְּפַר 5בַּצִּוְיָהוּ מִנְּפַר in their place (ַֽהָּלָה, idiomatic, as 34^38 n.: Dathe, Voigt מִנְּפַר, from their place, which is an improvement). Du. בַּצִּוְיָהוּ מִנְּפַר, as 23 (n.).
XXXVI. 19-24

"Let not folly (אנה, Qoh. 17 al.) deceive thee, To exalt thyself with him that thinketh himself wise (Qoh. 7:10)."

21. nunca in which does not occur: rd. probably with Bu. Du. Be. St. עון, unrighteousness instead of נא. In Aram. anyhow is to try or prove (e.g. for בשים, Jg. 7:1); for מז, Jer. 17:10 in התלולות; so in 5 Jer. 17:10 and often, PS. 506 f.; cf. Is. 48:10 (Heb.); hence Dathe, Ew. "perhaps," Wr. מחד (Pu.). For on this account (that thou mightest not turn to naughtiness) hast thou been tried though suffering: Di. Bu. both object that, if this were the meaning,弯ע would be expected rather than מזע: however, מז does denote the efficient cause (Lex. 580a); and even if מזע were more natural for מזע, the Hif., only here, the Qal, 51, Dt. 20:1; Bu. compares מזע, 20:1, andמחי, 21:33; מזע, 21:8 al., andמחי, 9:25 al.; מזע, 34:12, and מזג. Be. T. "perhaps the b is only dittographed from the following b, and מזג = מזג (24 n.) should be read."

22. מזג showeth loftiness, doeth loftily (G-K. 53d); the Hif. only here, the Qal, 51, Dt. 20:1: Bu. compares מזע, 20:1, andמחי, 21:33; מזע, 21:8 al., andמחי, 9:25 al.; מזע, 34:12, and מזג. Be. T. "perhaps the b is only dittographed from the following b, and מזג = מזג (24 n.) should be read."

ע0 הדורכ = המלך, lord. (Aram.: Dn. 247 53, and often in Nab., Talm., Egyptian-Aramaic, and Syriac): so Ew. ("Gebieter"; see also p. 340), Bi.1 Be. Honth. But the Aramaism would be a very strong one; and (Bu.) the idea of God as a teacher is in accordance with the thought of Elihu elsewhere. [Ehrlich המלך = מנה: cp. Is. 8:13.]

23. Cf. the very similar v., 34:18.

34:18 n. The perfects Who ever . . . ? are quite right (34:18: Dr. § 9), though, of course, the impff. could be used (21:81). [Del. in b gives the pf. a different force: quis dixerit (cp. Gn. 21:7; Dr. § 19: but this is unnecessary, nor need we, retaining the pf. in b, read אywać in b (cp. Bu.).]

24. מזג Cf. on v.106.

On this Aram. word (in Heb. only in Job), see on 87. The Hif. also in 12:22; but there lit. משניא לוהט ולאכזר, here fig. to extol.

The intens. Po'lel form (from רל) only here. Rabb.
AV. behold (Po'l. from אַל). [The pf. is the pf. of experience (Dr. § 12), as in 88a.]

25. [זָא] look upon, viz. with admiration and awe.

26. בָּאָלֶה] in Heb. only here and 3725: the common Aram. word for great (Dn. 26.12.31 etc.).

[ممֶשֶׂר שָׁלֹא הָאָדָם] The pred. introduced by מ; cf. 1517
2318, Ps. 1157 (Dr. 125, Obs.).

27. [אַּלָּא] Pi. only here. For the sense withdraw, draw away to, cf. Nu. 364,4 (of an inheritance), v.7 above, 158:

Jacob (ZATW, 1912, 287) explains by גָּרַע to swallow, gulp, drink, sip up; cp. e.g. Qor. 14190, he shall sip it (the water) up, but with difficulty swallow it down.

Du.'s פִּסְסֵה מִסְסֵה, with the more definite מִסְסֵה מִסְסֵה, is a great improvement; so Honth. Be. St.

[אַלָּא] is to strain, or filter through (trans.), 281: the subj. then will be the water-drops, which filter the rain through. But (Hfm.) אַלָּא: they are filtered through as rain (accus. of the product), or (Du.) פִּסְסֵה, he filters rain through, or, which is best (St. Bu.), פִּסְסֵה, he filters them through as rain (נ dropped out before מִסְסֵה).

[אַלָּא] at the time of ל (as in Gn. 38: see Lex. 5166 (68)) his mist (Gn. 36.1). Du. פִּסְסֵה, which gives a clearer sense (RV. also from, but explaining by the margin, “Heb. belonging to,” that this is only a paraphrase. But “from” implies legitimately the reading פִּסְסֵה). Bu. for his mist, supposing the drops of water to be first gathered into the מ (which afterwards (v.28) forms itself into clouds, from which the drops descend as rain.

28. [אַלָּא] is intrans. (Dt. 328 אֲלַא הָאָדָם) from אֲלַא הָאָדָם: hence אֲלַא הָאָדָם is accus. (G–K. 117s), as Jer. 917, Is. 458 with the same vb., and La. 348 with the synonymous מִסְסֵה.

 Cf. Pr. 330, and Is. 458 with the synonymous מִסְסֵה.

[אַלָּא] as in Gn. 5020 al. EVV. abundantly; but מִסְסֵה is not an adv. Wr. Königsb. Be. take מ as a by-form of מִסְסֵה, showers (Dt. 32 al.). In G 28a μηνοντας παλαιωματα
is from Θ, ἐκλαοεν δὲ νέφη ἐπὶ ἀμυθητῷ βροτῷ agrees roughly with " ἐκλαοεν and fragments of ἐκλαοεν, νέφη = νέφη, Be.Τ. There then follows in Ε ἔραν ἐθετο κτήνεσι, οἴδασον δὲ κολιγς τάξιν (cf. v. ἐκλαοεν, ἔραν, ἔραν, 37β), ἐπὶ τοῦτος πᾶσιν οὖν ἑξίπταται σου ἡ δανοια (= 37α), οὖδὲ διαλακοσεται σου ἡ καρδία ἀπὸ σῶματος (= 37β).

29. [The rhythm is suspicious—2 : 2 : 2 (see 171 n.), or, giving to the ρησμα a single stress, 3 : 2 (see 1714 n.). Further, the resemblance of the ρησμα to in the next v. and in 37α are noticeable. The v. has perhaps suffered more corruption than is generally recognised.]

οὐ νῦν ἦν Num. ? as Jg. 5β, Is. 2916 etc. But δὲ οὐκέτσι; whence Sgf. Du. Bu. לַעֲמָא, Be. יִמְלָא, which is certainly more forcible than: Yea, can one understand . . . ?

[the spreadings of the clouds: in Eκ. 27 שְׁלֵית denotes a sail (something spread out; cf. the וְלַי τְרוֹמֶר וַיֹּסֵר בְּם Sg. etc.). In 37α we have the expression יַעֲשָׂר וַיַּשְׁלַח (so 1 MS here).

[always (in the pl.) denotes various loud and harsh sounds, which we in English should express by different words: 30 Kt. the roar of a storm, Is. 22 the shouts or uproar of an excited crowd; loud shoutings, Jb. 39β, Zec. 4β]: here we might render crashings.

[προπ. a booth; fig. here of the dark thunder-cloud in which, in a storm, Yahweh was supposed by the Hebrews to be shrouded. Cf. esp. Ps. 1818 הָעָרֶץ מִצְרָיִם מִתַּחְנָה חַג.

30. [if correct, must denote the blaze of light (not the lightning flashes, Bu.) which was supposed to surround Yahweh in the thunder-cloud, the הָעָרֶץ הָעָרֶץ of Ps. 1818. But וַיָּרָא, his mist, v. 87 (Du. Bu. Be.: cf. ἐκλαιεῖ τὸν ὄρος, οἷον ἡ βέρος (I), οὗ τὸ νῦν, so also (v. Field) Syro-Hex. on the margin) is almost certainly to be read for יָרָא.

["Roots of the sea" is an extraordinary expression, not legitimately paraphrased by the "bottom" of the sea, and the more extraordinary here, since, as God does not (in the thunder-cloud) cover Himself literally with either the "roots" or the "bottom" of the sea, it is supposed (Ew. Del. Di.) to mean the water drawn up from the bottom of the sea to
replenish the black, heavily laden thunder-clouds (cf. RVm. And covereth it (the light about Him) with the depths (?) of the sea. Such exegesis is incredible; though, if the text is correct, no other is possible; the alternative mentioned by Di., from Hrz. Schlottm. Hi., that the "roots of the sea" denoted the upper, heavenly waters—the "waters above the firmament" of Gn. 1, being, if possible, still more out of the question. Du.'s רוחה is a very plausible emendation: and he covereth (with it,—the "mist" of )), see above) the tops of the mountains; so Bu.—abandoning the suggestion in ed. 1 to read ה for הבנ (a lapsus calami due to הבנ in )), "And the roots of the sea he lays bare," comparing Ps. 18:6—Be., and ("perhaps") St. J. Marshall וארב, "and the roots of the sea are his throne"—the "sea" being the heavenly ocean (Gn. 1), the roots of which "were poetically conceived to be the seven mountains which were thought to surround the earth (En. 18:33)). But the heavenly throne seems here to be out of place; for the context relates to the movements of the storm-clouds. With regard to the construction, Ew. Del. Di. make the direct accus., הפלא iseing = make into a covering: "And make the  פלא a covering (sc. upon it)—the light about him—or (Del.) upon him); but, as הפלא is construed also (see on v. 28) with an accus. defining what the covering is, RVm. (see above) would seem to be equally possible. The rendering covers himself with is very dubious; it is contrary to the sense of Piel, and its only support is Jon. 3:6, where prob. וקלו or (Is. 37:1) וקלו should be read.

31. הירד] The ethical purpose (וירד) comes in rather abruptly: hence Houb. Grä. Be. Bu. מ, feeds, nourishes (Jer. 5:6 Kt. מין; an Aram. word, Dn. 4:9, Gn. 47:12 ת, Wis. 16:25 §: cf. מין, Gn. 45:22, 2 Ch. 11:22†, and in Aram. Dn. 4:18†). מים[ in abundance, which in ordinary Heb. would be expressed by מים. One of the peculiar expressions used by Elihu; the verb הбереж, 35:16†. The form, unusual for nouns, like מרה, destruction, מים: cf. (briefly) G–K. 85m.

32. חת, though construed mostly with an acc. of the thing covered, is also construed with י, as
hence "the hands are covered" syntactically an acc. defining that with which the hands are covered (G-K. 1178, cf. ee. ff); so Mal. 2161, 308 as Mal. 2161, 308 al. For rd., with some MSSKem, Houb. Sgf. Bu. Be. "or is masc., except Jer. 1316, where, however (Bu.), "or 3 sg. masc., of which some 55 cases are preserved in the OT., G-K. 91e), could easily be pointed, as in Is. 308, meaning for מִמָּשָּׁה (v. Dr. Sam. p. xxxiii). The meaning of מִמָּשָּׁה is uncertain. מִמָּשָּׁה is to light upon, meet, whether with an acc. or ב, in a friendly sense (1 S. 105, Gn. 32a), but with ב usually in a hostile sense, to fall upon, 1 S. 2217-18, though also to meet with a request = to entreat, c. 2116; Jer. 710; in Hif. to make to light or fall upon (sq. ב), Is. 536; or to make entreaty (sq. ב), Jer. 3625; abs. to make entreaty or interpose, Is. 5318. We thus get here, (1) and commandeth it (viz. the light in his hands, to be used as lightning) against the assailant (Ew. Hrz. Reuss, Di. RVm.); but (see above) מִמָּשָּׁה does not mean to assail, nor command an assailant; (2) commandeth it, as (the essential: Is. 4010 etc.) one making it fall upon or hit (sc. what it is sent against, Is. 536); so Del. (als ein Treffenmachender, "as a sure aimer"): of this rendering, also, RV. "And giveth it a charge that it strike the mark," is no doubt a paraphrase; (3) Ol. Bi. 1 Hsfm. Bu. Be. Du. "or, against the mark (780); this is best. Du., thinking 미 is presupposes slinging, emends, very cleverly, but needlessly, and, in ס, questionably: מִמָּשָּׁה מִמָּשָּׁה יְכַלֶּל מִמָּשָּׁה (better, Bu., "he balanceth the light, And slings it against the mark. [Other suggestions, not probable, are: (1) to give מִמָּשָּׁה the meaning of arch (of heaven): cp. NH. דַּאֹ is in Levy, NHWB: Honth.; (2) to treat מִמָּשָּׁה as a measure (cp. 1 K. 1844); a couple of hand-breadths (of sky) he covers with light(ning): Ehrl.; (3) after ב_sv: Richter.]

Again a very difficult verse. [G (see on v. 28) מִמָּשָּׁה מִמָּשָּׁה מִמָּשָּׁה מִמָּשָּׁה מִמָּשָּׁה מִמָּשָּׁה]
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de κολόπης τάξις, in which ἡ τὰς αὐτοῖς ὠνήθη εἷς ἐστιν, was read in a different order as ἡ τὰς αὐτοῖς ὠνήθη εἷς ἐστιν (incipit) and the rest of the verse still more differently from מָשְׁא.] נַחֲּוּ—from the ק of לא, to shout, raise a war-cry, or sound a blast on a horn or metal trumpet, rarely to cry out in pain (Is. 154, Mic. 49)—is elsewhere shouting (Ex. 3217), such as might be mistaken for a קְלֹם חָלָס, or Mic. 49 (יָהֵשׁ לָמָּה הָחָלָס) a loud cry of pain: noise (EVV.) is thus inadequate, nor is the word a very natural one to use of thunder, though Di. renders Lärmruf, and Bu. (transl.), Du. Kriegsruf, “war-cry” (cf. וַיִּשְׁחֵץ), supposing the figure to be that of the approaching armed war-god. But there is nothing in the context to suggest this; hence Bu.’s suggestion (in his note) to read וַיִּשְׁחֵץ, his thunder (so Be. ה ) “perhaps”), is very plausible. V. 4 in מ can only mean, “The cattle (tell) also concerning him that cometh up” (so Ew. Del.)—the cattle, by their presentiments of a storm coming up, announce that Yahweh is approaching in the thunder-cloud. The cattle, however, seem rather out of place here; and would be expected rather than נ חָלָס.ב (Θ) περὶ ἅδειας, “ΔΣ read נחַלְת, unrighteousness, for נחַלי; so Böttcher, Hi. Di. Bu. Du. Reuss, with נחַס (Hif. ptcp. Hi. Di.; cf. Ezek. 85 end), or נחַת, or נחַמ (Bo. Du. Bu. Di. alt.), and understanding נחַס in the sense of anger (C1 and C3 for נחַס נחַס have מַחֲלִיחַ מַחֲלִיחַ, and C4 לַעֲבֹר נְכַנְשׁוֹנִין—both connecting נחַס with קοל; as one that (the ptc. נחַס an acc. referring to the sf. in נחַלְת) is jealous with anger (or, with נחַת, makes anger jealous, rouses it to jealousy) against unrighteousness. The construction of the vb. as in Zec. 82 לְעָבֹר יֵחָצָה מִלְאָן הָנָבֵיתן. נחַת is “jealousy,” not “zeal” (Ps. 6910, Is. 95 al. in EVV.): “zeal” is ardour for a cause, but it lacks the feeling of exclusiveness, which is essential to נחַת and “jealousy.” Yahweh’s “jealousy” is exclusive: it cannot tolerate another receiving what is His or His people’s due; hence it is aroused especially by the desertion of Him for another god (Dt. 3221: cf., noticing the preceding context, Dt. 2919(30), Ezek. 513 (note 11) 1638.42 2325, Zeph. 118), or by the imperative need of interposing on His people’s behalf against their foes (as Is. 96 5917, Zec. 85: cf. Ezek. 365.6 3810, Zeph. 35). It does not seem to be used elsewhere (unless in
Ps. 79\(^a\)) of the feeling aroused by the dishonour done to God by mere wickedness; though that would not, perhaps, be more than an extension of its use in Ezk. 5\(^b\) etc. Grä. Perles, for הָרָעָה, הָרָעָה, a storm, whirlwind (cf. Aram. גָּרֹעַ, in ס for הרעה, Jb. 38\(^1\), Is. 29\(^1\) al.; cf. the vb. הָרָעָה, Jb. 27\(^1\) ס; Syr. סַּגְנָה (rare), PS. 2876; NH. הָרָעָה, Sir. 43\(^2\) marg., with the vb. הָרָעָה, Kil. 7\(^1\), Levy, CHWB ii. 221\(^a\)); but this does not agree with המקה: "the ?, yea the whirlwind" (א. telleth concerning him). Be.-capital with הָרָעָה "yea, his whirlwind proclaimeth also." [If was rightly restored in ס, הָרָעָה, if = his whirlwind, would form a good parallel term; then would contain the parallel to יְהִי עַל עַל; but Be.'s is not quite satisfactory (rather ? ? or better יְהִי), and rather than is wanted. But the thunder, the storm would be more natural than his; and instead of יְהִי, a term for wrath || to would be better (?): יְהִי עַל עַל עַל עַל עַל would be a good distich, but departs too much from ס to be at all certain. But in any case the 1 of מַי may well have belonged to the second line.]
CHAPTER XXXVII.

1. יֶה, yea, introduces emphatically a new thought, Ps. 167.9 (Lex. 64b); Grä. יֶה; but this is less forcible (Lex. 36b). Bi. Du. יֶה, supposing יֶה [not rendered by ג in 3629] to have come in by error from 3633b. But no change is necessary.

נָבִיא [ג (3629)] Bi. דֵב (addressed to Job); for (Du.) "it must be a matter of indifference to his hearers whether Elihu fears the storm or not, if they do not fear it." But is this reasoning conclusive? [For we should perhaps read נָבִיא, restoring the 3:3 rhythm; or, adopting Du.'s אֶלְיוֹן for Nu, which is rhythmically less easy, but אֶלְיוֹן = הַדְוָוָה, אֶלְיוֹן = הַקָּדְמָה.]

and leaps or starts (see Lv. 1311, Hab. 3d (not drove asunder, EVV.).) EVV. is moved is weak and colourless.

2. שְׁמַעְתָּו יֶבֶךְ as 1317 2112 [But here, perhaps, השמ and שְׁמַעְתָּו, i.e. שְׁמַעְתָּו שְׁמַעְתָּו] are variants, both of which gained entrance to the text, producing the unusual rhythm 4:3 (see on 1714]. ג (Θ) 2 U.A. Du. יֶבֶךְ for שְׁמַעְתָּו (only necessary if both are read in 1).

וַיְבָא] may here be rendered rumbling (see on 317). Bu. remarks on the effective word-painting produced here by the repeated א ו sounds: הַנָּזָא פְּדוּשׁ שְׁמַעְתָּו.

3. יִשָּׂרֶה (Jer. 1511 Orē †; but the Kt. is probably better): an Aram. word, מָרָה, to loose, Dn. 510, for ἀπολέω, Mt. 1438 ס, נִמְשָׁה, Is. 208 ס, 451 ל, וְנָגָם and מָרָה, Is. 588 ס, יְהוָה, Is. 588 ל, Ps. 7911 ל. Here it = Heb. יִשָּׂרֶה (cf. 3838 יִשָּׂרֶה וּלְךָ יָנָא וּלְךָ יָנָא). יִשָּׂרֶה = מַיָּה, as frequently (Lex. 41a).


סְדָרִים so always with this word, though the juss. sense is not intended (1 S. 210, 2 S. 2214 (= Ps. 1814 יִשָּׂרֶה), Jb. 378 409).
Either the ℓ was peculiar to this word, or rd. צלע. (The Hif.
263.)

[Dear Sir,] and stayeth them not. צלע, if correct, will be
a denom. from צלע, prop. to place or leave at the heel = leave
behind (in Arab. 'akaba is to follow at the heel; and the Heb.
צִלּוּעַ in Qal is to attack at the heel, or overreach), the Rabbis
explaining it with more particular reference to צלע in the sense
of end, Ps. 11983.118 (Lex. 784b): so, for instance, I. E. (Ps. 119118)
כִּי אָרֵר עַל אֲחָזִים לֵלוֹת, Qi. כִּי אָרֵר עַל אֲחָזִים לֵלוֹת, adding
לָלֶךְ צְלָעִים—not (Ps. 1915). There is, however,
an Aram. and NH. word צלע meaning—though its etymological
relations are not apparent, unless by an anomalous change of
consonants, it comes from צלע—to hold back, delay (Lv. 1918
come to keep back wages, Ithp. to hold oneself back, delay, Gn.
1916 for לָלֶךְ צלְעִים, al.; NHWB iii.
644b); and it is quite possible that צלע should be read here.
כ here has צלע; and 3 MSS read צלע. The sf., however,
has no antecedent, and 40 is (Bu.) “long for one line, and short
for two”: hence Bu. St., very plausibly, צלע אַל צלְעִים, צלְעִים אַל,
“and he delayeth not the lightnings.” Du. צלע או צלע אַל צלְעִים
אַל צלְעִים (for וַאֲרָבֹא שְׁלֵשׁ יָם
בְּכִלָּל; but the threefold כָּל
each time at the end of the line, is not an
elegance, nor is so much change necessary. [But Du.'s last
line is better than ל, which is both short and feeble.]

5. [The rhythm is 4: 4—rare in Job (74n., 2188n.), and some-
times at least due to textual corruption.] There is force in Bu.'s
remark that a and b form a poor parallel; in a also the adv. acc.
which in its turn seems a variant of 4b; nor is a fall of snow
6 a cause (יב) of thunder: hence, comparing 59
and 3685, he would read אֶת צלְעִים או צלְעִים
(ב) כִּי עָשָׂה נְגָזָה
עוּר וּבְיָד כָּל הָעַלֶךְ
(ומעון). If correct, the vb. will be used in its primitive sense
of Fall, found in Arab. (Qor. 531 "By the star צלע when it

6. וַיָּלָךְ imper. from והֹלָךְ, the Aram. form of the Heb.
-found six times in the OT., here, Gn. 2789 והלך, Is. 164 (in the
prophecy on Moab) והלך, Neh. 68 and Qoh. 289 והלך, Qoh. 115
(cf. also והלך). If correct, the vb. will be used in its primitive sense
of Fall, found in Arab. (Qor. 531 "By the star והלך when it
sets"), but only here in either Heb. or Aram. Grä. Sgf. Perl. Bu. (not Du.) לְאַדָּר or לְאִדָּר, saturate (Ps. 65.11 etc.), which might seem better suited to rain than to snow; it is, however, attributed to at least two prophets together in Is. 55.10.

In his words must be understood from *before* (each time). Probably should be omitted with 3 MSS, Ol. Wr. Bi. Hfm. Bu. Ley. S omits *after* (Cf. also Is. 40.7). Sgf. (omitting *) has for b *after* (imper. Be strong, *b*, as before, being understood from *before* and *and*: cf. Pr. 8.11). Du. (for b and *p*), retaining the *n* in *nay* or *nay* (imper. Be strong, *b*, as Hfm. or Bu., or Hfm. (Drop: Dt. 33.1).)

7. *nay* or *nay* is peculiar, but it is found in 33.10 (also Elihu). Hi. Grä. Du. Be. *nay* (9.): but only is more expressive.

R. V. *that all men whom he hath made may know (it)* may not have a good sense: read with 7 either *all* or *none* (Ol. Kamp. De. (note), Di.) or *all* (Bi. Hfm. Du. Be.): Bu. either, at the same time suggesting *if he* or *if he may be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). Curiously for *may I be repeated by error from *a* (Bu. Du. Be.1). 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(Du.) the fem. ptcp. would have been expected. Voigt. Bu. Oo. Honth. St., plausibly, משן, out of the storehouses (Ps. 144*.). [ם ידָל דְּאַכְּאוֹרְנְרָלָאָו (? an error for אַכְּאוֹרְנְרָלָאָו), כָּפָי, or rather, since the pl. does not occur, whence N. Herz. in JThS xiv. 577.—From scorching heat (־חַרְמָא) comes the samām, And from sweeping rains coolness; but נַמְשָׁמ = samām is doubtful), עַשְׂפִּית מֹריָמ, עֲבָה ab Arcturo, 'A kal ãnd Maçuip.]

10. [תלוי] so Gn. 38* Pr. 13* 10*; though not, as Ew. 295d, Del. G–K. 144b (omitted in G–K. 58), al. (v. Lex. 68oa), an impersonal usage = Germ. "es giebt": but see, לִי, "the giver giveth" = "... is given" (G–K. 144d, e, Kø. 324d, β). סֶנֹר render by a passive (so Hi. Di. alt. Bu. Du. מ). but the passive rendering is not proof that the translators vocalised סֶנֹר. [Ehrlich †: in b from מץ, not קְנָא.]

וֹרְדָבַּת הַמָּיִםּ הַכָּטֵץ] and the breadth of waters is in narrowness (363*) = the broad waters are narrowed, viz. by ice forming along the edges, and gradually contracting the water.

11. [בריר] שֶָׁרָּה, for מַגְָּה, from מַגְּה (10 n.), like שֶׁ, יִרְדָּה (Is. 3*), יִרְדָּה, from מַגְּה, מַגְּה (G–K. 24b, end; cf. 84a*, 93y). [This explanation of בֵּרִים is preferable to כַּרֵן (Σ υ'; cp. יִרְדָּה), or a chosen one (Θ 'A), or purity, brightness (Σ), or (= מָה) the rainbow (Hoffm.). יָרָּה for מַגְָּה is found in Aramaic חֲסַפְסָא דְּלֵךְ: בֵּרִים is probably corrupt and must be restored; see next n.]

וּכָּטֵץ] is to toil or labour (cf. in ו בַּרְרָּה, as Dt. 6* יָרָּה, וּכָּטֵץ), Qoh. 11* וּכָּטֵץ אָסְרָּה אֵלָה נְמַשָּׁת = וּכָּטֵץ אָסְרָּה אֵלָה נְמַשָּׁת לְמַעְרָכֶנָּו, cf. Nu. 11* יָרָּה יִרְדָּה; לְמַעְרָכֶנָּו = מַשָּׁת מַשָּׁת לְמַעְרָכֶנָּו: see, further, ChWB i. 319, and NHWB, s.v.: so Heb. יָרָּה = troublesome burden, "cumbrance," Dt. 1* אֲבָּאָה מֵעָה, Is. 1* אֲבָּאָה מֵעָה (לַָּו יָרָּה)]. מַשָּׁת is therefore properly to make to toil or labour, which might also mean to burden (belasten); but in the NH. usage (ll. cc.) it has the derived sense of to trouble, importune (belästigen), e.g. Sanh. 8* מָשֶׁרְיָת, Ani. 24a סֶנֹר, thy importune one to repay; Tan. 24a סֶנֹר: still, when the Elihu speeches were written, it might have had the more primary sense of to burden. But the idea of the rain with which the clouds are laden is not here very
suitable: we have 9th cold, 10th ice, and 11th lightning. Hence Du.
haul, for רב, [the vb. then taking two accusatives: cp. G-K.
1177c]; Be. T Honth. Bu. אנך ותרח, yea, the cloud casteth
forth lightning (ירח, from Arab. taraa, to cast or throw: Lane,
1837). This agrees excellently with b; but the explanation of
הוא is precarious.

תמיין ותנו רוז
RV. “He spreadeth abroad the cloud of his
lightning”: but התוכך is to scatter (so, rightly, AV. he scattereth),
not to spread abroad (רחב): hence point, with ג (Θ), διακόπτει
vędos φῶς αὐτοῦ, ὦ et nubes spargunt lumen suum, 15 MSS,
Hagiogr. Neapol. 1487, C of Rabb. edd., Venice, 1517, 1525,
1568, and of the Antwerp Polyglott (see De Rossi, Supple-
menta ad Varies Lectiones, 1798, p. 125),  miệng (so Le Clerc,
Mich. Dathe, Bu. Du. Be.), the cloud scattereth its light
(lightning).

12. פקיה Vaughan] adv. accus. (in prose כיוב, a sur-
rrounding place: 2 K. 235 מפישה הנרות, the places round about,
(but ? rd. בכרתי, as Jer. 3244 3318); 1 K. 629 פסיב, adv. acc.
round about (but rd. probably ככם פסיב); Ca. 118 מזון, his table or
divan; Ps. 14010 ירא איה פסיב (פסלוב). Bu. פסיב; but is
not used of a person or thing moving round about, but of people
moving about, or of things happening, round about a person.
The v. is unevenly divided: hence Bu. inserts י[חש (Be. הביב)
before מחה, Ley, Du. Honth. insert יחש after it. The former
is better: and it (the lightning) turneth itself round about,
turning itself by his guidance.

תוריטות, used metaphorically of direction,
guidance, counsel; only in the Wisdom lit.: Pr. 18 114 בקע
משתתפ את יד הבון והחובות, 126 2018 הוא קלח והשווה בות יד
מעל המלים 24 (nearly = 2018b + 1114b) †.

לפיו in ℓ this is the middle of the verse; but really a
new verse should begin here. The sf. will refer to the flashes
of lightning in the poets’ mind: but Grä. Be. K Bu.
לפיו mean נטף, to do (anything) of all that (= whatever) he commandeth it.
But פלע is rather a refinement: would not the poet be content
with אל אשר?

יא[שא] si vera l., a poet. form for יَا, as דנה, 3418 (see n.):
but no doubt ( = ולא) should be read with י, as there (Mich., Reiske, Bu. Be.); cf. Pr. 381 מֹשֶׁהוּ כְּבַל יָרֵא. Du. וניגז, according to his pleasure.

13. oм. מ, as repeated by error, with Bi.1 Di. Sgf. Bu. Be.; Du. ויהיו (Dt. 280, Pr. 33 al.), comparing En. 59. [For types of parallelism somewhat similar to the text as emended by Du., cp. 3118 369, and see n. on 1110.]

14. to, m. c.: [but this merely produces 4:3 (1714) instead of 3:4: the rhythm would become normal by the omission of רְעָה].

15. RV. Di. "Dost thou know about (as 3516) God's laying (His charge) upon them?" (the pron. referring to the natural agencies just described; cf. י, 3611); יְשָׁמֹר, as Ex. 58, though there an object follows, which is here desiderated. גֵּדֶנָאָם אוֹתְוֹלָאָם עֵדָהוֹי, whence Bi.2 Du. רְמֵא (Du. לא) וַאֲנָשׁוֹ, "... about God's ordaining, appointing (Lex. 963) his works." This is the best that can be done with the passage.

[the pf. with מָכַס consec. in a freq. sense, carrying on מַשָּׁם, as 1 K. 883, Ezek. 30 (Dr. 118; G-K. 114r).]

16. is as strange as 3611 מַשָּׁם. Perhaps the י in לְיִשָּׁמֹר is a dittoGRAPH: י will then be the nota accus. after יָרֵא (as, e.g., 51). Be. נוּתַהֲנָא will thou soar above ...? but יָרֵא means rather to dart or swoop (Dt. 2849, Ps. 1811, Jer. 4840 = 4941†).

[balancingS, from מַשָּׁם, to weigh (fig. to make even a road); cf. מַלְכָּא, a balance, Pr. 1611, Is. 4018†. Bu. (note, but not in translation) מַשָּׁם, as 3610: but the idea of the clouds laden with moisture being poised in the sky is more picturesque.

[Probably miswritten for מַשָּׁם, as 14 (a few MSS, Sgf. Bi. Bu. Be.1), through the influence of מַשָּׁם.]

[cf. 364 מַשָּׁם (of Elihu): הָעָסָא בְּעָנָו (MSקֹא. 153 of Elihu): מַשָּׁם. עָנָו only here: cf. on 328. Du. [precariously, though י is not too certain] for מַשָּׁם מַשָּׁם, making a water-flood (cf. מַשָּׁם in Ps. 423) to fall (pour) down at the thunder,
"the cloud that floats so lightly in the air, may nevertheless in a thunder-storm discharge a deluge of water on the earth."

17. a pron. of the and person being the supplement of : "Thou whose garments are warm"; cf. Hos. 14: 'אלא י๋י, Thou through whom the fatherless is compassionated! Ps. 71:19-20 (Lex. 82a). [Du. Peake take as a conjunction: what time thy garments are warm. RV. (How thy garments are warm?) makes still dependent on in 17:]

18. with the interrog. not expressed (G-K. 150a, b). (Hif. only here) is to stamp with the feet, Ezk. 61: 25; to beat down (cf. in Syr. 557 = πενεισκεδων, Lk. 6:53), or beat out, especially of metals to beat out into plates, as Jer. 10: 25, 26, 27, 40:19, Ex. 39:1, Nu. 17:4 (of the censers) ויתש אָשֶׁר וְעַל פַּהוּ constrained, Ex. 39:3 (of the south wind). The word is evidently chosen here, with allusion to the וְיָמָה.

19. [Ehrlich postulates for this word here a sense found in Arabic, as, e.g., in , the wind dispersed the clouds (cited by Lane); and deletes ו as an insertion
made when, this unusual sense not being understood, was taken in its familiar sense. Omitting v. 18 he obtains for the meaning: Teach me then what we shall say of it (i.e. the marvels of 189.) . . . Will they (the clouds) be dispersed if I speak, Or did man ever command that they should be driven away (יוולט). But these suggestions are in themselves hazardous, and associated with others equally hazardous in the remainder of 15-24, and form no safe way of escape from the strange and perhaps corrupt expressions in "

‡Or did man ever say ( = wish, purpose: Ex. 214; Lex. s.v. אסר, 2) that he would be swallowed up (fig. for annihilated?)" as 3610, where see n. Du. בְּרֵךְּוֹלִיםְכְּיָ ב יְהוָהְוִי יִשֵּׁרָאֶל יִשָּׁרָאֶל (see 40a), when He speaks, Or doth a man say that He is confused?" understanding בָּלִי in the doubtful sense of בָּלִי (see [also, perhaps, Is. 318 (n.) 198 287, Ps. 1077]).

21. Bu. בַּרְדָּרֶךְ

†is of ambiguous meaning: the √ occurs otherwise in OT. only in תְּפִלֵּה, a bright spot on the skin, Lev. 13-14†. [But elsewhere two opposite meanings occur: bright, and dark, dull, obscure. (a) in Arab. bahara is properly (Lane, 265) to overcome (iii. to contend with, and overcome, another for glory, superiority, or excellence; viii. to arrogate a thing to oneself falsely), then to surpass, excel, in beauty, knowledge, goodness, etc. (abs. the moon surpasses the stars (sc. in brightness), and the surpasser is a term for the moon, as outshining the stars (ib. 266a)), and, lastly, to shine, as “the cloud shone brightly”; (b) Eth. [with metathesis] נֶּעְדוּ: (common) is to be bright or shine (Di. Lex. 499f); (c) in Syriac, the √ itself is not quoted, but יְשֹׁרֵךְ is fuscus, maculosus, of colours, lux subobscura, and then of an obscure rumour, or hint, דַּעְשֹׁרֵךְ is obscurely, = ἀμφόδώσις, of light, יִשּׁוֹרֶךְ, obscure, uncertain (of knowledge), Ephr. i. 462; יְשֹׁרֶךְ is twilight (the knowledge of men compared with that of angels is like the twilight); יְשֹׁרֶךְ is the twilight before sunrise, but it also denotes lux ortus,
splendor, Ephr. iii. 15 (םֹּֽשָּׁ֑ם, and derivatives, in the sense of to glory; boast = נֹּֽשָּׁ֑ם, are common); (d) in never rare; only פֹּֽשָּׁ֑ם, and the, in 3 here [where is means clear, bright] the translation as is at all a part of the thirteenth century, and we have not made an attempt to uncover the text, [though in the related passage in NH. in] Ta'an. 7b (Levy, ChWB, and NHWB) [which is used of the dark rain-clouds]: ...is useless to enumerate as common. In the present passage, if 31b is in place the meaning obscure is rather indicated by the parallel and elsewhere. Wr. Sgf. Be.T proposed for כֹּֽזַּ֑ו, [producing the abnormal rhythm 3 : 2 for the normal 3 : 3 of ].

22. cannot be right, in spite of Del.'s attempt to explain it (in its literal sense) on the ground that the N., according to the ancients [Del. cites Herod. iii. 116; Pliny, HN 611 337], was specially the region of gold; and that the meaning is: men can bring gold out of the darkness of the mysterious North, but upon God is terrible majesty (the argument being like that of 281 6): but there is here no real antithesis between the two ideas contrasted. AV. renders correctly gold: the Revisers, seeing this was out of the question, but not feeling at liberty to emend the text, give the impossible paraphrase golden splendour (cf. 3 in Aeschylean language, worthy of a better cause, νεφις χρυσαυγωντα; cf. Soph. O.C. χρυσαυγής κρόκος): change a letter ( for ג, Grä. Che. Du. Be. Honth. St. Bu. see Ezk. 8 and Dn. 12, and Κτλ.), and we get the sense which the Revisers vainly struggled to obtain.

36v, 16a 30 1.4.

[עַלְּךָ אֲלָלִיהָ וַחֲרָא דָּרוּחֲרָא] “upon God majesty is terrible.” We should expect אתasmath r א. . . . is terrible majesty,” and so Bu. would read; but we know in any case, more rhythmical, and in Heb. the effect of the unusual order has not the stiffness which it has in English. Di. compares Gn. 29v themas נֶפֶלְּעָלִים וְבֵיתָו.

23. [שָדָּוִ֑י לֵֽי לֶֽבְכָּנָ֑בוּר] the casus pendens; Dr. § 197.

[תְּלִילָֽא] see on 36a.

[עַלְּךָ אֲלָלִיהָ וַחֲרָא דָּרוּחֲרָא] these words halt after end, and is unrhythmical. Bu. plausibly,
Du. is, however, suspicious. Possibly we should retain מ (except מ), merely changing the pointing of מ: שׁנֵי כִּי יָשַׁהַת וְיִשָּׂאָה (rhythm 3:3); the coupling of מ and מ is a little strange, but by no means so strange as 'א בו זָּהוֹזָה in מ. In the context it is not difficult to understand מ after מ (see next n.) or מ, if this be retained.

(elsewhere also for מ, as Gn. 16:6 מ, Is. 58:5 מ; Syr. מ (common) is leasit, nocuit, ἐφλαψεν), 'A kakouçhseri; RVm. "To judgement and plenteous justice he doeth no violence." מ מ occurs in the Talm., though (to judge from Levy) in a peculiar sense, to "afflict," i.e. vexatiously interfere with, or wrong, the right of a condemned criminal by deferring his execution beyond the day originally fixed for it: מ וְיָשַׁהַת זָּהוֹזָה מִמַּהָּו יָשַׁהַת הוא מ. Whether the expression was in use when the Elihu speeches were written is more than we can say: if not, מ (as מ 34:18) would be an easy emendation. Bi. Hfm. Be. מ, answereth not (those who presumptuously question the justice of His rule); but the thought is inadequately expressed, besides being alien to the context.

24. מ⁵⁰⁰⁰⁰ fear him—as an established fact (the force of the pf.), though not necessarily universally (cf. 36:24 מ רַוּנִּים מין). מ (ךְוַקְבָּהוֹנָוִת) מ express מ, which is adopted by Bu. Du. St., though not in the freq. sense of the impf., but as = "should fear him." [With the similar sounding forms from the two different vbs. מ and מ (from מ), מ (from מ), cp. 6:1. מ (ךְוַקְבָּהוֹנָוִת in both lines; מ also treats מ as subj. of the vb. in מ; and it would be easy to read מ in מ; but, though מ is awkward, the distich so obtained, Therefore men (in general) fear him, (But) the wise in heart do not fear him, is certainly not to be preferred. Ehrlich: But מ this, viz., what has been mentioned in מ, (only) ordinary men see (מ), the wise in heart see it (מ) not.]
CHAPTER XXXVIII

1. [my] [out of; Ehrlich, after, Hos. 6].

so Kit., with B. According to Baer (p. 53) and Gi. the Kt. reads as one word, the Qrè as two words. The same peculiarity recurs in 40th Kt. The Qrè is, of course, correct.

The rendering "Who is this that . . . ?" is here admissible, and more forcible than any other (Lex. 261a, 4b; cf. Is. 63).  

a short circ. cl. qualifying a subst., as Ps. 63 and more commonly qualifying a verb (81; see n.).  

3. , like a mighty man (a warrior).

is not, ben\=y\=h (תבוש), Hfm. Bi. Bu. Be. Ben-N. Je\=b\=y\=a, as in Ezek. 17 for Ben-Asher Je\=b\=y\=a, to avoid the juxtaposition of two similar aspirates: cf. Baer, Job, p. 63, and Esek. p. 114, who cites Kimchi, Michlol, 90a, and Baer and Strack, Di\=du\=h le ha\-te\'amim, p. 30. See also G-K. 21d. For (not ben\=y\=h (תבוש), see on 13.

om. 1, with c. 60 MSS, Bu. Be. Bu. Du.; cf. 42.  

from [כומ] (3719). [But Ehrlich suggests that it is the sing. (cp. G-K. 935) of Piel part. of מוד, and renders, What (פ, as Jg. 13, or read מ as in Pr. 30) is the name (ם) of him that measured it?]  

either since thou knowest (iron.), or (Del.) if thou knowest (cf. Pr. 30) (מע עות הום מוי זי בר י ה\=ע) the impf. is no bar to either of these renderings, for it is often used of present knowledge: 118 3715. 16, Pr. 27 30, Is. 58, Hos. 13, 1 K. 37, Ps. 51 73 etc. Di. Dav. Bu. Du. that thou shouldest know.
(viz. through being present at the time); but the explanation is rather forced.

6. Groom. 31\(^{51}\) 3 which, and for the expression to cast, throw, i.e. to lay, a foundation or a building, cp. in other languages nada usšū (Del. Assy. HWB p. 448 f.); ἡ ἱερὰ ἱεροῦ, foundation (e.g. Mt. 13\(^{35}\), 2 Macc. 2\(^{20}\); fundamenta jaceare, ἀλλεσθαι ἄστυ].

7. ἡ ἱερὰ . . . ἱερὰ [Dr. § 118; G-K. 114\(f\). [G ὥθησεν ἱεραὶ ἡ ἱεραὶ, ὄνδει 
με ἰδιωτικήν μεγάλην πάντες ἄγγελοι μου. Whether or not this is a "dogmatic correction" (Di.) to remove the inconsistency with Gn. 1\(^{1}\) (Del., it is self-condemned, like Me.'s ἐλπὶ for ἰς, by its destruction alike of the parallelism and poetry of ἱερά.]

8. ὃς Quis conclusit . . . ? whence Me. Wr. Bi. Bu. Du. Be. ἡ ἱερὰ ἱεραὶ, who hedged about . . . ? which, as \(^{8}\) does not refer to the direct sequel of \(^{9}\), is preferable, as well as more forcible. [Ehrlich ἱεραὶ, carrying on ἱερά in v.\(^{7}\)—a slighter change, but less probable.] ἱεραὶ, as \(^{32}\) \(^{3}\) (sq. ὄνδει; but the variant ἱερά, \(^{1}\), sq. ὄνδει, is combined, Hos. \(^{2}\) \(^{4}\), with an accus.). [The corruption may, however, lie deeper: ἱεραὶ, hedge about, is not quite the word to be expected with ὀροσ (cf. "thorns" in Hos. \(^{2}\)); the line unduly anticipates \(^{10}\), and the repetition of ἱεραὶ, \(^{8}\) \(^{10}\), betrays a poverty of language not lightly to be attributed to this writer. If the last two letters of ἱεραὶ be a dittograph, what remains closely resembles a good parallel to \(^{b}\), and we should perhaps read ἱεραὶ or (unless this can be treated as ἱεραῖ—when the sea was born. But it is less easy to recover the beginning of the line, which should contain a question (cp. 4 \(^{12}\) etc.). Be\(^{K}\) suggests, not very satisfactorily, for ἱεραὶ.]

when it burst out, issuing forth from the womb: the impf. qualifying ἱεραὶ, ἱεραὶ, just as 3\(^{34}\) ὄνδει, and so capable of being rendered idiomatically by a ptcp. [ὅπως, 40\(^{2}\) (of Jordan), Ezek. 3\(^{2}\) and in the Hif. (of an ambush rushing forth)] e.g. 20\(^{2}\). The occurrence of the word in Mic. 4\(^{10}\), Ps. 22\(^{10}\) \(^{1}\) is doubtful. The bursting out (of waters) is no doubt the meaning of the n. pr. ἱερpegawai, and to burst out (with reference to waters) is
frequently expressed by גבג and derivatives (PS. 676 f.), and is used of water carrying away a bank, etc.

Whether in Heb. the word was used by itself with reference to the bursting out of the foetus from the womb depends on the punctuation and interpretation of the ambiguous forms in Ps. 22[10] (= מ, Ps. 71[6] and Mic. 4[10].]

10. [And I brake upon (or against) it my boundary,—ם being (as explained on 26[10]) a prescribed limit in space, i.e. a boundary, as in 14[8, 13] it is a prescribed limit in time; and brake being an allusion to the rocks and cliffs in which the mainland often abruptly ends (cf. דודֶה; so Ex. Del. Di. Bu. Du. גס express מ; Di. Bi. Du. Be. מ (as Pr. 8[29]",—where, however (see on 26[10]), מ need not mean more than decree). ג expressed ἐπὶ ἀποκαθίσταται, מ MSG. ב בת ס מ, יcircumdedil illud terminis meis ((fn), כפסקמה על מיריה. The fig. is a bold one; and one wishes that the evidence were clearer that מ really expressed the idea of a boundary. Me. Wr., after ג (which may, however, only paraphrase), חק (cf. 14[13]: in this case, for מ, cf. 13[28] בות ב, Gn. 30[28] בות פן); Be. ("fortasse") questionably מ and I wrote (prescribed), from Ass. and Arab. (Lex. 1009a). RV. prescribed, with marg. "Heb. brake": but the two renderings are inconsistent: "prescribed" is not a legitimate paraphrase of "brake": if "brake" with מ is deemed to be too bold a combination, the only alternative is to emend the Heb., and to read some word—such as חषי—which may be fairly rendered "prescribed."

11. [Du. Be. om. מ. הנב, Bi. St. מיחנה אל,—each m. c. But without מ, מיחנה אל attaches very badly to מ, and the omission of מיחנה אל greatly weakens the force of the words spoken. It is monstrous to spoil a verse—and especially a fine verse—for the sake of supposed metrical requirements. [ וזה might be omitted, leaving the rhythm 4:4 (74 n.): then for the omission of an introductory זכור, זכירה, etc., cp. 4[17]. 15[28] 17[12] 22[20].]

Here there must be an error in
for except by unsatisfactory artificial expedients no sense can be extracted from it. Ges. Hrz. Schl. Del. al. understood πή (cf. 1418 in Latin text, and take יְהַשָּׁה impersonally (sc. רְשַׁע), Thes. 1400d “hic ponant, i.e. ponatur (sc. terminus, v.10 [πή]), superficie fluctuum tuorum.” But πή is too far off to be reasonably supplied by the reader in thought, and the impers. יְהַשָּׁה is here exceedingly weak. Hi. takes ας as the obj.: “A ‘here’ doth one set against,” etc.; Ew. § 294a (“perhaps”), and apparently Di.: “Here (= this place) will arrest the pride,” etc. (Einhalt thin) dem Übermuth . . . ; to judge from the comparison of μεν ἡς, 1060 (but see n.), taken by Di. as elliptical for ‘μεν ἡς, lay (the hand) upon = arrest); but ας in either of these usages would be very un-Hebraic, and the sense arrest for ‘μεν ἡς has no support elsewhere. Du. “And leave off (lass ab: ἡς, as 1060 (but see n.)) with the swelling of thy waves.” Qi. (Comm.) θνυ, ἤτοι μεν ἡς, apparently taking ἡς in the military sense of Ps. 3, Is. 22: “Here will the appointed boundary assail and resist thy waves.” Seb. Münster (1534-5), Et hic ponet (impetus tuus) elationem fluctuum tuorum; Coverdale (1539), and here shalt thou laye doune (cf. Münster’s ponet) thy proude and hye wawes; Geneva Vers. (1568), and heere shall it (i.e. God’s decree and commandement, as v.10) staye thy proud wawes; EVV., finely, “shall thy proud waves be stayed.” οὐ παρέδωσας συνεπερισθεισαν σου τα κυματα, § 360 (? rd. with Me. ἀλλ', thou shalt break), ἢ Et hic confringes tumentes fluctus tuos, οὐ δέν γεγυντόν δυνατόν. Hence (after θνυ) Ew. ‘νείπερ, shall be broken (or πῆ, Jon. 111.12); so (πῆ) Wr. Bathg.; Bi. Bu. Be. Honth. St. ‘νείπερ, shall cease (ἐπει ἦν for ἐπει τιν). Either of these yields an excellent sense: for ας, cf. Lv. 2610 ἀναστρέφεται εἰς τα ἄγαμα-; for πῆ—or, more forcibly, ἦν—Is. 1311 ἐν οἷς ἐπει εἰς τα ἄγαμα (3018 3328 with ἦν)· and so, by legitimate means, we obtain the sense, not materially different from that which EVV. obtained by illegitimate means, And here shall the pride of thy waves be made to cease,—ας for ας only here, and doubtless only a lapsus calami for it. οὐ παρέδωσας = as Be. saw, expresses ἡμείς misread as ἐστί: but this can hardly be the original reading; for (1) the repetition
of the same word ms is much more forcible; and (2) הַלְּבַנָּה for הַלְבַנָּה is dubious: it occurs only 1 K. 22:20 (twice), where the sense is not here, but thus (in this wise . . . in that wise), and where the 2 Ch. 18:19 has here . . .,label, as can hardly be doubted, rightly.

12. בְּכֶרֶם] for the idiom (= since thou wast born), see 1 S. 25:28, 1 K. 1:6; and cf. on 27:6. צז הָטַלְּטַאָה (נָחָה פֶּרְזֵנְו) פֶּרְזֵנְו; where, according to Bi. Be., הָטַלְּטַאָה = הָטַלְּטַאָה; but מַלְּי with a gen. is a common Greek idiom for in the time of, e.g. מַלְּי קִיוָב, מַלְּי אֵמוּי, מַלְּי יִמּוּי, etc.

בי הָטַלְּלָה] in poetry the Kt. רָהַשׁ הַמִּסְפָּרָה is preferable to the Qvָזָר הַמִּסְפָּרָה. The Pi. only here; perhaps (Bu.) to be read in Ps. 104:19 שְׁסָרָה סְמָו אֵזְו.

13. בְּכֶרֶם] an הָטַלְּלָה—one of the four litterae suspensae (the others being v.15, Jg. 18:8, מַכָּא, Ps. 8:14 נְהָשָׁס)—probably due to the fact that the scribe of the standard MS wrote by error שֵׁסָה; the y was afterwards inserted above the line, and when copies were made the peculiarity of the standard MS was scrupulously reproduced (cf. G–K. 5n; or, more fully, Ginsburg, Intro. to the Heb. Bible, p. 334 ff.).

14. בְּכֶרֶם] viz. objects on the earth. Be., cleverly, לָעָב or לָעָב הָעָבְרָה, and it (the earth) is dyed (cf. מַכָּא, Jg. 5:30; לָעָב or מַכָּא, variegated, Jer. 12:9 †) like a garment: in the light of day the earth appears, as it were, draped in the marvellously varied hues of foliage and flowers (so Bu.). Of vv. 13–15 Hfm. (and following him Sgf. Du. Che. Be. Vo.) omits 1:16 and 15; and Du. Che. Be. Vo. 14b as well for the sake of the tetrastich—Du.'s view being that the original tetrastich consisted of v. 12a. b. 12a. 14a, v. 12b. 14b. 15a. b being a tetrastich written originally on the margin, which afterwards found its way into the text (in 14b Hfm. Du. Be. Honth. read מַכָּא for מַכָּא, “and they stand there as if ashamed (wie sur Schande)” with their faces, viz., reddened in the crimson glow of sunrise, after which they quickly vanish into darkness, 15a. But 15 upon this interpretation does not follow 14b well; while at the same time (Di.) 15a. 14a assign a very poor purpose for 15). The ground for these excisions is that at the Creation no wicked yet existed. But, as Bu. remarks, the reference is not to the Creation, but to any day
in human history, even (v. 18) within Job’s lifetime, in which the light of day is represented as having this wonderful moral effect of purging the world from the godless.

16. [etymology unknown (Arab. nabik is a lofty place; nabakal*], a hill with a pointed top; intabaka, to be lofty; ]

is erupit, ursus est, evasit, of light, flowers, etc., and ] is surculus, virgultum βλαστός (PS. 2265 f.); but these words throw no light on the etymology of ══; but, si vera l., ] seems to express the right meaning. The word being doubtful, Bu. suggests, very plausibly, ] (cf. Syr. ] ] = ]), flowing springs (cf. ] Pr. 184); Che. ] (Is. 357 4910).

] = range: see on 117; and cf. Ps. 954 ] ἄρα.

17. ] ] ] νεκρός ἐλιμόρος, and the gate-keepers of darkness,—adopted by Du., to avoid the repetition of the same word ]: “though we hear nothing of the nature of the beings who guarded the entrance to ᾨαθ, ‘gates’ necessarily presuppose gate-keepers.” [The repetition of the same term is certainly improbable here; but accidental repetition may have extruded some other term synonymous in meaning, but quite different in form from ]; cf. 83 n.]

] ] ] διονυσις σε διατῆκαν; apparently a double reading ἄρα and Αρίσ (Ἀρίσ)—the ἄ dropped by haplography. [Read ] or ]—either a good parallel to ]: the impf. ἁγηθ is scarcely suitable.]

18. ] hast thou shewn thyself attentive as far as, even to . . . ? But, perhaps, ] (Du.) should be read, as 314, Ps. 3710 (so Bu.).

] ] ] πόση τῆς ἐστίν, whence Du. Be. ] “how much it (the earth) is.” But the change is unnecessary; it is not apparent why ]] (Du.) “klingt ziemlich kindisch.”

19. ] Be. Bu. ] , and so 24; but ] ] seems to have been idiomatic: see 1 K. 1318, 2 K. 38, 2 Ch. 1823 f: it is not likely that dittography should have taken place five times in the same expression.
20. [Hebrew text translated]

The Book of Job

20. [Hebrew text translated]

Be. ἀγάπην μαί; and so Me. Sgf. ἀγάπην (Oo. ἀγάπην): a fine piece of irony. But ἀγάπην is more probable; and also, as Bu. observes, more forcible.

... occurs in 28; but probably Hfm. (ןַּעְנַע), Du. Bu. Be. are right in reading停下, || to the previous...

21. [Hebrew text translated]

by attraction to ציז: cf. 21 and G–K. 146a.

22b. [Hebrew text translated]

[the repetition is improbable (cf. 8ו n.): the lost term was perhaps במ (37ו n.)). Du. יָנוּס, treasurers (Schatzmeister), for the same reason as יָנוּס in 17. But the point here is Job's seeing the treasures, not their treasurers.

23. [Hebrew text translated]

Ps. 55ו вח 78ו יב2, Zec. 14ו, Qoh. 9ו (in 2 S. 17ו rd. with צונז לָּבָנָה). The common Aram. word for war.

24. [Hebrew text translated]

[light has been dealt with in 19; even lightning (which נָה denotes in the Elihu speeches) is mentioned in 26ו; נָה seems consequently out of place here. Ew. (Die Salom. Schriften, p. 252), Me. Bi1 Wr. St. Bu. נ; Hfm. Bi2 Du. (see the next note), Honth. נ, mist (36ו); Sgf. יָנוּס, hoar-frost (after גַּלְגַּל עַיִן (see 26ו); cf. Sir. 42ו kal עַיִן וְאֵלֶּה מֵאֹר כָּלַחוּס נָו אָרָחָה צו) Be. יָנוּס, steam (after גַּלְגַּל in Ps. 118 (119) 8ו). Of these suggestions נ, agreeing with the || נ, is the most probable; נ is palaeographically easier; but neither this, nor נ (which in addition comes in 29ו), nor נ (Gn. 19ו, Ps. 143ו נו 119ו), has the importance of wind (which, moreover, is not likely to have been omitted in the questions put to Job, and which agrees also best with פִּינָה [cp. En. 41ו 6ו], as well as with the || נ).]

25. [Hebrew text translated]

Rd. probably פִּינָה: נ is always causative, except here, Ex. 5ו, I S. 13ו (read in each פִּינָה).

26. [Hebrew text translated]

Du., objecting that the "wind" is here out of place (?), and that the way of the "east wind" is known, declares that פִּינָה, "cool (water)," of fine or drizzling rain ("Sprühregen"), for פִּינָה is "necessary"; he thus (with נ and נ, trans.) gets, "Where is the way by which the mist is parted, (And) diffuses fresh water on the earth?" the allusion being to
“the refreshing fine rain, which in summer the morning mist brings with it, when it is dispersed.” But כרם (sc. מים) does not seem a good expression for fine rain; nor do Jer. 18:14, Pr. 25:25 (מים כרם) show that כרם alone would be used for cool water. And as Du.’s objections to הער do not seem decisive, כרם is no longer a necessary emendation. [Honth., following Du. in 24, transposes vv.24 and 25. Retaining כי in 8, Richter proposes כטרס (cp. Hab. 3:4, and the vb. in Ex. 34:29)—scatters the rays over the earth.]

26. see on 20:24 (G-K. 152a).

27. see on 30:8.

28. A beautiful verse, rejected, however, by Bi. Du. Che., partly as tautologous with 29, and partly as not fitting into 25 (which, however, refers not to ordinary rain, but to the downpour in a thunderstorm), and (?) the scheme of the tetrastichs.

אברע] & βάλους δρόσον; STV all drops. This must be the meaning; but the etymology is obscure. Arab. 'ajala is to confine or restrain, e.g. cattle from their pasture (Lane, 25), ii. congregant, collegit; ma'jal, stagnum, piscina (Freyt.); ? אברע = drop as a small quantity of fluid, collected together.

30. כנס ים ירחבא “like stone are the waters hidden,” “as (with) stone (G-K. 118s) are the waters hidden” (RV.), are both unsatisfactory; “hide themselves (and become) like stone” is forced; “are solidified (sich verdichten; RVm. are congealed) like stone” (Di. Del.) gives a meaning which it does not possess. These difficulties are removed, and justice is done to the words used, if with Me. we suppose the two verbs to have become accidentally transposed [cp. Is. 28: = Mic. 4:11; Forms, p. 296], and accordingly interchange them;
we then get, "Like stone the waters cohere together (poet. for freeze: lit. take hold of or grasp one another: cf. 41\footnote{41}, of the scales of the crocodile, ἄλατον ἀλάτων, ἢρρός, ἢρρόν, Ex. 9\footnote{9}, Ezk. 1\footnote{1}), and the face of the deep is hidden" (viz. by the ice forming upon it): so Bi.\footnote{1} Sgf., Bu. Hi. Hfm. Du., keeping the verbs as they are, take ἄλατον as an alternative or dialectical form of ἄλατα (denom. from ἀλάτων, curdled milk) are curdled, or coagulated, if not (Du.) ἄλατα is to be read: but this is precarious; and does ἄλατον, leben, curdled milk (see on 20\footnote{20}) coagulate in a manner all resembling ice?

31. [רזרק] in Is. 49\footnote{49} קֶשׁ (|| קֶשׁ) means to bind on, engirdle oneself with (cp. לִשׁוּט מַשְׁלֶשׁ, sashes): hence Me., Wilt thou engirdle thyself with the beauty of the Pleiades: "the Pleiades are the delightful girdle which engirdles God, not Job." But the idea is not a good parallel to that of b, and קֶשׁ being here || to נֶשָּׁה is rather to bind fast (cp. 39\footnote{39} 40\footnote{40}–Qal), to bind up, fasten; cp. קֶשׁ, a knot in P.B.H.]

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and in the previous century Nachmanides had given as a minority interpretation. Thence some of the 16th century versions: e.g. Oecolampadius (1532), "Num conjunges delitias Cimo," with the note, "septem stellae sunt . . . aerem calidum pluvium temperant, et terram pulchris floribus ornant"; Seb. Münster (1535), "Numquid tu ligabis suaves influentias Pleiadum," whence the Great Bible (1539) and the Bishops' Bible (1568), "the sweet influences of the seven stars," and the Genevan Bible (1560) and AV. (1611), "the sweet influences of the Pleiades"; a note in the Genevan version runs, "which stars arise when the sun is in Taurus, which is the spring time, and bring flowers." Dr., in a printed but unpublished note, dated Oct. 22, 1882, after citing the above comments and versions, together with many others, observes "the heliacal rising of the Pleiades (i.e. their rising so as to be visible shortly before sunrise) is well known to have been noted by classical writers [cp. 9* exegetical n.] in connection with spring, just as the setting of Orion at the same time was regarded as a signal of the approach of winter. And a comparison of the 16th century versions makes it clear that this is the sense to be attached to the first clause of our version [i.e. the AV.] . . . it does not, as is often supposed, allude to any astrological power exercised by the stars, but is a poetical figure expressive of the renovating influences that operate in spring." For another interpretation of meaning delicacies, see last n. Nothing satisfactory resulting from this meaning, מַשָּׁאָה is now commonly taken as equal to, or an error for, מֵעֶנֶּה (cp. the vb. מָעֵן in 31* and || to מָשֵׁר, Pr. 6*): but this is then differently interpreted (1) as something consisting of separate units bound together, a cluster (RV.), or (2) as something bound upon a person, whether as an ornament, such as a necklace (Hi., who compares עָשֵׁד, from עָשֵׁד, similar in meaning to עָעָר, or, for purposes of restraint, fetters (cp. שְׁמַעְמָו, נְשֵׁר). The last seems preferable in the context.]
along: cp. especially Is. 51:8, Hos. 11:4, to draw along (with cords); the noun מָשַׁבָּה should thus mean either the things (cords, ropes, chains, etc.) which drag some one or some thing along; or the things which one draws along after one, such as an ornamental chain (so Ar. קַֽקִּים, of an ornamental arm or foot-chain); but not very probably a girdle (Hi.). N. Herz (JThS xiv. 576) detects in מָשַׁבָּה an allusion to Egyptian, such as some find in רֶם in 40:26 (see n. there). In Egyptian the Great Bear is depicted as the haunch: Herz cites from the Book of the Dead as cited in Brugsch (Thesaur. Inscr. Aegypt., p. 122), “As regards the msxt constellation, it is the haunch (χπς) of Typhon, it exists in the northern sky.” This, as well as the suggestion that בְּכֵם as a Hebrew term for a constellation means not fool but haunch (cp. בְּכֶם), would be more acceptable, if Herz’s efforts to derive שַׁע (equated with Sirius) and כָּחַם also from the Egyptian could be considered successful.

32. מְלָלְדוֹת † [the following קַעַב suggests that מ is the name of a single star or constellation rather than (as the plural might indicate) of several separate and distinct stars, though even this is not conclusive for the suffix might have a distributive force (G–K. 145i, m)—the Massaroth, each in its season; cp. Σ (cp. ἴος = Α) τὰ σκορπισθέντα κατὰ καιρὸν αὐτοῦ ἐκαστον. From the present passage little else can be inferred. Identifications rest, therefore, on etymological speculations. Ibn Ezra (on 37n; cp. Hoffm. in ZATW iii. 108) equates מְלָלְדוֹת with מֵרוֹס (37e n.), itself very doubtful and obscure. In recent times a more popular equation has been with מַלְלָה in 2 K. 23:6 (א there, as Θ here, Μακυουραθ: א here אַלְאַפָּה; but מַלְלָה is also uncertain, some translating the planets, others the signs of the zodiac (Ges. Thes. 869; RV. margin); in Rabbinic Hebrew the word is used with both meanings (Levy, NHWB; Burney on 2 K. 23:6 and in EBi. 474a f.). Ἡ here Lucifer (with Vesper for שַׁע): cp. the explanation of מִרְאוֹת מְלָלְדוֹת (plural) = Ar. 작업 = Venus (singular!). Others (Mich. Ew.) again make מְלָלְדוֹת = מַרְאוֹת, and cp. רֹע, a crown: hence Corona Borealis, or both the Northern and the Southern Crowns. Ἡ
the Wain, as the great or little bear. All most uncertain].

[עיסי על ביו] if = 'Ayish with her children, cp. the use of יְיֹ in Gn. 32:19, 1 S. 14:2: Lex. 755b.]

[םִמָּ] so מ, but יְיֹ being a casus pendens. Other possible pointings are (1) מֵמָּ; יְיֹ is then for (the loss of): cp. 1 Ch. 19, Jer. 16; (2) מֵמָּ, but מֵמָּ in the sense to give rest to, bring to a resting-place, is elsewhere construed with יְיֹ, and is commonly used only of the settlement of the Israelites in Canaan (Ex. 33:14, Dt. 3:8+): otherwise as an antithesis to מֵמָּ it might be considered.]

33. Du. Be. (v.19): but (Bu.) this is against both the order of the words and the bare מֵמָּ; we should expect, if that were the sense intended, מֵמָּ.

The יְיֹ, elsewhere in Heb. only in יְיֹ, Ex. 5:6 etc., which denotes plainly some kind of subordinate official, employed partly in the administration of justice, partly in the maintenance of civil order and military discipline; and in a fig. sense, Pr. 6:7 (see Dr. on Dt. 1:18); but the etymological sense is uncertain. In Ass. šatāra is to write (Del. HWB 651 f.); in Arab. satara is to write, to rule (a book); satr is a line (of writing), a row (of trees, buildings, etc.); and mistaraf is an instrument for ruling a book (Lane, 1357 f.). [The Sabaean str is an inscription (CIS iv. 99): in Syr. יְיֹ is a hand-writing, or deed.] If the sense of יְיֹ was to write (as in Ass.), יְיֹ will have meant properly, writer, registrar; but if the primary sense of the יְיֹ was to range in order (Nöld. Gesch. des Qorans, p. 13), and this was retained in Heb., יְיֹ will have meant arranger, organiser, and so we get for יְיֹ here the sense of ordered arrangement, or, briefly, rule. [But Schwally in ed. 2 of Nöld. Gesch. des Qorans, p. 16, traces back the Arabic and Syriac words cited above without doubt to the Assyri šatāra, to write; the Heb. יְיֹ he also regards as derivative from Assyri., and compares the "nicht ganz sicher zu deuten" יְיֹ.] F. Del.sein Sternensel, or, as we might say, its starry canopy, from Ass. šitir same, the writing of heaven, i.e. the starry firmament (Comm. p. 170; HWB 652b,
cf. 187*)}; but this is far-fetched, and rather than would be expected. [The sing. suffix in mes mer refers to (pl.) regarded as a ruler (so Di. after Ew. 318*; Ehrlich: preferably, if conjecture is resorted to, we might read mes mer, mes mer, being a synonymous parallel to мрн.]

34. שְׁמוּרֵת מִזְמוּרֵת exactly as 2211 (though there in a fig. sense); cf. also Is. 60\textsuperscript{6} מְשֵׁרִים נְשֵׁרִים נְשֵׁרִים, \(\text{νικήμεροι σου} \) so Bl.\textsuperscript{1} Du. Be. Che. St. Bu. This undoubtedly agrees well with \(\text{n} \), and may be due to a scribe's recollection of 2211 and Is. 60\textsuperscript{6}: on the other hand, \(\text{m} \) may also be a paraphrase; the use of the same expression in different passages of the same poet is not conclusive against its originality here—there are many cases in Homer, and an excellent one in Virgil; and, after all, the feature of the volume of water covering Job, in response to his (imagined) invitation, is finer and more effective than \textit{will answer thee}.

36. בֵּיתוֹנָה \[so 12\textsuperscript{a} where \(\text{n} \) is radical, and Ps. 51\textsuperscript{8} where it has generally (but see Briggs, etc.) been taken to be the prep. \(\text{v} \) for \(\text{v} \) has \(\text{nγαθούμενον φασάματος} \) рофиан, reading perhaps \(\text{ν} \). \(\text{v} \) בְּכָל and \(\text{v} \) \textit{in visceribus hominis} (cp. \(\text{v} \) \textit{βασάνοις}) anticipate the subsequently dominant theory that \(\text{v} \) both here and in Ps. 51 is a term for the \textit{reins} or \textit{inward parts} of men, as something that is covered over or coated (\(\text{v} \) \textit{νωσιν}), viz. with fat (Ibn Ezra on Ps. 51). Since Schultens, many, on account of the context, have conjectured that here (though such a meaning is, of course, out of the question in Ps. 51) \(\text{v} \) refers to some natural phenomenon, Schultens himself, comparing \(\text{v} \), to lose one's way, \(\text{s} \), to carry away, proposed, \textit{wandering motions} (e.g. of lightnings, thunders, rains); others, \textit{clouds} (Eichh.), \textit{dark clouds} (Hrzl. Hitz. Di. RVm. Peake, al.; cp. \(\text{s} \), \(\text{v} \) \textit{to be dark}, with derivatives meaning \textit{darkness}, and \textit{clouds}), or \textit{cirrus-clouds}, "which are wont, as with white, chalky plaster to overlay the blue heaven" (Du.: cp. \(\text{v} \), \textit{to overlay}). Unfortunately the parallel term is, if possible, even more uncertain; if, however, \(\text{v} \) is an animal, \(\text{v} \) (\(\text{v} \)) may be an epithet (\textit{the weavers}) for another, e.g. the spider—suggested though not adopted by Du.].
3.11

[if correctly preserved and punctuated and not a foreign (Egyptian: Hoffm.) word, the root is ינש = שכר: in Hebrew this appears only in (1) נין, which may mean an object to look at, and is used with reference to specific objects in Nu. 33\textsuperscript{68}, Pr. 25\textsuperscript{11}, and of the imaginations (of the heart) in Ps. 73\textsuperscript{7}, Pr. 18\textsuperscript{11}; and (2) the doubtful רכיב of Is. 21\textsuperscript{16}. In Aramaic, on the other hand, the root is in frequent use; רכיב = Hebr. רכיב, to look out, keep watch; consequently רכיב might mean, like the Aramaic רכיב (רֶכֶּב, e.g. ת. Is. 21\textsuperscript{6}), watchman, observer: hence it has been translated 1. the mind: as "videns, imaginans, vel intelligens" (Ges. Thes.); so ת (first rendering), ס (חסן), Ibn Ezra, EV., Ges.; 2. the cock, as the watchman, or prophet, among birds: cp. Rosh hash-Shanah, 26a, "When I came to Tehum-Ken-Nishraya, R. Simeon b. Lakish said that" the cock was there called שכר, Wayikra Rabba, c. 25: in Arabic the cock is called שכר: ib., "in Arabic the prophet is called שכר"—all cited by Del. This translation is adopted by ת (second alternative), ו, Rashi, Del. (3) By giving to the noun a passive sense, which is, however, not so natural to the form, the meaning something seen, (celestial) phenomenon is obtained: so Schultens; and similarly or with reference to some specific phenomenon, Elw. (Glansgestalten), Me. (Lichtblits) Hi. and Bu. (Lichtgebilde), Di. (Wolkengebilde), RVm. (Meteor), Du. (the Aurora Borealis)].

37. רכיב so, in the sense of count, Ps. 22\textsuperscript{18}. The Piel may have an intensive sense to count busily or exactly; but more probably רכיב should be read. Du.'s objections to "count" are hypercritical, and it is strange that Peake should attach any weight to them: the question is, of course, merely a rhetorical way of asking whether Job has that minute knowledge of the clouds, and of the laws by which they are employed for the production of rain, when it is needed, which would enable him to regulate their movements and use. רכיב, spread out, for רכיב is thus quite unnecessary.

38. רכיב from כר intrans., as 1 K. 22\textsuperscript{35} חָבַּבְתַּהּ and כָּלַב. חָבַּבְתַּהּ lit. into something cast (of metal, 1 K. 7\textsuperscript{7} רכיב; c. 37\textsuperscript{18} ptc. חָבַּבְתַּהּ, i.e. into a compact mass. Not as Du. [(see exegetical n.)].
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The line is short: Grimme, cleverly and neatly, so Bu.

cf. 410 

\[\text{appetite: see on 33}^\text{16}. \text{ Cf. Pr. 6}^\text{20} \text{ גנ}^\text{17} \text{מ.}\]

40. Ley, Be. \[\text{מַעְשֶׁה,}\] after \& \text{דְּנָרָא} \text{כָּעָּרָּו,} though whether \& \text{read} the sf., is more than we can say.

\[\text{בָּבִּלָא} \text{הָּיָּה} \text{is elsewhere a} \text{booth; for} \text{covert, lair, we have elsewhere י, Ps. 10}^\text{9} \text{ בּּמִירָּוּ לְאָוָּרָו (мес, of} \text{Yahweh, under fig. of a lion;} \text{|| מַשְׁחַת, Jer. 25^\text{28} \text{שָׁוְא} \text{כִּמֶּר} \text{מִשָּׁמֶרְוּ,} \text{Jer. 25^\text{38} \text{מִגֶּרְּבָּה} (as Jer. 4^\text{7}),} \text{and Lag. Che. We. in Ps. 10^9.}

\[\text{לִמְּךַי} \text{27^\text{11} n.}

\[\text{לְאָרוֹן} \text{37^\text{1} [in a different sense].}

\[\text{לְוָיָּה} \text{41. [לְוָיָּה] provide, as Gn. 43^\text{18}, Ps. 65^\text{10}, 78^\text{200.}}

\text{ולֵירָּוּ} \text{The raven, it has been urged, comes in unsuitably among the quadrupeds; its proper place would be beside the hawk and the eagle, 39^\text{26-30.} Hence Wr. Bu. Be. \\text{ירָּוָּר, in the evening, the whole v. now referring to the lion, a reference to the lion being supported further by the similarity of thought and partly of expression with 4^\text{10, 11}, Ps. 104^\text{20-21} (especially 21b with 41b), and the punctuation of \text{ירָּוָּר} of \text{ירָּוָּר} being explained as due to recollection of Ps. 147^\text{26} \text{לַעַל} \text{יָּהָוֶּל_נָה} \text{רָּוָּדוֹן. However (Bu.) \text{ירָּוָּר} suggests here a new beginning; the suffix in \text{ירָּוָּר} can hardly refer back beyond \text{ירָּוָּר} to \text{ירָּוָּר and the mention of the raven here is sufficiently explained by the similarity of the Divine action, in providing food for its young, as for the young lions, 39^\text{26b.}}

\text{ירָּוָּר} \text{the young ravens, fed by their parent, are presumably in the nest: how then can they "wander" about? it is hardly probable that they are supposed to have left their nest, and so wander about for food on the ground. Bi. Bu., therefore, may be right in reading \text{ጵ጑,} the sg. referring to the parent-bird, and the plur. being due to the influence of the preceding \text{ wich}: the raven (NHB 199) frequents desolate places, its food is there scanty and precarious, and it has to fly far and wide in search}
of it. Be. υπον (Syr. to bleat, of sheep, but also used of children crying for their mother, PS. 3201, in Talm. also of human beings, ChWB ii. 280b; in OT. נָשָׁה אֶפְשָׁה, Is. 4214†: not "Aram. for דָּבָר" (Bu.), for there is no trace of an Arab. נִפשָׁה (with לֹעֶשׁ, Lex. 821a; cf. on 410): if we were sure that דָּבָר was used of the cry of a bird, this would be better than נָשָׁה.

לֹעֶשׁ [the 5 of norm or state, like לֹעֶשׁ, Lex. 516a i); in the condition of foodlessness; לֹעֶשׁ, as 4186, Is. 514 פָּרָת לֹעֶשׁ (cf. . . . לֹעֶשׁ often in Chr.). ηπανωμένοι τὰ σίτα λαύτωνες, whence Du. לֹעֶשׁ for לֹעֶשׁ; then, with לֹעֶשׁ (see above) in 418, and referring all to the lion, he completes the tetrameter (after שָׁלְחַן) by reading (cf. Ps. 10431) הָאָרֶץ הָנָּשָׁה לְךָ, וְיָשָׂה לָבֵן.: לָבֵן.
CHAPTER XXXIX.

1. Du. תָּהֹדְשַׁת (3818), as 3830.

[The two words are rhythmically superfluous and have perhaps intruded here from 2b]. Bi. Bu. Be. (with ?) St. om. תָּה (dittogr.), removing the somewhat inelegant anticipation of תָּה in 2b; but Bu., after Grimme, om. instead תָּה, as a gloss on תָּה, and in fact an incorrect one, תָּה (with the masc. תָּה) referring not to the time of the female’s bearing (which follows in b), but to the time of heat in the male (Be. תָּה (Jer. 284 וּסְעָה יְשַׁבַּה for תָּה תָּה). Du. תָּה וּסְעָה יְשַׁבַּה, "Lehrtest du Liebeslust die Steinböcke?" 'ו, the peculiar expression used in Dt. 718 284. 81 + לֵבֶסְעָה יְשַׁבַּה where, however, it is far from clear that it means specifically "Liebeslust." With the text as it stands, וּסְעָה, though masc. in form, must, of course, be supposed to be epicene, and to denote actually the female.

inf. Po'el of דָּת, as Is. 518 al.; and in the pass. 15, תָּה.

, to mark, observe, as 13 = 3311, 1 S. 119, Zec. 119.

2. אִמְּלַד, of completing a period of time, as Gn. 297; cf. in Qal, Gn. 254 (וּסְעָה יְשַׁבַּה), al.

Du. וּסְעָה, and appointest.

G–K. 91f, where five parallels are quoted; add חָצֵי, Ex. 3529, Ezek. 3491.

3. אִמְּלַד [rhyning with אִמְּלַד in b]. is to cleave, Ps. 1417; so תָּה, c. 1618 al. Here, if correct, the Pi. must have a causative sense, cause their young to cleave open (the womb); [op. דָּת, of hatching eggs, Is. 599]. But תָּה does not occur so elsewhere: and it is highly probable that (Ol.) תָּה should
be read: cf. 2110; and the syn. רות, Is. 667; כְּלַיְלָה (of laying eggs), Is. 3416: γάρ διασώσεις αὕτη also presupposes the מ (תַּחְנָה).

[rather than birth-pangs (217 n.: sing. בַּלַּיְלָה, Is. 667), 'n may here mean fatus, like the Arabic حبل, and be from a sing. בַּלַּיְלָה. In any case the sense of pain does not regularly attach to the root even in Heb., for the vb. means simply to be pregnant with in Ca. 86, Ps. 715: so in Arabic حبل is to be pregnant; حبل, to secundate; حبل, pregnant. Cf. Barth. Wurseluntersuchungen, 15; Schulthess, Homonyme Wurseln im Syrischen, 25 f. Ehrlich transfers [which stands in $, without adequate reason, before מ], and renders, they separate their own navel-cords—in which he sees the one wonder of the wild goats]. מ (so 11 MSS) would be the correct form: but in the term. of 2nd and 3rd pers. pl. of verbs, and the pron. sf. of the same persons, the masc. form often appears: cf. 4 114; and see G-K. 1350. Du. om. מ (which stands in $, without adequate reason, before מ), as a (correct) gloss on מ, rendering, they bow down, they cleave open (the womb). "The asyndeta in מ strengthen the impression of care, security, and swiftness, which the description is intended to convey" (Du.). [The rhythm of מ in $ is 3:2 (1714 n.); with the omission of מ it is 2:2: this, in Job very rare (1914 n.), rhythm may have been deliberately chosen to heighten the sense of swiftness.]

4. מ (רֵולָד) are healthy; Is. 3816, Hif. מ. The Ethp. and Af. are common in Syriac in the senses recover health, and heal, respectively: see 2 K. 11 88, יִסְכּּוּ; תַּשְׁפִּית, Hos. 518, Jn. 515.

[one MS: cp. ו pergunt. For the meaning to grow up, see Ezek. 167: it is common in Aram.; see in $ Gn. 218 2527 3811, Ru. 118 (all = Heb. ה). Pacl, Jb. 3827 (= הָלָה).]

[open field or country; an Aramaism: Dn. 228 מֵאָרֶץ (= Heb. הֲרֵם; אָרֶץ); and in $ מֵאָרֶץ, 2 K. 1024, Is. 422 (= Heb. וֹדֶה). [One MS מ, מ ad pastum. AV. "with corn," after
Seb. Münster (frumento) and mediaeval Jewish interpreters (see Wright and Hirsch) who gave to שֵׁב the sense it has, e.g., in Ps. 65:14 72:14. שֵׁב or some other word in the line may be corrupt or intrusive; for the rhythm of שֵׁב is 4:3 (17:14 n.). לְבָנָה om. ַּב; but this scarcely represents the original text.

לְבָנָה might, of course, mean to them; but more probably, perhaps, the שֵׁב is the reflexive ש (Lex. 516a), as 6:10 12:11, Ps. 80 etc., "sibi h. e. sui iuris esse volentes" (Schult. ap. Del.); so Hi. Del.


דָּרִי the Aram. syn. of מָר (דרָי, Dn. 5:21; מְדָוי). The word "may be derived from מָר, to flee in fear, flee away (Labid 22); though more probably (D. H. Müller) from מָר, 'schreien,' which is also used of the wild-ass, Amruqlqais 4:21, Zuhair 15" (Nöld. Fünf Mo'allaqāt, i. 75).

7. רァוות loud shoutings, as Zec. 4. 7. See on 36:20.

8. מְרַגְּרֶס as pointed, a rare nominal form like מְרֶס (G-K. 85d): but it is far better to point (after Θ κατασκέπσται, צָרְפֶת; י' circumspicit) רגְרֶס, spies out, explores (Nu. 13:16. 17 etc.), with Ew. Hi. Bu. Du. etc.

9. מְרַגְּרֶס for מְרַגְּרֶס = מְרַגְּרֶס (Ps. 92:11 מְרַגְּרֶס); cf. מְרַגְּרֶס, Ps. 22:22 (G-K. 23e, f). Baer and Ginsb. read מְרַגְּרֶס; G-K. 22s, 20f; Dr. Sam. p. xx [Assyr. rēmu, Ar. מְרַגְּרֶס.; but of these, the latter at all events is applied to an animal not corresponding to the Hebrew descriptions of the מְרַגְּרֶס; see exegetical n.].

10. הרקָשָר יִשְׁרִית בְּתֵלִים עֹבָרָה Ha. Stick. "in or to the furrow with his cord" (the accus. of the instrument), is questionable, in spite of Mic. 7:2; Di., better, "in the furrow of his cord," i.e. in the furrow which his cord limits him to: but this is forced; rd. rather, with Sgf., נַתִּחֵת (Bu. חֲשָׂבָה): this yields, by legitimate Hebrew, with a very slight change, the sense required: for נַתִּחֵת read also (Bu. Du. Be.) שָׂפַת;—the repetition of יִשְׁרִית after ַ is inelegant, and גַּ has only δήσεις δὲ εὑρ.; also restores the normal 3:3
rhythm]. Du.]._שנשנ הרותהנהן, “by the cord of his furrow,” which also yields a good sense. Be. would read for the v. פקז, cf. Heb. פקז, assumed to correspond to Aram. עץ, neck (though not the usual word), Ps. 60: 11 al. and Talm., Arab. ʿunq); but the change of text is violent, and insufficiently supported by ג (ἡσεις δὲ ἐν ὑμᾶς Γογγον αὐτῷ, ἢ ἑλκὺςει θου αὐλακας [= המים in 31:8]; but the word may here be a paraphrase] ἐν σειρῷ; and § (י) (€πι) αὐτῶν (§ 6), both of which in a, not less than in b, are strongly suggestive of paraphrase.

12. [かい] that he will, etc., the י נ stating the obj. of the trust (Ew. § 336b; G-K. 117h). With the athn. at יושב, the Kt. יושב must be read; and in b יושב will mean the contents of the threshing-floor (cf. Ru. 3: 2 ה יושב השעון והנה: but the v. is very unevenly divided; probably the athn. should be put at יושב, and b יושב should read (or יושב, or יושב, or יושב) יושב; so Me. (יה), Bi.1, Bu. (听见; so Du.), St. (לירע), Be.1 (either יושב, יושב, or יושב). יושב avoids the repetition of the י. Be. יושב, bring back, the object following in b: this may be right; יושב (sc. יושב) would be more naturally said than יושב. ¶ here expresses יושב (with יושב).

13. [נְלֹוה] [if the section was part of the original text, read יְנֹוה (§ followed by מ, as in §18). In §, v.18 proves an exception to the otherwise unbroken rule that the sections treating of animals begin with an interrogative particle].

[םינוניכ] † shrill or piercing cries: if correct, a poet. name for the bird which emits them, the ostrich. Hfm. Bu. Du. Be.1 (cf. La. 4:8 Qrק indeed). θερπομένων (יוֹבִי). 'א דיווונית, 'א דיווונית, § מִסְחָד, § מְחוֹך, § מְזוֹן (38:6). Qi. AV. peacocks.

[אַל] (not ה, or ה, as 20:18 [Kal], Pr. 7:18 [Hithp.). אַל אָבָד הָסִירַּד לְיִתֶּה [מעלifestyles] Is it a kindly pinion and feather? מַחַץ, pinion, Dt. 32:11, Ps. 68:14 91:1; יִנָּה, Ps. 55:7, Is. 40:1, Ezk. 17:1; יִנָּה, plumage, Lv. 1:10; יִנָּה, Ezk. 17:7. In isha, [if
rightly read], there is doubtless an allusion to the bird called [Lv. 11:19 Ps. 104:17, Jer. 8', Zec. 5:8], the kindly one; the stork, so called on account of its affection for its young. Bu. would make it named distinctly: אַּלָּבַדְתָּ תֶּהֵיה תְּמוֹת, Is it the stork’s pinion and feather? (or rather: Is it a kindly bird’s—with only an allusion to the stork—pinion and feather?). Bu. thinks that Hfm. has “perhaps” seen rightly in reading (what he rejected in his first ed.) וַיָּעַל for וַיֵּלֶא in a, and in b אָבֲרָהֶם, often in Prov.), Or is pinion and feather lacking (to it), That she leaveth her eggs to the earth,” etc.? Does its wing move so slowly, or are its feathers so deficient, that it cannot itself defend its eggs, but must leave them on the ground, where (v.15) they are exposed to many dangers? in actual usage means only in need of; but רֶשֶׁת means to be lacking (1 K. 17:14), as well as to lack (be in need of), so that the adj. may mean similarly lacking, deficient. Ley, Be. (‘‘perhaps”) וַיִּזְכֹּר וַיְזַלְכֶּה: The wing of the ostrich is mocked (2 K. 22 al. Hithp.), Is (its) pinion and feather lacking? [Du., retaining in b, proposes מְלַכָּה נָפֶשׁ, perverse, in a: Ehrlich as Du. in a, but in b עָשָׂה עַל הָעֵדָה חֲטָיו אֲשֶׁר אִקְנָה הָעֵדָה, making mean ostrich (a view long since refuted by Bochart), and omitting מְלַכָּה as a gloss on העד]. Wr. retaining a, though translating it interrogatively, read in b חֲטָיו עָשָׂה עַל הָעֵדָה מְלַכָּה אֲשֶׁר אִקְנָה חֲטָיו.] 

14. דִּינֵי [if correct] being construed, according to its meaning, as a fem. sg. (cf. וַיְזַכְּר constru as a pl. 1 S. 12:21; אָבְרָהֶם person, after an opening clause, construed as a masc., Lv. 2:1 5:2 etc.; Ew. § 318b—where, however, some of the examples are textually doubtful; cf. G-K. 124b, n.).

[Be. Bu. This is an excellent || to וּבָא [and expresses the obj. which in י must be understood]: at the same time, מְשַׁמְשָׂה may stand; for the ostrich does sit upon the eggs.

15. תְּמוֹת] Bu. This is a verb (G-K. 145k): the cases are rarer, and not all textually
certain, where the fem. is a suffix (G-K. 135ο (where dele, p. 441, l. 2, as due to an oversight, "but previously מְלָעֵם"); Ko. 348г, h: thus 2 K. 3:11 17ב ג has מְלָעָם, and probably the sg., in spite of G's pl., should be read similarly in 13:6; 2 K. 10:6 Vrss. מְלָעָם; Is. 357 rd. מְלָעָם: cf. on c. 6:10 14).


הָלַעָם can only mean "hardeneth (= useth hardly) her young ones (making them) into none of hers" (Lex. 5198), מְלָעָם expressing the result of the action מְלָעָם. This might be the sense intended; but if it is thought that "useth them hardly as if they were none of hers," is more probable, then מְלָעָם must be read (so Oo. Be. K); מְלָעָם (13:10b etc.), lit. think into (= esteem to be), is not a for so rendering מְלָעָם. מְלָעָם is poet. for מְלָעָם מְלָעָם (G-K. 155n, d); cf. Hab. 2:6 מְלָעָם מְלָעָם, who increaseth (what is) not his, and c. 18:17 מְלָעָם מְלָעָם (Gn. 11:3; Jer. 5:10, Hab. 1:6, where מְלָעָם, מְלָעָם, מְלָעָם are preceded by a subst., are different).

47] בֵּלָה is properly a substantive, like ?ל; hence, followed by a gen., naught of . . . ; and so here naught of fear! (There is) no fear! It is not, as in previous cases, joined closely to a subst. (38a), or adj. (33b), or verb (411), and so cannot, as there, be rendered without.

17. הָלַעָם] the ב partitive; cf. 7a 21b.

18. הָלַעָם (abs.) occurs here, Nu. 23:2, Jg. 13:21, where, however, rd. מְלָעָם. It has been rendered (1) Now (cf. מְלָעָם); so Nu. 23:25 (Di. Gray), Jg. 13:24 (Moore); (2) At the (right) time, sur Zeit (אֲבֵד אֲבֵד, יִצְבָּע cum tempus fuerit; so Hi. Del. Di. here; Knob. Keil, Kuen. in Nu. 23:25); and (3), as = מְלָעָם מְלָעָם, At the time when . . . (Hirz. al.; Ew. § 337c (a), and Comm. ("Wann sie einmal . . . ") : so EVV. What time . . .); though it is better in this case to point מְלָעָם (Me. Du.): מְלָעָם is followed by an inf. (1 S. 4:10); and there is no reason why it should not, in poetry, like מְלָעָם (Jb. 47:17 מְלָעָם), be followed by an impf. This yields a satisfactory sense: there is no
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point in Now, and At the (right) time is a doubtful rendering of טָפָא.

[Be.] Hi. Du. וַיְעַלֶּה, in (her) running (Qoh. 9:11†); and for מַעְלָה וַיְעָלָה, Wr. Bu. Be. Honth. “At the time when archers (a S. 11:4) approach.” But this is far more picturesque; and it is gratuitous to change it: the “height” denoted by the word may vary with the context: though often used of the height of heaven, it cannot denote a very great height in Jg. 5:18, Pr. 8:4 9; in Ps. 73:8 it is said of proud men that they מַעְלָה וַיְעָלָה: a little hyperbole may also be reasonably granted to the poet: and surely the line, as it stands, gives a fine and true description of the great bird, taller than a man, bounding along at full speed, with its wings flapping vigorously, and taking gigantic strides,—it may be (NHB 237) of 22-28 ft. —and moving so rapidly that (Wood, Natural History, vol. on Birds, p. 647) its feet seem hardly to touch the ground.

אָנָיִרָרְתֶּם † is ad vehementiorem cursum scutica alivae re
egit equum (Freyt., Hi. cites also Grangeret, Anthol. p. 42); here it may be rendered spurs (fig.) herself,—the wings flapping vehemently against the ostrich’s body in her flight being, as it were, the goad urging her on (Ges. Thes. “Hiph. de struthione, qui e nido exsurgens alarum plausu tamquam flagello, ad cursum se impellit”). [Be. weakly רַעֲשָׁה.]

19. עֲלֵה † is thunder; but that (in spite of AV.) is impossible here. Ges. Thes. conjectured for the † the meaning commotus est, tremuit, which he adopted for Ezk. 27:5 (סָטָה יִשְׂרָאֵל; † † †), and also for Ps. 96:1 ( = 1 Ch. 16:8), 98 (commotum est mare): so Del. Di. (“Gezitter”) and RV. “the quivering mane” (with marg. “Heb. shaking”). The rendering of RV. is fine, and suggests a picturesque image; but unfortunately the sense is doubtful: it has no philological support; and noise, not movement, seems to be the idea expressed by עֲלֵה, עֲלֵתָה (Ezk. 27:5; rd. probably עֲלֵת תּוֹרָה for עֲלֵת). The VV. obviously guess: גֶּפֶּבֶן (so Saad. וָעַב, fear), גֶּפֶּבֶן, גֶּפֶּבֶן (Jer. 1:1). Jer. ἕκκαστρίμα: גֶּפֶּבֶן, strength, forms a good || to חָרְבֶּה; ג
expresses the same sense, though it would be precarious to argue that the translator read anything different from 作者所有.

20. יעש cannot mean “make to leap”; יעש is to shake (intrans.), e.g. of heaven, earth, nations, etc., shaking — through an earthquake (תֹּלֶד), terror, or Yahweh’s appearance, etc.; cp. דך, of the quivering of a dart, Jb. 41:21; of a horse eager to start, 39:24; here, therefore, seemingly of the quivering of eagerness and excitement as the animal leaps along. [Ehrlich: יעשה, dost thou make him to smoke (cp. 41:12) like a chimney?]

the subst. יָשָׁה by Dr. § 189. [Ehrlich, אָשָׁה (Ezk. 76) for יָשָׁה]; Bi. Du. needlessly, אָשָׁה (cf. Jer. 818:2, מַקְּבַּרָהּתְּלָהּתְּלָהּתְּלָהּ; “(in) the majesty of (his) terrible snorting,” [or the majesty, etc., if with Du., 20b is placed after 10a as a second obj. to יָשָׁה. The transition from the interrogation in 20a to description in 20b in ל is as commonly understood (e.g. RV. “the glory of his snorting is terrible”) is in any case improbable. Bu. makes the whole v. interrogative by treating י as a circumstantial clause, and taking יָשָׁה as well as יָשָׁה as pred.—His snorting being majestic, terrible, i.e. with majestic, terrible snorting.

21. רַגְדָּר] Rd. with מָשָׁה, Di. Bu. etc. מָשָׁה. Wr. Bi. Bu. Du. Be. Ehrl. place the ו at מָשָׁה (so א). [With the meaning to paw, here only in the OT., cp. גאָת, hoof.]

22. לְךַלּוֹה] מָשָׁה; so 3 MSS מָשָׁה, “at the pit,” adopted strangely by Be.ק.

23. לְךַלּוֹה] if correct, מָשָׁה will be a by-form of מָשָׁה, of which there are traces in Arab. (Ges. Thes. s.v.); but possibly מָשָׁה should be read. [Scarcely מָשָׁה (fem. pl.: Ehrlich), for analogy before such a compound subj. requires the sing. (G–K. 146); Bu. Be.ק (?) מָשָׁה: but the art. is improbable.] The Arab. רַנַּה (רַנַּה), to utter a cry, esp. a plaintive or mournful cry, is in ii. and iv. used of the twangling of a bow (Lane, 1164). The

לְךַלּוֹה] [Flashing (point): cp. Nah. 38, Jg. 32; מָשָׁה, 1 S. 17. Bu. מָשָׁה or מָשָׁה, spear and javelin flash: but we should expect the impf.; Umbr. Ha. (cited by Di.) obtained the same
sense by taking the noun " nuclei" predicatively (cstr. according to Dr. § 183: cp. 30).

24. [in Israel is not "fierceness" (EVV.), but (see on v. 30) shaking, quivering (Lex. 11276), and "nuc" (see on 317) is strong agitation, not necessarily "rage"; the two alliterative words denoting the violent trembling of the animal in its eagerness to start, and to take its part in the fray.

For the fig. cf. the Arab. "deglutivit equus terram," and lahimm"", cito deglutiens, as an epithet of a swift horse, "equus haustor" (ib.); and Catullus, 35. 7, "viam vorabit." [On v. see G-K. 7500, cp. 748.]

And believeth not that it is the sound of the trumpet, i.e. for joy believeth not his own ears when he hears it. But Ges. Ew. and moderns generally (so RVm.), And standeth not still, lit. showeth not firmness, understanding אמה in its primary, physical sense, which is still seen in Qal אמה, to support (bring up, nourish), אמה, a foster-mother, nurse; in Nif. to be supported (Is. 60: הבנוהו על זיו אמה), confirmed (Is. 7: אמה: see Lex. 52 f.); אמה, a support, pillar, 2 K. 18. 16; and in אמה in Ex. 17. 6. It cannot, however, be said that this sense is altogether satisfactory; in particular, to show firmness is not quite the same thing as to stand still. Hence Bi. אמה, letteth itself not be held back; Du. Honth. Bu., somewhat prosaically, אמה אמה, and goeth not to the right or to the left, —Du. then making a new distich (or ריכוריג or ריכוריג or ריכוריג or ריכוריג, When the watch (Jg. 7) calleth out, he stirreth himself up, As oft as the horn (sounded) he saith, Aha! But "believeth not" is preferable to any of these alternatives. [Still it remains very improbable; but by the simple omission of 34b.]

It is tempting (with the second sense of
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... (Bi. Bu.); but in a temporal sense (= at) is very rare except with an inf. (Is. 18), or verbal noun (Lex. 4546, 3b), Is. 236 being probably the only example. (Be. Bu. alt.) never occurs in the sense of "at the sound ...": but ... would be in accordance with usage (Nu. 16b, Is. 30b, Ezek. 27).

25. elsewhere (in the sense here required) always etc., out of the sufficiency of = as often as, sq. an inf. or subst. (Is. 66, Jer. 48; Lex. 19); and this, no doubt, should be read. On the very frequent confusion between and in and and other versions, see Dr. Sam. lxvii.

Wr. Bi. Du. think the fig. unsuitable; and so Wr., with 1 MS, [rather ?aria], "And the battle sounds afar"; Du. (who objects in particular to the cries of the captains being "scented") 36 for (Mic. 4) for : He scentheth the battle from afar, at the shout, etc. But the passage is not prose, but poetry; is widely used in Heb. (v. on 14); and is merely the further development of the idea of . Cf. Pliny, HN 8. 42 (Bochart) "ludem presagiant pugnam."

26a. from, out of, through thy understanding: Lex. 580a, ed.

] useth (or moveth) its pinions in flight: denom. from pinion, v.18 n.; [not plumescit, ].

27. ] (Di.); Jer. 49 would suggest taking in as obj., but this would be rather flat. Possibly the text is corrupt: see next n.]

either (cf. 4) = or independently, Or (is it) that ... (cf. Is. 36; 10, c. 612, 2 S. 91, Gn. 27; Lex. 472a). But the line is a little short: so St. Bu., plausibly, and Du. (who has to reduce the 10 lines 30-30 to two strophes of 4 each) omits and in (with Bi.) as glosses suggested by Jer. 49, treats as ditto-graphed from and, and carries on (in the sense of prey) (Ezek. 13) to 39: he thus gets for : see the excellent parallelism of Du.'s emendation contrasts with what appears to be faulty in : note the two parallel terms .
and הָּנָּה in a single line: and again רְשָׁע and הָּנָּה in another, not to speak of the repetition of רְשָׁע and the awkwardness of 37b. This at least is a better way of obtaining two quatrains than the omission of v. 30 (Bi. and ? Di.).]

29. [M. A. added after מִשָּׁם and then, misunderstood to mean fastness, had been taken back to 28).

ןָּלַחֲדוּתָה [36a.
ןָּמָר [as 11 b.]

[תָּבָּר יָמִים]. the masc., by G–K. 145u.

30. [[נָּלַחֲדוּתָה] no הָּנָּה is known; but Syr. סָּכָה, סָּכָה, is to lick or lap up, S Jg. 75.6.7, 1 K. 21b ( = Heb. נַלַחְּדוּתָה), 4 Mac. 1017 וַיָּלַחַד = aιμαμβόποσ; and Ob. 16 לשׁ is to gulp up (or swallow down): rd., therefore, either לַחֲדוּת (Ges. Ol. Del. Di. etc.) or (Bu. alt.) לַחְּדוּת.
CHAPTER XL

2. [חֶרֶב עִשְׂרִי יִוְרָו] according to מִשָּׁ, ו is inf. abs. taking the place of a finite vb. in an indignant question (cp. Jer. 31, G–K. 113cc), with its subject רֹעֵי (a nominal form like רֹעֵי, שֵׁר) following (G–K. 113gg), and separated from it by intervening words. For the last point, cp. Lv. 67 התוֹ רַקְבַּת אֲשֶׁר (but ס = תִּקְוֵי): Nu. 15:86 רַגְּמַת אֵת יְבָנֵיהֶנָּה (S prominent רַגְּמַת). The VV. do not recognize this punctuation, but find in ו a noun (בו, κράτως, Θ), a part. (בו, δικαζοµενος, Σ, νυώ, ἀντί), or an adj. (בו, ἐκκλησαι, Θ, ἠ καταφεύγεισα; Σ αἰνειδιῶς = ὁρίζω, S). Ehrlich ו is with ἀντί, Is the contention . . . at an end (ὡς, as Is. 11:18).

[עָנַה G–K. 135b.]


7. See on 38:1.


9. [בָּא] for what should logically be בַּא will, acc. to a well-known Heb. idiom (Lex. 455a). So אֲשֶׁר for מַעְבַּד that for.

10. [הָאָמָּה הָרַבָּה] [Alliteration, as in בַּא וּרְאָה].

11. [הָאָמָּה הָרַבָּה] for the form, see G–K. 84b c.

11b-12a. θν ἔπαινον ἀπελευσαν, ἀπεκληρον δὲ σφές. Du. remarks that 11b and 12a have in מִשָּׁ, evidently through a mistake, the same beginning, while מ has a change: he would read, therefore, “naturally only at random (aufs Geratewohl),” מֵעַל נִשְׁאָה וַהֲסֵפָלֵי: וַהֲסֵפָלֵי הַבָּלָה הַבָּלָה.
12a. [15 MSS. 'נ (the renderings of אב do not show that they read the 1), which would be better.

12b. רַדָּה] Ar. hadaka is to fall down (of a building); cf. סֵתִי, fig. Is. 22, Ps. 28. Still, the word is an uncertain one in Heb.: and Hfm. Bu. would read יָנָה, crush, from הָנָה, which is presupposed by הנ, but does not occur elsewhere in Heb., and occurs only rarely (Levy) in ס (e.g. Jb. 4 Pa., 34* Ithpa., Ps. 143* Palpel), and there not in Afel. Gr. Du. suggest יָנָה—but only for those who are doubtful about the לֵי. יָנָה, however, is to push aside or away, and would agree poorly with יָנָה.

12c. [ןָיָנָה] כְּנָאָ OPTIONAL—no doubt a paraphrase. Bu. יָנָה, "and crush the wicked under thee": suitable in itself, but unnecessary: יָנָה in its idiomatic sense of where they stand (Ex. 16, Jos. 6, 2 S. 28) יָנָה is the act of crushing (rd. יִתְנָה) and especially Is. 25 יָנָה is very forcible.

13. [קָנָה] טַנְוָה supply the conjunction—קָנָה].

14. [קָנָה] טַנְוָה is used specifically of binding something round the head (e.g. Ex. 29). [קָנָה] Ehrlich יָנָה: in י the last echoes the first word of the v.

15. [קָנָה] טַנְוָה 33 n.

[קָנָה] טַנְוָה; הָבָהֲמָו (and also ס) if pl. of מָזֶה, an intensive pl. (G-K. 1248), meaning here (differently from Ps. 73) "a colossal beast" (Che. EBi. 519; Kön. Wörterbuch). No more satisfactory etymology has been suggested; it would not have been surprising to find here an Egyptian term; but the known Egyptian term for the hippopotamus (רָט) has no resemblance to מָזֶה: and there is no evidence that the often cited ה-ךָ-מָו ever existed. It is barely possible that the Hebrew term for hippopotamus was "Swine from, or of, the water": EBi. 2073.]

ןָיָנָה יָנָה so Me. Bi. Sgf. Du. Be., partly on the ground that is too long; partly (Du.) on the hyper-critical ground that "made like thee" is absurd: "like thee,"
however, does not here mean resembling thee, but equally with thee. On the other hand, “is beside thee” is not unsuitable; for the meaning then would be (Du.) that the animal was beside Job, so that he could readily learn from it the lesson intended. The words must stand or fall according to the less or greater rigidity of the poet's metre. Me. Sgf. omit כ ב as well; but then (Bu.) they lose the support of ג, and the line becomes too short.

16. only here: cf. הם, navel-string, haras, chain: from יָרָש common in Aram. in the sense of be firm, strong (cf. Heb. יָרָשׁ, firmness in a bad sense, stubbornness). Wetzstein (ap. Del.), however, would render supports of his belly (i.e. the bones of the loins and shoulders), connecting יָרָשׁ with Arab. sarir, a support on which a thing rests; but the Arab. usage, as given in Lane (13386), a thing upon which one lies or sits, a couch-frame, bedstead, throne, etc., does not suggest anything resembling the supporting bones of an animal's body.

17. only here: cf. יָשֵׁן, to lower, depress (e.g. wings, Qor. 158 1725), bring down, abase (Qor. 26, the day of judgment will abase the proud); here, it seems, somewhat more generally, to bend (_thickness, to desire = יָשֵׁן, to be attentive to, is a different root altogether: Dr. § 178, pp. 226, 231).

18. is the common Aram. word for bone (e.g. Dn. 6, Gn. 213 8), but rare and poet. in Heb. (Gn. 4914, Pr. 1725 הַנַּפְשָׁה הָאָדָם הָבִית, 2515, 2 K. 918 [?] 1). How it differs in meaning from יָשֵׁן is uncertain: RV. limbs, RVm. ribs; Hi. Bu. Che., after ג (ךַףָס), render his spine, observing (Hi.) that this is favoured by the sing. כַּףָס, and regarding the pl. כַּףָס as referring to the separate vertebrae: but there is no support for this rendering: the poet is hardly likely to have thought of the separate vertebrae: in a comparison there is no difficulty in the sing. כַּףָס; and the Syriac Hex. expresses כַּףָס by the specific הָאָדָם הָבִית the backbone.
In Ar. is to hammer out (a secondary root from لل, to be long, Del.); and Ar. muntal is iron, or a sword, beaten out into a long shape (Lane, 3021; cf. also the Lex. of Neswân, as cited by Del.); hence لسن, a bar of metal. Cf. אֶלֶל, I S. 17 (םֹֽקְפֵּי וְאִֽלֶל = תֱִֽשַׁלְּחֵנִי), and here (טֶּ-force, variants מִנָּהוֹד, מְלָקְסַקְקֵן, a weight): Levy, ChWB. ii. 28a, b. Κ σεβόμενον χυτός: Σ οὐ συμβλήματα σιδήρα.

109. (1) מ, in view of the jussive, שָׁלָל, can only be correctly rendered, “Let him that made him bring near his sword (to attack him)!” שָׁלָל (if the active ptcp. is right; but v.i. (3) and (4)) will be an anomalous form for נַשֵּׂל (cf. the rare שָׁלָל by the side of נַשֵּׂל: Kô. 3031); and as the art. with a ptcp. naturally excludes a nominal sf. in the genitive (G-K. 116g n.), the מ— will be the verbal sf. in the accusative (as in יָדֹי לְהָא אֱלֹהִים, Ps. 188x. תַּקְּדִישׁ, נַשֵּׂל, etc.: G-K. 127f; Kô. i.c.). Cf. חָמָר, Dn. 176. (2) The common rendering (which properly requires שָׁלָל for שָׁלָל) is (cf. ש qui fecit eum applicabit gladium eius), “He that made him bringeth near his sword, i.e. furnishes him with it (so RVm.), the ‘sword’ being taken as a poetical term for the powerful weapon which the hippopotamus possesses in the formidable array of long spear-like incisors and curved chisel-edged canines or tusks” (cf. Hdt. ii. 71, χαυλιώδοντας φαίνον, which “root up rank grass like an agricultural implement” (Encycl. Brit.10, s.v., p. 7228), and “sever, as if with shears, a tolerably stout stem” (Woods, i.c. p. 761 f.). And Nicander (Theriaca, 566 f., ap. Bochart, ii. 761) describes these teeth as a ἄρῃ (sickle): “Ἡ ἐπικον τῶν Νειλῶν ὑπὲρ Σαίν αἰθαλάβεσσαν Βόσκες, ἀρούρησιν δὲ κακὴν ἔπισάλλεται ἄρῃν; cf. Nonnus, Dionys. xxvi., Διήγη καρχαρόδοντι διασχίζων ράχιν ὀλίγος. But to bring near, like an offering, or an article for food or use (I S. 139 239, 2 K. 48, Gn. 275), is not a natural expression to use of what is an integral part of the animal’s frame. (3) Τ has πεποιημένον ἐνκαταπαίζοσθαι ὑπὸ τῶν ἄγγελων αὐτοῦ (cf. the addition in 41174 Τ) = Τ ἐρήμου ἤθικν, that is made for him to play with, i.e. to be Yahweh’s plaything (ὑπὸ τῶν ἄγγ. αὐτοῦ being a readily intelligible paraphrase for ἐν’ αὐτοῦ): cf. (upon
one view of its meaning) Ps. 104:25 (דּוֹלֵה יִתְנָה לֶא הָרָץ אֵלֶּהוֹדֶר). So Me. Bi. 1. [In favour at least of the pass. part., note וַיֶּשֶׁב in the similar v. 41:25.] (4) Hfm. (1890) emended קָנָה אֵלֶּהוֹדֶד וַיָּשֶׁב, which is made that he should draw near to (?) His dry land (?), improved somewhat by Gunkel, Schöpf. u. Chaos (1895), p. 62, to (sic) קָנָה אֵלֶּהוֹדֶד וַיָּשֶׁב, which is made that he should govern the (sic) dry land, and by Giesebrecht (in a review of Gunkel's book, GGA., 1895, p. 595) to קָנָה אֵלֶּהוֹדֶד וַיָּשֶׁב, "that he should govern his fellows," i.e. the other animals. "שִׂם," however, in the few cases in which it occurs as a verb in Qal, is a strong word, meaning not to govern, but to press hard, as a debtor, Dt. 15:2-18, or workman, Is. 55:3; hence Du.'s נָשָׁם נְשׁוֹן וַעֲבֹדָּה (Che. EB. 521, better, לַעֲבֹד), to be governor of, etc., is preferable, syntactically as well as in meaning; for "שִׂם," though it is the word used of a task-master (Ex. 3: al.), and signifies properly a hard, exacting ruler (Is. 3:10 9:14-4, Zec. 9:3), expresses the idea of governor, at least in late Heb. (Zec. 10-—perhaps also Is. 60:17), without apparently this bad connotation. Bu., though he leaves the line untranslated, seems (p. 245) to think this emendation probable. The thought certainly (Du.) forms a good parallel to a.

20. יִבְרָא יַעַמִּת יְהוָה יְשַׂרֵא לְךָ, note the preceding הָלְבָה, bring = bear; cf. of a tree, Hag. 2:19 al. (Lex. 671a, 2a), of the mountains, as here, Ps. 72:1, יַעַמִּית יִרְאֶה שָׁלֹשׁ תּוֹם, but, for, however, agrees only with (2) in v. 19 (v. supr.), which, however, we have seen to be improbable. Perhaps יַעַמִּית. For the produce of the mountains he taketh to himself (Du.), is right; Be.'s objection that יָשַׂרֵא would be expected in this sense is hardly cogent. Wr. for יָשַׂרֵא he would read יָשָׂר, and Sgf. יָשָׂר, and Gieseb. for יַעַמִּית יְשַׂרֵא, but none of these suggestions agrees with b; the beasts of the field do not "play" in the rivers. In b Du. continues יָשַׂרֵא יְשַׂרֵא; "And all the beasts of the field he crusheth, and there," etc. (יָשַׂרֵא, as Ex. 30:28†; common in Syriac, and often for συντριβέω): this would be a proof of his dominion over other animals (v.100b), and agree with יָשַׂרֵא. Still, in this line there seems to be no sufficient reason for deserting יָשַׂרֵא: such a strong term is hardly
here expected; and בַּלָּא is the usual Heb. word for expressing the idea. [If v. 20 gave proof of behemoth's dominion, a as well as b probably expressed this: so Gu. (Schöpf. u. Chaos, 64), who regards היה סוכך as subj. of נאש: note also נאש for נאש, proposed with a? in Be.]

21. נָאָשׁ v. 20; = Ar. נָאָשׁ = Syr. בַּלָּא like בַּלָּא = אָרֶץ; see Dr., Tenses, p. 223.

22. בַּלָּא for the normal בַּלָּא, with resolution of the duplication, as בַּלָּת; 20 (n.); בַּלָּת, Jer. 64: cf. בַּלָּת, etc. Note assonance with בַּלָּת, as [if correctly read] of בַּלָּת with בַּלָּת. Syntactically, בַּלָּת is an accus., defining in what capacity the lotus-trees cover him, "as his shade." [But this is rather pointless, the repetition (after 81) of בַּלָּת and the similarity of מִיָּה in a to מִיָּה (cp. 8 3 n.) in b suspicious. For Du. proposes בַּלָּת מִיָּה, see Dr., Tenses, p. 223.]

23. בַּלָּת is everywhere else a trans. verb, meaning to oppress, wrong (e.g. Am. 41),—a very doubtful figure to use of a river. The sense exorbitare (sc. extra viam) is imaginary: this is cited by Hi. (from Willmet) for מִיָּה, which does mean to turn aside from the way, and also to act unjustly (Lane, 2044); but it is cited by Del. (seemingly by an oversight) as the root-meaning of מִיָּה, מִיָּה, which really signifies adhasit, assiduus, deditus fuit rei: to exceed bounds, behave immoderately and violently, first in a physical and then in a moral sense, is consequently a purely imagined meaning for מִיָּה. The text is thus very doubtful. Du. מִיָּה, dashes (heranstürzt), the idea being not that of the rising Nile, but that of a mountain (Palestinian) stream, swollen by a sudden storm, dashing, like a wild animal (Pr. 2818), against the sleeping monster. מִיָּה will, however, come not (as apparently Du.) from מִיָּה, to overflow (Jl. 2418, Ps. 6510 מְסֻבָּב, מְסֻבָּב, 418, Ps. 6510 מְסֻבָּב, מְסֻבָּב, and makes it to overflow), but from מִיָּה, Ges. discursit, dis-
cursilavit, of locusts, Jl. 2946, Is. 334, "ad instar incursionis locustarum incurrit in eam" (praedam), Nah. 26 of chariots, rushing or dashing to and fro, מהתשחיתות יתחלות: in Pr. 2815 seems less probable than that which—however obtained—has in Is. 298, Ps. 1079, viz. eager for food (so Ges. Del. Frankenberg). These are all the occurrences of הפש: the cognate languages fail us: and the exact shade of meaning expressed by it, or whether it would have been used of water dashing against anything, we do not know. כ has ההלן תאם פל أسبوع, whence Be. הפש overflows. לע itself does not occur in the OT., though the derivatives הפש (Dt. 3318) הפש (2111 3884, 2 K. 917, Is. 606, Ezk. 2619) do, but mostly in the fig., not the lit. (so only Jb. 2111 3884 means here), sense of ab-undantia, "abundance," a company of men or animals: it occurs, however, in כ (Pr. 310 for אנה תחנה ויבור כמשה), 516 מנהנין תחת ויבר כמשה, and is common in Syriac, e.g. for נקם, 1680, and שמענה, Jl. 224 318, and of a river overflowing, Land. Anecd. Syr. iii. 244. 2, Wisd. 116 רמאו | see, further, Ps. 4269 ff. Though the possibility of כ paraphrasing must be reckoned with, still in view of the uncertainty attaching to the use of הפש (v. supr.), הפש is a very plausible emendation. [Gu. הפש - ש, technical term for the falling of the Nile, Am. 95.]

ברק] see on 388. Gr. הרק, approaches to.

[ברק] the emendation ניו (Winckler, Be.) is unnecessary. [Che. in EBi. 2576 for מני הוא זייו Romans reads יזיו ותות. On rhythmical grounds we might rather omit מני, reducing the rhythm from 3:4 (2118 n.) to 3:3, a reduction also, but otherwise, obtained by Gu. (see on 24).]

24. בעני is the Heb. idiom for in the estimation, judgment, opinion of (so even in Pr. 117): יתענינ (Dt. 48 and often) is idiom. for in the sight or full view of; and יתענינ must be restored in 1 S. 2114, Ezr. 312, and (if יתענינ is correct) here, "Can one take him before his eyes" ( = "when he is on the watch," RV.)? There is no need to change יתענינ (which is
already expressed by \( \Theta \): still דִּיקָן, *with barbs* (cf. on 5*!) might be read—at least if the masc., and not the fem. (Am. 4* נָהָל), was in use for an artificial "thorn," or hook (spike, barb): Pr. 22* יָּשָׁב הָאֹתִים מִיּוֹן is hardly decisive on the point.

[But (or rather \( \Theta \)) *in* ὁ ἄρσαμαυτῷ δέκται αὐτῶν; ἐνσκολευόμενος τρῆσει πίνα: The question [if such was intended] must be indicated in \( \mathfrak{H} \) by the tone of the voice: cf. Is. 28\textsuperscript{28} (Del.), and G–K. 150\textsuperscript{a}: the insertion (Bu.) of אָתַּה מַח (which might have fallen out after מַח), *Who is he that (13\textsuperscript{10} al.) will . . . ?* would make the question more pointed and forcible [and remove the abnormal rhythm (2 : 3: see *Forms*, 176 ff.) of \( \mathfrak{H} \).] [But it is, of course, quite uncertain whether a question was intended; and, since the whole of the rest of the section (18–22) is descriptive and not interrogative, it is not, perhaps, very probable that it was, unless, as some have supposed, it is a misplaced distich of the following interrogative section on leviathan. It is likely enough that 24\textsuperscript{a} is defective; but if so what is missing may quite as well have given to the distich a negative, or a suitable positive, as an interrogative character. The present undue brevity of 24\textsuperscript{a} may be connected with the undue length of 23\textsuperscript{b}: so Gu. who ends 22 at the ר (taken as = מַה) of מַה וְחַי, and sees in מַה וְחַי the corrupt beginning of 24 which, he suggests, described the capture of behemoth by God (א). A not impossible alternative is that 24 consists of corrupt variants of or glosses on 26: note אמֹן 24\textsuperscript{b}, also 26: מַשֵּׁש בָּהָמָה 24, בְּהוֹן 24, בְּמַמְדִיש 26, מַשֵּׁש בָּהָמָה 24, בְּהוֹן 26. From \( \mathfrak{H} \) the v. was absent.]

[For *contrast* 26 סֶלֹם. The י in such cases is usually retained in pause (G–K. 66\textsuperscript{f}), but see also Jer. 3\textsuperscript{5} יָכַב.]

[rd. יָכְּב. For 24\textsuperscript{b} Klo., ingeniously redividing the words, יִכְבוּ דַּסֵּת בֶּאֱלָה; but not only is "suck" incongruous with both יָכָב and יָכְּב, but the thought does not harmonize with 24\textsuperscript{a}.]

25. (EVV. 41\textsuperscript{v}) יִכְּבֵּד בָּהָמָה] the question will be indicated by the tone (see v. 24 n.) : Hi. Hfm. Bu. Gu. suppose מַח, a particle suggesting a question, to have dropped out after מַח. More probably מַח itself has accidentally fallen out. [MSchem. 157]
In there is perhaps (Ew. Del. Bu. [but see Che. Exp., July 1897; EBi. 520, n. 3]) an allusion to the Eg. word for the crocodile, msuh (emshuh), with the art. p. emsaḥ; χαυραι (Hdt. ii. 69) and Arab. timsaḥ seem to be inexact reproductions of the same word. As Bu. remarks, msūn is elsewhere the word used for drawing a fish out of the water (Hab. 16, Ezk. 29'). [But the use of with msūn in Gn. 37 & Jer. 38 (משוב והחלמה ידוה את מנה) suggests that msūn may very well have been used naturally (without any play on msuh) of large animals, though we do not happen to have an instance of the usage in OT.]

חֵבֶן] as Is. 19, Hab. 16.

חֵבֶן] press down its tongue into the line, so that it bites it, and thou art able to draw it up; but this is not probable. מָשָּׁה, however, elsewhere of water sinking or subsiding; or of a stone sinking in it (Am. 9, Jer. 5144), is a somewhat strange word to use of pressing down the tongue: hence Be. ṣeḥa, “canst thou bind?” but this also does not agree well with the angler’s line. יִהַרְתָּה, pierce; A συβδόσεις; יִלְגָּבֵי: [and so Mich. (see Ges. Thes. 1477) appealing to the Sam.

[ועל] Hoffm. ציל, thus substituting teeth for (if the crocodile is referred to) the questionable tongue: but the cstr. so produced is awkward (see Bu.).]

26 (2). [רַבַּת] cp. מְתָה, a Ch. 3311; of a hook for holding captives מָנָה is more commonly used; see Is. 3720, Ezk. 19' 29'.]

27 (3). רְדָבָר אֵלֵי רֹכֵח] Cf. the opposite in Gn. 427

29 (5). רֶקֶקַת] [א + δοσπερ στροφιλων, whence Gu. ῥηρ, Be. (better) ἄρθρον: such an insertion would complete the rhythm to 3:3 if ב רכקח in a may be read with two stresses, otherwise א is 2:2 and admits of no addition in b].

30 (6). יִכְבָּר עַל הָעַר] see on 627.

[ךותיר] the form (cf. כֵּנָה, etc.) suggests a more permanent association than כְּנָה, כְּנִי. [The interrogation is carried on from 29 (cp. 392 (Di.): yet the omission of the n between 28-29 and 31 is strange.]
31 (7) וַתַּּהְפְּךָּ יָבִBushel 1] cf. ἑθος, thorns, Nu. 33. "
[1] see Lex. 8526.

32 (8) ἱλλάριον[θ] we should expect ἱλλάριον: "Think of the battle, and do it not again," by Heb. idiom = "If thou think . . . thou wilt not do it again"; like יִּהְיֶה רָעַּה יִּקְרֶא = "if you do this you will live": but ἵνα in such cases is sometimes omitted; so Pr. 31. "Be not (*οὐκ ἔσεσθε) wise in thine own eyes . . . ἵνα ἐλθεῖ .getContent(); let it be healing to thy navel," etc.,—in Engl. and it will be, etc. See Dr. § 152. 1, 2 (cases of an imper., followed by another imper. or a jussive, to express a hypothesis).

CHAPTER XLI.

I–3 (9–11). The passage is difficult, and has given rise to many conjectures. We may consider these first. In lb .Sleep has καταβαλλει for ἄνευ, which suggested ἀνέυ, not (as Be.) to Houb. who has ἄνευ, but first, it seems, to Me. (p. 202), who ἄνευ ἔτι (Will he even hurl—fight—against my appearing?) ; and so Wr. (Will he even hurl—fight—against them that shoot him? ἀνέυ δὲ, 2 S. 11). For וּסֵנ כ has καὶ ισραι (in 9 also for שָׁעָה), whence Me. וּסֵנ כ, and prosper, come off safe; so Wr. (Hfm. וּסֵנ כ, and I left him sound). Gu. in 1895 (Schöpfung u. Chaos, p. 55 f.) went further, and supposing 40–41 to be misplaced, and to have referred originally to behemoth, suggested for 41:

משהו פניתי עשה חלקו של תחת כולם חמשים לא חמה.

"Behold, thy self-confidence will be proved false,

His look (or, his fear) casts down even a god:

(An angel shrinks (scheut sich)) to stir him up,

And who is he that can stand before him?

Who ever confronted him, and came off safe?

Under the whole heaven, not one."

וּסֵנ כ is vocalized וּסֵנ כ by ל (לָאָר). מ is presumably מ, from מ, to turn aside: it does not commend itself; but מ is expressly put forward as only "eine sehr beschiedene Vermutung." For שָׁעָה לא = "not one," Gu. compares Jer. 5; "he (i.e. such a one) is not!" would be the more exact rendering. In JQR, July 1897, p. 579, Che. improved this into

משהו פניתי עשה חלקו של תחת כולם חמשים לא חמה.

Malachi קדש נライト מים דויים לחם: המ תודיו היצקת תחת כל כךים לא אוצר.
Surely thy self-confidence proves itself vain;
Even divine beings the fear of him lays low.
An angel shudders when he would arouse him;
Who then (among mortals) would dare to meet him as a foe?
Who ever confronted him and came off safe?
Under the whole heaven, not one (EBi. i. 521).

In v.¹ Du. thus returns to מְנַחְשָׁא. V.⁴ means, He (the assailant) would never again (after the conflict) renew his boastings (11ᵃ), or his talk about valiant deeds, and his practical (?) outfit, מְנַחְשָׁא being used in its Aram. sense of "Leichtigkeit, Bequemlichkeit, Reichlichkeit, daneben Vernünftigkeit," and מְנַחְשָׁא מְנַחְשָׁא, denoting his "praktische und comfortable Ausrüstung für die Expedition." But this sense of מְנַחְשָׁא is more than questionable: מְנַחְשָׁא in Aram. means really mind, reason, as מְנַחְשָׁא (of an animal) without reason, מְנַחְשָׁא מְנַחְשָׁא, Mk. 3¹⁰, went out of his mind (see many more exx. in PS. 992), and in כ (rare), Pr. 5¹⁰ teach what is rational at all times, 28¹⁰ 3¹⁰: מְנַחְשָׁא מְנַחְשָׁא, Gn. 33¹⁴ צִֽבּ (Levy, ChWB and NHWB, s.v.) cannot mean literally "at my ease," it must mean according to my mind, or judgment, as I think fit; it is thus a paraphrase of מְנַחְשָׁא, not an exact rendering of it. The Arab. מְנַחְשָׁא is to be light, easy; but in actual use the Aram. מְנַחְשָׁא shows no trace of this meaning: the development of meanings, conjectured by Fleischer (ChWB. i. 423; NHWB. i. 458 f.), if correct, must be prehistoric. Hi. Di. Del. adhere to מְנַחְשָׁא in 1⁻⁸; Bu. departs from it only in reading v.¹ מְנַחְשָׁא, and מְנַחְשָׁא for מְנַחְשָׁא, and v.⁸ מְנַחְשָׁא for מְנַחְשָׁא.

¹ (9). If 1⁻⁸ (9⁻¹¹) is in its right place, in ¹ the omission of מְנַחְשָׁא is a sufficient change. ¹ MS and זה have indeed "thy hope";
and Bu. and others (v. supra) adopt this, reading correspondingly in "thou art prostrated" (يستلذ for הבש). No doubt this would be more pointed: the change, however, has but slight ancient support: besides, why after 40 should the 2nd pers. have been altered into the 3rd? There are also cases in Heb. poetry of a pron. occurring with no antecedent expressed: e.g. Is. 13 "lift up the hand to them," i.e. to the foes of whom the poet is thinking.

The verb is the one commonly rendered to lie (e.g. 62), cf. Pr. 30 (Nif. as here). "And thus be proved a liar": but it is also used more generally, as Ps. 116 "All men are liars," i.e. are a deceptive help, Is. 58 "a spring of water, whose waters lie not," i.e. do not play false (EVV. fail not; but the Heb. expresses more than merely come to an end).

a strong word, lit. flung down: cp. Ps. 37 "though he fall, he will not be prostrated."

2 (10). זמר is not bold or daring (Di. al.), but cruel (30, La. 4, Jer. 62); it is doubtful whether it ought to be weakened even to fierce. It thus suits the animal, rather than its assailant. זמר also, for "there is not a daring (cruel) one" (for זמר אבר) is very strange Heb., such passages as 22, Is. 44 being not really parallel. If זמר were referred to the animal, though זמר מזמר would be the normal expression, the זמר might just be omitted, as Ps. 16 (ד השין); but we must in this case either (Gr.) omit זמר, as dittographed from זמר אבר, or as the duplication of both ב and נ is not very likely, read זמר: Is he not (or He is) cruel that one should stir him up? Gie. suggests זמר עירא, "I will not bless (praise as happy) him that stirreth him up"; but the expression does not seem a natural one.

so Occ., and Or. Qrè; but rd. either (Or. Ktib.), or, better, as rather a stronger word, פירא (3, Zec. 9).

3a (11a). η η αντιστησεται μοι καὶ ὑπομενεῖ; strictly = μη (or μη μη) but the tenses need not be pressed.

4 (12). [The rhythm (2:2:2: see 17 n.) as well as other features of the v. (see the following notes) are suspicious; and the v. may have suffered serious corruption and originally have
meant something quite different from what it is commonly supposed to mean.

[only here construed with an acc. in the sense of "keep silence about." [Me. silently tolerate, strains the meaning of the word even more: Du. stehen: see next n.]

[his limbs—a meaning fairly secured by 18 in spite of the corruption of that v. —must be the meaning of the word, if the v. is in its right position and rightly read in 18: Me. Du. give the word the meaning it has in 18 (see n. there): Me., I (God) will not silently endure his (Job's) idle talk: Du., He (viz. who had once attempted to assail behemoth) would never (thereafter) renew his boasts; see above on 18].

either word = account; or matter (Lex. 183d, 3), as 1 K. 156; and 18 (rd. with Du. (18) v. 1 S. 10: cf. 1 K. 158:瞳 in all its particulars:"

[rd. &fravh the sf. is needed.

as it stands, a very questionable by-form of כ (Vu) gracefulness, which, however, is not here a suitable sense. Rd. probably ויר (Honth. Be.).

is an arrangement, or something arranged, as Jg. 1710, ייו מיכ ו, an arrangement (= suit) of raiment, properly the separate pieces laid out in order; Ex. 4018 מיכ, arranged upon it an arrangement of bread. Here of the arrangement or disposition of the animal's parts = structure.

5 (13) a peculiar use of מ (found also in Is. 2517, מ the face of the veil) in which י is the genitive of the "substratum" (Hi.), or the "explicative" genitive (G–K. 128): the face, or front, or surface, consisting in his garment = his outward garment, the garment being the animal's scales.

[&thetapxos 'aitou; rd. LXX

6 (14) ס Bu. מ But (Du.) the doors of the face are the mouth.

is compressed, tight, narrow, 2 K. 6
... , Is 59:19 is a (clay) seal closely pressed down (v.s.). *$ will be construed syntactically with $; but the implicit reference will be to the individual scales of which the back consists. EVV. “Shut up as by a close or tight seal” (i.e. a closely adhering seal, Del.), implies both a doubtful sense for א, and a hard construction of the accus., א נוח, going beyond the cases mentioned in G–K. 118q, or even 117 ff. at the end. The first difficulty would be removed by reading (Me. Hfm. Bu.) א נוח, a seal of flint (Jos. 5:8, Ezk. 3:9 א נוח; cf. ג סננדוס איווע סנופט סמלקיא לייזוס, like emery-stone), i.e. a hard seal, pressing down the clay firmly; but the second difficulty would remain. Bi. Du. Be. read א נוח, “His (so ג) breast is a seal of flint”: but it is doubtful if “breast” is the meaning of מ" (Hos. 13:6 א נוח ל"ע ר"ע נ"ע; [moreover, so emended, 7b (sing.) awkwardly separates 8t. from the plural א נוח in 7a to which 8t. in א refers (G om. 8t. and has the sing. in 8b). However, 7b in א is certainly awkward too, and may be considered doubtful].

8 (16a). [G omits this line.]

[קנו. ii. 540: cp. the pausal form, ידוע, 2 S. 3:4].

[לוכד] masc. as 20s (n.). Be. מ" (Gn. 32:17), which scarcely suits א נוח so well.

9 (17). The v. is absent from MS*ה. 54 and G, and is omitted by Me. Bi. Du. as a doublet of 8. But the poet himself may have desired to dwell upon the thought which the words express (cf. 11–18).

[דריה] so for הדריה, Mic. 7:6, Jer. 34:9, 2 Ch. 31:19 †.

10. [ינש] The verb is not found in OT. any more than it is in Aram. and Eth. (though the subst. is found in both [; and the vb. occurs in NH. and Arabic]). ג ידריה (cf. רד Po., 2 K. 4:46 †).


11 (19). [ידיע] Probably felt to suggest greater rapidity of movement than ידיע: cf. 23s (n.).
only here. [Probably (Barth, NB 142) a noun of the same form as חרש, from √כְּרָשׁ; קָרֶשׁ (med. קָרֶס) is used of a fire-stick emitting sparks; from the same root may come דָּרוּד, the name of a precious stone as something that sparkles. The √כְּרָשׁ from which is alternatively derived (Lagarde, BN 182) does not explain the meaning required here by the gen.

The idea seems to be to slip away; hence in Nif. (oft.) to escape: in Pi. and Hif. to let (an egg, or child) slip away (from the womb), so only Is. 34:18 66': here, of sparks, to slip forth = stream or leap forth. סַקַּל, שָׂקַל accensae, as though reading inb.
hence, everywhere **often S. occurs (as lto of The The the not and b <& Pr. Jer. LVN is vti, • waste &). The (in 23). 9
The 9 - &). Probably in Heb. the is everywhere an Aramaism: for the Syr. (PS. 830 f.) corresponds in meaning to the Heb. , to flow (= Arab. (דמ), though it occurs also in the fig. sense of tabescere (e.g. through grief; v. PS.), very much like the Heb. (which are found only in the fig. sense). Cf. ῥηκομαί, used often in similar applications. Here will be a fig. for the failure of nerve and courage (cf. ἔιμον), occasioned by the approach of the monster, hence despair or dismay. אֶאָמָר, fear, כ אָמוּר, 'A eklymav, whence no doubt Υ egestas. ἐ πώλεια = in 26 262, Ps. 8818, Pr. 1511 2720 (הטבכ), which is hence adopted strangely by Be. as the original reading here. But is in OT. (v. on 26) exclusively used of the place [ct. Rev. 91] of destruction, Sheol: hence, with (see the last note) we have the extraordinary picture of Sheol running before the crocodile.

15 (23). elsewhere only Am. 8 ῥ ἄφιμ, of what falls as refuse from wheat.

κεκόλληται (cf. 9 προσκολληθήσεται for ἄφιμ), κεκόλληται (cf. v.9, Dt. 2800 3), whence Du. Be. (as 9 3838). The change, however, is not necessary; nor are κεκόλληται any evidence that the pass. was read by them. The trans. κολλάω could not be used for the intrans. ἄφιμ; and the Pual in Dt. 2800 would be very unnatural.

poured out, i.e. cast; and so firm: see on 1115. The sg. may refer to ἁπλός, or to ἀλάμα regarded as a single mass, as something firm, etc. (Kö. 4111). The threefold ἁπλός (in 15b. 16a. b) is not an elegance. 15b om. (v. Field). Bi. 8 Du.
Be. omit 15b, and in 16 the words 'חוננ, as a gloss on 16b, reducing 15-16 thus to [but this produces the questionable rhythm 3:4 (2116 n.): 16 might quite well stand with a synonym substituted in b for קוש (cp. 8n.); קוש in 16b may well be corrupt].

Both 53 and קוש only here in Job; but קוש (82, כחון) is a standing combination,—often attached to another vb. as a circ. cl. (Ps. 108 16n 30n 118 46n 93n = 96n = 1 Ch. 1630 104n, Pr. 1630 18n : withIVES, Ps. 156 62n 7 112n 125n, 40n 41n); so it hardly tells against the genuineness of the line.

17 (23). ונה (G-K. 23n) for ונה (G-K. 23n), the vb. being intrans., as [(if the text is right) in Hos. 13n, Nah. 1n, Ps. 89n, Hab. 1n. Ehrlich ונה (with ل for ل and م for מ, at his hinder part; but whether ונה, the seat or buttocks in men, denoted the hinder part of an animal is questionable].

[תואל, Ex. 1516 rv נבזא, Ezek. 1718 ויא, 3111 ויא ויא, 32n זכרו (MSS ויא) ויא, 2 K. 2416 ויא ויא ויא ויא (Lex. 18a, 42a?).

שברים] usually explained as an abstract plural (G-K. 124n, f) = state of brokenness, viz. of mind = consternation : cf. ועי, Is. 65n; ועי, Pr. 15n; וعليד, Qoh. 14n. But the omission of וע makes this explanation questionable. [Moreover, the rhythm of וע is 3:2 (1716 n.); the rhythm may have been normal and ועי may be a corruption of two words: for suggested emendations, see next n.]

[הרדט] The primary meaning of וע is to miss (see on 5n): in Eth. (Di. Lex. 619n) it regularly means to be without (e.g. = proprio, Dn. 10n); and in III. (the reflexive conj.) it means (Di.) se subducere, and so (a) evanesce; (b) ausfuge, as 1 S. 19n and often; (c) abesse, deesse, deficer. Hence it is explained here by Schult. Ges. lose their way ("pra tenore a via aberrant"); by Hi. fall into confusion, "treten gegenseitig fehl, so that they stumble one over another," and by Di. Del., in a fig. sense, miss (5n) or lose themselves mentally (= RV. are beside themselves; Bu. Du. get confused). Gu. (p. 55), אינש וע יתנ בשמר קדה וע (p. 33) וע וע, At his raging (cf.
Ps. 89, reading מ tremend (תננ) the gods are in dread, They hide themselves in the lofty heaven. But this stands or falls with the mythological interpretation of מרה: מרה also never actually means raging (Tosen). Bu. (after Buhl), keeping as it is, reads in מ מסדה יי יהוה מתא, "the billows of the sea get out of tune" (kommen aus der Takt): but the "billows of the sea," even though "sea" be taken to denote the tide, are out of place, and "get out of tune" or "confused" (geraten in Verwirrung) is a strange idea to apply to them. מ מ , those that are firm, secure (תננ = מות in 15), and י territi (תננ) find in מ סדה יי יהוה ו (נ gives no help here: מ מ סדה יי יהוה ו = מות). Du. מ 미 for מסדה יי יהוה ו: When the monster "lifts itself up, the leaders are in dread, and the guards (of the Nile, military, or customs', officers on the S. frontier) fall into confusion": but the pl. of מ י, body of keepers, guard (Jer. 51), is elsewhere always מוסדה יי יהוה ו (mostly Chr. Neh.). Gie. Be. read for מ סדה יי יהוה ו, מוסדה יי יהוה ו [ ו מוסדה יי יהוה ו, "and at his teeth mighty men (are beside themselves") or, Be., לפפפפ are dismayed). This is the best suggestion that has been made; though, as a parallel to מ י something less special than "teeth" is rather expected.

18 (26). מוסדה יי יהוה ו The ptcp. absolute would be just possible, "When one approacheth him with the sword, it holdeth not" (a S. 23, Pr. 28: מוסדה יי יהוה ו: G-K. מוסדה יי יהוה ו; Dr. מוסדה יי יהוה ו, Obs. 1 n., and 135. 6 n.: and מוסדה יי יהוה ו, Mic. 7; G-K. מוסדה יי יהוה ו, end): but the construction is forced, while the change to מוסדה יי יהוה ו is slight, and with it all awkwardness disappears. So MSケン. 180, Grä. Be.; cf. מוסדה יי יהוה ו, מוסדה יי יהוה ו Cum apprehenderit eum gladius. Bu. מוסדה יי יהוה ו "on account of its shields (scales)"; cf. v.9.

מ י, though otherwise construed it is comparatively frequent in Job (see Lex.), is here only used to negative a finite vb.: in this Di. detects a linguistic difference of מ י-מ י: but the use of מ י with a finite vb. is exceedingly rare elsewhere also (Gn. מ י (E), Is. מ י, Hos. 9 מ י, and it is no more remarkable that it occurs only once in Job than that it occurs only once in E].
18b. Absent from Ε; added from Θ.

[עַשִּׁי] only here. Perhaps from נָשִּׁי, to strike or hit (among other meanings).

[עַשִּׁי] also only here. If correct, = Arab. sirwām, a small, short arrow, or (a dialect-variant of sirwām) siryatām, an arrow-head (Lane, 1354*, 1356*). Hfm. Bu. (alt.) Du. (alt.) ייר = Syr. נו = בֹּלָלָה, javelin (PS. 4065), from ייר common in Aram. in the sense of to throw (e.g. arrows, 1 S. 20:20 כּ). Θ (תָּוְרָאוּה) עַי confuse with ייר; but a weapon of offence is required by the context.

19 (27)b. [עַשִּׁי] on the form, Kő. ii. p. 129. Bu. דַּי, as Pr. 12:4 al., supposing the 1 ditto graphed from נושה.

20 (28)b. [לַי] are turned (or turn themselves) for him into stubble: cf. 30:1, Is. 63:10 בֵּית נַחַל קִרֵבָה (Lex. 512b).

21 (29)a. absent from Ε: Θ וּס קלָמַת אֶלְעָלְשָׂא תּוּפָרָה (rd. סְפוּרָה: v. Field). סח וּס קלָמַת אֶלְעָלְשָׂא אִיָּו סְפוּרָה, U Quasi stipulam estimabit malleum. שֶׁנֶּכֶז after 20b שֶׁנֶּכֶז is weak: סח Be. קִרֵבָה is very probable. For נושה (miswritten, after 20b מַעַנָא), rd. with סח Di. Be. Bu. Du. הֲנַעַנָא, or at least הֲנַעַנָא: to treat нənə as a collective is forced. The 5 as Is. 40:17 al. (Lex. 514a).

[עַשִּׁי] Cf. Arab. watakha, to beat with a club: məlakhām, a club. [Or нənə may be a loan-word from Ass. tartaḥ, a (light) javelin (Del. HWB 630).]

22 (30). [עַשִּׁי] [G-K. 133h]. [חֶבֶשׁ = the sharpest pol-skerds; but pointing שֶׁכֶנ we might render the sharpest (instruments) of (i.e. forged by) the smith; but the parallel in Aelian cited above favours שכשכ.

[עַשִּׁי] Rd. משיח: cf. 17:18 משיח לֶחֶם עֵצִין עִנִּי. In Ass. (Del. HWB 625) rafādu is to stretch oneself out on the ground (of a person or animal): in Arab. (Lane, 1119) rafada is to aid, help, or assist, with a gift or other things, to prop up or support (a wall); rifid is a gift or gratuity: rafādat is rafters, beams ("apparently, as a thing that aids or assists," Lane); and rafādat is a pad or stuffed thing; beneath a saddle, a support for the saddle: cf. in Heb. Ca. 26 מְסֹכְנוֹ נַעַנָא לֶחֶם קָוֹרִית חַפָּסִית הֲנַעַנָא; 310 מְסֹכְנוֹ, appar. a support (i.e. a back or arm) in a palanquin.
(Ὁ ἀνάκλιτον). רָשׁ הַיָּדוֹת here and 1718 must clearly be a distinct
from the ʃ of Ca. 24 310; and (unless we should read each
time תַּבָּרָא, Pr. 710 + 1 S. 926 3; cf. עֹבֵר, Pr. 716 3124†) must
be explained from the Ass. ṭəpādu, to stretch oneself: as this is
intrans. it is better to read here the Piel (as in 1718). Du.,
arguing that 33 is || 21, and that consequently it should mention
some weapons which the monster counts as nothing, would
read מָסָי (= Ḥוֹדֶה אֻלּוֹת) "He
shatters the sharp edges of the smith, Goad (and) pickaxe
(?; 2 S. 1221) against him are (as) mud,"—if a peasant tries to
rescue from him a child or an animal, the weapons at his
disposal are useless [but this gives the improbable rhythm
3:4: 2118 n].

24 (32). רָשׁ הַיָּדוֹת may be either trans. or (Ezk. 438, Ps. 13912)
intrans.: רָשׁ הַיָּדוֹת (Bi.2 Gu. Bu.) is unnecessary.

pañv (G-K. 144d, e) = Engl. “one.” The punctua-
tion is needless, and not an improvement. 3 contracted the v. into תַּבָּרָא דָּבְיִסְוָו
אִיבּוֹלָתְוָו (governed by שְׁקֵל in 23b), i.e. מִתיוֹת (?) מִתיוֹת
(תַּבָּרָא elsewhere in 3 only 4016 (Heb. 30) ἐπελθὼν δὲ
ἐν δρόσῳ ἀκρότομον ἐπιθξησεν χαρμονην τετράποσιν ἐν τῷ
tαρτάρῳ, a strange rendering of ἐπιθεσία τοῦ ἄνθρωπος αὐτῷ
καὶ ἐπὶ τὴν θάλασσαν, and Pr. 2421 (= Heb. 3016), where it seems to be a
misplaced doublet for אִיבּוֹלָתְוָו: Origen, not perceiving that this
represented the whole verse, supplied from Θ (see Field) what
in Swete’s text stands as 23b ἐνετῶσα ἀβυσσον εἰς περπαταν.
Gu., partly after 3, would read מִתיוֹת, אִיבּוֹלָתְוָו, מִתיוֹת, מִתיוֹת
בּוֹקֶר, “the bottom (ʔʔʔʔ) of the stream is his path, the ocean
he counteth as booty”—supposing the v. to refer to Leviathan’s
rule over the under-world; Du. אָרֶי וְאָרֶי מִתיוֹת מִתיוֹת
לִפָּרָב, “He maketh a path to shine in the darkness (the dark waters).
Behind him the deep becometh a flame.” 3, omitting 28-26a,
expresses in 23b מִתיוֹת מִתיוֹת מִתיוֹת; יְסִיל = מִתיוֹת.

25 (33). מִתיוֹת poet. for the earth; 1925 n.

אֵלֶּה נִשְׁנַי 3 & δούλον αὐτῷ; so most: in Arab. mithluhu.
Me. Sgf. Gu. Bu. Du. Be. would point אֵלֶּה; but אֵלֶּה never
actually occurs in the sense of likeness. אֵלֶּה, his ruler, would
also be possible: so Hi. Reuss, Hfm.; Di. does not seem to decide between this and like.

[rd. cf. 15* n.]

[cf. Gn. 9* משותן t, 35* משותן t, c. 6* משותן t. יִבְלָא (as שָׁבַרְתִּי יִבְלָא, see n., Is. 5* (of Sheol) יִבְלָא יִבְלָא, see n.) = in a state of no fear = without fear. Gu. יִבְלָא יִבְלָא, “to be lord of the under-world (?)”; Che. יִבְלָא יִבְלָא, which is at least Hebrew; Gie. (“if a change is desired”) יִבְלָא יִבְלָא, which might be right.


[תָּמֹר אָלֶּה תָּמוֹר מָשָׁאָה, צֹּמְעָה (both without expressing any equivalent for יִבְלָא), צֹּמְעָה: whence ישור has been precariously conjectured instead of ישור].
CHAPTER XLII.

2. [Kt. קדָּשָׁה; Qr ciיִשָׁה. For the 1st pers. written without 'י, see G-K. 44f. Me. curiously adopts the 2nd pers. ] cp., with a longer prose equivalent of Gn. 11:6. for see Jer. 23:20. Emendation of to (Be.) or of (Bi.), or of (Du., who omits : cp. at the beginning of v.5), are unnecessary (though Du.'s no doubt gives a good antithesis to וַיְהִי, 40a), and G's וַיְהִי cannot be cited in support; for having paraphrased מֹהַר by the translator necessarily also paraphrased מֹהַר by וַיְהִי.

3. [G* om.; = 38a.]

4. [G* סְמִשָּׁה, as 38a.]

5. [MSKem.כַּלּוּלְוֵה read with MSKem. כִּלּוּלְוֵה, as 38a: note also בַּעֲדֵיהֶנָּה in G's paraphrase.]

Between and the loss of וַיְהִי (II מָלַע, as 5) would have been easy; yet its insertion would overload the line. G's מֶנָּה after אֲבִיכָם is not in the position in which וַיְהִי, if it had been used, would have stood. Hoffm. seeks an obj. to read as מִמָּה; but this gives a questionable position to the object and a bad parallel to מָלַע.

6. [G-K. 156f.]

5. [ cp. with the same antithesis to now, Ps. 48: cp. 18, 2 K. 19:11.]

6. The v. seems to be defective: and as parallel terms, should stand in different lines: but, if divided at now, the very questionable 2:3 rhythm (40n.) is the
result. Bu. completes it by inserting יְשָׁרֵי יִתְרוּת after הָיָה מֵאֲשָׂרָה: Böttcher, Be. (Che. EBi. 2481) by reading הָיָה מֵאֲשָׂרָה for הָיָה מֵאֲשָׂרָה.

is 11, if correctly read, an obj. has dropped out (see last n.), or must be understood (cp. 7): MSKem. 60 supplies יְשָׁרֵי (cp. 9). The understood object has been taken to be myself, or, better, what I have said and done (Di.): but neither is very satisfactory; and if this is the sense, it is better to restore a suitable object by emendation; see last n.

both the after are ambiguous: and have also been very differently taken. means to be sorry for, to repent of (so, e.g., Jer. 8 and frequently), and also to comfort oneself for (so 2 S. 13, Jer. 31); but it is difficult to find a suitable sense for as the obj. of this verbal phrase, though attempts have been made: so כַּח יָנָהוּשַׁ אַיִּת מֵאֲשָׂרָה; Ehrlich, I repent of my empty and foolish speeches. Consequently most take the vb. absolutely (it is frequently so used in both senses, to be sorry, e.g. Ex. 13, and to comfort oneself, e.g. Gn. 38): I repent (while sitting) upon dust and ashes, or I comfort myself (though sitting) upon dust and ashes (Che., reading יְשָׁרֵי for וַעֲשָׂרָה and in a כַּח מֵאֲשָׂרָה): therefore I must pine away, and dissolve to dust and ashes (EBi. 2481), but יְשָׁרֵי would hardly be the right preposition even if יְשָׁרֵי might be accepted. כַּח יָנָהוּשַׁ וָֹנָא אֵאָטוּ אֶם וְיִתְרוּת יְשָׁרֵי כַּח סְתֹדוֹכְו: but it is doubtful whether this is anything but a paraphrase of כַּח.

7. דַּכֵּל אָנָּה] followed by the pf. in נֶחֶר (יָשָׁר) is = רָעָה נֶחֶר: see 19n.

דַּכֵּל for דַּכֵּל, as, e.g., 1 S. 3, 1 K. 16: cp. Lex. 41a, 181b, 3b end: wrongly אֱוֹנִינוֹנִי וָעֲשֵׂר; so סָּע: כַּח and so Bu. su mir, which he defends on the ground that “all human speech has God for its hearer, and is directed towards Him”!

דַּכֵּל many MSS: and so in v.8 where כ (kătă, here מִשָּׂר) implies the same reading.

8. דַּכֵּל וַָּעֲשָׂר, סָּע, making Job’s activity begin with the offering instead of (סָּע) with the prayer; the expression of the subj. before סָּע vouches for the correctness of סָּע.
unless א is an error for נ (Du.), א by either = only (cp., if rightly read, Gn. 40:14, Nu. 24:22), or surely (cp. Jg. 15:7, 1 S. 21): Lex. 475a, b and c.

[Al] see on v.7.

9. read with many MSS and VV. This is the only occurrence of the phrase שמה with the name of an individual in the gen. after שמה; the gen. is generally the name of a people, occasionally that of a country (Jer. 33:11). The exceptional usage here would have to be explained as due to loss of the real sense of the phrase, if it originally meant to bring back the captives of, and was composed of a vb. from the root שמה and a noun from the root שמה. But since Ew. (on Jer. 48:7 and in Jahrb. Bibl. Wiss. v. 216 f.) the view has generally prevailed that the vb. and noun are from the same root (Ew. appeals to Ps. 126:1, which would be decisive if שמה is rightly read there), and the phrase of the same character as ישמעל 'ב, ישמעל 'ב; the meaning in this case is to turn the turning, i.e. to change the fortunes of, and the phrase as suitable in reference to an individual as to a nation. The phrase occurs chiefly in the prophetic literature (Jer. Ezek. Zeph. and the probably late vv. Hos. 6:11, Am. 9:14), but also in Ps. 14:7 = 53:5 85:1 126:1 (read ימע), La. 2:14. It is not impossible that in some of these passages the author himself thought of captivity in connection with שמה; this sense was in any case quite early read into the form (cp. ו)اليיעהו frequently), and is probably the reason of ישמעל in interchanging with ישמעל, and of the punctuation ישמעל (yet cp. ישמעל from דז) instead of ישמעל.

[חרז] not sing. (Di. Bu.: for 12:16:21 are not analogous), even with a collective sense (G–K. 91a), but, as in 1 S. 30:8, pl. (קמש) = עתikk, unless we emend to עתikk (Du.), the form used elsewhere.

11. [ראב] Be. after ו, and noting that MSקمش reads ו for ו and two MSS omit בות. But the addition of the detail (cp. the variants as between מ and ו in 1 S. 1:9, 2 S. 12:21) is more probable than its omission.
13. probably an error for "שכון". G–K. 97c.
14. probably an error for "ך". G–K. 97c.
15. if = point (Hitz.) and if a diminutive (Hitz.).
The italicised figures refer to the pages of the Philological Notes in volume II. All other figures refer to volume I.

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Words enclosed in brackets do not occur in the of Job, but rest on a different punctuation or emendations of the text, not in all cases adopted in the notes and translation.

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