

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη
THE OLD COVENANT

אִיּוֹב

IYOV
JOB

*The man of Uz, his three friends, and
Elihu — and the voice out of the
whirlwind, as the Hebrew copies carry them*

Rendered from the Hebrew
The Westminster Leningrad Codex

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

παλαιὰ διαθήκη

THE OLD COVENANT

אִיּוֹב

IYOV

JOB

*The man of Uz and the long disputation — the friends,
Elihu, and the voice out of the whirlwind*

*Rendered from the Hebrew — from the scrolls, the
codices, and the oldest copies.*

BEFORE YOU READ — JOB

אִיּוֹב — IYOV

What can be known of this book comes from the record itself and the oldest copies. What cannot be known is said plainly. Nothing is dressed as fact that is only a guess.

WHAT THIS BOOK IS

A book of a man, his losses, and a long disputation about them — prose at its edges and speeches in verse between. Its first line is prose: “There has been a man in the land of Uz—his name Job” (1:1). The first two chapters tell, in prose, of his household and his wealth, of the two days when the sons of Elohim come to station themselves by YudHeyVavHey (1:6; 2:1), of the adversary's challenge and the calamities that fall, and of the three friends' coming. The verse begins where the book itself marks the turn: “After this Job has opened his mouth, and reviles his day” (3:1). From there the book is speeches under their own headings — Job answering, and Eliphaz, Bildad, and Zophar answering him in turn; then a fourth voice, Elihu (32:6); then the voice out of the whirlwind (38:1–42:6). At 42:7 the prose takes the

book up again — “And it comes to pass after YudHeyVavHey's speaking these words to Job...” — and the close tells of Job's praying for his friends and of the doubling of all he had (42:10), and of his death, “aged and satisfied [with] days” (42:17). The book counts 1,070 verses in forty-two chapters. The Hebrew counts two of its chapters differently from the English — chapter 40 in thirty-two verses and chapter 41 in twenty-six, against the English twenty-four and thirty-four — a seam in the numbering only, named on this rendering's layout page.

WHO

The book names its man in its first line and names no writer for itself. Of Job the Father's own word stands twice over in the frame: “there is none like him in the land, a man perfect and upright, fearing Elohim, and turning aside from evil” (1:8; 2:3). The friends are named at their coming: “Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite” (2:11), and each speaks under his own heading from chapter 4 onward. The fourth speaker is named at his rising, with his line: “Elihu son of Barachel the Buzite, of the family of Ram” (32:2); his own word for his standing is in his first speech — “I [am] young in days, and you [are] aged” (32:6). Job's wife stands in

one verse of the frame (2:9) and is not named. The adversary stands in the frame under his title, with the article in the Hebrew — the Satan — and after the second chapter he is never named again in the book. Who gathered the speeches into one book, and who wrote the frame around them, the record does not say, and this page does not guess.

WHERE

The book sets its man in one place and names no other home for him: “in the land of Uz” (1:1). Where Uz lay, this book does not fix. The name stands elsewhere in the record on its own standings: in Jeremiah's cup, “all the kings of the land of Uz” (Jeremiah 25:20), and beside Edom in Lamentations — “O daughter of Edom, Dwelling in the land of Uz” (Lamentations 4:21). Those standings are the record's; this book adds nothing to them, and no map is drawn from them here.

WHEN

The record fixes no year, no king, and no reign — for Job, or for the writing of his book. The frame names no king of Israel and no event outside its own telling by which a year could be counted. Its only numbers are its own: his children and his flocks in the frame, and in the close his years after the restoration —

“And Job lives after this one hundred and forty years, and sees his sons, and his sons' sons, four generations” (42:16). Men's placements of the book, early or late, are estimates; this page carries none of them.

THE OLDEST COPIES THAT CARRY IT

The received Hebrew of Job stands in the Leningrad Codex (1008), the oldest complete Hebrew copy of all the writings, the ancestor of the printed text this rendering follows. The ancient Greek (the Seventy) is the oldest translation of this book, and for Job it is famously the shorter witness: the Old Greek lacks about a sixth of the Hebrew book, and Origen, in his great edition, filled the shortfalls from the rendering of Theodotion and marked the filled lines with asterisks, so a reader could see what the Greek had not carried. This rendering follows the Hebrew book alone: nothing that stands only in a filled line is imported into it, and no verse of the Hebrew book is left out. In the oldest copies, the Name itself was not written as other words are — the scribes set it in the ancient paleo-Hebrew letters inside the later hand, so that the eye meets it set apart on the page; the copies' own practice, kept here as the project's record carries it.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

THE NAME

יהוה

It is said that no one ever knew His name — that He named Himself only I AM. The standings of the record itself answer, and they are gathered on this page, which stands in the front of every volume of the Old Covenant, so the reader can weigh them before the reading begins.

CALLED ON FROM THE BEGINNING

From the first generations, men are shown preaching in the Name. Of the days of Enos it is written: “then a beginning was made of preaching in the Name of YudHeyVavHey” (Genesis 4:26). Abraham built an altar east of Beth-El, “and preaches in the Name of YudHeyVavHey” (Genesis 12:8); and coming back to that altar, “there Abram preaches in the Name of YudHeyVavHey” (Genesis 13:4).

AT THE BUSH — I AM, AND THE NAME

Moses is sent from the bush with two standings, back to back, and they are the same word in two persons. Elohim says to him: “**I AM THAT WHICH I AM**”; and, “Thus you say to the sons of Israel: **I AM has sent me to**

you” (Exodus 3:14). The word rendered I AM is Ehyeh (אֶהְיֶה) — the verb of being in the first person, I AM, in His own mouth; Ehyeh asher Ehyeh. In the next breath the name is given as men carry it: “YudHeyVavHey, Elohim of your fathers, Elohim of Abraham, Elohim of Isaac, and Elohim of Jacob, has sent me to you; **this [is] My Name for all time, and this [is] My memorial, to generation [and] generation**” (Exodus 3:15). The Name is the same word in the third person — He Is. What He says of Himself is I AM; what He gave to be remembered by, for all time, is the Name.

AS ELOHIM ALMIGHTY

Afterward He says to Moses: “and I appear to Abraham, to Isaac, and to Jacob, as Elohim Almighty; as for My Name YudHeyVavHey, I have not been known to them” (Exodus 6:3). The verse stands here as it is printed in this volume. Beside it stand the Genesis standings gathered above: the fathers preaching in the Name at altars the record names. The standings are gathered; nothing is settled on this page beyond the record's own words.

THE COUNT

In the Hebrew text of the Old Covenant the Name stands 6,828 times, counted word by word: the four letters in their own pointing 6,521 times (3068), under the qere pointing 306 times (3069), and once in a compound, at Exodus 17:15 (3071). The first standing is Genesis 2:4: “in the day of YudHeyVavHey Elohim’s making the earth and the heavens.” His short form, YAH, stands 50 times in 46 verses; its first standing is the Song at the sea: “My strength and song is YAH” (Exodus 15:2). Every standing is listed in DEVARIM — The Words, Vol. 1.

THE READING CUSTOM

In later generations the reading took up a custom: the Name was not spoken aloud. Where the reader's eye met the four letters, his mouth said Adonai (אֲדֹנָי) — “My Master,” the lord-word — a word that stands in the text itself, first at Genesis 15:2, where Abram speaks it in the same breath with the Name. The copies carry the custom's mark in their pointing: the 306 qere standings are pointed for the word that is read — Adonai — not for the word that is written. Through all of it the letters never moved. The Name never left the page.

IN THESE VOLUMES

In these volumes the Name prints as YudHeyVavHey wherever the Hebrew carries it, and the short form as YAH — counted verse by verse, so the count on the page answers to the count in the Hebrew. His own spoken words print in tekhelet blue, as throughout the set.

HOW THIS RENDERING STANDS

*THE MASTER'S HAND UNVEILED · THE OLD COVENANT,
RENDERED FROM THE HEBREW. IYOV — JOB. This book was laid
out on October 14, 2026.*

The ancient line stands above every verse, as the copies carry it: the Hebrew first, pointed as the Leningrad text points it, cantillation marks removed; the English beneath it, dressed by the verse's own census. This book's count is the book's own, and it is stated in the open: the Hebrew counts 1,070 verses and the English counts 1,070, and the two counts divide across two chapters only. The Hebrew counts chapter 40 in thirty-two verses and chapter 41 in twenty-six; the English counts them twenty-four and thirty-four. The Hebrew's 40:25–32 — the Leviathan passage's opening, “Do you draw leviathan with a hook?” — stand as the English 41:1–8, and the Hebrew's 41:1–26 as the English 41:9–34; the landings are content-checked on both streams, and no verse divides and none merges anywhere in the book (Note 1). The speaker headings print as the text carries them — they are verses of the book, not furniture added to it (Note 2).

The Name (יהוה) stands 32 times in twenty-three verses, and the rendering prints YudHeyVavHey at every standing. Its standings live in the frame and at the whirlwind's edges: eighteen of its tokens stand in the two prose chapters — the first at 1:6, “sons of Elohim come to station themselves by YudHeyVavHey” — one stands in all the speeches together, Job's own “the hand of YudHeyVavHey has done this” (12:9), and the rest in the whirlwind's frames and the prose close (38:1; 40:1, 3, 6; 42:1, 7, 9–12). The Name's pointed form, its compound form, and its short form stand nowhere in this book. No standing needed the correction of §2.2: the count closes 32 against 32, verse by verse, without adjustment.

The god-words of the book stand 114 times — אלהים 56 אל, 17, and 41 אלוה — and the rendering prints Elohim 116 times. The standings above the family's count are gathered in Note 4: the lord-word's one standing toward the Father (28:28) prints Elohim under the set's dress, and three standings are named, not corrected — the received text's supplied address at 13:20 (+1), its own bracketed supply of the subject at 24:22 (+1), and the El word standing of the mighty ones at the English 41:25 (–1), where the dress prints “the mighty” and no Elohim. The titled word of men

stands once (3:19), of a servant free from his lord, printing lowercase as the received dress gives it.

This book's own shape among the god-words is stated whole, because it is the book's signature: in the speeches the Father is called El (56 standings) and Eloah (41) and Shaddai (31) far oftener than Elohim, whose seventeen standings cluster in the frame — eleven of them in the two prose chapters. Shaddai's printed dress in the received text is “the Mighty” and “the Mighty One,” and it is kept as it stands (Note 5). The spirit word (רוח) stands thirty-one times — a great wind in the frame's calamities (1:19), “the wind of Elohim” in Job's nostrils (27:3), “His Spirit and His breath” in Elihu's words (34:14) — and the set's dress prints the name Ruach at one standing, Elihu's “The Ruach of Elohim has made me” (33:4); it is stated here in the open.

The spoken words print in tekhelet blue, classified verse by verse as the set's classification carries them — the same classification the Complete Kodesh prints — and in this book the blue stands in a shape of its own. Two verses print in spans: the Father's question to the Satan inside the frame's narrative, “Where do you come from?” (1:7; 2:2). One hundred twenty-nine verses print tekhelet whole: His four whole-verse

speeches in the frame (1:8; 1:12; 2:3; 2:6), His speeches out of the whirlwind (38:2–41:34 — the narrative frames at 38:1, 40:1, and 40:6 and Job's answers at 40:3–5 and 42:1–6 standing black between and around them), and His verdict on the friends (42:7–8). Everything else — Job's speeches, the friends', Elihu's, and the Satan's accusations — stands black: 939 verses. The classification is not altered by this rendering, and its shape for this book is recorded in full in Note 7. Where the old copies divide, the divide is named in the Standing Notes at the back; nothing is settled in silence. The Cross-Check at the back lists every place this rendering differs from the project corpus's English dress, and why.

IYOV — JOB, CHAPTER 1

אִישׁ הָיָה בְּאֶרֶץ עוּץ אִיּוֹב שְׁמוֹ וְהָיָה הָאִישׁ הַהוּא תָם וְיָשָׁר וִירָא אֱלֹהִים וְסָר מֵרָע

1 There has been a man in the land of Uz—his name Job—and that man has been perfect and upright—both fearing Elohim, and turning aside from evil.

וַיִּוָּלְדוּ לוֹ שִׁבְעָה בָנִים וְשְׁלוֹשׁ בָּנוֹת

2 And there are borne to him seven sons and three daughters,

וְהָיָה מִקְנֵהוּ שִׁבְעַת אֲלָפֵי צֹאן וּשְׁלֹשַׁת אֲלָפֵי גִמְלִים וְחֲמֵשׁ מֵאוֹת צֶמֶד בָּקָר וְחֲמֵשׁ מֵאוֹת אֲתוֹנוֹת וְעֶבְדָּה רַבָּה מְאֹד וְהָיָה הָאִישׁ הַהוּא גָּדוֹל מְכֹל בְּנֵי קִדְּם

3 and his substance is seven thousand sheep, and three thousand camels, and five hundred pairs of oxen, and five hundred female donkeys, and a very abundant service; and that man is greater than any of the sons of the east.

וְהָלְכוּ בָנָיו וַעֲשׂוּ מִשְׁתֶּה בֵּית אִישׁ יוֹמוֹ וּשְׁלָחוּ וַקְרָאוּ לְשֹׁלֶשֶׁת אַחֵיהֶם וְהָלְכוּ בָנָיו וַעֲשׂוּ מִשְׁתֶּה בֵּית אִישׁ יוֹמוֹ וּשְׁלָחוּ וַקְרָאוּ לְשֹׁלֶשֶׁת אַחֵיהֶם לְאָכַל וּלְשִׁתּוֹת עִמָּהֶם

4 And his sons have gone and made a banquet—the house of each [in] his day—and have sent

and called to their three sisters to eat and to drink with them;

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהַשְׂכִּים בַּבֹּקֶר וְהָעֶלָה עֲלוֹת מִסְפָּר כָּלֵם כִּי אָמַר אִיּוֹב אוֹלֵי חֲטָאוֹ בְּנֵי וּבָרְכוּ אֱלֹהִים בְּלִבָּבָם כִּכָּה יַעֲשֶׂה אִיּוֹב כָּל הַיָּמִים

5 and it comes to pass, when they have gone around the days of the banquet, that Job sends and sanctifies them, and has risen early in the morning, and caused burnt-offerings to ascend—the number of them all—for Job said, “Perhaps my sons have sinned, yet blessed Elohim in their heart.” Thus Job does all the days.

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְּנֵי הָאֱלֹהִים לְהִתִּיצֵב עַל יְהוָה וַיָּבֹוא גַם הַשָּׁטָן בְּתוֹכָם

6 And the day is, that sons of Elohim come to station themselves by YudHeyVavHey, and there also comes Satan in their midst.

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן מֵאֵין תָּבֹא וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר מִשּׁוּט בָּאָרֶץ וּמִהִתְהַלֵּךְ בָּהּ

7 And YudHeyVavHey says to Satan, “Where do you come from?” And Satan answers YudHeyVavHey and says, “From going to and

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

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הַשְׁמֵת לְבָדָּךְ עַל עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָאָרֶץ אִישׁ תָּם
וְיֵשֶׁר יִרְא אֱלֹהִים וְסָר מִרָע

8 And YudHeyVavHey says to Satan, “Have you set your heart against My servant Job because there is none like him in the land, a man perfect and upright, fearing Elohim, and turning aside from evil?”

וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר הֲחִנָּם יִרְא אִיּוֹב אֱלֹהִים

9 And Satan answers YudHeyVavHey and says, “Is Job fearing Elohim for nothing?

הֲלֹא אֶת אֲתָהּ שָׂכַתָּ בְּעָדוֹ וּבְעָד בֵּיתוֹ וּבְעָד כָּל אֲשֶׁר לוֹ מִסָּבִיב מַעֲשֵׂה יָדָיו
בְּרָכָתָ וּמִקְנֵהוּ פָּרַץ בָּאָרֶץ

10 Have You not made a hedge for him, and for his house, and for all that he has—all around?

וְאוֹלָם שָׁלַח נָא יָדְךָ וְגַע בְּכָל אֲשֶׁר לוֹ אִם לֹא עַל פְּנֵיךָ יִבְרָכְךָ

11 You have blessed the work of his hands, and his substance has spread in the land, and yet, put forth Your hand now, and strike against anything that he has—if not, he blesses You to Your face!”

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הֲנֵה כָּל אֲשֶׁר לֹו בְיָדְךָ רַק אֵלָיו אֶל תִּשְׁלַח יָדְךָ וַיֵּצֵא
הַשָּׁטָן מִעַם פְּנֵי יְהוָה

12 And YudHeyVavHey says to Satan, “Behold, all that he has [is] in your hand, only do not put forth your hand to him.” And Satan goes out from the presence of YudHeyVavHey.

וַיְהִי הַיּוֹם וּבָנָיו וּבָנֹתָיו אֹכְלִים וְשׂוֹתִים יַיִן בְּבֵית אַחֵיהֶם הַבְּכוֹר

13 And the day is, that his sons and his daughters are eating and drinking wine in the house of their brother, the firstborn.

וּמַלְאָךְ בָּא אֶל אִיּוֹב וַיֹּאמֶר הַבָּקָר הָיוּ חֹרְשׁוֹת וְהָאֲתָנוֹת רַעוֹת עַל יְדֵיהֶם

14 And a messenger has come to Job and says, “The oxen have been plowing, and the female donkeys feeding by their sides,

וּתְּפַל שֶׁבָא וַתִּקַּחֶם וְאֵת הַנְּעָרִים הִכּוּ לִפִּי חָרַב וְאִמְלָטָה רַק אֲנִי לְבִדִּי לְהִגִּיד לָךְ

15 and Sheba falls, and takes them, and they have struck the young men by the mouth of the sword, and I have escaped—only I alone—to declare [it] to you.”

עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר אֵשׁ אֱלֹהִים נִפְלָה מִן הַשָּׁמַיִם וַתִּבְעַר בְּצֹאן וּבַנְּעָרִים
וַתֹּאכְלֶם וְאִמְלָטָה רַק אֲנִי לְבִדִּי לְהִגִּיד לָךְ

16 While this [one] is speaking another has also come and says, “Fire of Elohim has fallen from

the heavens, and burns among the flock, and among the young men, and consumes them, and I have escaped—only I alone—to declare [it] to you.”

עוד זה מדבר וזה בא ויאמר כשדים שמו שלשה ראשים ויפשטו על הגמלים ויקחו ואת הנערים הכו לפי חרב ואמלטה רק אני לבדי להגיד לך

17 While this [one] is speaking another also has come and says, “Chaldeans made three heads, and rush on the camels, and take them, and they have struck the young men by the mouth of the sword, and I have escaped—only I alone—to declare [it] to you.”

עד זה מדבר וזה בא ויאמר בנדי ובנותיך אכלים ושתים זין בבית אחיהם הבכור

18 While this [one] is speaking another has also come and says, “Your sons and your daughters are eating, and drinking wine, in the house of their brother, the firstborn.

והנה רוח גדולה באה מעבר המדבר ויגע בארבע פנות הבית ויפל על הנערים וימותו ואמלטה רק אני לבדי להגיד לך

19 And behold, a great wind has come from over the wilderness, and strikes against the four corners of the house, and it falls on the young

men, and they are dead, and I have escaped—
only I alone—to declare [it] to you.”

וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת מְעָלוֹ וַיִּגְזֹ אֶת רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה

20 And Job rises, and tears his robe, and shaves
his head, and falls to the earth, and pays
respect,

וַיֹּאמֶר עָרָם יִצְתִּי יִצְאֹתִי מִבֶּטֶן אִמִּי וְעָרָם אָשׁוּב שָׁמָּה יְהוָה נָתַן וַיהוָה לָקַח יְהִי
שֵׁם יְהוָה מְבָרָךְ

21 and he says, “I came forth naked from the
womb of my mother, And naked I return
there. YudHeyVavHey has given and
YudHeyVavHey has taken; Let the Name of
YudHeyVavHey be blessed.”

בְּכָל זֹאת לֹא חָטָא אִיּוֹב וְלֹא נָתַן תַּפְּלָה לֵאלֹהִים

22 In all this Job has not sinned, nor given folly
to Elohim.

IYOV — JOB, CHAPTER 2

וַיְהִי הַיּוֹם וַיָּבֹאוּ בְנֵי הָאֱלֹהִים לְהִתִּיצֵב עַל יְהוָה וַיָּבֹוא גַם הַשָּׁטָן בְּתוֹכָם לְהִתִּיצֵב
עַל יְהוָה

- 1** And the day is, that sons of Elohim come to station themselves by YudHeyVavHey, and there also comes Satan in their midst to station himself by YudHeyVavHey.

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן אִי מִזֶּה תָּבֹא וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר מִשָּׁט בָּאָרֶץ
וּמִהַתְהַלֵּךְ בָּהּ

- 2** And YudHeyVavHey says to Satan, “**From where have you come?**” And Satan answers YudHeyVavHey and says, “From going to and fro in the land, and from walking up and down in it.”

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הֲשִׁמֹּתָ לְבָדְךָ אֶל עַבְדִּי אִיּוֹב כִּי אֵין כָּמֹהוּ בָאָרֶץ אִישׁ תָּם
וְיָשָׁר יֵרָא אֱלֹהִים וְסָר מִרָע וְעָדְנֹנוּ מִחֲזִיק בְּתַמָּתוֹ וְתִסִּיתָנִי בּוֹ לִבְלָעוֹ חֲנָם

- 3** And YudHeyVavHey says to Satan, “**Have you set your heart to My servant Job because there is none like him in the land, a man perfect and upright, fearing Elohim and turning aside from evil? And still he is keeping hold on his**

integrity, and you move Me against him to swallow him up for nothing!”

וַיַּעַן הַשָּׁטָן אֶת יְהוָה וַיֹּאמֶר עוֹר בְּעַד עוֹר וְכָל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ

4 And Satan answers YudHeyVavHey and says,
“A skin for a skin, and all that a man has he gives for his life.

אוּלָם שָׁלַח נָא יָדְךָ וְגַע אֶל עֲצָמוֹ וְאֶל בְּשָׁרוֹ אִם לֹא אֶל פָּנֶיךָ יִבְרָכְךָ

5 Yet, put forth Your hand now, and strike to his bone and to his flesh—if not, he blesses You to Your face!”

וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן הִנּוּ בְיָדְךָ אֵךְ אֵת נַפְשׁוֹ שָׁמָּר

6 And YudHeyVavHey says to Satan, “Behold, he [is] in your hand; only take care of his life.”

וַיֵּצֵא הַשָּׁטָן מֵאֵת פְּנֵי יְהוָה וַיֵּךְ אֶת אִיּוֹב בְּשֵׁחִין רַע מִכַּף רַגְלוֹ עַד וְעַד קִדְקִדּוֹ

7 And Satan goes forth from the presence of YudHeyVavHey, and strikes Job with a severe ulcer from the sole of his foot to his crown.

וַיִּקַּח לוֹ חֶרֶשׁ לְהִתְגַּרֵּד בּוֹ וְהוּא יֹשֵׁב בְּתוֹךְ הָאֵפֶר

8 And he takes to him a potsherd to scrape himself with it, and he is sitting in the midst of the ashes.

וַתֹּאמֶר לוֹ אִשְׁתּוֹ עֲדֵךְ מִחֲזִיק בְּתַמְתֶּךָ בְּרַךְ אֱלֹהִים וּמָת

9 And his wife says to him, “You are still keeping hold on your integrity: bless Elohim and die.”

וַיֹּאמֶר אֵלֶיהָ כַּדְּבַר אַחַת הַנִּבְּלוֹת תְּדַבְּרִי גַם אֶת הַטּוֹב נִקְבֵּל מֵאֵת הָאֱלֹהִים וְאֵת הָרָע לֹא נִקְבֵּל בְּכֹל זֹאת לֹא חָטָא אִיּוֹב בְּשִׁפְתָיו

10 And he says to her, “As one of the foolish women speaks, you speak; indeed, do we receive the good from Elohim, and we do not receive the bad?” In all this Job has not sinned with his lips.

וַיִּשְׁמְעוּ שְׁלֹשֶׁת רְעֵי אִיּוֹב אֶת כָּל הָרָעָה הַזֹּאת הַבָּאָה עָלָיו וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ אֶלִּיפֹז הַתִּימָנִי וּבִלְדָד הַשׁוּחִי וְצוֹפָר הַנַּעֲמָתִי וַיִּנָּעְדוּ יַחְדָּו לָבוֹא לָנוּד לוֹ וּלְנַחֲמוֹ

11 And three of the friends of Job hear of all this evil that has come on him, and they each come in from his place—Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite—and they have met together to come to bemoan him, and to comfort him;

וַיִּשְׂאוּ אֶת עֵינֵיהֶם מִרְחוֹק וְלֹא הִכִּירוּהוּ וַיִּשְׂאוּ קוֹלָם וַיִּבְכּוּ וַיִּקְרְעוּ אִישׁ מְעָלוֹ וַיִּזְרְקוּ עָפָר עַל רָאשֵׁיהֶם הַשָּׁמַיְמָה

12 and they lift up their eyes from afar and have not discerned him, and they lift up their voice and weep, and each tears his robe, and sprinkle dust on their heads—heavenward.

וַיֵּשְׁבוּ אֹתוֹ לָאָרֶץ שִׁבְעַת יָמִים וְשִׁבְעַת לַיְלֹת וְאֵין דִּבֶּר אֵלָיו דְּבַר כִּי יֵאוּ כִּי גָדֹל
הַכָּאֵב מְאֹד

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

IYOV — JOB, CHAPTER 3

אַחֲרֵי כֵן פִּתַּח אִיּוֹב אֶת פִּיהוּ וַיִּקְלַל אֶת יוֹמוֹ

1 After this Job has opened his mouth, and
reviles his day.

וַיַּעַן אִיּוֹב וַיֹּאמֶר

2 And Job answers and says:

יֵאבֵד יוֹם אֲוֹלַד בּוֹ וְהַלֵּילָה אֲמַר הָרָה גִּבֹּר

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

הַיּוֹם הַזֶּהוּא יְהִי חֹשֶׁךְ אֶל יִדְרָשׁוּהוּ אֱלֹהִים מִמַּעַל וְאַל תּוֹפֵעַ עָלָיו נְהַרְהֵ

4 That day—let it be darkness, Do not let Elohim
require it from above, Nor let light shine on it.

יִגְאָלְהוּ חֹשֶׁךְ וְצִלְמוֹת תִּשְׁכֹּן עָלָיו עֲנָנָה יִבְעֲתָהּוּ כְּמִרְיֵי יוֹם

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

הַלֵּילָה הַזֶּהוּא יִקְחָהּוּ אִפֶּל אֶל יַחַד בֵּימֵי שָׁנָה בְּמִסְפַּר יָרֵחִים אֶל יָבֵא

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

הִנֵּה הַלֵּילָה הַזֶּה יִהְיֶה גִּלְמוּד אֶל תִּבְא רִנָּה בּוֹ

7 Behold! That night—let it be barren, Let no singing come into it.

יִקְבְּהוּ אַרְרֵי יוֹם הָעֲתִידִים עָרֵר לְוִיתָן

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

יִחָשְׁכוּ כּוֹכְבֵי נֶשֶׁפּוֹ יָקוּ לְאוֹר וְאֵין וְאֵל יִרְאֶה בְּעַפְעָפֵי שָׁחַר

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

כִּי לֹא סָגַר דִּלְתֵי בִטְנִי וַיִּסְתֵּר עֲמַל מַעֲיָנִי

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

לָמָּה לֹא מָרַחֵם אֲמוֹת מִבֶּטֶן יִצְאָתִי וְאֶגְוַע

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

מִדּוּעַ קִדְמוֹנִי בְּרַכָּיִם וּמָה שְׁדִיִּים כִּי אֵינֶנּוּ

12 Why have knees been before me? And what [are] breasts, that I suck?

כִּי עַתָּה שָׁכַבְתִּי וְאֶשְׁקוּט יִשְׁנֹתִי אִזּוֹ יְנוּחַ לִי

13 For now, I have lain down, and am quiet, I have slept—then there is rest to me,

עם מלכים ויעצי ארץ הבנים הרבות למו

14 With kings and counselors of earth, These
building ruins for themselves.

או עם שרים זהב להם הממלאים בתיהם כסף

15 Or with princes—they have gold, They are
filling their houses [with] silver.

או כנפל טמון לא אהיה כעללים לא ראו אור

16 (Or I am not as a hidden abortion, As infants
—they have not seen light.)

שם רשעים חדלו רגז ושם ינוחו יגיעי כח

17 There the wicked have ceased troubling, And
there the wearied rest in power.

יחד אסירים שאננו לא שמעו קול נגש

18 Together prisoners have been at ease, They
have not heard the voice of an exactor,

קטן וגדול שם הוא ועבד חפשי מאדניו

19 Small and great [are] the same there. And a
servant [is] free from his lord.

למה יתן לעמל אור וחיים למרי נפש

20 Why does He give light to the miserable, and
life to the bitter soul?

המחכים למות ואיננו ויחפרהו ממטמונים

21 Who are waiting for death, and it is not, And
they seek it above hid treasures.

הַשְׂמִיחִים אֵלַי גִּיל יְשִׁישׁוּ כִּי יִמָּצְאוּ קֶבֶר

22 Who are glad—to joy, They rejoice when they
find a grave.

לְגֵבֶר אֲשֶׁר דִּרְכוֹ נִסְתָּרָה וַיִּסָּדֶּה אֱלֹהִים בְּעֶדְרִי

23 To a man whose way has been hidden, And
whom Elohim shuts up?

כִּי לִפְנֵי לַחֲמִי אֲנַחֲתִי תִבָּא וַיִּתְּכֻ כַּמִּים שְׂאֲגֹתַי

24 For before my food, my sighing comes, And
my roarings [are] poured out as waters.

כִּי פָחַד פָּחַדְתִּי וַיִּצְאָתַנִּי וְאֲשֶׁר יִגְרָתִּי יָבֹא לִי

25 For I feared a fear and it meets me, And what
I was afraid of comes to me.

לֹא שְׁלוֹתִי וְלֹא שְׁקֵטֹתִי וְלֹא נַחֲתִי וַיָּבֹא רָגִזִּי

26 I was not safe—nor was I quiet—Nor was I at
rest—and trouble comes!”

IYOV — JOB, CHAPTER 4

וַיַּעַן אֱלִיפַז הַתֵּמַנִּי וַיֹּאמֶר

1 And Eliphaz the Temanite answers and says:

הֲנִסָּה דְבַר אֱלֹהִים תִּלְאַח וְעָצַר בְּמַלְּיָן מִי יוֹכֵל

2 “Has one tried a word with you? You are weary! And who is able to keep in words?

הֲנָה יִסְרֹת רַבִּים וַיְדִים רַפּוֹת תַּחֲזֹק

3 Behold, you have instructed many, And feeble hands you make strong.

כּוֹשֵׁל יִקְיָמוֹן מִלֵּיד וּבִרְכִּים כִּרְעוֹת תִּאֲמָק

4 Your words raise up the stumbling one, And you strengthen bowing knees.

כִּי עָתָה תָּבוֹא אֱלֹהִים וְתִלְאַ תִּגַּע עֲדִיד וְתִבְהַל

5 But now, it comes to you, And you are weary; It strikes to you, and you are troubled.

הֲלֹא יִרְאֶתְךָ כְּסִלְתְּךָ תִּקְוֹתְךָ וְתָם דְּרָכֶיךָ

6 Is your reverence not your confidence? Your hope—the perfection of your ways?

זָכַר נָא מִי הוּא נָקִי אָבֹד וְאִיפֹה יִשְׁרִים נִכְחָדוּ

7 Now remember, Who, being innocent, has
perished? And where have the upright been
cut off?

כַּאֲשֶׁר רָאִיתִי חֲרָשִׁי אֶוֹן וְזֹרְעֵי עֵמֶל יִקְצְרוּהוּ

8 As I have seen—plowers of iniquity, And
sowers of misery, reap it!

מִנְשֵׁמַת אֱלֹהִים יֵאָבְדוּ וּמְרוּחַ אָפוּ יִכָּלוּ

9 From the breath of Elohim they perish, And
from the spirit of His anger [are] consumed.

שֹׁאֲגַת אַרְיָה וְקוֹל שִׁחַל וְשׁוֹנֵי כַפִּירִים נִתְּעוּ

10 The roaring of a lion, And the voice of a fierce
lion, And teeth of young lions have been
broken.

לִישׁ אֶבֶד מִבְּלֵי טָרֶף וּבְנֵי לִבִּיא יִתְפָּרְדּוּ

11 An old lion is perishing without prey, And the
whelps of the lioness separate.

וְאֵלֵי דְבַר יִגְנֹב וְתִקַּח אֲזִנִּי שִׁמְעַן מִנְהוּ

12 And a thing is secretly brought to me, And my
ear receives a little of it.

בְּשֹׁעֲפִים מִחֲזִינוֹת לַיְלָה בְּנִפְל תִּרְדָּמָה עַל אַנְשֵׁים

13 In thoughts from visions of the night, In the
falling of deep sleep on men,

פחד קראני ורעדתי ורוב עצמותי הפחיד

14 Fear has met me, and trembling, And the multitude of my bones caused to fear.

ורוח על פני יחלף תסמר שערתי בשרי

15 And a spirit passes before my face, The hair of my flesh stands up;

יעמד ולא אכיר מראהו תמונה לנגד עיני דממה וקול אשמע

16 It stands, and I do not discern its aspect, A likeness [is] before my eyes, Silence! And I hear a voice:

האנוש מאלוהי יצדק אם מעשהו יטהר גבר

17 Is mortal man more righteous than Elohim? Is a man cleaner than his Maker?

הן בעבדיו לא יאמין ובמלאכיו ישים תהלה

18 Behold, He puts no credence in His servants, Nor sets praise in His messengers.

אף שכני בתי חמר אשר בעפר יסודם ידכאום לפני עש

19 Also—the inhabitants of houses of clay (Whose foundation [is] in the dust, They bruise them before a moth).

מבקר לערב יפתו מבלי משים לנצח יאבדו

20 From morning to evening are beaten down,
Without any regarding, they perish forever.

הֲלֹא נִסְעוּ יָתֶרֶם בָּם יָמוּתוּ וְלֹא בְחִכְמָהּ

21 Has their excellence not been removed with
them? They die, and not in wisdom!”

IYOV — JOB, CHAPTER 5

קָרָא נָא הַיֵּשׁ עֹנֶה וְאֵל מִי מִקְדָּשִׁים תִּפְנֶה

1 “Pray, call, is there any to answer you? And to which of the holy ones do you turn?

כִּי לְאֹוִיל יִהְרֹג כָּעֵשׂ וּפְתָה תִּמְיִת קִנְאָה

2 For provocation slays the perverse, And envy puts to death the simple,

אֲנִי רָאִיתִי אֹוִיל מְשֻׁרֵשׁ וְאֶקֹּוֹב נֹוֶהוּ פִּתְאֹם

3 I have seen the perverse taking root, And I mark his habitation straight away,

יִרְחֲקוּ בָנָיו מִיָּשׁוּעַ וְיִדְכָּאוּ בְּשַׁעַר וְאִין מִצִּיל

4 His sons are far from safety, And they are bruised in the gate, And there is no deliverer.

אֲשֶׁר קָצִירוּ רָעַב יֹאכֵל וְאֵל מִצָּנִים יִקְחֵהוּ וְשֹׂאף צָמִים חִילָם

5 Whose harvest the hungry eat, And even take it from the thorns, And the designing swallowed their wealth.

כִּי לֹא יֵצֵא מִעֶפֶר אֲנֹן וּמִמָּדָמָה לֹא יֵצֵחַ עֲמֹל

6 For sorrow does not come forth from the dust, Nor does misery spring up from the ground.

כִּי אָדָם לְעֵמֶל יוֹלֵד וּבְנֵי רֶשֶׁף יִגְבִּיהוּ עוֹף

7 For man is born to misery, And the sparks go
high to fly.

אולם אני אֶדְרֹשׁ אֵל אֵל וְאֵל אֱלֹהִים אֲשֶׁר דִּבַּרְתִּי

8 Yet I inquire for Elohim, And for Elohim I give
my word,

עֲשֵׂה גְדֻלּוֹת וְאֵין חֶקֶר נִפְלְאוֹת עַד אֵין מִסְפָּר

9 Doing great things, and there is no searching.
Wonderful, until there is no numbering.

הַנִּתֵּן מָטָר עַל פְּנֵי אֶרֶץ וְשֶׁלַח מַיִם עַל פְּנֵי חוּצוֹת

10 Who is giving rain on the face of the land,
And is sending waters on the out-places.

לָשׁוּם שְׁפָלִים לְמָרוֹם וְקִדְרִים שָׁגְבוּ יֵשַׁע

11 To set the low on a high place, And the
mourners have been high [in] safety.

מִפֶּר מַחְשְׁבוֹת עֲרוּמִים וְלֹא תַעֲשֶׂינָה יְדֵיהֶם תּוֹשִׁיָה

12 Making void thoughts of the cunning, And
their hands do not execute wisdom.

לִכְדּוֹ חֲכָמִים בְּעֶרְמָם וְעֲצַת נִפְתָּלִים נִמְהָרָה

13 Capturing the wise in their subtlety, And the
counsel of wrestling ones was hurried,

יוֹמָם יִפְגְּשׁוּ חֶשֶׁד וְכָלִילָה יִמְשְׁשׁוּ בְצֻהָרִים

14 By day they meet darkness, And as night—
they grope at noon.

וַיִּשָׁע מִחֶרֶב מִפִּיהֶם וּמִיַּד חֹזֶק אֲבִיוֹן

15 He saves the needy from the sword in their
mouth, And from a strong hand,

וַתְּהִי לְדָל תְּקוּוּהָ וְעֶלְתָּה קִפְצָּה פִּיהָ

16 And there is hope for the poor, And
perverseness has shut her mouth.

הִנֵּה אֲשֶׁרִי אָנוּשׁ יוֹכְחֵנוּ אֱלֹהִים וּמוֹסֵר שְׁדֵי אֵל תִּמְאָס

17 Behold, the blessedness of mortal man,
Elohim reproves him: And do not despise the
discipline of the Mighty,

כִּי הוּא יִכְאִיב וַיַּחְבֹּשׁ יִמְחֹץ וַיִּדּוּ וַיִּדְּיוּ תִרְפִּינָה

18 For He pains, and He binds up, He strikes, and
His hands heal.

בְּשֵׁשׁ צָרוֹת יַצִּילְךָ וּבִשְׁבַע לֹא יִגַע בְּךָ רָע

19 In six distresses He delivers you, And in seven
evil does not strike on you.

בְּרָעַב פָּדָךְ מִמָּוֶת וּבְמִלְחָמָה מִיַּד חֶרֶב

20 In famine He has redeemed you from death,
And in battle from the hands of the sword.

בְּשׁוּט לָשׁוֹן תִּחְבָּא וְלֹא תִירָא מִשֵּׁד כִּי יָבוֹא

21 When the tongues scourges you are hid, And
you are not afraid of destruction, When it
comes.

לְשׁוֹד וְלִכְפֹּן תִּשְׁחָק וּמַחֲיִית הָאָרֶץ אֵל תִּירָא

22 At destruction and at hunger you mock, And
of the beast of the earth, You are not afraid.

כִּי עִם אֲבִנֵי הַשָּׂדֶה בְּרִיתְךָ וְחַיֵּית הַשָּׂדֶה הַשְּׁלָמָה לָּךְ

23 (For with sons of the field [is] your covenant,
And the beast of the field Has been at peace
with you.)

וַיֵּדַעַתְּ כִּי שְׁלוֹם אֶהְיֶה וּפִקְדֹת נֹד וְלֹא תַחֲטָא

24 And you have known that your tent [is] peace,
And inspected your habitation, and do not err,

וַיֵּדַעַתְּ כִּי רַב זֶרַעְךָ וְצִאֲצָאִיד כְּעֵשֶׂב הָאָרֶץ

25 And have known that your seed [is]
numerous, And your offspring as the herb of
the earth;

תָּבוּא בְּכָלֹחַ אֵלַי קֶבֶר כְּעֵלוֹת גְּדִישׁ בְּעֵתוֹ

26 You come in full age to the grave, As the going
up of a stalk in its season.

הִנֵּה זֹאת חֲקִירְנוּהָ כֵּן הִיא שְׁמַעְנָה וְאַתָּה דַּע לָּךְ

27 Behold, this—we searched it out—it [is] right,
listen; And you, know for yourself!”

IYOV — JOB, CHAPTER 6

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

לֹא שָׁקוֹל יִשְׁקַל כַּעֲשִׂי וְהִיטִי וְהוֹתִי בַּמֶּאֲזָנִים יִשְׁאוּ יַחַד

2 “O that my provocation were thoroughly weighed, And my calamity in balances They would lift up together!

כִּי עֲתָה מִחוּל יָמִים יִכָּבֵד עַל כֵּן דִּבְרִי לָעוֹ

3 For now it is heavier than the sands of the sea, Therefore my words have been rash.

כִּי חֲצִי שְׂדֵי עַמְדִּי אֲשֶׁר חָמַתָּם שֹׁתָה רוּחִי בַּעוֹתֵי אֱלֹהִים יַעֲרֹכּוּנִי

4 For arrows of the Mighty [are] with me, Whose poison is drinking up my spirit. Terrors of Elohim array themselves [for] me!

הֲיִנְהַק פָּרָא עָלַי דָּשָׂא אִם יִגְעָה שׁוֹר עַל בְּלִילֹו

5 Does a wild donkey bray over tender grass? Does an ox low over his provender?

הֲיֵאָכַל תֶּפֶל מִבְּלִי מֶלַח אִם יֵשׁ טַעַם בְּרִיר חֲלָמוֹת

6 Is an insipid thing eaten without salt? Is there sense in the drivel of dreams?

מֵאֲנָה לִנְגּוֹעַ נֶפֶשׁ הַמָּה כְּדוּי לֶחֶמִי

7 My soul is refusing to touch! They [are] as my sickening food.

מִי יִתֵּן תִּבּוֹא שְׁאֵלָתִי וְתִקְוֹתִי יִתֵּן אֱלֹהִים

8 O that my request may come, That Elohim may grant my hope!

וַיֵּאֵל אֱלֹהִים וַיִּדְכֵּאֵנִי יִתֵּר יָדוֹ וַיִּבְצַעֲנִי

9 That Elohim would please—and bruise me,
Loose His hand and cut me off!

וַתְּהִי עוֹד נִחְמָתִי וְאַסְלָדָה בְּחִילָה לֹא יִחְמוֹל כִּי לֹא כַחַדְתִּי אֶמְרֵי קְדוֹשׁ

10 And yet it is my comfort (And I exult in pain—
He does not spare), That I have not hidden The sayings of the Holy One.

מָה כֹּחִי כִּי אֵיֶחֱל וּמָה קִצְצִי כִּי אֶאֱרִיד נַפְשִׁי

11 What [is] my power that I should hope? And
what [is] my end that I should prolong my life?

אִם כֹּחַ אֲבָנִים כֹּחִי אִם בְּשָׂרִי נְחוֹשׁ

12 Is my strength the strength of stones? Is my
flesh bronze?

הֲאִם אֵין עֲזָרָתִי בִּי וְתַשְׁיָה נִדְחָה מִמֶּנִּי

13 Is my help not with me, And substance driven
from me?

לְמַס מִרְעָהוּ חֶסֶד וַיִּרְאֵת שְׂדֵי יַעֲזוֹב

14 To a despiser of his friends [is] shame, And
the fear of the Mighty he forsakes.

אחי בגדו כמו נחל כאפיק נחלים יעברו

15 My brothers have deceived as a brook, As a
stream of brooks they pass away.

הקדרים מני קרח עלימו יתעלם שלג

16 That are black because of ice, By them snow
hides itself.

בעת יזרבו נצמתו בחמו נדעכו ממקומם

17 By the time they are warm they have been cut
off, By its being hot they have been
Extinguished from their place.

ילפתו ארחות דרכם יעלו בתהו ויאבדו

18 The paths turn aside of their way, They
ascend into emptiness, and are lost.

הביטו ארחות תמא הליכת שבא קיו למו

19 Passengers of Tema looked expectingly,
Travelers of Sheba hoped for them.

בשו כי בטח באו עדיה ויחפרו

20 They were ashamed that one has trusted,
They have come to it and are confounded.

כי עתה הייתם לא לו תראו חתת ותיראו

21 Surely now you have become the same! You see a downfall, and are afraid.

הִכִּי אָמַרְתִּי הִבּוּ לִי וּמִכַּחֲכֶם שָׁחַדוּ בְעַדִּי

22 Is it because I said, Give to me? And, By your power bribe for me?

וּמִלְטוֹנִי מִיַּד צָר וּמִיַּד עָרִיצִים תִּפְדּוּנִי

23 And, Deliver me from the hand of an adversary? And, Ransom me from the hand of terrible ones?

הוֹרוּנִי וְאֲנִי אֲחַרִּישׁ וּמָה שִׁגִּיתִי הִבִּינוּ לִי

24 Show me, and I keep silent, And what I have erred, let me understand.

מָה נִמְרָצוּ אֲמָרֵי יֵשׁוּר וּמָה יוֹכִיחַ הוֹכַח מִכֶּם

25 How powerful have been upright sayings, And what reproof from you reproves?

הִלְהוֹכַח מִלִּים תִּחְשְׁבוּ וּלְרוּחַ אֲמָרֵי נֶאֱשׁ

26 For reproof—do you reckon words? And for wind—sayings of the desperate?

אֵף עַל יְתוֹם תִּפְּלִי וְתִכְרוּ עַל רֵיעֵכֶם

27 You cause anger to fall on the fatherless, And are strange to your friend.

וְעַתָּה הוֹאִילוּ פָנוּ בִּי וְעַל פְּנֵיכֶם אִם אֶכְזָב

28 And now, please, look on me, Even to your
face do I lie?

שָׁבוּ נָא אֶל תְּהִי עֲוֹלָה וּשְׁבוּ עוֹד צִדְקִי בָּהּ

29 Please turn back, let it not be perverseness,
Indeed, turn back again—my righteousness
[is] in it.

הֲיֵשׁ בְּלִשׁוֹנִי עֲוֹלָה אִם חֲכִי לֹא יִבִּין הַוּוֹת

30 Is there perverseness in my tongue? Does my
palate not discern calamity?"

IYOV — JOB, CHAPTER 7

הלא צבא לאָנוש על אַרץ וכימי שְׂכיר יָמיו

1 “Is there not warfare to man on earth? And his days as the days of a hired worker?

כַּעֲבֵד יִשְׁאַף צֶל וּכְשָׂכִיר יִקְוָה פְּעֻלוֹ

2 As a servant desires the shadow, And as a hired worker expects his wage,

כֵּן הִנָּחֵלְתִּי לִי יָרֵחִי שְׂוֹא וְלֵילוֹת עֵמֶל מִנּוּ לִי

3 So I have been caused to inherit months of vanity, And they numbered nights of misery to me.

אִם שָׁכַבְתִּי וְאָמַרְתִּי מָתִי אָקוּם וּמָדַד עָרֵב וּשְׁבַעְתִּי נְדָדִים עָדִי נֶשֶׁף

4 If I lay down, then I have said, When do I rise, And evening has been measured? And I have been full of tossings until dawn.

לָבַשׁ בְּשָׂרִי רֶמָּה וּגִישׁ וְגֹשׁ עָפָר עוֹרִי רָגַע וַיִּמָּאֵס

5 My flesh has been clothed [with] worms, And a clod of dust, My skin has been shriveled and is loathsome,

יָמִי קָלוּ מִנִּי אָרֶג וַיִּכְלוּ בְּאַפָּס תְּקוּוֹה

6 My days swifter than a loom, And they are
consumed without hope.

זָכַר כִּי רוּחַ חַיִּי לֹא תָשׁוּב עֵינִי לִרְאוֹת טוֹב

7 Remember that my life [is] a breath, My eye
does not turn back to see good.

לֹא תִשׁוּרְנִי עֵין רֹאֵי עֵינֶיךָ בִּי וְאֵינְנִי

8 The eye of my beholder does not behold me.
Your eyes [are] on me—and I am not.

כָּלֶה עָנָן וַיֵּלֶךְ כֵּן יוֹרֵד שָׁאוֹל לֹא יַעֲלֶה

9 A cloud has been consumed, and it goes, So he
who is going down to Sheol does not come up.

לֹא יָשׁוּב עוֹד לְבֵיתוֹ וְלֹא יִכְיֶרְנוּ עוֹד מְקוֹמוֹ

10 He does not turn to his house again, Nor does
his place discern him again.

גַּם אֲנִי לֹא אֶחְשֹׁךְ פִּי אֶדְבָּרָה בְּצַר רוּחִי אֶשִׁיחָה בְּמַר נִפְשִׁי

11 Also I do not withhold my mouth—I speak in
the distress of my spirit, I talk in the bitterness
of my soul.

הֲיָם אֲנִי אִם תִּנֵּין כִּי תִשֶּׂים עָלַי מִשְׁמֶר

12 Am I a sea [monster], or a dragon, That You
set a watch over me?

כִּי אֶמְרָתִי תִנְחַמְנִי עֲרָשִׁי יֵשֶׁא בְּשִׁיחִי מִשְׁכְּבִי

13 When I said, My bed comforts me, In my
talking He takes away my couch.

וְחַתַּתְנִי בַחֲלָמוֹת וּמַחְזִינוֹת תִּבְעֶתְנִי

14 And You have frightened me with dreams,
And You terrify me from visions,

וּתִבְחָר מִחֲנֹק נִפְשִׁי מוֹת מַעֲצָמוֹתֶי

15 And my soul chooses strangling, Death rather
than my bones.

מֵאֲסַתִּי לֹא לְעֹלָם אֶחְיֶה חֲדָל מִמֶּנִּי כִּי הֶבֶל יָמִי

16 I have wasted away—I do not live for all time.
Cease from me, for my days [are] vanity.

מָה אֲנוֹשׁ כִּי תִגְדֹּלְנוּ וְכִי תִשִּׁית אֵלָיו לִבְךָ

17 What [is] man that You magnify him? And
that You set Your heart to him?

וּתִפְקֹדְנוּ לְבָקָרִים לְרֹגְעִים תִּבְחַנְנוּ

18 And inspect him in the mornings, [And] in the
evenings try him?

כַּמָּה לֹא תִשָּׁעָה מִמֶּנִּי לֹא תִרְפְּנִי עַד בִּלְעִי רִקְקִי

19 How long do You not look from me? You do
not desist until I swallow my spittle.

חָטַאתִי מָה אֶפְעֹל לָךְ נֹצֵר הָאָדָם לָמָּה שְׁמַתְנִי לְמַפְגֵּעַ לָךְ וְאַהֲיָה עָלֶי לְמִשְׁאָא

20 I have sinned, what do I do to You, O watcher
of man? Why have You set me for a mark to
You, And I am for a burden to myself—and
what?

וְמָה לֹא תִשָּׂא פֶשְׁעִי וְתַעֲבִיר אֶת עֲוֹנִי כִּי עָתָה לְעֹפֹר אֲשָׁכֵב וְשַׁחֲרִתָּנִי וְאֵינָנִי

21 You do not take away my transgression, And
[do not] cause my iniquity to pass away,
Because now, I lie down in dust, And You have
sought me—and I am not!”

IYOV — JOB, CHAPTER 8

וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר

1 And Bildad the Shuhite answers and says:

עַד אֵן תִּמְלֹל אֱלֹהִים וְרוּחַ כְּבִיר אֲמַרִי כִּידִי

2 “Until when do you speak these things? And a strong wind—sayings of your mouth?

הֲאֵל יַעֲוֶה מִשְׁפָּט וְאִם שֹׁדֵי יַעֲוֶה צְדָקָה

3 Does Elohim pervert judgment? And does the Mighty One pervert justice?

אִם בְּנֵי יֶדֶךָ חָטְאוּ לוֹ וַיִּשְׁלַחֵם בְּיַד פִּשְׁעֵם

4 If your sons have sinned before Him, And He sends them away, By the hand of their transgression,

אִם אַתָּה תִּשְׁחָר אֶל אֵל וְאֵל שֹׁדֵי תִתְחַנֵּן

5 If you seek for Elohim early, And make supplication to the Mighty,

אִם זָךְ וַיִּשָּׂר אַתָּה כִּי עֲתָה יַעֲיִר עֲלֶיךָ וְשָׁלֵם נֹת צְדָקָךָ

6 If you [are] pure and upright, Surely now He wakes for you, And has completed The habitation of your righteousness.

וַיְהִיָּה רֹאשִׁיתְךָ מִצָּעַר וְאַחֲרִיתְךָ יִשְׁגָּה מְאֹד

7 And your beginning has been small, And your latter end is very great.

כִּי שָׁאַל נָא לְדֹר רִישׁוֹן וְכוּנִן לְחַקֵּר אֲבוֹתָם

8 For inquire, please, of a former generation,
And prepare for a search of their fathers,

כִּי תִמּוֹל אֲנַחֲנוּ וְלֹא נִדְעַ כִּי צֶל יְמֵינוּ עַלִי אֶרֶץ

9 For we [are] of yesterday, and we do not know,
For our days [are] a shadow on earth.

הֲלֹא הֵם יוֹרוּד יֹאמְרוּ לָךְ וּמִלִּבָּם יוֹצֵאוּ מִלִּים

10 Do they not show you—speak to you, And
from their heart bring forth words?

הֲיִגָּאָה גִּמָּא בְּלֹא בִצָּה יִשְׁגָּה אָחוּ בְּלִי מִים

11 Does a rush rise without a marsh? A reed
increase without water?

עֲדָנוּ בָּאֲבוּ לֹא יִקְטֹף וְלִפְנֵי כָּל חֲצִיר יִיבֶשׁ

12 While it [is] in its budding—uncropped, Even
before any herb it withers.

כֵּן אֲרָחוֹת כָּל שִׁכְחִי אֵל וְתִקְוֹת חֲנָף תֵּאבֵד

13 So [are] the paths of all forgetting Elohim,
And the hope of the profane perishes,

אֲשֶׁר יִקּוּט כִּסְלוֹ וּבֵית עֶפְבִּישׁ מִבְּטָחוֹ

14 Whose confidence is loathsome, And the
house of a spider his trust.

יִשָּׁעַן עַל בֵּיתוֹ וְלֹא יַעֲמֹד יַחֲזִיק בּוֹ וְלֹא יִקְוֶה

15 He leans on his house—and it does not stand,
He takes hold on it—and it does not abide.

רֵטֵב הוּא לִפְנֵי שֶׁמֶשׁ וְעַל גִּנָּתוֹ יִנְקָתוֹ תִּצָּא

16 He [is] green before the sun, And over his
garden his branch goes out.

עַל גֵּל שָׂרָשָׁיו יִסְבְּכוּ בֵּית אֲבָנִים יַחֲזִיק

17 His roots are wrapped by a heap, He looks for
a house of stones.

אִם יִבְלָעֵנוּ מִמְּקוֹמוֹ וְכָחַשׁ בּוֹ לֹא רָאִיתִיךָ

18 If [one] destroys him from his place, Then it
has feigned concerning him, I have not seen
you!

הֵן הוּא מְשׁוֹשׁ דֶּרֶכּוֹ וּמַעֲפָר אַחֵר יִצְמָחוּ

19 Behold, this [is] the joy of His way, And from
the dust others spring up.

הֵן אֵל לֹא יִמָּאס תָּם וְלֹא יַחֲזִיק בְּיַד מְרַעִים

20 Behold, Elohim does not reject the perfect,
Nor takes hold on the hand of evildoers.

עַד יִמְלֶה שְׂחוֹק פִּיד וּשְׁפָתֶיךָ תִּרְוָעָה

21 While He fills your mouth with laughter, And
your lips with shouting,

שֶׁנֶאֱיָדָה לְבָבְךָ בְּשֵׁת וְאֶהֱלֵךְ רַשְׁעִים אֵינְנִי

22 Those hating you put on shame, And the tent
of the wicked is not!”

IYOV — JOB, CHAPTER 9

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

אָמְנָם יָדַעְתִּי כִּי כֵן וּמָה יִצְדָּק אָנוּשׁ עִם אֵל

2 “Truly I have known that [it is] so, But how is man righteous with Elohim?

אִם יִחַפֵּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ אַחַת מִנִּי אֱלֹהִים

3 If he delights to strive with Him—He does not answer him one of a thousand.

חָכָם לִבָּב וְאַמִּיץ כַּח מִי הִקְשָׁה אֵלָיו וַיִּשְׁלָם

4 Wise in heart and strong in power—Who has hardened toward Him and is at peace?

הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְכָם בְּאַפּוֹ

5 Who is removing mountains, And they have not known, Who has overturned them in His anger.

הַמַּרְגִּיז אֶרֶץ מִמְּקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלְצוּן

6 Who is shaking earth from its place, And its pillars move themselves.

הָאֹמֵר לַחֲרֹס וְלֹא יִזְרַח וּבָעֵד כּוֹכָבִים יִחַתָּם

7 Who is commanding to the sun, and it does not rise, And the stars He seals up.

נָטָה שָׁמַיִם לְבַדּוֹ וְדוֹרָךְ עַל בְּמַתִּי יָם

8 Stretching out the heavens by Himself, And treading on the heights of the sea,

עָשָׂה עֵשׂ כְּסִיל וְכִימָה וְחִדְרֵי תִמָּן

9 Making the Great Bear, Orion, and the Pleiades, And the inner chambers of the south.

עָשָׂה גְדֻלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר

10 Doing great things until there is no searching, And wonderful, until there is no numbering.

הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וְיַחַלְף וְלֹא אֶבִּין לוֹ

11 Behold, He goes over by me, and I do not see, And He passes on, and I do not attend to it.

הֵן יַחַתֵּף מִי יִשְׁיבֵנוּ מִי יֹאמֶר אֵלָיו מָה תַעֲשֶׂה

12 Behold, He snatches away, who brings it back? Who says to Him, What [are] You doing?

אֱלֹהִים לֹא יִשְׁיב אָפּוֹ תַחַתוֹ תַחֲתֵיו שָׁחֲחוּ עֲזָרֵי יְהוָה

13 Elohim does not turn back His anger, Proud helpers have bowed under Him.

אֵף כִּי אַנְכִי אֶעֱנֶנּוּ אֲבִיחָרָה דְּבָרֵי עַמּוֹ

14 How much less do I answer Him? Choose out
my words with Him?

אֲשֶׁר אִם צְדִיקָתִי לֹא אַעֲנֶה לְמִשְׁפָּטִי אֶתְחַנֵּן

15 Whom, though I were righteous, I do not
answer, For my judgment I make supplication.

אִם קָרָאתִי וַיַּעֲנֵנִי לֹא אֶאֱמִין כִּי יִאֲזִין קוֹלִי

16 Though I had called and He answers me, I do
not believe that He gives ear [to] my voice.

אֲשֶׁר בְּשַׁעֲרָה יִשׁוּפְנִי וְהִרְבָּה פְּצָעֵי חַנָּם

17 Because He bruises me with a storm, And has
multiplied my wounds for nothing.

לֹא יִתְּנֵנִי הָשֵׁב רוּחִי כִּי יִשְׂבַּעֲנִי מִמָּרָרִים

18 He does not permit me to refresh my spirit,
But fills me with bitter things.

אִם לִכְחַ אֶמִּיץ הִנֵּה וְאִם לְמִשְׁפָּט מִי יוֹעִידֵנִי

19 If of power, behold, the Strong One; And if of
judgment—who convenes me?

אִם אֶצְדֵּק פִּי יִרְשִׁיעֵנִי תָם אֲנִי וַיַּעֲקֹשׁנִי

20 If I am righteous, my mouth declares me
wicked; [If] I am perfect, it declares me
perverse.

תָּם אֲנִי לֹא אֲדַע נִפְשִׁי אֶמָּאֵס חַיִּי

21 I am perfect; I do not know my soul, I despise my life.

אחת היא על כן אמרתי תם ורשע הוא מכלה

22 It is the same thing, therefore I said, He is consuming the perfect and the wicked.

אם שוט ימית פתאם למסת נקים ילעג

23 If a scourge puts to death suddenly, He laughs at the trial of the innocent.

ארץ נתנה ביד רשע פני שפטיה יכסה אם לא אפוא מי הוא

24 Earth has been given Into the hand of the wicked. He covers the faces of her judges, If not—where, who [is] he?

ימי קלו מני רץ ברחו לא ראו טובה

25 My days have been swifter than a runner, They have fled, they have not seen good,

חלפו עם אניות אבה כנשר יטוש עלי אכל

26 They have passed on with ships of reed, As an eagle darts on food.

אם אמרי אשכחה שיחי אעזבה פני ואבליגה

27 Though I say, I forget my talking, I forsake my corner, and I brighten up!

גרתתי כל עצבתי ידעתי כי לא תנקני

28 I have been afraid of all my griefs, I have
known that You do not acquit me.

אַנְכִי אֶרְשָׁע לָמָּה זֶה הֶבֶל אֵינָּה

29 I become wicked; why [is] this? I labor [in]
vain.

אִם הִתְרַחֲצֵתִי בַּמּוֹ בְּמִי שֶׁלֵּג וְהִזְכֹּתִי בְּבֹר כַּפִּי

30 If I have washed myself with snow-water,
And purified my hands with soap,

אִזְּ בִשְׁחַת תִּטְבְּלֵנִי וְתַעֲבֹנִי שְׁלֵמוֹתַי

31 Then You dip me in corruption, And my
garments have detested me.

כִּי לֹא אִישׁ כְּמִנִּי אֶעֱנֶנּוּ נִבּוֹא יַחְדָּו בַּמִּשְׁפָּט

32 But if a man like myself—I answer Him, We
come together into judgment.

לֹא יֵשׁ בֵּינֵינוּ מוֹכִיחַ יֵשֶׁת יָדוֹ עַל שְׁנֵינוּ

33 If there were a mediator between us, He
places his hand on us both.

יִסֹּר מֵעָלַי שִׁבְטוֹ וְאַמָּתוֹ אֶל תִּבְעַתְנִי

34 He turns aside His rod from off me, And His
terror does not make me afraid,

אֲדַבְּרָה וְלֹא אִירָאֶנּוּ כִּי לֹא כֵן אֲנֹכִי עֲמֹדִי

35 I speak, and do not fear Him, but I am not right with myself.”

IYOV — JOB, CHAPTER 10

נִקְטָה נַפְשִׁי בְּחַיִּי אֶעְזֹבָה עָלַי שִׁיחִי אֲדַבְּרָה בְּמַר נַפְשִׁי

1 “My soul has been weary of my life, I leave off my talking to myself, I speak in the bitterness of my soul.

אֹמֵר אֶל אֱלֹהִים אַל תִּרְשִׁיעֵנִי הוֹדִיעֵנִי עַל מַה תִּרְיַבְנִי

2 I say to Elohim, Do not condemn me, Let me know why You strive [with] me.

הַטּוֹב לָךְ כִּי תַעֲשֶׂק כִּי תִמָּאֵס יִגִּיעַ כַּפִּידְךָ וְעַל עֲצַת רָשָׁעִים הוֹפֵעֶנָּה

3 Is it good for You that You oppress? That You despise the labor of Your hands, And shine on the counsel of the wicked?

הֲעֵינִי בְּשׁוֹר לָךְ אִם כְּרֹאוֹת אָנוֹשׁ תִּרְאֶה

4 Do you have eyes of flesh? Do You see as man sees?

הֲכִימִי אָנוֹשׁ יָמֶיךָ אִם שְׁנוֹתֶיךָ כִּימֵי גֶבֶר

5 [Are] Your days as the days of man? Your years as the days of a man?

כִּי תִבְקֹשׁ לְעוֹנִי וּלְחַטָּאתִי תִדְרֹשׁ

6 That You inquire for my iniquity, And seek for my sin?

על דעתך כי לא ארשע ואין מידך מציל

7 For You know that I am not wicked, And there is no deliverer from Your hand.

ידיך עצבוני ויעשוני יחד סביב ותבלעני

8 Your hands have taken pains about me, And they make me together all around, And You swallow me up!

זכר נא כי כחמר עשיתני ואל עפר תשיבני

9 Please remember That You have made me as clay, And You bring me back to dust.

הלא כחלב תתניכני וכגבנה תקפיאני

10 Do You not pour me out as milk? And curdle me as cheese?

עור ובשר תלבישני ובעצמות וגידים תסככני

11 Skin and flesh You put on me, And fence me with bones and sinews.

חיים וחסד עשית עמדי ופקדתך שמרה רוחי

12 Life and kindness You have done with me. And Your inspection has preserved my spirit.

ואלה צפנת בלבבך דעתי כי זאת עמך

13 And these You have laid up in Your heart, I have known that this [is] with You.

אם חטאתי ושמרתני ומעוני לא תנקני

14 If I sinned, then You have observed me, And
do not acquit me from my iniquity,

אם רשעתי אללי לי וצדקתי לא אשא ראשי שבע קלון וראה עניי

15 If I have done wickedly—woe to me, And
righteously—I do not lift up my head, Full of
shame—then see my affliction,

ויגאה כשחל תצודני ותשוב תתפלא בי

16 And it rises—as a lion You hunt me. And You
turn back—You show Yourself wonderful in
me.

תחדש עדיך נגדי ותרב כעשך עמדי חליפות וצבא עמי

17 You renew Your witnesses against me, and
multiply Your anger with me, Changes and
warfare [are] with me.

ולמה מרחם הוצאתני אגוע ועין לא תראני

18 And why from the womb Have You brought
me forth? I expire, and the eye does not see
me.

כאשר לא הייתי אהיה מבטן לקבר אוכל

19 I am as [if] I had not been, I am brought from
the belly to the grave,

הלא מעט ימי יחדל ויחדל ישית ומני ואבליגה מעט

20 Are my days not few? Cease then, and put
from me, And I brighten up a little,

בטרם אלך ולא אשוב אל ארץ חשך וצלמות

21 Before I go, and do not return, To a land of
darkness and death-shade,

ארץ עיפֿתה כמו אפל צלמות ולא סדרים ותפע כמו אפל

22 A land of obscurity as thick darkness, Death-
shade—and no order, And the shining [is] as
thick darkness.”

IYOV — JOB, CHAPTER 11

וַיַּעַן צִפּוֹר הַנַּעֲמָתִי וַיֹּאמֶר

1 And Zophar the Naamathite answers and says:

הֲרַב דְּבָרִים לֹא יַעֲנֶה וְאִם אִישׁ שְׁפָתַיִם יִצְדָּק

2 “Is a multitude of words not answered? And is a man of lips justified?

בְּדִידָךְ מֵתִים יִחְרִישׁוּ וְתִלְעַג וְאִין מִכְלָם

3 Your boastings make men keep silent, You scorn, and none is causing blushing!

וְתֹאמַר זֶךְ לִקְחִי וּבֵר הִיִּיתִי בְּעֵינֶיךָ

4 And you say, My discourse [is] pure, And I have been clean in Your eyes.

וְאוּלָּם מִי יִתֵּן אֱלֹהִים דְּבַר וַיִּפְתַּח שְׁפָתָיו עִמָּךְ

5 And yet, O that Elohim had spoken! And opens His lips with you.

וַיִּגְדֵּל לְךָ תַּעֲלָמוֹת חֲכָמָה כִּי כַּפְלַיִם לְתוֹשִׁיָּה וְדַע כִּי יִשָּׂה לְךָ אֱלֹהִים מַעֲוֹנְךָ

6 And declares to you secrets of wisdom, for counsel has foldings. And know that Elohim forgets of your iniquity for you.

הַחֲקֹר אֱלֹהִים תִּמְצָא אִם עַד תִּכְבְּלִית שְׂדֵי תִמְצָא

7 Do you find out Elohim by searching? To
perfection find out the Mighty One?

גְּבַהִי שָׁמַיִם מָה תִּפְעַל עֲמֻקָּה מִשְׁאוּל מָה תִּדְעַ

8 Heights of the heavens—what [can] you do?
Deeper than Sheol—what [can] you know?

אֶרֶץ מֵאֶרֶץ מִדָּה וּרְחֹבָה מִנִּי יָם

9 Its measure [is] longer than earth, and broader
than the sea.

אִם יִחַלֶּף וַיִּסְגֹּר וַיִּקְהֵל וּמִי יִשְׁיבֶנּוּ

10 If He passes on, and shuts up, and assembles,
Who then reverses it?

כִּי הוּא יָדַע מִתִּי שׁוּא וַיֵּרָא אֲנִי וְלֹא יִתְבּוֹנֶן

11 For He has known men of vanity, And He sees
iniquity, And one does not consider [it]!

וְאִישׁ נָבוֹב יִלְבֹּב וְעִיר פָּרָא אָדָם יוֹלֵד

12 And empty man is bold, And man is born [as]
the colt of a wild donkey.

אִם אַתָּה הִכְיִנּוּת לִבְךָ וּפְרִשְׁתָּ אֵלָיו כַּפְךָ

13 If you have prepared your heart, And have
spread out your hands to Him,

אִם אֲנִי בְיָדְךָ הִרְחִיקָהוּ וְאֵל תִּשְׁכֵּן בְּאֹהֶלְךָ עוֹלָה

14 If iniquity [is] in your hand, put it far off, And
do not let perverseness dwell in your tents.

כִּי אַז תִּשָּׂא פָנֶיךָ מִמּוֹם וְהִיטָה מִצָּק וְלֹא תִירָא

15 For then you lift up your face from blemish,
And you have been firm, and do not fear.

כִּי אַתָּה עָמַל תִּשְׁכַּח כְּמִים עָבְרוּ תִזְכֹּר

16 For you forget misery, As waters passed away
you remember.

וּמִצָּהָרִים יָקוּם חֶלֶד תִּעָפֶה כְּבֹקֵר תִּהְיֶה

17 And age rises above the noon, You fly—you
are as the morning.

וּבִטַּחְתָּ כִּי יֵשׁ תִּקְוָה וְחִפְרָת לִבְטַח תִּשְׁכַּב

18 And you have trusted because there is hope,
And searched—in confidence you lie down,

וּרְבִצְתָּ וְאֵין מַחְרִיד וְחִלּוֹ פָנֶיךָ רַבִּים

19 And you have rested, And none is causing
trembling, And many have begged [at] your
face;

וְעֵינַי רָשָׁעִים תִּכְלִינָה וּמָנוֹס אָבַד מִנֶּהֱם וְתִקְוָתָם מִפָּח נָפֶשׁ

20 And the eyes of the wicked are consumed,
And refuge has perished from them, And their
hope [is] a breathing out of soul!”

IYOV — JOB, CHAPTER 12

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

אָמְנָם כִּי אַתֶּם עַם וְעַמְכֶּם תְּמוֹת חֲכָמָה

2 “Truly—you [are] the people, and wisdom dies with you.

גַּם לִי לֵבָב כְּמוֹכֶם לֹא נָפַל אֲנֹכִי מִכֶּם וְאֵת מִי אֵין כְּמוֹ אֵלָה

3 I also have a heart like you, I am not fallen more than you, And with whom is there not like these?

שָׁחֵק לְרֵעֵהוּ אֶהְיֶה קֹרֵא לְאֵלֹהֵהוּ וַיַּעֲנֵהוּ שְׁחֹק צְדִיק תְּמִים

4 I am a laughter to his friend: He calls to Elohim, and He answers him, A laughter [is] the perfect righteous one.

לִפִּיד בּוֹז לְעִשְׂתּוֹת שְׂאֲנָן נִכוֹן לְמוֹעֲדֵי רָגֶל

5 A torch—despised in the thoughts of the secure Is prepared for those sliding with the feet.

יִשְׁלִי אֶהְלִים לְשֹׁדְדִים וּבִטְחוֹת לְמַרְגִּזֵּי אֵל לְאֲשֶׁר הֵבִיא אֵלֹהֵם בְּיָדוֹ

6 The tents of spoilers are at peace, And those provoking Elohim have confidence, Into whose hand Elohim has brought.

וְאוּלָם שֶׁאֵל נָא בַּהֲמוֹת וְתִרְדּוּ וְעוֹף הַשָּׁמַיִם וְיִגְדּוּ לָךְ

7 And yet, now ask [one of] the beasts, And it shows you, And a bird of the heavens, And it declares to you.

אוֹ שִׁיחַ לְאֶרֶץ וְתִרְדּוּ וְיִסְפְּרוּ לָךְ דְּגֵי הַיָּם

8 Or talk to the earth, and it shows you, And fishes of the sea recount to you:

מִי לֹא יָדַע בְּכָל אֵלֶּה כִּי יַד יְהוָה עָשְׂתָה זֹאת

9 Who has not known in all these, That the hand of YudHeyVavHey has done this?

אֲשֶׁר בְּיָדוֹ נִפְּשׂ כָּל חַי וְרוּחַ כָּל בֶּשֶׂר אִישׁ

10 In whose hand [is] the breath of every living thing, And the spirit of all flesh of man.

הֲלֹא אֹזֶן מְלִין תִּבְחֶן וְחֹךְ אֵכֶל יִטְעֶם לוֹ

11 Does the ear not try words? And the palate taste food for itself?

בִּישִׁישִׁים חֲכָמָה וְאֶרֶךְ יָמִים תְּבוּנָה

12 With the very aged [is] wisdom, And [with] length of days [is] understanding.

עִמּוֹ חֲכָמָה וְגִבּוּרָה לוֹ עֶצָה וְתְבוּנָה

13 With Him [are] wisdom and might, To Him [are] counsel and understanding.

הֵן יִהְיוּ וְלֹא יִבְנֶה יִסְגֵּר עַל אִישׁ וְלֹא יִפְתָּח

14 Behold, He breaks down, and it is not built up,
He shuts against a man, And it is not opened.

הֵן יַעֲצֹר בַּמַּיִם וַיִּבְשּׁוּ וַיִּשְׁלַחֵם וַיַּהֲפֹכוּ אֶרֶץ

15 Behold, He keeps in the waters, and they are
dried up, And He sends them forth, And they
overturn the land.

עִמּוֹ עֹז וְתוֹשִׁיָּה לּוֹ שֹׁגֵג וּמִשְׁגָּה

16 With Him [are] strength and wisdom, His the
deceived and deceiver.

מוֹלִיד יוֹעֲצִים שׁוֹלֵל וְשׁוֹפְטִים יְהוֹלֵל

17 Causing counselors to go away [as] a spoil,
Indeed, He makes fools of judges.

מוֹסֵר מְלָכִים פֶּתַח וַיֹּאסֶר אֲזוּר בְּמַתְנֵיהֶם

18 He has opened the bands of kings, And He
binds a girdle on their loins.

מוֹלִיד כְּהֹנִים שׁוֹלֵל וְאַתְנֵיִם יִסְלֶף

19 Causing ministers to go away [as] a spoil And
strong ones He overthrows.

מִסִּיר שִׁפָּה לְנַאֲמָנִים וְטַעַם זְקֵנִים יִקַּח

20 Turning aside the lip of the steadfast, And the
reason of the aged He takes away.

שׁוֹפֵךְ בּוֹז עַל נְדִיבִים וּמְזִיחַ אֶפְיָקִים רַפָּה

21 Pouring contempt on princes, And the girdle
of the mighty He made feeble.

מְגַלֶּה עֲמֻקּוֹת מִנִּי חֹשֶׁךְ וַיֵּצֵא לְאוֹר צִלְמוֹת

22 Removing deep things out of darkness, And
He brings out to light death-shade.

מְשַׁנֵּי לְגוֹיִם וַיַּאֲבֹדֵם שֹׁטֶחַ לְגוֹיִם וַיְנַחֵם

23 Magnifying the nations, and He destroys
them, Spreading out the nations, and He
quiets them.

מְסִיר לֵב רָאשֵׁי עַם הָאָרֶץ וַיִּתְּעֵם בְּתַהוֹ לֹא דֶרֶךְ

24 Turning aside the heart Of the heads of the
people of the land, And He causes them to
wander In vacancy—no way!

יִמְשְׁשׁוּ חֹשֶׁךְ וְלֹא אוֹר וַיִּתְּעֵם כְּשֹׁכֵר

25 They feel darkness, and not light, He causes
them to wander as a drunkard.”

IYOV — JOB, CHAPTER 13

הֵן כֹּל רָאִיתָ עֵינִי שָׁמְעָה אָזְנִי וְתָבֵן לָהּ

1 “Behold, my eye has seen all, My ear has heard,
and it attends to it.

כְּדַעְתְּכֶם יָדַעְתִּי גַם אֲנִי לֹא נָפַל אֲנֹכִי מִכֶּם

2 According to your knowledge I have known—
also I. I am not more fallen than you.

אוֹלָם אֲנִי אֶל שְׂדֵי אֲדֹבֵר וְהוֹכַח אֶל אֵל אֲחַפֵּץ

3 Yet I speak for the Mighty One, And I delight to
argue for Elohim.

וְאוֹלָם אַתֶּם טָפְלֵי שֶׁקֶר רִפְּאִי אֱלֹל כְּלַכֶּם

4 And yet, you [are] forgers of falsehood,
Physicians of nothing—all of you,

מִי יִתֵּן הַחֲרָשׁ תַּחֲרִישׁוֹן וְיִתְּהִי לָכֶם לְחֻכְמָה

5 O that you would keep perfectly silent, And it
would be to you for wisdom.

שָׁמְעוּ נָא תוֹכַחְתִּי וְרַבּוֹת שְׁפָתַי הִקְשִׁיבוּ

6 Please hear my argument, And attend to the
pleadings of my lips,

הֲלֹאֵל תִּדְבְּרוּ עוֹלָה וְלֹא תִדְבְּרוּ רַמְיָה

7 Do you speak perverseness for Elohim? And do you speak deceit for Him?

הַפְּנִי תִשְׁאוֹן אִם לֹא לְאֵל תִּרְיִבּוֹן

8 Do you accept His face, if you strive for Elohim?

הַטּוֹב כִּי יִחְקֹר אֶתְכֶם אִם כְּהֵתֵל בְּאֲנוּשׁ תִּהְתְּלוּ בּוֹ

9 Is [it] good that He searches you, If, as one mocks at a man, you mock at Him?

הוֹכֵחַ יוֹכִיחַ אֶתְכֶם אִם בְּסֵתֶר פָּנִים תִּשְׁאוֹן

10 He surely reproves you, if you accept faces in secret.

הֲלֹא שְׂאֵתוֹ תִּבְעֵת אֶתְכֶם וּפְחָדוֹ יַפֵּל עֲלֵיכֶם

11 Does His excellence not terrify you? And His dread fall on you?

זְכֹרֶיכֶם מִשְׁלֵי אֶפֶר לְגִבֵּי חֹמֶר גִּבֵּיכֶם

12 Your remembrances [are] allegories of ashes, For high places of clay [are] your heights.

הֲחִרִישׁוּ מִמֶּנִּי וְאִדְבָּרָה אֲנִי וְיַעֲבֹר עָלַי מָה

13 Keep silent from me, and I speak, And pass over me what will.

עַל מָה אֶשָּׂא בְּשָׂרִי בְּשָׁנִי וְנִפְשִׁי אֲשִׁים בְּכַפִּי

14 Why do I take my flesh in my teeth? And my soul put in my hand?

הֲוֵן יִקְטְלֵנִי לֹא לֹא אֶיִּחַל אֶךְ דְּרָכֵי אֵל פָּנָיו אוֹכִיחַ

15 Behold, He slays me—I do not wait! Only, I argue my ways to His face.

גַּם הוּא לִי לִישׁוּעָה כִּי לֹא לִפְנָיו חֲנֹף יָבוֹא

16 Also—He [is] to me for salvation, For the profane do not come before Him.

שָׁמְעוּ שְׁמוֹעַ מִלְּתִי וְאַחֲוֹתִי בְּאָזְנֵיכֶם

17 Hear my word diligently, And my declaration with your ears.

הִנֵּה נָא עָרַכְתִּי מִשְׁפָּט יִדְעֵתִי כִּי אֲנִי אֲצַדֵּק

18 Now behold, I have set the cause in order, I have known that I am righteous.

מִי הוּא יִרְיֵב עִמָּדִי כִּי עֲתָה אֲחַרִּישׁ וְאֶגְוַע

19 Who [is] he that strives with me? For now I keep silent and gasp.

אֶךְ שְׁתֵּימִם אֵל תַּעַשׂ עִמָּדִי אֲזִי מִפְּנִיד לֹא אֶסְתָּר

20 Only two things, O Elohim, do with me, Then I am not hidden from Your face:

כַּפֶּךָ מֵעָלִי הִרְחַק וְאַמְתֵּךְ אֵל תִּבְעֵתָנִי

21 Put Your hand far off from me, And do not let
Your terror terrify me.

וְקָרָא וְאַנְכִי אֶעֱנֶה אֹךְ אֶדְבֹּר וְהִשְׁיִבְנִי

22 And You call, and I answer, Or—I speak, and
You answer me.

כַּמָּה לִי עֲוֹנוֹת וְחַטָּאוֹת פֶּשְׁעֵי וְחַטָּאתַי הִדִּיעֲנִי

23 How many iniquities and sins do I have? Let
me know my transgression and my sin.

לָמָּה פָּנִיךָ תִּסְתִּיר וְתִחַשְׁבֵּנִי לְאוֹיֵב לָךְ

24 Why do You hide Your face? And reckon me
for an enemy to You?

הֶעֱלָה נֶדְף תַּעְרוֹץ וְאֵת קֶשׁ יָבֵשׁ תִּרְדֶּף

25 Do You terrify a leaf driven away? And do
You pursue the dry stubble?

כִּי תִכְתֹּב עָלַי מְרֻרוֹת וְתוֹרִישֵׁנִי עֲוֹנוֹת נְעוּרָי

26 For You write bitter things against me, And
cause me to possess iniquities of my youth,

וְתִשֶׂם בַּסֵּד רִגְלִי וְתִשְׁמֹר כָּל אַרְחוֹתַי עַל שְׂרָשָׁי רִגְלִי תִתְחַקֶּה

27 And you put my feet in the stocks, And
observe all my paths—You set a print on the
roots of my feet,

וְהוּא כָרַקֵּב יִבְלֶה כְּבִגְד אֲכָלוּ עֵשׂ

28 And he, as a rotten thing, wears away, A moth
has consumed him as a garment.”

IYOV — JOB, CHAPTER 14

אָדָם יְלוּד אִשָּׁה קָצָר יָמִים וְשָׁבַע רָגַז

1 “Man, born of woman! Of few days, and full of trouble!

כְּצִיץ יֵצֵא וַיִּמָּל וַיִּבְרַח כְּצֵל וְלֹא יַעֲמֹד

2 As a flower he has gone forth, and is cut off,
And he flees as a shadow and does not stand.

אֵף עַל זֶה פָּקַחְתָּ עֵינֶיךָ וְאַתִּי תְּבִיא בְּמִשְׁפָּט עֲמֹךְ

3 Also—on this You have opened Your eyes, and
bring me into judgment with You.

מִי יֵתֵן טָהוֹר מִטְמֵא לֹא אֶחָד

4 Who gives a clean thing out of an unclean? Not one.

אִם חֲרוּצִים יָמָיו מִסֹּפֶר חֲדָשָׁיו אַתָּה חָקוּ חָקוּ עֲשִׂיתָ וְלֹא יַעֲבֹר

5 If his days are determined, The number of his
months [are] with You, You have made his
limit, And he does not pass over;

שָׁעָה מַעֲלִיו וַיַּחְדֵּל עַד יִרְצָה כְּשָׂכִיר יוֹמוֹ

6 Look away from off him that he may cease,
Until he enjoy as a hired worker his day.

כִּי יֵשׁ לַעֲץ תִּקְוָה אִם יִכְרֹת וְעוֹד יִחְלִיף וַיִּנְקְתוּ לֹא תִחְדָּל

7 For there is hope for a tree, if it is cut down,
That it changes again, That its tender branch
does not cease.

אם יִזְקִין בְּאֶרֶץ שָׁרְשׁוֹ וּבְעֶפֶר יָמוּת גִּזְעוֹ

8 If its root becomes old in the earth, And its
stem dies in the dust,

מִרִיחַ מַיִם יִפְרֹחַ וַעֲשֶׂה קִצִּיר כְּמוֹ נֹטֶעַ

9 From the fragrance of water it flourishes, And
has made a crop as a plant.

וְגִבֹּר יָמוּת וַיִּחַלֵּשׁ וַיִּגְוַע אָדָם וְאִין

10 And a man dies, and becomes weak, And man
expires, and where [is] he?

אֲזָלוּ מַיִם מִנִּי יָם וְנָהָר יִיָּחָרֵב וַיִּבָּשׁ

11 Waters have gone away from a sea, And a
river becomes waste and dry.

וְאִישׁ שָׁכַב וְלֹא יָקוּם עַד בִּלְתִּי שָׁמַיִם לֹא יִקְיצוּ וְלֹא יֵעָרוּ מִשְׁנָתָם

12 And man has lain down, and does not rise,
Until the wearing out of the heavens they do
not awaken, Nor are roused from their sleep.

מִי יִתֵּן בְּשֹׁאוֹל תִּצְפְּנֶנִי תִסְתִּירֵנִי עַד שׁוּב אֶפְדָּ תִשִּׁית לִי חֶק וְתִזְכְּרֶנִי

13 O that You would conceal me in Sheol, Hide
me until the turning of Your anger, Set a limit
for me, and remember me.

אם ימות גבר היחיה כל ימי צבאי איחל עד בוא חליפתי

14 If a man dies—does he revive? All [the] days
of my warfare I wait, until my change comes.

תקרא ואנכי אענה למעשה ידיך תבסוף

15 You call, and I answer You; To the work of
Your hands You have desire.

כי עתה צעדי תספור לא תשמור על חטאתי

16 But now, You number my steps, You do not
watch over my sin.

חתם בצרור פשעי ותטפל על עוני

17 My transgression [is] sealed up in a bag, and
You sew up my iniquity.

ואולם הר נופל יבול יצור יעתק ממקמו

18 And yet, a falling mountain wastes away, and
a rock is removed from its place.

אבנים שחקו מים תשטף ספיחיה עפר ארץ ותקות אנוש האבדת

19 Waters have worn away stones, Their
outpourings wash away the dust of earth, And
You have destroyed the hope of man.

תתקפהו לנצח ויהלך משנה פניו ותשליחהו

20 You prevail [over] him forever, and he goes,
He is changing his countenance, And You send
him away.

יכבדו בניו ולא ידע ויצערו ולא יבין למו

21 His sons are honored, and he does not know;
And they are little, and he does not attend to
them.

אך בשרו עליו יכאב ונפשו עליו תאבל

22 Only—his flesh is pained for him, And his soul
mourns for him.”

IYOV — JOB, CHAPTER 15

וַיַּעַן אֱלִיפַז הַתֵּמַנִּי וַיֹּאמֶר

1 And Eliphaz the Temanite answers and says:

הֲחָכָם יַעֲנֶה דַעַת רוּחַ וַיִּמְלֵא קָדִים בִּטְנוֹ

2 “Does a wise man answer [with] vain knowledge? And fill his belly [with] an east wind?

הוֹכֵחַ בְּדָבָר לֹא יִסְכּוֹן וּמַלִּים לֹא יוֹעִיל בָּם

3 To reason with a word not useful? And speeches—no profit in them?

אִף אַתָּה תַפְּרֹר יִרְאָה וְתִגְרַע שִׁיחָה לִפְנֵי אֵל

4 Indeed, you make reverence void, and diminish meditation before Elohim.

כִּי יֹאמַר עֲוֹנָךְ פִּיךָ וְתִבְחָר לְשׁוֹן עֲרוּמִים

5 For your mouth teaches your iniquity, And you choose the tongue of the cunning.

יִרְשָׁיְעָךְ פִּיךָ וְלֹא אֲנִי וּשְׁפָתֶיךָ יַעֲנוּ בָךְ

6 Your mouth declares you wicked, and not I, And your lips testify against you.

הֲרֵאִישׁוֹן אָדָם תּוֹלֵד וּלְפָנָי גְּבָעוֹת חוֹלָלֹת

7 Are you the first man born? And were you
formed before the heights?

הַבְּסוּד אֱלוֹהַּ תִּשְׁמַע וְתִגְרַע אֵלַיִךְ חֻכָּמָה

8 Do you hear of the secret counsel of Elohim?
And withdraw wisdom to you?

מָה יָדַעְתָּ וְלֹא נָדַע תְּבִין וְלֹא עָמְנוּ הוּא

9 What have you known, and we do not know?
[What] do you understand, and it is not with
us?

גַּם שָׁב גַּם יֹשִׁישׁ בָּנוּ כַּבִּיר מֵאַבִּיךָ יָמִים

10 Both the gray-headed And the very aged [are]
among us—Greater than your father [in] days.

הַמַּעֲט מִמֶּךָ תִּנְחָמוֹת אֵל וְדָבָר לֹאֵט עִמָּךְ

11 Are the comforts of Elohim too few for you?
And a gentle word [is] with you,

מָה יִקְוָהְךָ לִבָּךְ וְמָה יִרְזָמוּן עֵינֶיךָ

12 Why does your heart take you away? And
why are your eyes high?

כִּי תִשָּׁיב אֵל אֵל רוּחְךָ וְהִצָּאתָ מִפִּיךָ מִלִּין

13 Do you turn your spirit against Elohim? And
have brought out words from your mouth:

מָה אֲנוּשׁ כִּי יִזְכָּה וְכִי יִצְדֵּק יִלּוּד אִשָּׁה

14 What [is] man that he is pure, And that he is righteous, one born of woman?

הֵן בַּקֹּדֶשׁ בְּקֹדֶשׁוֹ לֹא יֵאֱמִין וְשָׁמַיִם לֹא זָכוּ בְּעֵינָיו

15 Behold, He puts no credence in His holy ones, And the heavens have not been pure in His eyes.

אִף כִּי נִתְעַב וְנֶאֱלַח אִישׁ שְׁתֵּה כַּמִּים עֵוְלָה

16 Also—surely abominable and filthy Is man drinking perverseness as water.

אֲחֹרַי שָׁמַע לִי וְזֶה חֲזִיתִי וְאֶסְפְּרָה

17 I show you—listen to me—And this I have seen and declare,

אֲשֶׁר חֲכָמִים יְגִידוּ וְלֹא כִּהְדּוּ מַאֲבֹתָם

18 Which the wise declare—And have not hid—from their fathers.

לָהֶם לְבָדָם נִתְּנָה הָאָרֶץ וְלֹא עָבַר זָר בְּתוֹכָם

19 To them alone was the land given, And a stranger did not pass over into their midst:

כָּל יְמֵי רָשָׁע הוּא מִתְחַוָּלֵל וּמִסְפֵּר שָׁנִים נִצְפְּנוּ לְעָרִיץ

20 All [the] days of the wicked he is paining himself, And few years have been laid up for the terrible one.

קול פחדים באזניו בשלום שודד יבואנו

21 A fearful voice [is] in his ears, In peace a
destroyer comes to him.

לא יאמין שוב מני חשך וצפו וצפוי הוא אלי חרב

22 He does not believe to return from darkness,
And he watches for the sword.

נדד הוא ללחם איה ידע כי נכון בידו יום חשך

23 He is wandering for bread: Where [is] it? He
has known that ready at his hand Is a day of
darkness.

יבעתהו צר ומצוקה תתקפהו כמלך עתיד לכידור

24 Adversity and distress terrify him, They
prevail over him as a king ready for a boaster.

כי נטה אל אל ידו ואל שדי יתגבר

25 For he stretched out his hand against Elohim,
And against the Mighty he makes himself
mighty.

ירוץ אליו בצואר בעבי גבי מגניו

26 He runs to Him with a neck, With thick bosses
of his shields.

כי כסה פניו בחלב ויעש פימה עלי כסל

27 For he has covered his face with his fat, And
makes vigor over [his] confidence.

וַיִּשְׁכּוֹן עָרִים נִכְחָדוֹת בְּתִים לֹא יֵשְׁבוּ לָמוֹ אֲשֶׁר הִתְעַתְּדוּ לְגִלִּים

28 And he inhabits cities cut off, houses not
dwelt in, That have been ready to become
heaps.

לֹא יַעֲשֶׂר וְלֹא יִקּוּם חִילוֹ וְלֹא יִטָּה לְאֶרֶץ מְגֻלָּם

29 He is not rich, nor does his wealth rise, Nor
does he stretch out their continuance on earth.

לֹא יִסּוֹר מִנֵּי חֹשֶׁךְ יִנְקָתוֹ תִּיבֹשׁ שְׁלֵהֶבֶת וַיִּסּוֹר בְּרוּחַ פִּיּוֹ

30 He does not turn aside from darkness, A
flame dries up his tender branch, And he
turns aside at the breath of His mouth!

אֵל יֶאֱמֵן בִּשְׂוֹ בִּשְׂוֹ נִתְעָה כִּי שְׂוֹא תִהְיֶה תַּמּוּרְתּוֹ

31 Do not let him put credence in vanity, He has
been deceived, For vanity is his exchange.

בְּלֹא יוֹמוֹ תִּמְלֹא וּכְפָתוֹ לֹא רַעֲנָנָה

32 It is not completed in his day, And his
bending branch is not green.

יַחֲמַס כִּגְפֶן בְּסֶרֶוֹ וַיִּשְׁלַךְ כִּזְיֹת נֹצְתוֹ

33 He shakes off his unripe fruit as a vine, And
casts off his blossom as an olive.

כִּי עֲדַת הַנֹּכַח גִּלְמוּד וְאֵשׁ אָכְלָה אֶהְלִי שָׁחַד

34 For the company of the profane [is] barren,
And fire has consumed tents of bribery.

הָרָה עֲמַל וְיָלַד אֶוֹן וּבִטְנָם תִּכְבִּין מְרֻמָּה

35 To conceive misery, and to bear iniquity,
Even their heart prepares deceit.”

IYOV — JOB, CHAPTER 16

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת מִנְחָמִי עֲמַל כְּלִכֶּם

2 “I have heard many such things, Miserable comforters [are] you all.

הֲקֵץ לְדַבְרֵי רוּחַ אוֹ מָה יִמְרִיצֶךָ כִּי תַעֲנֶה

3 Is there an end to words of wind? Or what emboldens you that you answer?

גַּם אֲנֹכִי כִכֶּם אֲדַבֶּרֶה לוֹ יֵשׁ נַפְשְׁכֶם תַּחַת נַפְשִׁי אַחֲבִירָה עֲלֵיכֶם בְּמַלִּים וְאֶנִּיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי

4 I also, like you, might speak, If your soul were in my soul’s stead. I might join against you with words, And nod at you with my head.

אַאֲמַצְכֶּם בְּמוֹ כִּי וְנִיד שְׁפָתִי יִחְשֹׁךְ

5 I might harden you with my mouth, And the moving of my lips might be sparing.

אִם אֲדַבֶּרֶה לֹא יִחְשֹׁךְ כְּאַבִּי וְאַחֲדִלָּה מִה מְנִי יִהְיֶה

6 If I speak, my pain is not restrained, And I cease—what goes from me?

אֶךְ עַתָּה הִלָּאֵנִי הַשְׁמוּת כָּל עֲדַתִּי

7 Only, now, it has wearied me; You have
desolated all my company,

וַתִּקְמָטֵנִי לְעַד הָיָה וַיִּקָּם בִּי כַחַשׁ בְּפָנַי יַעֲנֶה

8 And You loathe me, For it has been a witness,
And my failure rises up against me, It testifies
in my face.

אָפוּ טָרַף וַיִּשְׁטֹמֵנִי חָרַק עָלַי בְּשִׁנָּיו צָרִי יִלְטוּשׁ עֵינָיו לִי

9 His anger has torn, and He hates me, He has
gnashed at me with His teeth, My adversary
sharpens His eyes for me.

פָּעְרוּ עָלַי בְּפִיָּהֶם בְּחִרְפָּה הִכּוּ לְחַיֵּי יָחַד עָלַי יִתְמַלְּאוּן

10 They have gaped on me with their mouth, In
reproach they have struck my cheeks,
Together they set themselves against me.

יִסְגִּירֵנִי אֶל אֵל עֹוִיל וְעַל יְדֵי רָשָׁעִים יִרְטֵנִי

11 Elohim shuts me up to the perverse, And
turns me over to the hands of the wicked.

שְׁלוֹ הָיִיתִי וַיִּפְרֹצֵנִי וְאַחֲזוּ בְּעַרְפִּי וַיִּפְצְצֵצֵנִי וַיִּקְיִמֵנִי לוֹ לְמַטָּה

12 I have been at ease, and He breaks me, And
He has laid hold on my neck, And He breaks
me in pieces, And He raises me to Him for a
mark.

יִסְבוּ עָלַי רַבִּיו יַפְלֹחַ כְּלִיּוֹתַי וְלֹא יִחְמֹל יִשְׁפֹּךְ לָאָרֶץ מִרְרָתִי

13 His archers go around against me. He split my reins, and does not spare, He pours out my gall to the earth.

יִפְרֹצְנִי פָרֹץ עַל פְּנֵי פָרֹץ יִרָץ עָלַי כְּגִבּוֹר

14 He breaks me—breach on breach, He runs on me as a mighty one.

שָׁק תִּפְרֹתִי עָלַי גִּלְדִּי וְעַלְלָתִי בְּעֹפֶר קֶרֶן

15 I have sewed sackcloth on my skin, And have rolled my horn in the dust.

פְּנֵי חֲמַרְמְרָה חֲמַרְמְרוּ מִנִּי בְּכִי וְעַל עִפְעָפִי צִלְמוֹת

16 My face is foul with weeping, And on my eyelids [is] death-shade.

עַל לֹא חָמַס בְּכַפִּי וּתְפִלָּתִי זָכָה

17 Not for violence in my hands, And my prayer [is] pure.

אֶרֶץ אַל תִּכְסִּי דָמִי וְאַל יְהִי מְקוֹם לְזַעֲקוֹתִי

18 O earth, do not cover my blood! And let there not be a place for my cry.

גַּם עֵתָּה הִנֵּה בַּשָּׁמַיִם עֵדִי וּשְׁהָדִי בַּמְרוֹמִים

19 Also, now, behold, my witness [is] in the heavens, And my testifier in the high places.

מְלִיצִי רְעִי אֶל אֱלֹהִים דִּלְפָּה עֵינִי

20 My interpreter [is] my friend, My eye has
dropped to Elohim;

וַיֹּכַח לְגֹבֵר עִם אֱלֹהִים וּבֶן אָדָם לְרֵעֵהוּ

21 And He reasons for a man with Elohim, As a
son of man for his friend.

כִּי שָׁנוֹת מִסְפָּר יֵאָתִיו וְאַרְחָ לֹא אָשׁוּב אֶהְלֵךְ

22 When a few years come, Then I go [on] the
path of no return.”

IYOV — JOB, CHAPTER 17

רוחִי חִבְּלָה יָמִי נִזְעַכּוּ קִבְרִים לִי

1 “My spirit has been destroyed, My days
extinguished—graves [are] for me.

אִם לֹא הִתְלִים עִמָּדִי וּבִהֲמֵרוֹתַם תִּלֵּן עֵינִי

2 If not—mockeries [are] with me. And my eye
lodges in their provocations.

שְׁיָמָה נָא עֲרַבְנִי עִמָּךְ מִי הוּא לִיָּדִי יִתְקַע

3 Now place my pledge with You; Who is he that
strikes hand with me?

כִּי לִבָּם צִפְנֹתָ מִשְׁכָּל עַל כֵּן לֹא תִרְמָם

4 For You have hidden their heart from
understanding, Therefore You do not exalt
them.

לְחֶלֶק יָגִיד רָעִים וְעֵינֵי בָנָיו תִּכְלָנָה

5 For a portion he shows friendship, And the
eyes of his sons are consumed.

וְהִצַּגְנִי לְמִשַּׁל עַמִּים וְתִפֹּת לְפָנִים אֶהְיֶה

6 And He set me up for a proverb of the peoples,
And I am a wonder before them.

וְתִכְוָה מִכַּעֲשׂ עֵינֵי וְיִצְרִי כְצֹל כָּלָם

7 And my eye is dim from sorrow, And my
members—all of them—as a shadow.

יִשְׁמּוּ יִשְׂרָאֵל עַל זֹאת וְנָקִי עַל חֲנֹף יִתְעַרֵּר

8 The upright are astonished at this, and the
innocent stirs himself up against the profane.

וַיֵּאָחֵז צַדִּיק דְּרָכּוֹ וַיִּטְהַר יָדָיו יִסִּיף אִמָּץ

9 And the righteous lays hold [on] his way, And
the clean of hands adds strength.

וְאוֹלָם כָּלֵם תֵּשְׁבוּ וּבֹאוּ נָא וְלֹא אֶמְצָא בָכֶם חָכָם

10 But please return and come in, all of you, And
I do not find a wise man among you.

יְמֵי עֲבָרוּ זְמַנִּי נִתְקַו מוֹרְשֵׁי לִבִּי

11 My days have passed by, My plans have been
broken off, The possessions of my heart!

לֵילָה לַיּוֹם יִשְׁימוּ אוֹר קְרוֹב מִפְּנֵי חֹשֶׁךְ

12 They appoint night for day, Light [is] near
because of darkness.

אִם אֶקְנֶה שְׂאוֹל בֵּיתִי בַחֹשֶׁךְ רִפְדֹתִי יִצוּעִי

13 If I wait—Sheol [is] my house, In darkness I
have spread out my bed.

לְשַׁחַת קִרְאֹתִי אָבִי אֶתָּה אָמִי וְאַחֲתִי לְרַמָּה

14 To corruption I have called: You [are] my
father. To the worm: My mother and my sister.

וְאֵיזָה אֶפֹּר תִּקְוֹתַי וְתִקְוֹתַי מִי יְשׁוּרְנָהּ

15 And where [is] my hope now? Indeed, my
hope, who beholds it?

בְּיָדַי שְׁאֵל תִּרְדְּנָה אִם יַחַד עַל עֶפֶר נָחַת

16 You go down [to] the parts of Sheol, If we may
rest together on the dust.”

IYOV — JOB, CHAPTER 18

וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר

1 And Bildad the Shuhite answers and says:

עַד אַנְהָ תִשְׁיָמוּן קִנְצֵי לְמַלְיָן תְּבִינּוּ וְאַחַר נִדְבָר

2 “When do you set an end to words? Consider,
and afterward we speak.

מִדּוּעַ נִחְשְׁבָנוּ כְּבֶהֱמָה נִטְמִינּוּ בְּעֵינֵיכֶם

3 Why have we been reckoned as livestock? We
have been defiled in your eyes!

טָרַף נִפְשׁוּ בְּאִפּוֹ הִלְמַעְנָךְ תַּעֲזֹב אֶרֶץ וַיַּעֲתֶק צוּר מִמְקוֹמוֹ

4 He is tearing himself in his anger. Is earth
forsaken for your sake? And is a rock removed
from its place?

גַּם אֹר וְרָשָׁעִים יִדְעָךְ וְלֹא יִגַּה שְׂבִיב אֶשׁוֹ

5 Also, the light of the wicked is extinguished.
And there does not shine a spark of his fire.

אֹר חֹשֶׁךְ בְּאֹהֶלוֹ וַיִּנְרוּ עָלָיו יִדְעָךְ

6 The light has been dark in his tent, And his
lamp over him is extinguished.

יִצְרוּ צַעֲדֵי אוֹנוֹ וַתִּשְׁלִיכֵהוּ עֲצָתוֹ

7 The steps of his strength are restricted, And his own counsel casts him down.

כִּי שָׁלַח בְּרֶשֶׁת בְּרִגְלָיו וְעַל שִׁבְכָּהּ יִתְּהַלֵּךְ

8 For he is sent into a net by his own feet, And he habitually walks on a snare.

יֵאָחֵז בְּעֵקֶב פֶּחַ יִחְזַק עָלָיו צָמִים

9 A trap seizes on the heel, The designing prevails over him.

טָמוֹן בְּאֶרֶץ חִבְלוֹ וּמִלְכָּדָתוֹ עָלֵי נְתִיב

10 His cord is hidden in the earth, And his trap on the path.

סָבִיב בְּעֲתָהּ בַּלְהוֹת וְהִפְיָצָהּ לְרִגְלָיו

11 Terrors have terrified him all around, And they have scattered him—at his feet.

יְהִי רָעַב אָנוּ וְאֵיד נָכוֹן לְצַלְעוֹ

12 His sorrow is hungry, And calamity is ready at his side.

יֹאכַל בְּדֵי עוֹרוֹ יֹאכַל בְּדֵי בְכוֹר מוֹת

13 It consumes the parts of his skin, Death's firstborn consumes his parts.

יִנְתַּק מֵאַהֲלוֹ מִבֶּטְחוֹ וְתִצְעָדָהּ לְמִלֵּךְ בַּלְהוֹת

14 His confidence is drawn from his tent, And it causes him to step to the king of terrors.

תִּשְׁכּוֹן בְּאַהֲלוֹ מִבְּלִי לוֹ יִזְרֶה עַל נוֹהוֹ גְּפָרִית

15 It dwells in his tent—out of his provender, Sulfur is scattered over his habitation.

מִתַּחַת שְׁרָשָׁיו יִבָּשׁוּ וּמִמַּעַל יִמָּל קִצְרֵיו

16 From beneath his roots are dried up, And from above his crop is cut off.

זָכְרוֹ אָבַד מִנִּי אֶרֶץ וְלֹא שֵׁם לוֹ עַל פְּנֵי חוּץ

17 His memorial has perished from the land, And he has no name on the street.

יִהְיֶה מֵאוֹר אֶל חֹשֶׁךְ וּמִתְבָּל יִנָּדֶהוּ

18 They thrust him from light to darkness, And cast him out from the habitable earth.

לֹא נִין לוֹ וְלֹא נֶכֶד בְּעַמּוֹ וְאֵין שְׂרִיד בְּמִגְרֵיו

19 He has no continuator, Nor successor among his people, And none is remaining in his dwellings.

עַל יוֹמוֹ נִשְׁמָוּ אַחֲרָנִים וְקִדְמָנִים אָחָזוּ שָׁעַר

20 At this day, those [in the] west have been astonished, And those [in the] east have taken fright.

אֵלֶּה מְשֻׁכָּנוֹת עוֹלָם וְזֶה מְקוֹם לֹא יָדָע אֵל

21 Only these [are] dwelling places of the
perverse, And this [is] the place Elohim has
not known.”

IYOV — JOB, CHAPTER 19

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

עַד אַנְהָ תוֹגִיוֹן נַפְשִׁי וַתְּדַכְּאוּנִי בְּמַלִּים

2 “Until when do you afflict my soul, And bruise me with words?

זֶה עֲשָׂר פְּעָמִים תְּכַלִּימוּנִי לֹא תִבְשׂוּ תִהְכְּרוּ לִי

3 These ten times you put me to shame, you do not blush. You make yourselves strange to me

—

וְאִיךָ אָמַנְתִּים שְׂגִיטִי אֶתִּי תִלִּין מִשׁוּגָתִי

4 And also—truly, I have erred, My error remains with me.

אִם אָמַנְתִּים עָלַי תִּגְדִּילוּ וְתוֹכִיחוּ עָלַי חֲרָפָתִי

5 If, truly, you magnify yourselves over me, And decide my reproach against me;

דָּעוּ אִפּוֹ כִּי אֱלֹהִים עֲוִתָּנִי וּמִצּוּדוֹ עָלַי הִקְיָה

6 Know now, that Elohim turned me upside down, And has set around His net against me,

הֵן אֶצְעֵק חֶמְס וְלֹא אֶעֱנֶה אֲשׁוּעַ וְאֵין מִשְׁפָּט

7 Behold, I cry out—violence, and am not answered, I cry aloud, and there is no judgment.

אַרְחִי גִּדֵּר וְלֹא אֶעֱבֹר וְעַל נְתִיבוֹתַי חֹשֶׁךְ יִשָּׁם

8 He hedged up my way, and I do not pass over, And He places darkness on my paths.

כְּבוֹדִי מֵעָלַי הִפְשִׁיט וְיִסֵּר עֲטֹרַת רֹאשִׁי

9 He has stripped my honor from off me, And He turns the crown from my head.

יִתְצַנֵּי סְבִיב וְאֵלֶּךְ וְיִסַּע כְּעֵץ תִּקְוֹתַי

10 He breaks me down all around, and I go, And removes my hope like a tree.

וַיַּחַר עָלַי אָפוּ וַיַּחֲשִׁבְנִי לוֹ כְּצִרְיוֹ

11 And He kindles His anger against me, And reckons me to Him as His adversaries.

יֶחֱד יִבְאוּ גִּדּוּדָיו וְיִסְלוּ עָלַי דִּרְכָם וַיַּחֲנוּ סְבִיב לְאֹהֲלִי

12 His troops come in together, And they raise up their way against me, And encamp around my tent.

אֲחִי מֵעָלַי הִרְחִיק וַיִּדְעִי אֶךְ זָרוּ מִמֶּנִּי

13 He has put my brothers far off from me, And
my acquaintances have surely been estranged
from me.

חָדְלוּ קְרוֹבֵי וּמֵיֶדְעִי שְׂכַחֹנִי

14 My neighbors have ceased And my familiar
friends have forgotten me,

גָּרֵי בֵּיתִי וְאֹמֵהֹתַי לָזָר תַּחֲשָׁבֵנִי נִכְרִי הִיִּיתִי בְּעֵינֵיהֶם

15 Sojourners of my house and my maids,
Reckon me for a stranger; I have been an alien
in their eyes.

לְעַבְדִּי קָרָאתִי וְלֹא יַעֲנֶה בְּמוֹ פִּי אֶתְחַנֵּן לוֹ

16 I have called to my servant, And he does not
answer, With my mouth I make supplication
to him.

רוּחִי זָרָה לְאִשְׁתִּי וַחֲנֹתִי לְבָנִי בִטָּנִי

17 My spirit is strange to my wife, And my favors
to the sons of my [mother's] womb.

גַּם עוֹלִלִים מֵאֶסּוּ בִּי אֶקוֹמָה וַיְדַבְּרוּ בִּי

18 Also sucklings have despised me, I rise, and
they speak against me.

תַּעֲבוּנִי כָּל מְתֵי סוּדֵי זֶהָ אֶהְבֵּתִי נִהְפְּכוּ בִּי

19 All the men of my counsel detest me, And
those I have loved, Have been turned against
me.

בְּעוֹרִי וּבְבָשָׁרִי דָּבָקָה עֲצָמִי וְאַתְּמִלְטָה בְּעוֹר שְׁנִי

20 To my skin and to my flesh My bone has
cleaved, And I deliver myself with the skin of
my teeth.

חֲנָנִי חֲנָנִי אַתֶּם רַעִי כִּי יַד אֱלֹהִים נִגְעָה בִּי

21 Pity me, pity me, you my friends, For the
hand of Elohim has struck against me.

לָמָּה תִּרְדָּפֵנִי כִּמוֹ אֵל וּמִבְּשָׁרִי לֹא תִשְׂבְּעוּ

22 Why do you pursue me as Elohim? And are
not satisfied with my flesh?

מִי יִתֵּן אִפּוֹ וְיִכְתְּבוּן מִלִּי מִי יִתֵּן בְּסֶפֶר וְיַחֲקוּ

23 Who grants now, that my words may be
written? Who grants that they may be
inscribed in a scroll?

בָּעֵט בְּרִזָּל וְעֶפְרַת לְעַד בַּצּוּר יִחַצְבוּן

24 With a pen of iron and lead—They may be
hewn in a rock forever.

וְאֲנִי יִדְעֵתִי גִּאֲלִי חַי וְאַחֲרוֹן עַל עֶפֶר יְקוֹם

25 That—I have known my Redeemer, The
Living and the Last, For He raises the dust.

וְאַחֵר עוֹרִי נִקְפּוּ זֹאת וּמִבֶּשָׁרִי אֶחָזֶה אֱלֹהִים

26 And after my skin has surrounded this [body],
Then from my flesh I see Elohim—

אֲשֶׁר אֲנִי אֶחָזֶה לִי וְעֵינַי רְאוּ וְלֹא זָר כָּלוּ כָלִיתִי בַּחֲקִי

27 Whom I see on my side, And my eyes have
beheld, and not a stranger, My reins have
been consumed in my bosom.

כִּי תֹאמְרוּ מַה נִּרְדֹּף לוֹ וְשֹׁשׁ דְּבַר נִמְצָא בִּי

28 But you say, Why do we pursue after him?
And the root of the matter has been found in
me.

גִּזְרוּ לָכֶם מִפְּנֵי חֶרֶב כִּי חֲמָה עֲוֹנוֹת חֶרֶב לְמַעַן תִּדְעוּן שְׂדֵיךְ

29 Be afraid because of the sword, For the
punishments of the sword [are] furious, That
you may know that [there is] a judgment.”

IYOV — JOB, CHAPTER 20

וַיַּעַן צִפְרַּח הַנַּעֲמָתִי וַיֹּאמֶר

1 And Zophar the Naamathite answers and says:

לָכֵן שְׁעָפִי יִשְׁיבוּנִי וּבְעָבוּר חוּשֵׁי בִּי

2 “Therefore my thoughts cause me to answer,
And because of my sensations in me.

מוֹסֵר כָּל־מַתִּי אֲשַׁמֶּע וְרוּחַ מִבִּינָתִי יַעֲנֵנִי

3 I hear the discipline of my shame, And the
spirit of my understanding causes me to
answer:

הֲזֹאת יָדַעְתָּ מִנִּי עַד מִנִּי שִׁים אָדָם עָלֵי אָרֶץ

4 Have you known this from antiquity? Since the
placing of man on earth?

כִּי רִנְנַת רָשָׁעִים מִקְרוֹב וְשִׁמְחַת חָנָף עָדִי רָגַע

5 That the singing of the wicked [is] short, And
the joy of the profane for a moment,

אִם יַעֲלֶה לְשָׁמַיִם שִׁיאוֹ וְרֹאשׁוֹ לְעֵב גָּיַע

6 Though his excellence goes up to the heavens,
He strikes his head against a cloud—

כָּגִלְלוּ לְנֶצַח יֹאבֵד רֹאיוֹ יֹאמְרוּ אֵין

7 He perishes as his own dung forever, His
beholders say, Where [is] he?

בְּחֵלוֹם יָעוֹף וְלֹא יִמָּצְאוּהוּ וַיֵּדֶד בְּחַזְיוֹן לַיְלָה

8 He flees as a dream, and they do not find him,
And he is driven away as a vision of the night,

עֵין שֶׁזָּפְתָהּ וְלֹא תוֹסִיף וְלֹא עוֹד תְּשׁוּרְנוּ מִקוֹמוֹ

9 The eye has not seen him, and does not add.
And his place does not behold him again.

בְּנָיו יִרְצוּ דְלִים וַיֵּדְיוּ תִּשְׁבְּנָה אוֹנָיו

10 His sons oppress the poor, And his hands give
back his wealth.

עֲצָמוֹתָיו מָלְאוּ עֲלוֹמוֹ עֲלוֹמָיו וְעָמּוֹ עַל עֶפֶר תִּשְׁכָּב

11 His bones have been full of his youth, and it
lies down with him on the dust.

אִם תִּמְתִּיק בִּפְיוֹ רָעָה יִכְחִידְנָה תַּחַת לְשׁוֹנוֹ

12 Though he sweetens evil in his mouth, hides it
under his tongue,

יִחְמַל עָלֶיהָ וְלֹא יַעֲזֹבָנָה וַיִּמְנַעְנָה בְּתוֹךְ חִכּוֹ

13 has pity on it, and does not forsake it, and
keeps it back in the midst of his palate,

לְחֻמוֹ בִּמְעֵיו נִהְפָּךְ מְרוֹרַת פִּתְנִים בְּקִרְבּוֹ

14 his food is turned in his bowels, the bitterness of cobras [is] in his heart.

חַיִּל בָּלַע וַיִּקְאֶנּוּ מִבֶּטְנוֹ יוֹרְשָׁנוּ אֶל

15 He has swallowed wealth, and vomits it.
Elohim drives it out from his belly.

רֹאשׁ פִּתְנִים יִינֵק תְּהַרְגֶהוּ לְשׁוֹן אִפְעָה

16 He sucks [the] gall of cobras, the tongue of a viper slays him.

אֵל יִרְא בַּפְּלֻגוֹת נְהַרֵי נַחְלֵי דְבֶשׁ וְחֶמְאָה

17 He does not look on streams, Flowing of brooks of honey and butter.

מְשִׁיב יָגַע וְלֹא יִבְלַע כְּחֵיל תְּמוֹרְתּוֹ וְלֹא יַעֲלֶם

18 He is giving back [what] he labored for, and does not consume [it]; As a bulwark [is] his exchange, and he does not exult.

כִּי רִצָּץ עֲזַב דָּלִים בֵּית גָּזַל וְלֹא יִבְנֶהוּ

19 For he oppressed—he forsook the poor, He has taken a house away violently, And he does not build it.

כִּי לֹא יָדַע שְׁלוֹ בִּבְטָנוֹ בְּחֶמּוֹדוֹ לֹא יִמְלֹט

20 For he has not known ease in his belly. With his desirable thing he does not deliver himself.

אֵין שָׁרִיד לְאָכְלוֹ עַל כֵּן לֹא יִחַיֵּל טוֹבוֹ

21 There is not a remnant to his food, Therefore
his good does not stay.

בְּמִלְאוֹת שֹׁפֶקוֹ יֵצֵר לוֹ כָּל יָד עֹמֵל תְּבוּאָתוֹ

22 In the fullness of his sufficiency he is
constricted. Every perverse hand meets him.

יְהִי לְמֵלֵא בִטְנוֹ יִשְׁלַח בּוֹ חֲרוֹן אַפּוֹ וַיִּמָּטֵר עָלֵימוֹ בְּלַחֲמוֹ

23 It comes to pass, at the filling of his belly, He
sends forth against him The fierceness of His
anger, Indeed, He rains on him in his eating.

יִבְרַח מִנֶּשֶׁק בְּרָזֶל תַּחֲלִפְהוּ קִשְׁתֵּי נְחוּשָׁה

24 He flees from an iron weapon, A bow of
bronze passes through him.

שֶׁלֶף וַיֵּצֵא מִגּוֹה וּבֶרֶק מִמֶּרְדּוֹתָיו יִהְיֶה עָלָיו אֲמִים

25 One has drawn, And it comes out from the
body, And a glittering weapon proceeds from
his gall. Terrors [are] on him.

כָּל חֹשֶׁךְ טָמוֹן לְצַפּוֹנָיו תִּאֲכָלְהוּ אֵשׁ לֹא נֶפֶחַ יֵרַע שָׁרִיד בְּאֶהְלוֹ

26 All darkness is hid for his treasures, A fire not
blown consumes him, The remnant is broken
in his tent.

יִגְלוּ שְׂמִים עֹנֵנוּ וְאַרְץ מִתְקוֹמָמָה לוֹ

27 The heavens reveal his iniquity, And earth is raising itself against him.

יָגֵל יְבוּל בֵּיתוֹ נִגְרוֹת בְּיוֹם אָפוֹ

28 The increase of his house is removed, Poured forth in a day of His anger.

זֶה חֶלֶק אָדָם רָשָׁע מֵאֱלֹהִים וְנִחַלַת אָמְרוּ מֵאֵל

29 This [is] the portion of a wicked man from Elohim. And an inheritance appointed him by Elohim.”

IYOV — JOB, CHAPTER 21

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

שָׁמְעוּ שְׁמוּעַ מִלְּתִי וַתְּהִי זֹאת תִּנְחֹמַמְתִּיכֶם

2 “Hear my word diligently, And this is your consolation.

שְׂאוּנִי וְאַנְכִי אֶדְבֹּר וְאַחַר דְּבָרִי תִלְעִיג

3 Bear with me, and I speak, And after my speaking—you may deride.

הֲאֶנְכִי לְאָדָם שִׁיחִי וְאִם מִדּוּעַ לֹא תִקְצַר רוּחִי

4 [Is] my complaint [against] man? And if [so], why may my temper not become short?

פָּנּוּ אֵלַי וְהִשְׁמוּ וְשִׁימוּ יָד עַל פֶּה

5 Turn to me, and be astonished, And put hand to mouth.

וְאִם זָכַרְתִּי וְנִבְהַלְתִּי וְאַחַז בְּשָׂרִי פִלְצוֹת

6 Indeed, if I have remembered, then I have been troubled. And my flesh has taken fright.

מִדּוּעַ רְשָׁעִים יֵחִיו עֲתִקּוֹ גַּם גְּבֵרוֹ חַיִּל

7 Why do the wicked live? They have become old, Indeed, they have been mighty in wealth.

זרעם נכון לפנייהם עמם וצאצאיהם לעיניהם

8 Their seed is established, Before their face with them, And their offspring before their eyes.

בתייהם שלום מפחד ולא שבט אלוה עליהם

9 Their houses [are] peace without fear, Nor [is] a rod of Elohim on them.

שורו עבר ולא יגעל תפלט פרתו ולא תשכל

10 His bullock breeds without fail. His cow brings forth safely, and does not miscarry.

ישלחו כצאן עזליהם וילדיהם ירקדון

11 They send forth their sucklings as a flock, And their children skip,

ישאו כתרף וכנור וישמחו לקול עוגב

12 They lift [themselves] up at timbrel and harp, And rejoice at the sound of a pipe.

יבלו יכלו בטוב ימיהם וברגע שאול יחתו

13 They wear out their days in good, And in a moment go down [to] Sheol.

ויאמרו לאל סור ממנו ודעת דרכיך לא חפצנו

14 And they say to Elohim, Turn aside from us, And the knowledge of Your ways We have not desired.

מה שדי כי נעבדנו ומה נועיל כי נפגע בו

15 What [is] the Mighty One that we serve Him?

And what do we profit when we meet with
Him?

הן לא בידם טובם עצת רשעים רחקה מני

16 Behold, their good [is] not in their hand (The
counsel of the wicked Has been far from me).

כמה נר רשעים ידעד ויבא עלימו אידם חבלים חלק באפו

17 How often is the lamp of the wicked
extinguished, And their calamity comes on
them? He apports pangs in His anger.

היו כתבן לפני רוח וכמץ גנבתו סופה

18 They are as straw before wind, And as chaff a
windstorm has stolen away,

אלוה יצפן לבניו אונו שלם אליו וידע

19 Elohim lays up for his sons his sorrow, He
gives repayment to him—and he knows.

יראו עינו עיניו כידו ומחמת שדי ישתה

20 His own eyes see his destruction, And he
drinks of the wrath of the Mighty.

כי מה חפצו בביתו אחריו ומספר חדשיו חפצו

21 For what [is] his delight in his house after
him, And the number of his months cut off?

הֲלֵאל יִלְמַד דָּעַת וְהוּא רָמִים יִשְׁפּוּט

22 Does [one] teach knowledge to Elohim, Since
He judges [those] on high?

זֶה יָמוּת בְּעֶצֶם תָּמוּ כָּלוּ שְׁלֹאֲנָן וְשִׁלְיוֹ

23 This [one] dies in his perfect strength, Wholly
at ease and quiet.

עֲטִינְיוּ מָלְאוּ חֶלֶב וּמֶחַ עֲצָמוֹתָיו יִשְׁקָה

24 His breasts have been full of milk, And
marrow moistens his bones.

וְזֶה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא אָכַל בְּטוֹבָה

25 And this [one] dies with a bitter soul, And has
not eaten with gladness.

יַחַד עַל עָפָר יִשְׁכְּבוּ וְרִמָּה תִכְסֶּה עֲלֵיהֶם

26 Together they lie down on the dust, And the
worm covers them over.

הֵן יִדְעֹתִי מַחְשְׁבוֹתֶיכֶם וּמִזְמוֹת עָלִי תַחְמָסוּ

27 Behold, I have known your thoughts, And the
schemes against me you do wrongfully.

כִּי תֹאמְרוּ אֵיךְ בֵּית נְדִיב וְאֵיךְ אֱהֵל מִשְׁכָּנוֹת רְשָׁעִים

28 For you say, Where [is] the house of the noble? And where the tent—the dwelling places of the wicked?

הלא שאלתם עוברי דרך ואתם לא תנבּרוּ

29 Have you not asked those passing by the way? And do you not know their signs?

כי ליום אֵיד יִחַשֵׁד רַע ליום עֲבֻרוֹת יוֹבְלוֹ

30 That the wicked is spared to a day of calamity. They are brought to a day of wrath.

מִי יַגִּיד עַל פָּנָיו דְּרָכֹו וְהוּא עֹשֶׂה מִי יִשְׁלֶם לוֹ

31 Who declares his way to his face? And [for] that which he has done, Who gives repayment to him?

וְהוּא לְקִבְרוֹת יוֹבֵל וְעַל גְּדִישׁ יִשְׁקֹוד

32 And he is brought to the graves, And a watch is kept over the heap.

מִתְקֹו לוֹ רִגְבִי נָחַל וְאַחֲרָיו כָּל אָדָם מִשְׁוֹד וּלְפָנָיו אֵין מִסְפָּר

33 The clods of the valley have been sweet to him, And he draws every man after him, And there is no numbering before him.

וְאֵיד תִּנְחַמוּנֵי הָבֵל וּתְשׁוּבוֹתֵיכֶם נִשְׁאָר מֵעַל

34 And how do you comfort me [with] vanity,
And trespass has been left in your answers?”

IYOV — JOB, CHAPTER 22

וַיַּעַן אֱלִיפַז הַתֵּמַנִּי וַיֹּאמֶר

1 And Eliphaz the Temanite answers and says:

הֲלֹאֵל יִסְכֵּן גִּבֹּר כִּי יִסְכֵּן עַל־יָמוֹ מִשְׁכִּיל

2 “Is a man profitable to Elohim, Because a wise man is profitable to himself?

הַחֶפֶץ לְשֹׁדִי כִי תִצְדָּק וְאִם בָּצַע כִּי תִתֵּם דְּרָכֶיךָ

3 Is it a delight to the Mighty One That you are righteous? Is it gain, That you make your ways perfect?

הֲמִירָאתְךָ יִכְיֶיךָ יָבוֹא עִמָּךְ בְּמִשְׁפָּט

4 Because of your reverence Does He reason [with] you? He enters with you into judgment:

הֲלֹא רָעַתְךָ רַבָּה וְאִין קוֹץ לַעֲוֹנוֹתֶיךָ

5 Is your wickedness not abundant? And there is no end to your iniquities.

כִּי תַחְבֹּל אַחֶיךָ חֲנָם וּבְגָדֵי עֲרוֹמִים תִּפְשֹׁט

6 For you take a pledge of your brother for nothing, And you strip off the garments of the naked.

לֹא מִים עֲיָף תִּשְׁקָה וּמִרְעֵב תִּמְנַע לָחֶם

7 You do not cause the weary to drink water,
And you withhold bread from the hungry.

וְאִישׁ זָרוּעַ לוֹ הָאָרֶץ וְנִשְׁוֹא פָּנָיו יֵשֵׁב בָּהּ

8 As for the man of arm—he has the earth, And
the accepted of face—he dwells in it.

אֶלְמָנוֹת שְׁלַחַת רִיקָם וְזִרְעוֹת יְתָמִים יִדְכָּא

9 You have sent widows away empty, And the
arms of the fatherless are bruised.

עַל כֵּן כָּבִיבוֹתֶיךָ פָּחִים וְיִבְהֻלְךָ פָּחַד פְּתָאֵם

10 Therefore snares [are] all around you, And
sudden fear troubles you.

אוֹ חֹשֶׁךְ לֹא תִרְאֶה וְנִשְׁפָּעַת מִים תִּכְסֹּךְ

11 Or darkness—you do not see, And abundance
of waters covers you.

הֲלֹא אֱלֹהֵי גְבוּהַ שָׁמַיִם וְרֹאֶה רֹאשׁ כּוֹכָבִים כִּי רָמוּ

12 Is Elohim not high [in] the heavens? And see
the summit of the stars, That they are high.

וְאָמַרְתָּ מַה יָּדַע אֵל הַבְּעָד עֲרֶפֶל יִשְׁפּוֹט

13 And you have said, How has Elohim known?
Does He judge through thickness?

עֲבִים סֹתֵר לוֹ וְלֹא יִרְאֶה וְחוּג שָׁמַיִם יִתְהַלֵּךְ

14 Thick clouds [are] a secret place to Him, And
He does not see, And He habitually walks
[above] the circle of the heavens.

הָאֲרֶח עוֹלָם תִּשְׁמֹר אֲשֶׁר דִּרְכוּ מִתִּי אָנוּ

15 Do you observe the path of the age, That men
of iniquity have trodden,

אֲשֶׁר קָמְטוּ וְלֹא עָת נִהַר יוֹצֵק יְסוּדָם

16 Who have been cut down unexpectedly? A
flood is poured out on their foundation.

הָאֹמְרִים לֵאל סוּר מִמֶּנּוּ וַיִּמָּה יִפְעַל שְׁדֵי לָמוּ

17 Those saying to Elohim, Turn aside from us,
And what does the Mighty One do to them?

וְהוּא מָלֵא בְּתֵיָהֶם טוֹב וַעֲצַת רָשָׁעִים רַחֲקָה מִנִּי

18 And He has filled their houses [with] good
(And the counsel of the wicked Has been far
from me).

יִרְאוּ צַדִּיקִים וַיִּשְׂמְחוּ וַיִּנְקִי יִלְעַג לָמוּ

19 The righteous see and they rejoice, And the
innocent mocks at them:

אִם לֹא נִכְחַד קִימָנוּ וַיִּתְרֹם אָכְלָה אֵשׁ

20 Surely our substance has not been cut off,
And fire has consumed their excellence.

הַסֵּכֵן נָא עִמּוֹ וְשָׁלֵם בְּהֵם תִּבּוֹאֲתָךְ טוֹבָה

21 Now acquaint yourself with Him, and be at peace, Thereby your increase [is] good.

קַח נָא מִפִּי תוֹרָה וְשִׁים אֲמָרֶיךָ בְּלִבְבְּךָ

22 Please receive a law from His mouth, And set His sayings in your heart.

אִם תָּשׁוּב עַד שְׁדֵי תִבְנֶה תִרְחִיק עוֹלָה מֵאַהֲלֶךָ

23 If you return to the Mighty you are built up, You put iniquity far from your tents.

וְשִׁית עַל עֹפֶר בְּצֹר וּבְצוּר נְחָלִים אוֹפִיר

24 So as to set a defense on the dust, And a covering on a rock of the valleys.

וְהָיָה שְׁדֵי בְּצֹרֶיךָ וְכֶסֶף תּוֹעֲפוֹת לָךְ

25 And the Mighty has been your defense, And silver [is] strength to you.

כִּי אַז עַל שְׁדֵי תִתְעַנֵּג וְתִשָּׂא אֶל אֱלֹהִים פְּנֶיךָ

26 For then you delight yourself on the Mighty, And lift up your face to Elohim,

תַּעֲתִיר אֵלָיו וְיִשְׁמָעֶךָ וּנְדָרֶיךָ תִּשְׁלֹם

27 You make supplication to Him, And He hears you, And you complete your vows.

וְתִגְזֹר אוֹמֵר וְיִקָּם לָךְ וְעַל דְּרָכֶיךָ נִגָּה אוֹר

28 And you decree a saying, And it is established
to you, And light has shone on your ways.

כִּי הִשְׁפִּילוּ וְתֹאמַר גְּדוּה וְשַׁח עֵינַיִם יוֹשֵׁעַ

29 For they have made low, And you say, Lift up.
And He saves the bowed down of eyes.

יִמְלֹט אִי נָקִי וְנִמְלֹט בָּבֶר כְּפִיד

30 He delivers the one [who is] not innocent,
Indeed, he has been delivered By the
cleanness of your hands.”

IYOV — JOB, CHAPTER 23

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

גַּם הַיּוֹם מְרִי שְׁחִי יָדִי כְבֵדָה עַל אֲנָחְתִּי

2 “Also—today my complaint [is] bitter, My hand has been heavy because of my sighing.

מִי יִתֵּן יָדָעְתִּי וְאִמְצָאֵהוּ אֲבוֹא עַד תְּכוֹנָתוֹ

3 O that I had known—and I find Him, I come to His seat,

אֶעֱרֹכֶה לְפָנָיו מִשְׁפָּט וּפִי אֲמַלֵּא תוֹכְחוֹת

4 I arrange the cause before Him, And fill my mouth [with] arguments.

אֲדַעָה מִלִּים יַעֲנֵנִי וְאֲבִינָה מֶה יֹאמַר לִי

5 I know the words He answers me, And understand what He says to me.

הֲבִרְבַּ כַּח יָרִיב עִמָּדִי לֹא אֵךְ הוּא יֵשֶׁם בִּי

6 Does He strive with me in the abundance of power? No! Surely He puts [it] in me.

שֵׁם יֵשֶׁר נֹכַח עִמּוֹ וְאַפְלָטָה לְנֹצֵחַ מִשְׁפָּטִי

7 There the upright reason with Him, And I escape from mine who is judging—forever.

הֵן קָדָם אֶהְלֵךְ וְאֵינְנִי וְאַחֲרָיִם וְלֹא אֲבִין לוֹ

8 Behold, I go forward—and He is not, And
backward—and I do not perceive Him.

שָׁמְאוֹל בַּעֲשָׂתוֹ וְלֹא אֶחֱזֶה יַעֲטֹף יְמִין וְלֹא אֶרְאֶה

9 [To] the left in His working—and I do not see,
He is covered [on] the right, and I do not
behold.

כִּי יָדַע דֶּרֶךְ עֲמָדִי בְּחֻנִּי כְּזָהָב אֲצֹא

10 For He has known the way with me, He has
tried me—I go forth as gold.

בְּאַשְׁרוֹ אֶחֱזָה רַגְלִי דֶּרֶכְךָ שְׁמַרְתִּי וְלֹא אֶט

11 My foot has laid hold on His step, I have kept
His way, and do not turn aside,

מִצְוֹת שְׁפָתָיו וְלֹא אֲמִישׁ מִחֻקֵּי צִפְנֹתַי אֲמַרִי כִּי

12 The command of His lips, and I do not depart.
I have laid up above my allotted portion The
sayings of His mouth.

וְהוּא בְּאַחֶד וּמִי יִשְׁיבֵנוּ וְנִפְשׁוּ אֹתָהּ וַיַּעַשׂ

13 And He [is] in one [mind], And who turns Him
back? And His soul has desired—and He does
[it].

כִּי יִשְׁלִים חֻקֵּי וְכִהְיֶה רַבּוֹת עֲמּוֹ

14 For He completes my portion, And many such things [are] with Him.

עַל בֵּן מִפְּנֵי אָבִיהֶל אֶתְבוֹנֵן וְאַפְחָד מִמֶּנּוּ

15 Therefore, I am troubled at His presence, I consider, and am afraid of Him.

וְאֵל הָרַף לִבִּי וְשָׂדֵי הִבְהִילָנִי

16 And Elohim has made my heart soft, And the Mighty has troubled me.

כִּי לֹא נִצָּמְתִּי מִפְּנֵי חֹשֶׁךְ וּמִפְּנֵי כֶסֶה אֲפֹל

17 For I have not been cut off before darkness, And before me He covered thick darkness.”

IYOV — JOB, CHAPTER 24

מדוע משדי לא נצפנו עתים וידעו וידעיו לא חזו ימיו

- 1 “For this reason from the Mighty One Times
have not been hidden, And those knowing
Him have not seen His days.

גבלות ישיגו עדר גזלו וירעו

- 2 They reach the borders, They have taken a
drove away violently, Indeed, they do evil.

חמור יתומים ינהגו יחבלו שור אלמנה

- 3 They lead away the donkey of the fatherless,
They take in pledge the ox of the widow,

יטו אביונים מדרך יחד חבאו עניי ארץ

- 4 They turn aside the needy from the way,
Together have hid the poor of the earth.

הן פראים במדבר יצאו בפעלם משחרי לטרף ערבה לו לחם לנערים

- 5 Behold, wild donkeys in a wilderness, They
have gone out about their work, Seeking early
for prey, A mixture for himself—food for
young ones.

בשדה בלילו יקצירו יקצורו וכרם רשע ילקשו

6 They reap his provender in a field, And they glean the vineyard of the wicked.

עָרוֹם יְלִינוּ מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת בְּקֶרֶה

7 They cause the naked to lodge without clothing. And there is no covering in the cold.

מִזֶּרֶם הָרִים יִרְטְבוּ וּמִבְּלִי מִחֶסֶה חִבְּקוּ צוּר

8 From the inundation of hills they are wet, And without a refuge—have embraced a rock.

יִגְזְלוּ מִשּׁוּד יְתוֹם וְעַל עֲנִי יִחַבְּלוּ

9 They take away violently The orphan from the breast, And they lay a pledge on the poor.

עָרוֹם הֵלְכוּ בְּלִי לְבוּשׁ וּרְעֵבִים נִשְׂאוּ עֹמֶר

10 Naked, they have gone without clothing, And hungry—have taken away a sheaf.

בֵּין שׁוֹרְתָם יִצְהִירוּ יְקָבִים דֶּרֶכּוֹ וַיִּצְמְאוּ

11 They make oil between their walls, They have trodden winepresses, and thirst.

מֵעִיר מִתִּים יִנְאָקוּ וְנֶפֶשׁ חֲלָלִים תִּשְׁוַע וְאֵלוֹהַּ לֹא יֵשִׁים תִּפְלָה

12 Men groan because of enmity, And the soul of pierced ones cries, And Elohim does not give praise.

הִמָּה הָיָה בְּמִרְדֵּי אוֹר לֹא הִכִּירוּ דֶּרֶכְיוֹ וְלֹא יָשְׁבוּ בִּנְתִיבָתָיו

13 They have been those rebelling against light,
They have not discerned His ways, Nor abided
in His paths.

לְאוֹר יְקוֹם רוֹצֵחַ יִקְטֹל עֲנִי וְאֶבְיוֹן וּבִלְיִלָּהּ יִהְיֶה כְּגַנֵּב

14 The murderer rises at the light, He slays the
poor and needy, And in the night he is as a
thief.

וְעֵין נָאֵף שְׁמֶרְהָ נִשְׁפָּה לֵאמֹר לֹא תִשׁוּרְנִי עֵין וְסֹתֵר פָּנִים יִשְׁתִּים

15 And the eye of an adulterer Has observed the
twilight, Saying, No eye beholds me. And he
puts the face in secret.

חָתַר בַּחֲשָׁךְ בְּתִים יוֹמָם חָתְמוּ לָמוֹ לֹא יִדְעוּ אֹר

16 He has dug in the darkness—houses; By day
they shut themselves up, They have not
known light.

כִּי יִחְדּוּ בִקְרָ לָמוֹ צִלְמוֹת כִּי יִכִּיר בַּלְהוֹת צִלְמוֹת

17 When together, morning [is] death-shade to
them, When he discerns the terrors of death-
shade.

קָל הוּא עַל פָּנֵי מִים תִּקְלַל חֲלָקָתָם בְּאֶרֶץ לֹא יִפְנֶה דֶּרֶךְ כְּרָמִים

18 He [is] light on the face of the waters, Their
portion is vilified in the earth, He does not
turn the way of vineyards.

צִיָּה גַם חֹם יִגְזְלוּ מִיָּמֵי שְׁלֹג שְׂאוֹל חֲטָאוֹ

19 Drought—also heat—consume snow-waters,
Sheol—[those who] have sinned.

יִשְׁכַּחֲהוּ רַחֵם מִתְקוֹ רָמָה עוֹד לֹא יִזְכֹּר וְתִשְׁבֵּר כָּעֵץ עוֹלָה

20 The womb forgets him, The worm sweetens
[on] him, He is remembered no more, And
wickedness is broken as a tree.

רָעָה עֲקָרָה לֹא תֵלֵד וְאַלְמָנָה לֹא יִיטִיב

21 Treating evil the barren [who] does not bear,
And he does no good [to] the widow,

וּמִשְׁפַּח אֲבִירִים בִּכְחוֹ יָקוּם וְלֹא יֵאֱמִין בְּחַיִּין

22 And [Elohim] has drawn the mighty by His
power, He rises, and none believes in life.

יִתֵּן לוֹ לְבָטַח וְיִשְׁעוֹן וְעֵינָיהוּ עַל דְּרָכֵיהֶם

23 He gives to him confidence, and he is
supported, And His eyes [are] on their ways.

רוֹמוֹ מָעֻט וְאַיִנָּנוּ וְהִמְכּוּ כֻּלָּם יִקְפְּצוּן וְכִרְאֵשׁ שִׁבְלֵת יִמְלִיו

24 They were high [for] a little, and they are not,
And they have been brought low. They are

shut up as all [others], And cut off as the head
of an ear of grain.

וְאִם לֹא אֲפֹר מִי יִכְזֹּיבֵנִי וַיִּשָּׁם לְאֵל מֶלֶתִי

25 And if not now, who proves me a liar, And
makes my word of nothing?”

IYOV — JOB, CHAPTER 25

וַיַּעַן בִּלְדָּד הַשּׁוּחִי וַיֹּאמֶר

1 And Bildad the Shuhite answers and says:

הַמָּשָׁל וּפְחָד עִמּוֹ עָשָׂה שְׁלוֹם בְּמִרוֹמָיו

2 “The rule and fear [are] with Him, Making
peace in His high places.

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל מִי לֹא יָקוּם אוֹרְהוּ

3 Is their [any] number to His troops? And on
whom does His light not arise?

וּמָה יִצְדֶּק אָנוּשׁ עִם אֵל וּמָה יִזְכֶּה יְלֹד אִשָּׁה

4 And what? Is man righteous with Elohim? And
what? Is he pure—born of a woman?

הֲנָ עַד יָרֵחַ וְלֹא יֵאָהֵל וְכוֹכָבִים לֹא זָכוּ בְּעֵינָיו

5 Behold—to the moon, and it does not shine,
And stars have not been pure in His eyes.

אֵף כִּי אָנוּשׁ רִמָּה וּבֶן אָדָם תּוֹלַעַה

6 How much less man—a grub, And the son of
man—a worm!”

IYOV — JOB, CHAPTER 26

וַיַּעַן אִיּוֹב וַיֹּאמֶר

1 And Job answers and says:

מָה עֲזָרְתָּ לְלֹא כֹחַ הוֹשַׁעַת זְרוּעַ לֹא עָז

2 “How you have helped the powerless, Saved an arm not strong!

מָה יַעֲצֶתָ לְלֹא חֲכָמָה וְתוֹשִׁיָּה לְרַב הוֹדָעַת

3 How you have given counsel to the unwise,
And made known wise plans in abundance.

אֵת מִי הִגַּדְתָּ מִלִּין וְנִשְׁמַת מִי יִצְאָה מִמֶּךָ

4 With whom have you declared words? And
whose breath came forth from you?

הָרֶפְאִים יְחוּלְלוּ מִתַּחַת מַיִם וְשִׁכְנֵיהֶם

5 The Rephaim are formed, Also their
inhabitants beneath the waters.

עָרוֹם שְׂאוּל נִגְדָּו וְאֵין כְּסוּת לְאַבְדּוֹן

6 Sheol [is] naked before Him, And there is no
covering to destruction.

נֹטָה צִפּוֹן עַל תְּהוֹ תִּלְהַ אֶרֶץ עַל בְּלִי מָה

7 Stretching out the north over desolation,
Hanging the earth on nothing,

צָרַר מַיִם בְּעָבָיו וְלֹא נִבְקַע עָנָן תַּחְתָּם

8 Binding up the waters in His thick clouds, And
the cloud is not burst under them.

מֵאֲחֻז פָּנֵי כִסֵּה פָּרָשׁוֹ עָלָיו עָנָנוּ

9 Taking hold of the face of the throne,
Spreading His cloud over it.

חָק חָג עַל פְּנֵי מַיִם עַד תִּכְלִית אוֹר עִם חֹשֶׁךְ

10 He has placed a limit on the waters, To the
boundary of light with darkness.

עֲמוּדֵי שָׁמַיִם יִרְפְּפוּ וַיִּתְמָהוּ מִגְעָרָתוֹ

11 Pillars of the heavens tremble, And they
wonder because of His rebuke.

בְּכֹחוֹ רָגַע הַיָּם וּבִתְבוּנָתוֹ וּבִתְבוּנָתוֹ מִחֵץ יָרָה

12 By His power He has quieted the sea, And by
His understanding struck the proud.

בְּרוּחוֹ שָׁמַיִם שִׁפְרָה חֲלָלָה יָדוֹ נָחַשׁ בְּרִיחַ

13 He beautified the heavens by His Spirit, His
hand has formed the fleeing serpent.

הֵן אֵלֶּה קְצוֹת דַּרְכּוֹ וְדַרְכָּיו וְמָה שָׁמָּה דְּבַר נִשְׁמָע בּוֹ וְרַעַם גְּבוּרָתוֹ גְּבוּרוֹתָיו מִי
יִתְבוּנֶן

14 Behold, these [are] the borders of His way,
and how little a matter is heard of Him, and
who understands the thunder of His might?"

IYOV — JOB, CHAPTER 27

וַיִּסַּף אִיּוֹב שָׁאֵת מִשְׁלוֹ וַיֹּאמֶר

1 And Job adds to lift up his allegory and says:

חַי אֵל הַסִּיר מִשְׁפָּטִי וְשׁוּדֵי הַמָּר נִפְשִׁי

2 “Elohim lives! He turned aside my judgment,
And the Mighty—He made my soul bitter.

כִּי כָל עוֹד נְשָׁמָתִי בִּי וְרוּחַ אֱלֹהִים בְּאַפִּי

3 For all the while my breath [is] in me, And the
wind of Elohim in my nostrils.

אִם תְּדַבֵּרְנָה שְׁפָתַי עוֹלָה וּלְשׁוֹנִי אִם יִהְיֶה רְמִיָּה

4 My lips do not speak perverseness, And my
tongue does not utter deceit.

חֲלִילָה לִּי אִם אֶצְדִּיק אֶתְכֶם עַד אֲגֻעַ לֹא אֶסִּיר תַּמָּתִי מִמֶּנִּי

5 Defilement to me—if I justify you, Until I expire
I do not turn aside my integrity from me.

בְּצִדְקָתִי הִחַזְקָתִי וְלֹא אֲרַפֶּה לֹא יִחַרְף לִבִּי מִמִּי

6 On my righteousness I have laid hold, And I do
not let it go, My heart does not reproach me
while I live.

יְהִי כְרָשָׁע אִיְבִי וּמִתְקוֹמָמִי כְּעוֹל

7 My enemy is as the wicked, And my
withstander as the perverse.

כִּי מַה תִּקְוֹת חֲנֹף כִּי יִבָּצַע כִּי יִשָּׁל אֱלֹהִים נַפְשׁוֹ

8 For what [is] the hope of the profane, When He
cuts off? When Elohim casts off his soul?

הִצְעֲקֵתוּ יִשְׁמַע אֵל כִּי תָבוֹא עָלָיו צָרָה

9 [Does] Elohim hear his cry, When distress
comes on him?

אִם עַל שְׂדֵי יִתְעַנֵּג יִקְרָא אֱלֹהִים בְּכָל עֵת

10 Does he delight himself on the Mighty? Call
Elohim at all times?

אוֹרָה אֶתְכֶם בְּיַד אֵל אֲשֶׁר עִם שְׂדֵי לֹא אֶכְחֹד

11 I show you by the hand of Elohim, That which
[is] with the Mighty I do not hide.

הֵן אַתֶּם כְּלַכֶּם חֲזִיתֶם וְלָמָּה זֶה הִבֵּל תִּהְבְּלוּ

12 Behold, you—all of you—have seen, And why
[is] this—you are altogether vain?

זֶה חֵלֶק אָדָם רָשָׁע עִם אֵל וְנַחֲלַת עֲרִיצִים מִשְׂדֵי יִקְחוּ

13 This [is] the portion of wicked man with
Elohim, And the inheritance of terrible ones
They receive from the Mighty.

אִם יִרְבוּ בָנָיו לָמוֹ חָרָב וְצִאֲצָאוּ לֹא יִשְׁבְּעוּ לָחֶם

14 If his sons multiply—a sword [is] for them.
And his offspring [are] not satisfied [with]
bread.

שרידו שרידיו במות יקברו ואלמנתיו לא תבכה

15 His remnant are buried in death, And his
widows do not weep.

אם יצבר כסף כסף וכחמר יכין מלבוש

16 If he heaps up silver as dust, And prepares
clothing as clay,

יכין וצדיק ילבש וכסף נקי יחלק

17 He prepares—and the righteous puts [it] on,
And the innocent apports the silver.

בנה כעש ביתו וכסכה עשה נצר

18 He has built his house as a moth, And as a
shelter a watchman has made.

עשיר ישכב ולא יאסף עיניו פקח ואיננו

19 He lies down rich, and he is not gathered, He
has opened his eyes, and he is not.

תשיגהו כמים בלהות לילה גנבתו סופה

20 Terrors overtake him as waters, By night a
whirlwind has stolen him away.

ישאהו קדים וילך וישערהו ממקמו

21 An east wind takes him up, and he goes, And
it frightens him from his place,

וַיִּשְׁלַךְ עָלָיו וְלֹא יִחַמֵּל מִיָּדוֹ בְּרוּחַ יְבֶרֶחַ

22 And it casts at him, and does not spare, He
diligently flees from its hand.

יִשְׁפֹּק עָלָיְמוֹ כַּפֵּימוֹ וַיִּשְׂרֹק עָלָיו מִמְּקוֹמוֹ

23 It claps its hands at him, And it hisses at him
from his place.”

IYOV — JOB, CHAPTER 28

כִּי יֵשׁ לְכֶסֶף מוֹצֵא וּמִקוֹם לְזָהָב יִזְקוּ

1 “Surely there is a source for silver, And a place for the gold they refine;

בְּרֹזֶל מִעֶפֶר יִקָּח וְאֶבֶן יִצוּק נְחוֹשֶׁה

2 Iron is taken from the dust, And bronze [from] the firm stone.

קֵץ שֵׁם לְחֹשֶׁךְ וּלְכָל תְּכֵלִית הוּא חוֹקֵר אֶבֶן אִפֵּל וְצִלְמָוֶת

3 He has set an end to darkness, And he is searching to all perfection, A stone of darkness and death-shade.

פֶּרֶץ נָחַל מִמַּעַם גֵּר הַנִּשְׁכָּחִים מִנִּי רֶגֶל דָּלוּ מֵאֲנוּשׁ נָעוּ

4 A stream has broken out from a sojourner, Those forgotten of the foot, They were low, they wandered from man.

אֶרֶץ מִמֶּנָּה יֵצֵא לֶחֶם וְתַחְתִּיהָ נִהַפֵּךְ כִּמוֹ אֵשׁ

5 The earth! Bread comes forth from it, And its under-part is turned like fire.

מִקוֹם סַפִּיר אֲבִנִיָּה וְעִפְרַת זָהָב לוֹ

6 A place of the sapphire [are] its stones, And it has dust of gold.

נְתִיב לֹא יָדְעוּ עֵיט וְלֹא שְׁזָפְתּוּ עֵין אֵיָהּ

7 A path—a ravenous bird has not known it, Nor
has an eye of the falcon scorched it,

לֹא הִדְרִיכָהוּ בְנֵי שַׁחַץ לֹא עָדָה עָלָיו שַׁחַל

8 Nor have the sons of pride trodden it, The
fierce lion has not passed over it.

בְּחִלְמִישׁ שָׁלַח יָדוֹ הַפֶּדָּה מִשְׁרַשׁ הָרִים

9 He sent forth his hand against the flint, He
overturned mountains from the root.

בְּצוּרוֹת יְאֵרִים בִּקְעָה וְכָל יָקָר רָאָתָה עֵינּוֹ

10 Among rocks, he has cleaved brooks, And his
eye has seen every precious thing.

מִבְּכֵי נְהָרוֹת חִבֵּשׁ וְתַעֲלָמָה יֵצֵא אוֹר

11 He has bound overflowing rivers, And the
hidden thing brings out [to] light.

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה

12 And the wisdom—from where is it found?
And where [is] this, the place of
understanding?

לֹא יָדַע אָנוּשׁ עֲרֻכָּהּ וְלֹא תִמְצָא בְּאֶרֶץ הַחַיִּים

13 Man has not known its arrangement, Nor is it
found in the land of the living.

תהום אמר לא בי היא וְיָם אָמַר אֵין עִמָּדִי

14 The deep has said, It [is] not in me, And the sea has said, It is not with me.

לֹא יֵתֵן סָגוֹר תְּחִתֶּיהָ וְלֹא יִשְׁקַל כֶּסֶף מִחִירָהּ

15 Gold is not given for it, Nor is silver weighed—its price.

לֹא תִסְלָה בְּכֶתֶם אוֹפִיר בְּשֹׁהַם יָקָר וְסַפִּיר

16 It is not valued with pure gold of Ophir, With precious onyx and sapphire,

לֹא יַעֲרֹכְנָה זָהָב וְזִכּוּכִית וְתַמְוִרְתָּהּ כָּלִי פָז

17 Gold and crystal do not equal it, Nor [is] its exchange a vessel of fine gold.

רֵאמוֹת וְגָבִישׁ לֹא יִזְכָּר וּמִשְׁךְ חֲכָמָה מִפְּנִינִים

18 Corals and pearl are not remembered, The acquisition of wisdom [is] above rubies.

לֹא יַעֲרֹכְנָה פִּטְטֵת כּוֹשׁ בְּכֶתֶם טָהוֹר לֹא תִסְלָהּ

19 The topaz of Cush does not equal it, It is not valued with pure gold.

וְהַחֲכָמָה מֵאֵין תְּבוּאָה וְאֵי זֶה מְקוֹם בִּינָה

20 And the wisdom—from where does it come? And where [is] this, the place of understanding?

וְנִעְלְמָה מֵעֵינֵי כָל חַי וּמְעוֹף הַשָּׁמַיִם נִסְתָּרָה

21 It has been hid from the eyes of all living. And
from the bird of the heavens It has been
hidden.

אֲבִדוֹן וּמוֹת אָמְרוּ בְּאָזְנוֹנָם שְׁמַעְנוּ שְׁמָעָה

22 Destruction and death have said: With our
ears we have heard its fame.

אֱלֹהִים הִבִּין דְּרָכָהּ וְהוּא יָדַע אֶת מְקוֹמָהּ

23 Elohim has understood its way, And He has
known its place.

כִּי הוּא לִקְצוֹת הָאָרֶץ יִבִּיט תַּחַת כָּל הַשָּׁמַיִם יִרְאֶה

24 For He looks to the ends of the earth, He sees
under the whole heavens,

לַעֲשׂוֹת לְרוּחַ מִשְׁקָל וּמִמֵּם תֵּכֵן בְּמִדָּה

25 To make a weight for the wind, And He meted
out the waters in measure.

בַּעֲשָׂתוֹ לְמָטָר חֹק וְדֶרֶךְ לַחֲיִז קִלּוֹת

26 In His making for the rain a limit, And a way
for the brightness of the voices,

אֵז רָאָה וַיִּסְפְּרָהּ הִכְיִנָּהּ וְגַם חִקְרָהּ

27 Then He has seen and declares it, He has
prepared it, and also searched it out,

וַיֹּאמֶר לְאָדָם הֵן יִרְאֵת אֲדֹנָי הִיא חֲכָמָה וְסוּר מִרָע בִּינָה

28 And He says to man: Behold, fear of the
Elohim, that [is] wisdom, And to turn from evil
[is] understanding.”

IYOV — JOB, CHAPTER 29

וַיִּסַּף אִיּוֹב שָׁאֵת מִשְׁלוֹ וַיֹּאמֶר

1 And Job adds to lift up his allegory and says:

מִי יַתְנֵנִי כִּי־רַחֵי קֶדֶם כִּי־מִי אֱלוֹהִי יִשְׁמְרֵנִי

2 “Who makes me as [in] months past, As [in] the days of Elohim’s preserving me?

בְּהִלּוֹ נָרוּ עָלַי רַאשֵׁי לְאוּרוֹ אֶלֶךְ חֹשֶׁךְ

3 In His causing His lamp to shine on my head,
By His light I walk [through] darkness.

כַּאֲשֶׁר הָיִיתִי בִּימֵי חָרָפִי בְּסוּד אֱלוֹהִי עָלַי אֶהְלִי

4 As I have been in days of my maturity, And the counsel of Elohim on my tent.

בְּעוֹד שְׂדֵי עַמְדֵי סְבִיבוֹתַי נָעֲרִי

5 When yet the Mighty One [is] with me. Around me—my young ones,

בְּרַחֵץ הָלִיכִי בְּחֶמְהָ וְצוּר יְצוּק עַמְדֵי פִלְגֵי שֶׁמֶן

6 When washing my goings with butter, And the firm rock [is] with me—streams of oil.

בְּצִאתִי שַׁעַר עָלִי קֶרֶת בְּרַחוּב אֲכִין מוֹשְׁבִי

7 When I go out to the gate by the city, In a broad place I prepare my seat.

רְאוּנֵי נְעָרִים וְנַחֲבָאוּ וַיִּשְׁיִשִׁים קָמוּ עֲמָדוֹ

8 Youths have seen me, and they have been hidden, And the aged have risen—they stood up.

שָׁרִים עֲצָרוּ בְּמַלִּים וְכַף יְשִׁימוּ לְפִיהֶם

9 Princes have kept in words, And they place a hand on their mouth.

קוֹל נְגִידִים נֶחֱבָאוּ וּלְשׁוֹנָם לֶחֶם דְּבָקָה

10 The voice of leaders has been hidden, And their tongue has cleaved to the palate.

כִּי אָזֵן שָׁמְעָה וְתֹאשָׁרָנִי וְעֵין רָאָתָה וְתַעֲיִדָנִי

11 For the ear heard, and declares me blessed, And the eye has seen, and testifies [to] me.

כִּי אֶמְלֹט עָנִי מְשׁוּעַ וַיִּתּוֹם וְלֹא עֶזֶר לוֹ

12 For I deliver the afflicted who is crying, And the fatherless who has no helper.

בְּרַכַּת אֲבִד עָלַי תָּבֹא וְלֵב אֶלְמָנָה אֲרַנֶּן

13 The blessing of the perishing comes on me, And I cause the heart of the widow to sing.

צֶדֶק לְבַשְׁתִּי וַיִּלְבָּשְׁנִי כְּמַעִיל וְצִנִּיף מִשְׁפָּטִי

14 I have put on righteousness, and it clothes me, My justice as a robe and a crown.

עֵינַיִם הָיִיתִי לְעֹר וְרַגְלַיִם לַפֶּסֶחַ אֲנִי

15 I have been eyes to the blind, And I [am] feet
to the lame.

אָב אֲנֹכִי לְאֲבִיוֹנִים וְרַב לֹא יָדַעְתִּי אַחֲקָרְהוּ

16 I [am] a father to the needy, And the cause I
have not known I search out.

וְאֲשַׁבְּרָה מִתְלַעוֹת עוֹל וּמִשְׁנֵי אֲשַׁלִּיךְ טָרֶף

17 And I break the jaw-teeth of the perverse,
And from his teeth I cast away prey.

וְאָמַר עִם קִנִּי אֶגָּוַע וְכַחֲלוֹ אֶרְבֶּה יָמַיִם

18 And I say, I expire with my nest, And I
multiply days as the sand.

שְׁרָשִׁי פְתוּחַ אֶלֵּי מַיִם וְטֵל יְלִין בְּקִצְרִי

19 My root is open to the waters, And dew lodges
on my branch.

כְּבוֹדִי חֲדָשׁ עִמָּדִי וְקִשְׁתִּי בְיָדִי תַחֲלִיף

20 My glory [is] fresh with me, And my bow is
renewed in my hand.

לִי שָׁמְעוּ וַיַּחֲלוּ וַיִּדְמּוּ לְמוֹ עֲצָתִי

21 They have listened to me, Indeed, they wait,
and are silent for my counsel.

אַחֲרֵי דְבָרִי לֹא יִשְׁנּוּ וְעֲלִימוֹ תַטַּף מִלְתִּי

22 After my word they do not change, And my
speech drops on them,

וַיִּחַלוּ כַּמָּטֶר לִי וּפִיָּהֶם פָּעְרוּ לְמַלְקוֹשׁ

23 And they wait for me as [for] rain, And they
have opened wide their mouth [As] for the
spring rain.

אֶשְׁחַק אֲלֵהֶם לֹא יֵאֱמִינוּ וְאוֹר פָּנַי לֹא יִפִּילוּן

24 I laugh at them—they give no credence, And
do not cause the light of my face to fall.

אֶבְחַר דֶּרֶכָם וְאָשֵׁב רֹאשׁ וְאֶשְׁכֹּן בְּמִלֵּךְ בְּגִדּוּד כַּאֲשֶׁר אֲבִלִים יִנְחָם

25 I choose their way, and sit [as] head, And I
dwell as a king in a troop, When he comforts
mourners.”

IYOV — JOB, CHAPTER 30

וְעַתָּה שִׁחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לִימִים אֲשֶׁר מֵאֲסֵתִי אֲבוֹתָם לְשִׁית עִם כָּלִבִּי צֹאנִי

1 “And now, laughed at me, Have the younger in days than I, Whose fathers I have loathed to set With the dogs of my flock.

גַּם כַּח יְדֵיהֶם לָמָּה לִּי עָלִימוּ אֲבָד כָּלָח

2 Also—the power of their hands, why [is it] to me? On them old age has perished.

בְּחָסֶר וּבְכַפֹּן גִּלְמוֹד הָעֶרְקִים צִיָּה אָמַשׁ שׁוֹאָה וּמִשְׁאָה

3 With want and with harsh famine, They are gnawing a dry place [in] the recent night, [In] desolation and ruin,

הַקֹּטָפִים מְלוּחַ עָלֵי שִׁיחַ וְשֶׁרֶשׁ רִתְמִים לַחֲמֶם

4 Those cropping mallows near a shrub, And their food [is] root of broom trees.

מִן גּוֹ יִגְרְשׁוּ יִרְעֵוּ עָלִימוּ כְּגֹנֵב

5 They are cast out from the midst (They shout against them as a thief),

בְּעָרוֹץ נְחָלִים לְשֹׁכֵן חָרִי עֶפֶר וְכַפִּים

6 To dwell in a frightful place of valleys, Holes of earth and clefts.

בֵּין שִׁיחִים יִנְהָקוּ תַּחַת חֲרוּל יִסְפְּחוּ

7 They groan among shrubs, They are gathered together under nettles.

בְּנֵי נָבָל גַּם בְּנֵי בְלִי שֵׁם נִפְאוּ מִן הָאָרֶץ

8 Sons of folly—even sons without name, They have been struck from the land.

וְעַתָּה נִגִּינָתָם הִיְיָתִי וְאֵהִי לָהֶם לְמִלָּה

9 And now, I have been their song, And I am to them for a byword.

תִּעְבּוּנִי רַחֲקוּ מִנִּי וּמִפְנֵי לֹא חָשְׁבוּ רַק

10 They have detested me, They have kept far from me, And from before me have not spared to spit.

כִּי יִתְרוּ יִתְרֵי פִתַּח וַיַּעֲנֵנִי וְרָסָן מִפְּנֵי שָׁלַחוּ

11 Because He loosed His cord and afflicts me, And the bridle from before me, They have cast away.

עַל יָמִין פָּרַחַח יִקוּמוּ רִגְלֵי שָׁלַחוּ וַיִּסְלּוּ עָלַי אֲרָחוֹת אֵידָם

12 A brood arises on the right hand, They have cast away my feet, And they raise up against me, Their paths of calamity.

נָתְסוּ נִתְיַבְתִּי לְהוֹתִי יַעֲלִילוּ לֹא עֶזֶר לָמוֹ

13 They have broken down my path, They profit
by my calamity: He has no helper.

כַּפְרָץ רָחֵב יָאֲתִי תַחַת שְׂאֵה הַתְּגַלְגָּלוּ

14 They come as a wide breach, Under the
desolation have rolled themselves.

הִהָפֵךְ עָלַי בְּלֵהוֹת תִּרְדֹּף כְּרוּחַ נִדְבָתִי וּכְעָב עֲבָרָה יִשְׁעֵתִי

15 He has turned terrors against me, It pursues
my abundance as the wind, And as a thick
cloud, My safety has passed away.

וְעַתָּה עָלַי תִּשְׁתַּפֵּךְ נַפְשִׁי יֶאֱחֲזֻנִי יְמֵי עָנִי

16 And now, in me my soul pours itself out, Days
of affliction seize me.

לֵילָה עֲצָמִי נִקְרַע מֵעָלַי וְעֶרְקִי לֹא יִשְׁכָּבוֹן

17 [At] night my bone has been pierced in me,
And my gnawing [pain] does not lie down.

בָּרַב כֹּחַ יִתְחַפֵּשׁ לְבוּשִׁי כִּפִּי כְתָנֹתַי יֶאֱזָרֵנִי

18 By the abundance of power, Is my clothing
changed, As the mouth of my coat it girds me.

הִרְנִי לַחֲמֹר וְאֶתְמַשֵּׁל כְּעָפָר וְאֶפֶר

19 Casting me into mire, And I have become like
dust and ashes.

אֲשׁוּעַ אֶלֶיךָ וְלֹא תַעֲנֵנִי עֲמֻדָתִי וְתִתְבַּנֵּן בִּי

20 I cry to You, And You do not answer me, I
have stood, and You consider me.

תִּהְיוּ לִּי בְּעֵצָה יְדֵךְ תִּשְׁטְמֵנִי

21 You are turned to be fierce to me, With the
strength of Your hand, You oppress me.

תִּשְׁאֲנֵנִי אֶל רוּחַ תִּרְכִּיבֵנִי וּתְמַגְגֵּנִי תִּשׁוּהַ תּוֹשִׁיעָה

22 You lift me up, You cause me to ride on the
wind, And You melt—You level me.

כִּי יָדַעְתִּי מוֹת תִּשְׁיבֵנִי וּבֵית מוֹעֵד לְכָל חַי

23 For I have known You bring me back [to]
death, And [to] the house appointed for all
living.

אֵךְ לֹא בְּעֵי יִשְׁלַח יָד אִם בְּפִידּוֹ לְהֵן שׁוֹעַ

24 Surely not against the heap Does He send
forth the hand, Though they have safety in its
ruin.

אִם לֹא בְּכִיתִי לְקִשָּׁה יוֹם עֲנָמָה נִפְשִׁי לְאַבְיוֹן

25 Did I not weep for him whose day is hard? My
soul has grieved for the needy.

כִּי טוֹב קִוִּיתִי וַיָּבֹא רָע וְאֵיחָהְלָה לְאוֹר וַיָּבֹא אֶפֶל

26 When I expected good, then comes evil, And I
wait for light, and darkness comes.

מְעִי רָתַח וְלֹא דָמוּ קִדְמָנִי יְמֵי עֲנִי

27 My bowels have boiled, and have not ceased,
Days of affliction have gone before me.

קָדַר הִלַכְתִּי בְּלֹא חֶמֶה קִמָּתִי בִקְהָל אֲשׁוּרָה

28 I have gone mourning without the sun, I have
risen, I cry in an assembly.

אֶחָ הָיִיתִי לְתַנִּים וְרַע לְבָנוֹת יַעֲנָה

29 I have been a brother to dragons, And a
companion to daughters of the ostrich.

עוֹרִי שָׁחַר מֵעָלַי וְעֲצָמִי חָרָה מִנִּי חֹרֵב

30 My skin has been black on me, And my bone
has burned from heat,

וַיְהִי לְאֶבֶל כִּנְרִי וְעֲגָבִי לְקוֹל בְּכִים

31 And my harp becomes mourning, And my
pipe the sound of weeping.”

IYOV — JOB, CHAPTER 31

בְּרִית כְּרַתִּי לְעֵינַי וּמָה אֶתְבוֹנֵן עַל בְּתוּלָה

1 “I made a covenant for my eyes, And how do I attend to a virgin?

וּמָה חֶלֶק אֱלֹהִים מִמַּעַל וְנַחֲלַת שְׂדֵי מִמְרָמִים

2 And what [is] the portion of Elohim from above? And the inheritance of the Mighty from the heights?

הֲלֹא אִיד לַעוֹל וְנָכַר לַפְעֻלִי אֲוֹן

3 Is not calamity to the perverse? And strangeness to workers of iniquity?

הֲלֹא הוּא יִרְאֶה דְרָכַי וְכָל צָעָדִי יִסְפּוֹר

4 Does He not see my ways, And number all my steps?

אִם הִלַכְתִּי עִם שׁוֹא וַתַּחַשׁ עַל מְרֻמָּה רַגְלִי

5 If I have walked with vanity, And my foot hurries to deceit,

יִשְׁקָלֵנִי בְּמֵאזְנֵי צֶדֶק וַיִּדַּע אֱלֹהִים תַּמְתִּי

6 He weighs me in righteous balances, And Elohim knows my integrity.

אִם תִּטָּה אֲשֶׁרִי מִנִּי הַדֶּרֶךְ וְאַחֵר עֵינַי הַלֵּךְ לְבִי וּבְכַפִּי דִבַּק מְאוֹם

7 If my step turns aside from the way, And my heart has gone after my eyes, And blemish has cleaved to my hands,

אֶזְרְעָה וְאַחֵר יֹאכֵל וְצִאֲצָאִי יִשְׁרָשׁוּ

8 Let me sow—and another eat, And let my products be rooted out.

אִם נִפְתָּה לִבִּי עַל אִשָּׁה וְעַל פֶּתַח רְעִי אֲרַבְתִּי

9 If my heart has been enticed by a woman, And I laid wait by the opening of my neighbor,

תִּטְחֹן לְאַחֵר אִשְׁתִּי וְעַלֶּיהָ יִכְרְעוּן אֲחֵרִין

10 Let my wife grind to another, And let others bend over her.

כִּי הוּא הִיא זִמָּה וְהִיא וְהוּא עוֹן פְּלִילִים

11 For it [is] a wicked thing, and a judicial iniquity;

כִּי אֵשׁ הִיא עַד אֲבִדוֹן תֹּאכֵל וְבָכַל תִּבּוֹאָתִי תִשְׂרָשׁ

12 For it [is] a fire, it consumes to destruction, And takes root among all my increase,

אִם אֶמְאָס מִשְׁפֹּט עֲבָדִי וְאַמְתִּי בְרַבָּם עֲמֹדִי

13 If I despise the cause of my manservant, And of my handmaid, In their contending with me,

וְזִמָּה אֶעֱשֶׂה כִּי יָקוּם אֵל וְכִי יִפְקֹד מָה אֲשִׁיבָנּוּ

14 Then what do I do when Elohim arises? And
when He inspects, What do I answer Him?

הֲלֹא בִבְטֶן עָשֵׂנִי עָשָׂהוּ וַיַּכְנֵנוּ בְּרַחֵם אֶחָד

15 Did He that made me in the womb not make
him? Indeed, One prepares us in the womb.

אִם אֶמְנַע מִחֶפֶץ דְּלִים וְעֵינַי אֶל־מָנָה אֲכַלָּה

16 If I withhold the poor from pleasure, And
consume the eyes of the widow,

וְאֲכַל פִּתִּי לְבִדִּי וְלֹא אֲכַל יְתוֹם מִמָּנָה

17 And I eat my morsel by myself, And the
orphan has nothing [to] eat of it,

כִּי מִנְעוּרִי גִדְּלָנִי כָאֵב וּמִבְטֶן אִמִּי אֲנֻחָנָה

18 (But from my youth He grew up with me as
[with] a father, And from the belly of my
mother I am led),

אִם אֶרְאֶה אוֹיֵב מִבְּלִי לְבוּשׁ וְאֵין כְּסוּת לְאַבְיוֹן

19 If I see [any] perishing without clothing, And
there is no covering for the needy,

אִם לֹא בִּרְכוּנִי חִלְצוּ חִלְצוּ וּמָגֹז כִּבְשִׁי יִתְחַמֵּם

20 If his loins have not blessed me, And from the
fleece of my sheep He does not warm himself,

אִם הַנִּיפּוֹתַי עַל יְתוֹם יָדַי כִּי אֶרְאֶה בִּשְׁעַר עֲזָרְתִּי

21 If I have waved my hand at the fatherless,
When I see [him] in the gate of my court,

כִּתְּפִי מִשְׁכָּמָה תִּפּוֹל וְאַזְרְעִי מִקְּנֵה תִּשְׁבָּר

22 Let my shoulder fall from its blade, And the
bone from my arm be broken.

כִּי פָחַד אֵלַי אֵיד אֵל וּמִשְׁאָתוֹ לֹא אוּכַל

23 For calamity [from] Elohim [is] a dread to me,
And because of His excellence I am not able.

אִם שָׁמַתִּי זָהָב כֶּסֶּלִי וְלִכְתֶּם אִמְרָתִי מִבִּטְחִי

24 If I have made gold my confidence, And to the
pure gold have said, My trust;

אִם אֶשְׁמַח כִּי רַב חֵילִי וְכִי כְּבִיר מְצָאָה יָדִי

25 If I rejoice because my wealth [is] great, And
because my hand has found abundance,

אִם אֶרְאֶה אֹר כִּי יֵהֵל וְיֵרַח יָקָר הֵלֶךְ

26 If I see the light when it shines, And the
precious moon walking,

וַיִּפֶּת בִּסְתֵּר לִבִּי וַתִּשָּׁק יָדִי לִפִּי

27 And my heart is enticed in secret, And my
hand kisses my mouth,

גַּם הוּא עוֹן פְּלִילִי כִּי כִחְשָׁתִּי לֹאֵל מִמַּעַל

28 It also [is] a judicial iniquity, For I had lied to
Elohim above.

אם אֲשַׁמַּח בַּפִּיד מִשְׁנָאִי וְהִתְעַרְרִיתִי כִּי מִצְאוֹ רָע

29 If I rejoice at the ruin of my hater, And stirred
up myself when evil found him,

וְלֹא נָתַתִּי לַחַטָּא חֲכִי לְשָׂאֵל בְּאֵלָה נַפְשׁוֹ

30 Indeed, I have not permitted my mouth to sin,
To ask with an oath his life.

אם לֹא אָמְרוּ מִתִּי אֱהִלִּי מִי יִתֵּן מִבְּשָׁרוֹ לֹא נִשְׂבָּע

31 If not, say, O men of my tent: O that we had of
his flesh, we are not satisfied.

בְּחוּץ לֹא יָלִין גֵּר דְּלַתִּי לְאֶרֶץ אֶפְתָּח

32 A stranger does not lodge in the street, I open
my doors to the traveler.

אם כִּסִּיתִי בְּאָדָם פֶּשַׁעִי לְטָמוֹן בְּחִבִּי עֲוֹנִי

33 If I have covered my transgressions as Adam,
To hide my iniquity in my bosom,

כִּי אֶעְרוֹץ הָמוֹן רָבָה וּבֹז מִשְׁפָּחוֹת יַחֲתִנִּי וְאָדָם לֹא אֵצֵא פֶתַח

34 Because I fear a great multitude, And the
contempt of families frightens me, Then I am
silent, I do not go out of the opening.

מִי יִתֵּן לִי שִׁמְעָ לִי הֵן תּוֹי שְׂדֵי יַעֲנֵנִי וְסֶפֶר כְּתָב אִישׁ רִיבִי

35 Who gives to me a hearing? Behold, my mark.
The Mighty One answers me, And my
adversary has written a bill.

אם לא על שכמי אשאנו אענדנו עטרות לי

36 If not—on my shoulder I take it up, I bind it
[as] a crown on myself.

מספר צעדי אנידנו כמו נגיד אקרבנו

37 The number of my steps I tell Him, As a leader
I approach Him.

אם עלי אדמתי תזעק ויחד תלמיה יבכיו

38 If my land cries out against me, And together
its furrows weep,

אם כחה אכלתי בלי כסף ונפש בעליה הפחתי

39 If I consumed its strength without money,
And the life of its possessors, I have caused to
breathe out,

תחת חטה יצא חוח ותחת שערה באשה תמו דברי איוב

40 Instead of wheat let a thorn go forth, And
instead of barley a useless weed!” The words
of Job are finished.

IYOV — JOB, CHAPTER 32

וַיִּשְׁבְּתוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה מַעֲנוֹת אֶת אִיּוֹב כִּי הוּא צָדִיק בְּעֵינָיו

1 And these three men cease from answering
Job, for he [is] righteous in his own eyes,

וַיַּחַר אֵף אֱלִיהוּא בֶן בְּרַכְיָאֵל הַבּוּזִי מִמִּשְׁפַּחַת רָם בְּאִיּוֹב חָרָה אָפוֹ עַל צִדְקוֹ
נִפְשׁוֹ מֵאֱלֹהִים

2 and the anger of Elihu son of Barachel the
Buzite burns, of the family of Ram; his anger
has burned against Job, because of his
justifying himself more than Elohim;

וּבְשִׁלְשֶׁת רֵעָיו חָרָה אָפוֹ עַל אֲשֶׁר לֹא מָצְאוּ מַעֲנָה וַיִּרְשָׁעוּ אֶת אִיּוֹב

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

וְאֱלִיהוּ חָכָה אֶת אִיּוֹב בְּדִבְרֵים כִּי זָקְנִים הָמָּה מִמֶּנּוּ לַיָּמִים

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

וַיֵּרָא אֱלִיהוּא כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיַּחַר אָפוֹ

5 And Elihu sees that there is no answer in the
mouth of the three men, and his anger burns.

וַיַּעַן אֱלִיהוּא בֶן בְּרַכְיָאֵל הַבּוּזִי וַיֹּאמֶר צָעִיר אֲנִי לַיָּמִים וְאַתֶּם יוֹשִׁימִים עַל כֵּן
זָחַלְתִּי וְאֵינִי מַחֲוִית דְּעִי אֶתְכֶם

6 And Elihu son of Barachel the Buzite answers and says: “I [am] young in days, and you [are] aged; Therefore I have feared, And am afraid of showing you my opinion.

אֶמְרָתִי יָמִים יְדַבְּרוּ וְרַב שָׁנִים יִדְּעוּ חֻכָּמָה

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

אֲכֵן רוּחַ הֵיא בְּאִנוּשׁ וְנִשְׁמַת שְׂדֵי תְּבִינָם

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

לֹא רַבִּים יַחְכְּמוּ וְזִקְנִים יְבִינּוּ מִשְׁפָּט

9 The multitude are not wise, Nor do the aged understand judgment.

לְכֵן אֶמְרָתִי שְׁמָעָה לִי אֲחֹזָה דְּעִי אֶף אֲנִי

10 Therefore I have said: Listen to me, I show my opinion—even I.

הֵן הוֹחַלְתִּי לְדִבְרֵיכֶם אֲזִין עַד תִּבְּוֹנְתִּיכֶם עַד תַּחְקִרוּן מִלִּין

11 Behold, I have waited for your words, I give ear to your reasons, Until you search out sayings.

וְעַדִּיכֶם אֶתְּבֹנֵן וְהִנֵּה אֵין לְאִיּוֹב מוֹכִיחַ עֹנָה אֶמְרֵיו מִכֶּם

12 And to you I attend, And behold, there is no reasoner for Job, [Or] answerer of his sayings among you.

פֶּן תֹאמְרוּ מִצָּאֵנוּ חִכְמָה אֶל יִדְפְּנוּ לֹא אִישׁ

13 Lest you say, We have found wisdom, Elohim thrusts him away, not man.

וְלֹא עֲרֹךְ אֵלֵי מִלִּין וּבְאִמְרֵיכֶם לֹא אֲשִׁיבֵנוּ

14 And he has not set words in array for me, And I do not answer him with your sayings.

חֲתוּ לֹא עָנוּ עוֹד הָעֲתִיקוּ מֵהֶם מִלִּים

15 (They have broken down, They have not answered again, They removed words from themselves.

וְהוֹחֲלֵתִי כִּי לֹא יִדְבְּרוּ כִּי עָמְדוּ לֹא עָנוּ עוֹד

16 And I have waited, but they do not speak, For they have stood still, They have not answered anymore.)

אֲעֲנֶה אִם אֲנִי חֶלְקִי אֶחָוָה דַּעִי אִם אֲנִי

17 I answer, even I—my share, I show my opinion—even I.

כִּי מִלִּתִּי מִלִּים הֶצִּיקְתָּנִי רוּחַ בְּטָנִי

18 For I have been full of words, The spirit of my
breast has distressed me,

הִנֵּה בִטְנִי כִּי־יֵין לֹא יִפְתָּח כְּאִבוֹת הַדְּשִׁים יִבְקַעַ

19 Behold, my breast [is] as wine not opened, It
is broken up like new bottles.

אֲדַבְּרָה וַיִּרְוַח לִי אֶפְתָּח שְׁפָתַי וְאָעֲנֶה

20 I speak, and there is refreshment to me, I
open my lips and answer.

אֵל נָא אַשָּׂא פָנַי אִישׁ וְאֵל אָדָם לֹא אֲכַנֶּה

21 Please do not let me accept the face of any,
Nor give flattering titles to man,

כִּי לֹא יִדְעֹתִי אֲכַנֶּה כִּמְעֹט יִשְׁאַנִּי עֲשֹׂנִי

22 For I have not known to give flattering titles,
My Maker takes me away in a little.”

IYOV — JOB, CHAPTER 33

וְאוֹלָם שָׁמַע נָא אֵיּוֹב מִלִּי וְכָל דְּבָרַי הֶאֱזִינָה

1 “And yet, please, O Job, Hear my speech and give ear [to] all my words.

הִנֵּה נָא פִּתַּחְתִּי פִּי דְבָרָה לְשׁוֹנִי בְּחִפִּי

2 Now behold, I have opened my mouth, My tongue has spoken in the palate.

יֵשֶׁר לְבִי אָמַרְי וְדַעַת שְׁפָתַי בְּרוּר מְלָלוּ

3 Of the uprightness of my heart [are] my sayings, And my lips have clearly spoken knowledge.

רוּחַ אֵל עָשָׂתָנִי וְנִשְׁמַת שְׁדֵי תַחֲיִנִי

4 The **Ruach** of Elohim has made me, And the breath of the Mighty quickens me.

אִם תּוּכַל הִשִּׁיבֵנִי עָרְכָה לִפְנֵי הַתִּיצֵבָה

5 If you are able—answer me, Set in array before me—station yourself.

הֵן אֲנִי כַפִּיד לְאֵל מִחֶמֶר קִרְצָתִי גַם אָנִי

6 Behold, I [am], according to your word, for Elohim, I have also been formed from the clay.

הִנֵּה אֲמָתִי לֹא תִבְעָתֶךָ וְאֶכְפִּי עֲלֶיךָ לֹא יִכְבֵּד

7 Behold, my terror does not frighten you, And
my burden on you is not heavy.

אך אמרת באזני וקול מלין אשמע

8 Surely you have spoken in my ears, And the
sounds of words I hear:

זך אני בלי פשע חף אנכי ולא עון לי

9 I [am] pure, without transgression, I [am]
innocent, and I have no iniquity.

הן תנואות עלי ימצא יחשבני לאויב לו

10 Behold, He develops hindrances against me,
He reckons me for an enemy to Him,

ישם בסד רגלי ישמר כל ארחתי

11 He puts my feet in the stocks, He watches all
my paths.

הן זאת לא צדקת אענך כי ירבה אלוה מאנוש

12 Behold, you have not been righteous [in] this,
I answer you, that Elohim is greater than man.

מדוע אליו ריבות כי כל דבריו לא יענה

13 Why have you striven against Him, When
[for] all His matters He does not answer?

כי באחת ידבר אל ובשתים לא ישורנה

14 For once Elohim speaks, and twice (he does not behold it),

בְּחִלּוֹם חֲזִיוִן לַיְלָה בְּנִפְל תִּרְדָּמָה עַל אָנָשִׁים בְּתַנּוּמוֹת עָלֵי מִשְׁכָּב

15 In a dream—a vision of night, In the falling of deep sleep on men, In slumberings on a bed.

אִז יִגְלֶה אָזֵן אָנָשִׁים וּבְמִסְרָם יַחְתֵּם

16 Then He uncovers the ear of men, And seals for their instruction,

לְהַסִּיר אָדָם מִעֲשֵׂה וְגִוָּה מִגִּבֹּר יִכְסֶּה

17 To turn aside man [from] doing, And He conceals pride from man.

יַחֲשֹׁךְ נַפְשׁוֹ מִנִּי שַׁחַת וְחֵיתוֹ מֵעֶבֶר בְּשִׁלַּח

18 He keeps back his soul from corruption, And his life from passing away by a dart.

וְהוֹכַח בְּמִכָּאוֹב עַל מִשְׁכָּבוֹ וְרִיב וְרוֹב עֲצָמָיו אֲתָן

19 And he has been reprov'd With pain on his bed, And the strife of his bones [is] enduring.

וְזָהַמְתוּ חֵיתוֹ לֶחֶם וְנַפְשׁוֹ מֵאֵכֶל תֹּאוֹה

20 And his life has nauseated bread, And his soul desirable food.

יְכֹל בְּשָׂרוֹ מֵרָאִי וּשְׁפִי וְשָׁפוּ עֲצָמוֹתָיו לֹא רָאוּ

21 His flesh is consumed from being seen, And
his bones are high, they were not seen!

וּתְקַרֵּב לְשַׁחַת נַפְשׁוֹ וְחַיָּתוֹ לְמַמְתִּים

22 And his soul draws near to the pit, And his life
to those causing death.

אִם יֵשׁ עָלָיו מַלְאָךְ מִלֵּיץ אֶחָד מִנִּי אֶלֶף לְהַגִּיד לְאָדָם יִשְׁרָו

23 If there is a messenger by him, An interpreter
—one of a thousand, To declare for man his
uprightness,

וַיַּחֲנֶנּוּ וַיֹּאמֶר פְּדֶעְהוּ מִרְדֵּת שַׁחַת מִצְאָתִי כֶפֶר

24 Then He favors him and says, Ransom him
from going down to the pit, I have found an
atonement.

רֵטֶפֶשׁ בְּשָׂרוֹ מִנֶּעַר יָשׁוּב לִימֵי עָלֹמָיו

25 Fresher [is] his flesh than a child's, He returns
to the days of his youth.

יַעֲתֵר אֶל אֱלֹהֵה וַיְרַצְהוּ וַיֵּרָא פָנָיו בְּתַרוּעָה וַיֵּשֶׁב לְאַנוּשׁ צְדָקָתוֹ

26 He makes supplication to Elohim, And He
accepts him. And he sees His face with
shouting, And He returns to man His
righteousness.

יֵשׁוּר עַל אֲנָשִׁים וַיֹּאמֶר חֲטָאתִי וַיֵּשֶׁר הָעֲוִיָּתִי וְלֹא שׁוּה לִי

27 [Then] he looks on men and says, I sinned,
and I have perverted uprightness, And it has
not been profitable to me.

פָּדָה נַפְשִׁי נִפְשׁוֹ מֵעֵבֶר בְּשָׁחַת וְחַיְתִּי וְחַיְתּוֹ בְּאוֹר תְּרָאָה

28 He has ransomed my soul From going over
into the pit, And my life looks on the light.

הֵן כָּל אֱלֹהִים יַפְעֵל אֵל פְּעָמִים שְׁלוֹשׁ עִם גָּבֵר

29 Behold, Elohim works all these, Twice, [even]
three times with man,

לְהָשִׁיב נַפְשׁוֹ מִנִּי שָׁחַת לְאוֹר בְּאוֹר הַחַיִּים

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

הִקְשֵׁב אֵיּוֹב שָׁמַע לִי הַחֲרַשׁ וְאַנְכִּי אֶדְבָּר

31 Attend, O Job, listen to me, Keep silent, and I
speak.

אִם יֵשׁ מִלִּין הִשְׁיִבֵנִי דְבַר כִּי תַפְצְתִּי צְדָקָךְ

32 If there are words—answer me, Speak, for I
have a desire to justify you.

אִם אֵין אַתָּה שָׁמַע לִי הַחֲרַשׁ וְאַאֲלֹפֶךְ חֲכָמָה

33 If there are not—listen to me, Keep silent, and
I teach you wisdom.”

IYOV — JOB, CHAPTER 34

וַיַּעַן אֵלִיהוּא וַיֹּאמֶר

1 And Elihu answers and says:

שָׁמְעוּ חֲכָמִים מִלִּי וַיִּדְעִים הָאֲזִינוּ לִי

2 “Hear, O wise men, my words, And, O knowing ones, give ear to me.

כִּי אֵזֶן מִלִּין תִּבְחֶן וְחֹךְ יִטְעַם לֶאֱכֹל

3 For the ear tries words, And the palate tastes to eat.

מִשְׁפָּט נִבְחָרָה לָנוּ נִדְעָה בֵּינֵינוּ מַה טוֹב

4 Let us choose judgment for ourselves, Let us know among ourselves what [is] good.

כִּי אָמַר אִיּוֹב צִדְקָתִי וְאֵל הִסִּיר מִשְׁפָּטִי

5 For Job has said, I have been righteous, And Elohim has turned aside my right,

עַל מִשְׁפָּטִי אֶכְזֹּב אֲנוּשׁ חָצִי בְּלִי כָּשַׁע

6 Against my right do I lie? My arrow [is] mortal —without transgression.

מִי גִבֹּר כְּאִיּוֹב יִשְׁתָּה לֶעָג כִּמְיָם

7 Who [is] a man like Job? He drinks scoffing like water,

וְאָרַח לְחִבְרָה עִם פְּעָלִי אֶוֹן וְלִלְכֶת עִם אָנָשִׁי רָשָׁע

8 And he has traveled for company With
workers of iniquity, So as to go with men of
wickedness.

כִּי אָמַר לֹא יִסְכֵּן גִּבּוֹר בְּרִצְתּוֹ עִם אֱלֹהִים

9 For he has said, It does not profit a man When
he delights himself with Elohim.

לִבֵּן אָנָשִׁי לִבָּב שָׁמְעוּ לִי חֲלִלָה לֵאל מֶרְשַׁע וְשׂוֹדֵי מַעוֹל

10 Therefore, O men of heart, listen to me; Far
be it from Elohim to do wickedness, And
[from] the Mighty to do perverseness,

כִּי פָעַל אָדָם יִשְׁלֹם לוֹ וּבְאֶרֶח אִישׁ יִמְצָאֵנוּ

11 For He repays the work of man to him, And
according to the path of each He causes him to
find.

אִף אֶמְנָם אֵל לֹא יִרְשִׁיעַ וְשׂוֹדֵי לֹא יַעֲזוֹת מִשְׁפָּט

12 Indeed, truly, Elohim does not do wickedly,
And the Mighty does not pervert judgment.

מִי פָקַד עָלָיו אֶרֶצָה וּמִי שָׂם תִּבְל כָּלָהּ

13 Who has inspected for Himself the earth? And
who has placed all the habitable world?

אִם יֵשִׁים אֱלֹהֵי לְבוֹ רֹחוֹ וְנִשְׁמָתוֹ אֱלֹהֵי יֶאֱסֹף

14 If He sets His heart on him, [If] He gathers His Spirit and His breath to Himself,

יָגוּעַ כָּל בָּשָׂר יַחַד וְאָדָם עַל עֶפֶר יָשׁוּב

15 All flesh expires together, And man returns to dust.

וְאִם בִּינָה שָׁמְעָה זֹאת הָאֲזִינָה לְקוֹל מְלִי

16 And if [there is] understanding, hear this, Give ear to the voice of my words.

הֲאֵפֶּה שׁוֹנֵא מִשְׁפָּט יַחְבֹּשׁ וְאִם צְדִיק כְּבִיר תִּרְשָׁע

17 Indeed, does one hating justice govern? Or do you condemn the Most Just?

הֲאָמַר לְמֶלֶךְ בְּלִיעַל רָשָׁע אֶל נְדִיבִים

18 Who has said to a king, Worthless, To princes, Wicked?

אֲשֶׁר לֹא נָשָׂא פָנָי שָׂרִים וְלֹא נָכַר שׁוֹעַ לְפָנָי דָּל כִּי מַעֲשֵׂה יָדָיו כָּלָם

19 That has not accepted the person of princes, Nor has known the rich before the poor, For all of them [are] a work of His hands.

רָגַע יָמָתוֹ וַחֲצוֹת לַיְלָה יִגְעָשׁוּ עִם וַיַּעֲבְרוּ וַיִּסְרֻּוּ אֲבִיר לֹא בָיִד

20 [In] a moment they die, And at midnight people shake, And they pass away, And they remove the mighty without hand.

כִּי עֵינָיו עַל דְּרָכֵי אִישׁ וְכָל צְעָדָיו יִרְאֶה

21 For His eyes [are] on the ways of each, And
He sees all his steps.

אֵין חֹשֶׁךְ וְאֵין צִלְמוֹת לְהַסְתֵּר שָׁם פְּעָלֵי אָוֶן

22 There is no darkness nor death-shade, For
workers of iniquity to be hidden there;

כִּי לֹא עַל אִישׁ יֵשִׁים עוֹד לְהִלָּךְ אֶל אֶל בַּמִּשְׁפָּט

23 For He does not permit man anymore, To go
to Elohim in judgment,

יִרְעַע כְּבִירִים לֹא חֶקֶר וַיַּעֲמֵד אֲחֵרִים תַּחְתָּם

24 He breaks the mighty—no searching! And He
appoints others in their stead.

לָכֵן יָבִיר מַעֲבָדֵיהֶם וְהִפָּךְ לַיְלָה וַיִּדְכָּאוּ

25 Therefore He knows their works, And He has
overturned by night, And they are bruised.

תַּחַת רָשָׁעִים סָפְקָם בַּמָּקוֹם רֵאִים

26 As wicked He has struck them, In the place of
beholders.

אֲשֶׁר עַל בֶּן סֵרוּ מֵאַחֲרָיו וְכָל דְּרָכָיו לֹא הִשְׁכִּילוּ

27 Because that against right They have turned
aside from after Him, And have considered
none of His ways,

לְהִבִּיאַ עָלָיו צַעֲקַת דָּל וְצַעֲקַת עֲנִיִּים יִשְׁמַע

28 To cause to come to Him The cry of the poor,
And He hears the cry of the afflicted.

וְהוּא יִשְׁקֹט וּמִי יִרְשָׁע וַיִּסְתֵּר פָּנָיו וּמִי יִשׁוּרְנוּ וְעַל גּוֹי וְעַל אָדָם יַחַד

29 And He gives rest, and who makes wrong?
And hides the face, and who beholds it? And in
reference to a nation and to a man, [It is] the
same.

מִמֶּלֶךְ אָדָם חֲנֹף מִמִּקְשֵׁי עָם

30 From the reigning of a profane man, From the
snares of a people;

כִּי אֵל אֵל הָאֱמֹר נִשְׂאֲתִי לֹא אֶחָבֵל

31 For has any said to Elohim: I have taken
away, I do not do corruptly,

בְּלִעְדֵי אֶחָזָה אֶתָּה הִרְנִי אִם עוֹל פָּעַלְתִּי לֹא אֶסִּיף

32 Besides [that which] I see, You show me, If I
have done iniquity—I do not add?

הִמְעַמֵּךְ יִשְׁלַמְנָה כִּי מֵאִסֶּת כִּי אֶתָּה תִּבְחָר וְלֹא אֲנִי וּמָה יִדְעֶת דְּבָרְךָ

33 Does He repay by you, that you have refused
—That you choose, and not I? And what you
have known, speak.

אֲנִשִּׁי לִבִּי יֹאמְרוּ לִי וְגִבֹּר חֲכָם שִׁמְעֵ לִי

34 Let men of heart say to me, And a wise man is
listening to me:

אִיּוֹב לֹא בְדַעַת יִדְבֹּר וּדְבָרָיו לֹא בְהַשְׁכִּיל

35 Job—he does not speak with knowledge, And
his words [are] not with wisdom.

אָבִי יִבְחֹן אִיּוֹב עַד נִצָּח עַל תְּשׁוּבַת בְּאֲנָשִׁי אָוֶן

36 My Father! Let Job be tried—to victory,
Because of answers for men of iniquity,

כִּי יִסִּיף עַל חַטָּאתוֹ פֶּשַׁע בֵּינֵינוּ יִסְפוֹק וְיִרְבַּ אֲמָרָיו לְאֵל

37 For he adds to his sin, He vomits
transgression among us, And multiplies his
sayings to Elohim.”

IYOV — JOB, CHAPTER 35

וַיַּעַן אֱלִיהוּ וַיֹּאמֶר

1 And Elihu answers and says:

הֲזֹאת חֲשַׁבְתָּ לְמִשְׁפָּט אֲמַרְתָּ צְדִיקִי מֵאֵל

2 “Have you reckoned this for judgment [when] you have said, My righteousness [is] more than Elohim’s?

כִּי תֹאמַר מַה יִּסְכֵּן לְךָ מָה אֶעֱלֶה מִחַטָּאתִי

3 For you say, What does it profit You? What do I profit from my sin?

אֲנִי אָשִׁיבְךָ מִלִּין וְאֵת רֵעֶיךָ עִמָּךְ

4 I return words, and your friends with you,

הִבַּט שָׁמַיִם וַיִּרְאֵהוּ וְשׁוּר שְׁחֻקִּים גָּבְהוּ מִמֶּךָ

5 Behold attentively the heavens—and see, And behold the clouds, They have been higher than you.

אִם חָטֵאתָ מַה תַּפְעֵל בּוֹ וְרַבּוֹ פֶּשַׁעֶיךָ מַה תַּעֲשֶׂה לוֹ

6 If you have sinned, what do you do against Him? And your transgressions have been multiplied, What do you do to Him?

אִם צְדִיקָתְךָ מַה תִּתֵּן לוֹ אוֹ מַה מִּידָדֶךָ יִקָּח

7 If you have been righteous, What do you give to Him? Or what does He receive from your hand?

לְאִישׁ כְּמוֹךָ רָשָׁעַךָ וּלְבֶן אָדָם צְדִיקְךָ

8 For a man like yourself [is] your wickedness,
And for a son of man your righteousness.

מְרַב עֲשׂוּקִים יִזְעִיקוּ יִשְׁוְעוּ מִזְרוּעַ רַבִּים

9 Because of the multitude of oppressions They cause to cry out, They cry because of the arm of the mighty.

וְלֹא אָמַר אִיָּה אֱלֹהִים עֲשֵׂי נֹתֵן זִמְרוֹת בַּלַּיְלָה

10 And none said, Where [is] Elohim my Maker?
Giving songs in the night,

מִלְּפָנֵינוּ מִבְּהֶמֹת אֶרֶץ וּמִעוֹף הַשָּׁמַיִם יַחֲכֹמְנוּ

11 Teaching us more than the beasts of the earth,
Indeed, He makes us wiser than the bird of the heavens.

שֵׁם יִצְעָקוּ וְלֹא יַעֲנֶה מִפְּנֵי גָאוֹן רָעִים

12 There they cry, and He does not answer,
Because of the pride of evildoers.

אֶךְ שׁוֹא לֹא יִשְׁמַע אֶל וְשׂוֹי לֹא יִשְׁוֹרְנָה

13 Surely Elohim does not hear vanity, And the
Mighty does not behold it.

אף כי תאמר לא תשורנו דין לפניו ותחולל לו

14 Indeed, though you say you do not behold
Him, Judgment [is] before Him, and stays for
Him.

ועתה כי אין פקד אפולא ידע בפש מאד

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

ואיוב הבל יפצה פיהו בבלי דעת מלין יכבד

16 And Job opens his mouth [with] vanity, He
multiplies words without knowledge.”

IYOV — JOB, CHAPTER 36

וַיֹּסֶף אֱלִיהוּא וַיֹּאמֶר

1 And Elihu adds and says:

כִּתְּרִי לִי זָעִיר וְאַחֲנֹךָ כִּי עוֹד לְאֱלֹהִים מְלִים

2 “Honor me a little, and I show you, That yet for
Elohim [are] words.

אֲשָׁא דְעִי לְמִרְחוֹק וּלְפָעַלִי אֶתֶּן צֶדֶק

3 I lift up my knowledge from afar, And I ascribe
righteousness to my Maker.

כִּי אֱמַנָם לֹא שֶׁקֶר מְלִי תַמִּים דְּעוֹת עֲמֹךָ

4 For my words [are] truly not false, The perfect
in knowledge [is] with you.

הֵן אֵל כִּבְיִיר וְלֹא יִמָּאֵס כִּבְיִיר כַּחַ לֵב

5 Behold, Elohim [is] mighty, and does not
despise, Mighty [in] power [and] heart.

לֹא יַחְיֶיהָ רָשָׁע וּמִשְׁפָּט עֲנִיִּים יִתֵּן

6 He does not revive the wicked, And appoints
the judgment of the poor;

לֹא יִגְרַע מִצַּדִּיק עֵינָיו וְאֶת מְלָכִים לְכַסּא וַיִּשְׁיִבֵם לְנֶצַח וַיִּגְבְּהוּ

7 He does not withdraw His eyes from the
righteous, And [from] kings on the throne,

And causes them to sit forever, and they are
high,

וְאִם אֲסוּרִים בְּזָקִים יִלְכְּדוּן בַּחֲבִלֵי עֲנִי

8 And if prisoners in chains They are captured
with cords of affliction,

וַיִּגְדֹּל לָהֶם פְּעָלָם וּפְשָׁעֵיהֶם כִּי יִתְגַּבְּרוּ

9 Then He declares to them their work, And their
transgressions, Because they have become
mighty,

וַיִּגַּל אָזְנָם לְמוֹסֵר וַיֹּאמֶר כִּי יִשְׁבוּן מֵאֵוֹן

10 And He uncovers their ear for instruction,
And commands that they turn back from
iniquity.

אִם יִשְׁמְעוּ וַיַּעֲבְדוּ יִכְלּוּ יְמֵיהֶם בְּטוֹב וּשְׁנֵיהֶם בְּנֵעִימִים

11 If they hear and serve, They complete their
days in good, And their years in pleasantness.

וְאִם לֹא יִשְׁמְעוּ בְּשִׁלַּח יַעֲבְרוּ וַיִּגְוְעוּ כְּבָלֵי דָעַת

12 And if they do not listen, They pass away by
the dart, And expire without knowledge.

וְחִנְפֵי לֵב יִשְׁימוּ אָף לֹא יִשְׁוְעוּ כִּי אֲסָרָם

13 And the profane in heart set the face, They do
not cry when He has bound them.

תָּמַת בְּנַעַר נַפְשָׁם וְחַיָּתָם בְּקִדְשִׁים

14 Their soul dies in youth, And their life among
the defiled.

יִחְלֹץ עָנִי בְּעָנָיו וַיִּגַּל בְּלִחְץ אָזְנוֹ

15 He draws out the afflicted in his affliction,
And uncovers their ear in oppression.

וְאַף הִסִּיתָךְ מִפִּי צָר רָחֵב לֹא מוֹצֵק תַּחֲתֶיהָ וְנִחַת שְׁלֹחֲנָךְ מֵלֵא דָשֵׁן

16 And He also moved you from a narrow place
[To] a broad place—no constriction under it,
And the sitting beyond of your table has been
full of fatness.

וְדִין רָשָׁע מְלֵאט דִּין וּמִשְׁפָּט יִתְמַכּוּ

17 And you have fulfilled the judgment of the
wicked, Judgment and justice are upheld
because of fury,

כִּי חֲמָה פָּן יִסִּיתָךְ בְּסַפֵּק וְרַב כֹּפֶר אֵל יִטָּךְ

18 Lest He move you with a stroke, And the
abundance of an atonement not turn you
aside.

הִיֶּעָרֵךְ שׁוֹעֵךְ לֹא בְצָר וְכָל מֵאֲמָצִי כָח

19 Does He value your riches? He has gold, and
all the forces of power.

אַל תִּשְׁאַף הַלַּיְלָה לְעֹלוֹת עַמִּים תִּחְתֶּם

20 Do not desire the night, For the going up of peoples in their stead.

הַשֹּׁמֵר אֶל תִּפְּן אֶל אֲוֵן כִּי עַל זֶה בְּחִרְתָּ מַעֲנִי

21 Take heed—do not turn to iniquity, For you have fixed on this Rather than [on] affliction.

הֵן אֵל יִשְׁגִּיב בְּכֹחוֹ מִי כְמֹהוּ מוֹרָה

22 Behold, Elohim sits on high by His power, Who [is] like Him—a teacher?

מִי פָקַד עָלָיו דִּרְכוֹ וּמִי אָמַר פְּעֻלַּת עוֹלָה

23 Who has appointed to Him His way? And who said, You have done iniquity?

זָכַר כִּי תִשְׁבֹּחַ אֶת עֲשׂוֹתָיו שֶׁיִּרְאוּ אֲנָשִׁים

24 Remember that you magnify His work That men have beheld.

כָּל אָדָם חָזוּ בוֹ אֲנוֹשׁ יְבִיט מֵרְחוֹק

25 All men have looked on it, Man looks attentively from afar.

הֵן אֵל שֹׁבֵחַ וְלֹא נִדְעַת מִסְפַּר שָׁנָיו וְלֹא חֶקֶר

26 Behold, Elohim [is] high, And we do not know the number of His years, Indeed, there [is] no searching.

כִּי יִגְרַע נֹטֵפֵי מַיִם יִזְקוּ מִטֵּר לְאֲדָוָה

27 When He diminishes droppings of the waters,
They refine rain according to its vapor,

אֲשֶׁר יִזְלוּ שְׁחֻקִּים יִרְעֲפוּ עָלֵי אָדָם רַב

28 Which clouds drop, They distill on man
abundantly.

אֵף אִם יִבִּין מִפְּרָשֵׁי עֵב תְּשֹׁאוֹת סִכְתּוֹ

29 Indeed, do [any] understand The spreadings
out of a cloud? The noises of His dwelling
place?

הֵן פֶּרֶשׁ עָלָיו אֹרֹו וְשִׁרְשֵׁי הַיָּם כִּסָּה

30 Behold, He has spread His light over it, And
He has covered the roots of the sea,

כִּי בָם יִדִּין עַמִּים יִתֵּן אֶכֶל לַמִּכְבִּיר

31 For He judges peoples by them, He gives food
in abundance.

עַל כַּפַּיִם כִּסָּה אֹור וַיִּצּוּ עָלֶיהָ בַּמִּפְגִּיעַ

32 By two palms He has covered the light, And
lays a charge over it in meeting,

יִגִּיד עָלָיו רָעוּ מִקְנֶה אֵף עַל עוֹלָה

33 His shout shows it, The livestock also, the
rising [storm].”

IYOV — JOB, CHAPTER 37

אף לזאת יחרד לבי ויתר ממקומו

1 “Also, my heart trembles at this, And it moves from its place.

שמעו שמוע ברגז קלו והגה מפיו יצא

2 Listen diligently to the trembling of His voice, Indeed, the sound goes forth from His mouth.

תחת כל השמים ישרהו ואורו על כנפות הארץ

3 He directs it under the whole heavens, And its light [is] over the skirts of the earth.

אחריו ישאג קול ירעם בקול גאוונו ולא יעקבם כי ישמע קולו

4 A voice roars after it—He thunders with the voice of His excellence, And He does not hold them back, When His voice is heard.

ירעם אל בקולו נפלאות עשה גדלות ולא נדע

5 Elohim thunders with His voice wonderfully, Doing great things and we do not know.

כי לשלג יאמר הוא ארץ וגשם מטר וגשם מטרות צון

6 For He says to snow: Be [on] the earth. And the small rain and great rain of His power.

ביד כל אדם יחתום לדעת כל אנשי מעשהו

7 Into the hand of every man he seals, For the
knowledge by all men of His work.

וּתְבֹא חַיָּה בְּמוֹ אֶרֶב וּבְמַעוֹנֶתֶיהָ תִּשְׁכֵּן

8 And the beast enters into [its] lair, And it
continues in its habitations.

מִן הַחֹדֶר תֵּבוֹא סוּפָה וּמִמְזָרִים קָרָה

9 From the inner chamber comes a windstorm,
And from scatterings winds—cold,

מִנְשָׁמַת אֵל יִתֵּן קָרָח וְרוּחַב מִים בְּמוֹצֵק

10 From the breath of Elohim is frost given, And
the breadth of waters is constricted,

אִף בְּרִי יִטְרִיחַ עָב יִפְיץ עָנָן אוֹרוֹ

11 Indeed, by filling He presses out a cloud, [and]
His light scatters a cloud.

וְהוּא מְסַבּוֹת מִתְהַפֵּךְ בְּתַחבּוּלָתוֹ בְּתַחבּוּלָתוֹ לְפָעֳלָם כָּל אֲשֶׁר יֵצֵא עַל פְּנֵי תֵבֵל
אֶרֶץ

12 And it is turning itself around by His
counsels, For their doing all He commands
them, On the face of the habitable earth.

אִם לְשֹׁבֵט אִם לְאַרְצוֹ אִם לְחֹסֶד יִמְצָאֶהוּ

13 Whether for a rod, or for His land, Or for
kindness—He causes it to come.

הָאֵינָהּ זֹאת אִיּוֹב עֹמֵד וְהִתְבּוֹנֵן נִפְלְאוֹת אֵל

14 Hear this, O Job, Stand and consider the wonders of Elohim.

הִתְדַּע בְּשׁוּם אֱלֹהִים עֲלֵיהֶם וְהוֹפִיעַ אֹר עֲנֵנוּ

15 Do you know when Elohim places them, And caused the light of His cloud to shine?

הִתְדַּע עַל מִפְלְשֵׁי עָב מִפְלְאוֹת תְּמִים דַּעִים

16 Do you know the balancings of a cloud? The wonders of the Perfect in knowledge?

אֲשֶׁר בְּגִדֶיךָ חֲמִים בְּהִשְׁקֵט אֶרֶץ מִדְרֹם

17 How your garments [are] warm, In the quieting of the earth from the south?

תִּרְקִיעַ עִמּוֹ לִשְׁחָקִים חֲזָקִים כִּרְאִי מוֹצֵק

18 You have made an expanse with Him For the clouds—strong as a hard mirror!

הוֹדִיעֵנוּ מָה נֹאמַר לוֹ לֹא נִעְרָךְ מִפְּנֵי חֹשֶׁךְ

19 Let us know what we say to Him, We do not set in array because of darkness.

הִיִּסְפַּר לוֹ כִּי אֲדַבֵּר אִם אָמַר אִישׁ כִּי יִבְלַע

20 Is it declared to Him that I speak? If a man has spoken, surely he is swallowed up.

יַעֲמָה לֹא רָאוּ אֹר בְּהִיר הוּא בִּשְׁחָקִים וְרוּחַ עֲבָרָה וַתִּטְהַרֵם

21 And now, they have not seen the light, It [is]
bright in the clouds, And the wind has passed
by and cleanses them.

מִצָּפוֹן זָהָב יֵאָתֶה עַל אֱלֹהֵי נֹרָא הוֹד

22 It comes from the golden north, Fearful
splendor [is] beside Elohim.

שִׁדִּי לֹא מִצְאָנָהוּ שְׂגִיָּא כַח וּמִשְׁפָּט וְרַב צְדָקָה לֹא יַעֲנֶה

23 The Mighty! We have not found Him out, High
in power and judgment, He does not answer!
And abundant in righteousness,

לִכֵּן יִרְאוּהוּ אַנְשִׁים לֹא יִרְאֶה כָּל חֲכָמֵי לֵב

24 Therefore men fear Him, He does not see any
of the wise of heart.”

IYOV — JOB, CHAPTER 38

וַיַּעַן יְהוָה אֶת אִיּוֹב מִן הַסַּעֲרָה מִן הַסַּעֲרָה וַיֹּאמֶר

1 And YudHeyVavHey answers Job out of the whirlwind and says:

מִי זֶה מַחְשִׁיד עֲצָה בְּמַלְיָן בְּלִי דַעַת

2 “Who [is] this—darkening counsel, By words without knowledge?

אֲזַר נָא כְּגֹבֶר חֲלָצִיד וְאַשְׁאֵלְךָ וְהוֹדִיעַנִי

3 Now gird your loins as a man, And I ask you, and you cause Me to know.

אֵיפֹה הָיִיתָ בְּיִסְדֵּי אֶרֶץ הַגֹּד אִם יָדַעְתָּ בִּינָה

4 Where were you when I founded the earth? Declare, if you have known understanding.

מִי שָׁם מִמְדִּידָה כִּי תִדַּע אוֹ מִי נָטָה עָלֶיהָ קוֹ

5 Who placed its measures—if you know? Or who has stretched out a line on it?

עַל מָה אֲדָנֶיהָ הִטְבְּעוּ אוֹ מִי יָרָה אֶבֶן פִּנְתָּהּ

6 On what have its sockets been sunk? Or who has cast its cornerstone—

בְּרֵן יָחַד כּוֹכְבֵי בִקְרָ וַיִּרְיֻעוּ כָּל בְּנֵי אֱלֹהִים

7 In the singing together of [the] stars of
morning, When all [the] sons of Elohim shout
for joy?

וַיִּסְדּוּ בַדְּלָתִים יָם בְּגִיחוֹ מֵרַחֵם יֵצֵא

8 And He shuts up the sea with doors, In its
coming forth, it goes out from the womb.

בְּשׁוּמֵי עֵנָן לְבָשׁוּ וְעֶרְפֹּל חֲתָלְתָּו

9 In My making a cloud its clothing, And thick
darkness its swaddling band,

וְאֶשְׁבֵּר עָלָיו חֻקֵּי וְאֲשִׁים בְּרִיחַ וּדְלָתִים

10 And I measure My statute over it, And place
bar and doors,

וְאָמַר עַד פֹּה תָבוֹא וְלֹא תִסִּיף וּפֹא יֵשִׁית בְּגֹאֲוֹן גְּלִיד

11 And say, To here you come, and no more, And
a command is placed On the pride of your
billows.

הֲמִי־מִיָּד צִוִּיתָ בִּקְרִי יִדְעָתָה שַׁחַר יִדְעָתָה הַשַּׁחַר מִקִּמּוֹ

12 Have you commanded morning since your
days? Do you cause the dawn to know its
place?

לֵאחֲזֵי בְּכַנְפוֹת הָאֶרֶץ וַיִּנְעֲרוּ רְשָׁעִים מִמְּנָה

13 To take hold on the skirts of the earth, And
the wicked are shaken out of it,

תַּתְּהַפֵּךְ כְּחֹמֶר חֻתָּם וַיִּתְּצֻבוּ כִּמּוֹ לְבוּשׁ

14 It turns itself as clay of a seal And they station
themselves as clothed.

וַיִּמְנַע מִרְשָׁעִים אֹרֶם וּזְרוּעַ רָמָה תִּשְׁבֵּר

15 And their light is withheld from the wicked,
And the arm lifted up is broken.

הַבָּאתָ עַד נְבָכִי יָם וּבַחֲקֹר תְּהוֹם הִתְהַלַּכְתָּ

16 Have you come to springs of the sea? And in
searching the deep Have you walked up and
down?

הֲנִגְלוּ לְךָ שַׁעֲרֵי מָוֶת וְשַׁעֲרֵי צִלְמוֹת תִּרְאֶה

17 Were the gates of death revealed to you? And
do you see the gates of death-shade?

הִתְבַּנְּנָתָ עַד רְחֵבֵי אֶרֶץ הַגֹּד אִם יָדַעְתָּ כֻּלָּהּ

18 You have understanding, Even to the broad
places of earth! Declare—if you have known it
all.

אִי זֶה הַדֶּרֶךְ יֵשֶׁכֶן אֹר וְחֹשֶׁךְ אִי זֶה מְקוֹמוֹ

19 Where [is] this—the way light dwells? And
darkness, where [is] this—its place?

כִּי תִקְחֶנּוּ אֶל גְּבוּלוֹ וְכִי תִבִּין נְתִיבוֹת בֵּיתוֹ

20 That you take it to its boundary, And that you understand the paths of its house.

יָדַעַתָּ כִּי אֲזַ תֵּלֵד וּמִסְפַּר יָמֶיךָ רַבִּים

21 You have known—for then you are born, And the number of your days [are] many!

הִבָּאתָ אֶל אֲצֵרוֹת שֶׁלֹּג וְאֲצֵרוֹת בָּרָד תִּרְאֶה

22 Have you come to the treasure of snow? Indeed, do you see the treasures of hail,

אֲשֶׁר חָשַׁכְתִּי לַעֲתָ צָר לַיּוֹם קָרֵב וּמִלְחָמָה

23 That I have kept back for a time of distress, For a day of conflict and battle?

אֵי זֶה הַדֶּרֶךְ יִחְלַק אוֹר יָפֵץ קוֹדִים עַלִי אֶרֶץ

24 Where [is] this, the way light is apportioned? It scatters an east wind over the earth.

מִי פִלַּג לִשְׁטֹף תַּעֲלֶה וְדֶרֶךְ לַחֲזִיז קִלּוֹת

25 Who has divided a conduit for the flood? And a way for the lightning of the voices?

לְהַמְטִיר עַל אֶרֶץ לֹא אִישׁ מְדַבֵּר לֹא אָדָם בּוֹ

26 To cause [it] to rain on a land [with] no man, A wilderness [with] no man in it.

לְהַשְׁבִּיעַ שָׂאָה וּמִשָּׂאָה וּלְהַצְמִיחַ מִצָּא דָשָׁא

27 To satisfy a desolate and ruined place, And to
cause to shoot up The produce of the tender
grass?

הַיֵּשׁ לְמָטָר אָב אוּ מִי הוֹלִיד אֶנְגֵּלִי טָל

28 Does the rain have a father? Or who has
begotten the drops of dew?

מִבֶּטֶן מִי יֵצֵא הַקֶּרֶחַ וּכְפָר שָׁמַיִם מִי יֵלְדוּ

29 From whose belly came forth the ice? And the
hoarfrost of the heavens, Who has begotten it?

כָּאֵבֶן מַיִם יִתְחַבְּאוּ וּפְנֵי תְהוֹם יִתְלַכְּדוּ

30 Waters are hidden as a stone, And the face of
the deep is captured.

הַתְּקַשֵּׁר מַעֲדָנוֹת כִּימָה אוּ מַשְׁכוֹת כָּסִיל תִּפְתָּחַ

31 Do you bind the chains of the Pleiades? Or do
you open the cords of Orion?

הַתְּצִיא מִזֹּרוֹת בְּעֵתוֹ וְעֵשׂ עַל בְּנֵיהֶם תִּנָּחֵם

32 Do you bring out the twelve signs in [their]
season? And do you comfort the Great Bear
over her sons?

הַיְדַעַת חֻקֹּת שָׁמַיִם אִם תִּשִּׂים מִשְׁטְרוֹ בָּאָרֶץ

33 Have you known the statutes of the heavens?
Or do you appoint Its dominion in the earth?

הַתָּרִים לַעֲבֹד קוֹלֶךָ וְשִׁפְעַת מַיִם תִּכְסֶּךָ

34 Do you lift up your voice to the cloud, And
abundance of water covers you?

הֲתִשְׁלַח בְּרָקִים וַיֵּלְכוּ וַיֹּאמְרוּ לְךָ הִנֵּנוּ

35 Do you send out lightnings, and they go And
say to you, Behold us?

מִי שֵׁת בְּטָחוֹת חֲכָמָה אוֹ מִי נָתַן לְשִׁכּוֹי בִּינָה

36 Who has put wisdom in the inward parts? Or
who has given understanding to the covered
part?

מִי יִסְפֹּר שְׁחָקִים בַּחֲכָמָה וְנִבְלֵי שָׁמַיִם מִי יִשְׁכִּיב

37 Who numbers the clouds by wisdom? And the
bottles of the heavens, Who causes to lie
down,

בְּצִקָּת עָפָר לְמוֹצָק וּרְגָבִים יִדְבְּקוּ

38 In the hardening of dust into hardness, And
clods cleave together?

הֲתִצּוּד לְלִבִּיא טָרֶף וְחַיִּית כִּפְיִרִים תִּמְלֹא

39 Do you hunt prey for a lion? And fulfill the
desire of young lions?

כִּי יִשְׁחֹוּ בַּמְּעוֹנוֹת יִשְׁבוּ בַּסֶּכָּה לְמוֹ אָרֶב

40 When they bow down in dens—Abide in a
thicket for a covert?

מִי יִכִּין לְעֶרֶב צִידוֹ כִּי יִלְדוּ יִלְדָיו אֶל אֵל יִשְׁוּעוֹ יִתְעוּ לְבָלִי אֶכֶל

41 Who prepares for a raven his provision,
When his young ones cry to Elohim? They
wander without food.”

IYOV — JOB, CHAPTER 39

הִידַעְתָּ עֵת לֵדֹת יַעֲלֵי סֶלַע חֲלָל אֵילֹת תִּשְׁמֹר

- 1** “Have you known the time of The bearing of the wild goats of the rock? Do you mark the bringing forth of does?

תִּסְפֹּר יָרְחִים תִּמְלֶאנָה וַיִּדַּעְתָּ עֵת לִדְתָנָה

- 2** Do you number the months they fulfill? And have you known the time of their bringing forth?

תִּכְרַעְנָה יִלְדֵיהֶן תִּפְלֹחְנָה חֲבִלֵיהֶם תִּשְׁלַחְנָה

- 3** They bow down, They bring forth their young ones safely, They cast forth their pangs.

יִחַלְמוּ בְנֵיהֶם יִרְבוּ בִּבְרָ יֵצְאוּ וְלֹא שָׁבוּ לָמוֹ

- 4** Their young ones are safe, They grow up in the field, they have gone out, And have not returned to them.

מִי שִׁלַּח פָּרָא חֲפָשִׁי וּמִסְרוֹת עָרוּד מִי פָתַח

- 5** Who has sent forth the wild donkey free? Indeed, who opened the bands of the wild donkey?

אֲשֶׁר שָׁמַתִּי עֲרֻבָה בֵּיתוֹ וּמִשְׁכָּנוֹתָיו מִלְחָה

6 Whose house I have made the wilderness, And
his dwellings the barren land,

יִשְׁחַק לְהַמּוֹן קִרְיָהּ תִּשְׁאוֹת נֹגֵשׁ לֹא יִשְׁמַע

7 He laughs at the multitude of a city, He does
not hear the cries of an exactor.

יְתוֹר הָרִים מְרִעְהוּ וְאַחַר כָּל יְרוֹק יִדְרוֹשׁ

8 The range of mountains [is] his pasture, And
he seeks after every green thing.

הִיאֲבִיחַ רִים עֶבֶדְךָ אִם יֵלִין עַל אֲבוֹסְךָ

9 Is a wild ox willing to serve you? Does he lodge
by your crib?

הֲתִקְשֹׁר רִים בְּתֵלִים עֲבָתוֹ אִם יִשְׁדֹּד עֲמָקִים אַחֲרֶיךָ

10 Do you bind a wild ox in a furrow [with] his
thick band? Does he harrow valleys after you?

הֲתִבְטַח בּוֹ כִּי רַב כֹּחוֹ וְתַעֲזֹב אֵלָיו יִגִּיעְךָ

11 Do you trust in him because his power [is]
great? And do you leave your labor to him?

הֲתִאֲמִין בּוֹ כִּי יִשׁוּב יִרְעֶךָ וְגִרְנֶךָ יֵאָסֶף

12 Do you trust in him That he brings back your
seed, And gathers [it to] your threshing-floor?

כִּנְף רִנְנִים נִעְלָסָה אִם אֲבָרָה חֲסִידָה וְנִצָּה

13 [The] wing of the crying ostriches exults, but
as a pinion and feather of a stork?

כִּי תַעֲזֹב לְאַרְץ בְּצִיָּה וְעַל עֶפֶר תַּחמֶם

14 For she leaves her eggs on the earth, And she
warms them on the dust,

וְתִשְׁכַּח כִּי רֶגֶל תִּזְוֶרֶה וְחַיִּית הַשָּׂדֶה תִּדּוּשָׁהּ

15 And she forgets that a foot may press it, And a
beast of the field treads it down.

הַקָּשִׁיחַ בְּנִיָּהּ לֹא לָהּ לְרִיק יִגִּיעָה בְּלִי פֶחָד

16 It has hardened her young ones without her,
Her labor [is] in vain, without fear.

כִּי הָשָׂה אֱלֹהִים חֲכָמָה וְלֹא חֵלֶק לָהּ בְּבִינָהּ

17 For Elohim has caused her to forget wisdom,
And He has not given a portion To her in
understanding;

כָּעֵת בְּמָרוֹם תִּמְרִיא תִשְׁחַק לְסוֹס וּלְרֹכֶבּוֹ

18 At the time she lifts herself up on high, She
laughs at the horse and his rider.

הִתְתֵּן לְסוֹס גְּבוּרָה הִתְלַבִּישׁ צִוָּארוֹ רֵעָמָה

19 Do you give might to the horse? Do you clothe
his neck [with] a mane?

הֲתִרְעִישָׁנּוּ כְּאַרְבֶּה הוֹד נָחֲרוּ אֵימָה

20 Do you cause him to rush as a locust? The
splendor of his snorting [is] terrible.

יִחְפְּרוּ בְּעֶמֶק וַיִּשְׂשֵׁשׁ בְּכַח יֵצֵא לִקְרֹאת נָשֶׁק

21 They dig in a valley, and he rejoices in power,
He goes forth to meet the armor.

יִשְׂחַק לִפְחוּד וְלֹא יִחַת וְלֹא יָשׁוּב מִפְּנֵי חֶרֶב

22 He laughs at fear, and is not frightened, And
he does not turn back from the face of the
sword.

עָלָיו תִּרְנָה אֲשַׁפָּה לֵהֵב חֲנִית וְכִידּוֹן

23 Quiver rattles against him, The flame of a
spear, and a javelin.

בְּרַעַשׁ וּרְגָז יִגְמָא אֶרֶץ וְלֹא יֵאֱמִין כִּי קוֹל שׁוֹפָר

24 He swallows the ground with trembling and
rage, And does not remain steadfast Because
of the sound of a horn.

בְּדֵי שֹׁפָר יֹאמַר הָאֵח וּמִרְחוֹק יִרְיֵחַ מִלְחָמָה וְעַם שָׂרִים וּתְרוּעָה

25 Among the horns he says, Aha, And from afar
he smells battle, Roaring of princes and
shouting.

הַמְּבִינֶתָּ יֶאֱבֹר נֶזֶק יִפְרֹשׁ כִּנְפוֹ כִּנְפָיו לְתִימָן

26 By your understanding does a hawk fly? Does he spread his wings to the south?

אם על פִּיד יִגְבִּיֶה נָשֵׁר וְכִי יָרִים קִנּוֹ

27 At your command does an eagle go up high? Or lift up his nest?

סֶלַע יִשְׁכֵּן וְיִתְלַנֵּן עַל שֵׁן סֶלַע וּמִצְוֵדָה

28 He inhabits a rock, Indeed, he lodges on the tooth of a rock, and fortress.

מִשָּׁם חָפַר אָכַל לְמִרְחוֹק עֵינָיו יִבִּיטוּ

29 From there he has sought food, His eyes look attentively to a far-off place,

וּאִפְרָחוּ וְאִפְרָחָיו יִעֲלְעוּ דָם וּבִאֲשֶׁר חָלְלִים שָׁם הָיָה

30 And his brood sucks up blood, And where the pierced [are]—there [is] he!”

IYOV — JOB, CHAPTER 40

וַיַּעַן יְהוָה אֶת אִיּוֹב וַיֹּאמֶר

1 And YudHeyVavHey answers Job and says:

הֲרַב עִם שְׂדֵי יְסוֹר מוֹכִיחַ אֱלֹהִים יַעֲנֶנָּה

2 “Is the striver with the Mighty instructed? The reprover of Elohim, let him answer it.”

וַיַּעַן אִיּוֹב אֶת יְהוָה וַיֹּאמֶר

3 And Job answers YudHeyVavHey and says:

הֵן קָלַתִּי מָה אֲשִׁיבָךְ יְדֵי שְׁמַתִּי לִמּוֹ פִּי

4 “Behold, I have been vile, What do I return to You? I have placed my hand on my mouth.

אֶחַת דִּבַּרְתִּי וְלֹא אֶעֱנֶה וּשְׁתִּים וְלֹא אוֹסִיף

5 I have spoken once, and I do not answer, And twice, and I do not add.”

וַיַּעַן יְהוָה אֶת אִיּוֹב מִן סַעֲרָה מִן סַעֲרָה וַיֹּאמֶר

6 And YudHeyVavHey answers Job out of the whirlwind and says:

אֲזַר נָא כִגְבֹר חֲלָצִיד אֲשַׁאלְךָ וְהוֹדִיעַנִי

7 “Now gird your loins as a man, I ask you, and you cause Me to know.

הֲאֵף תִּפָּר מִשְׁפָּטִי תִרְשָׁיעַנִי לְמַעַן תִּצְדָּק

8 Do you also make My judgment void? Do you
condemn Me, That you may be righteous?

וְאִם זְרוּעַ כְּאֵל לְךָ וּבִקּוּל כְּמֹהוּ תִרְעָם

9 And do you have an arm like Elohim? And do
you thunder with a voice like His?

עֲדָה נָא גִּאוֹן וְגִבּוֹה וְהוֹד וְהִדָּר תִּלְבָּשׁ

10 Now put on excellence and loftiness, Indeed,
put on splendor and beauty.

הִפֵּץ עֲבָרוֹת אַפְּךָ וּרְאֵה כָּל גָּאֹה וְהִשְׁפִּילֵהוּ

11 Scatter abroad the wrath of your anger, And
see every proud one, and make him low.

רְאֵה כָּל גָּאֹה הַכְּנִיעֵהוּ וְהִדָּד רַשָּׁעִים תַּחְתָּם

12 See every proud one—humble him, And tread
down the wicked in their place.

טָמְנֵם בְּעָפָר יַחַד פְּנֵיהֶם חִבֵּשׁ בְּטָמוֹן

13 Hide them in the dust together, Bind their
faces in secret.

וְגַם אֲנִי אוֹדֶדְךָ כִּי תוֹשַׁע לְךָ יְמִינְךָ

14 And even I praise you, For your right hand
gives salvation to you.

הִנֵּה נָא בְּהִמּוֹת אֲשֶׁר עָשִׂיתִי עִמָּךְ חֲצִיר כְּבֻקָּר יֵאָכֵל

15 Now behold, behemoth, That I made with
you: He eats grass as an ox.

הִנֵּה נָא כָחוּ בְמַתְנֵי וְאָנוּ בְּשָׁרֵירִי בְטֶנּוּ

16 Now behold, his power [is] in his loins, And
his strength in the muscles of his belly.

יִחְפֹּץ זָנְבוֹ כְּמוֹ אֶרֶז גִּידֵי פָחֲדוֹ פָּחֲדִיו יִשְׁתָּגוּ

17 He bends his tail as a cedar, The sinews of his
thighs are wrapped together,

עֲצָמָיו אֶפְיָקִי נְחוּשָׁה גְרָמָיו כְּמָטִיל בְּרֹזָל

18 His bones [are] tubes of bronze, His bones
[are] as a bar of iron.

הוּא רְאשִׁית דִּרְכֵי אֵל הָעֹשֵׂה יָגֵשׁ חֶרֶבּוֹ

19 He [is] a beginning of the ways of Elohim, His
Maker [alone] brings His sword near;

כִּי בּוֹל הָרִים יִשְׂאוּ לוֹ וְכָל חַיַּת הַשָּׂדֶה יִשְׁחָקוּ שָׁם

20 For mountains bear food for him, And all the
beasts of the field play there.

תַּחַת צִאֲלִים יִשְׁכַּב בְּסִתֵּר קִנָּה וּבִצְהָ

21 He lies down under shades, In a secret place
of reed and marsh.

יִסְכְּהוּ צִאֲלִים צִלָּלוֹ יִסְבוּהוּ עֲרֵבֵי נַחַל

22 Shades cover him, [with] their shadow,
Willows of the brook cover him.

הֵן יַעֲשֶׂק נָהָר לֹא יִחְפּוּז יִבְטַח כִּי יֵגִיחַ יְרֵדֵן אֶל פִּיהוּ

23 Behold, a flood oppresses—he does not hurry,
He is confident though Jordan Comes forth to
his mouth.

בְּעֵינָיו יִקְחֵנוּ בְּמוֹקְשִׁים יִנְקֹב אָף

24 Does [one] take him by his eyes? Does [one]
pierce the nose with snares?”

IYOV — JOB, CHAPTER 41

תִּמְשֹׁךְ לִוְיָתָן בַּחֲבֵה וּבַחֲבֵל תִּשְׁקִיעַ לְשָׁנּוֹ

1 “Do you draw leviathan with a hook? And do you let down his tongue with a rope?

הַתִּשִּׁים אֲגָמוֹן בְּאָפוֹ וּבַחוֹחַ תִּקּוֹב לְחִיוֹ

2 Do you put a reed in his nose? And pierce his jaw with a thorn?

הֲיִרְבֶּה אֵלֶיךָ תַּחֲנוּנִים אִם יְדַבֵּר אֵלֶיךָ רַכּוֹת

3 Does he multiply supplications to you? Does he speak tender things to you?

הֲיִכָּרֵת בְּרִית עִמָּךְ תִּקְחֶנּוּ לְעֶבֶד עוֹלָם

4 Does he make a covenant with you? Do you take him for a perpetual servant?

הֲתִשְׁחַק בּוֹ כַּצִּפּוֹר וְתִקְשְׁרֶנּוּ לְנַעֲרוֹתֶיךָ

5 Do you play with him as a bird? And do you bind him for your girls?

יִכְרוּ עָלָיו חֲבֵרִים יִחְצוּהוּ בֵּין כְּנַעֲנִים

6 (Companions feast on him, They divide him among the merchants!)

הֲתִמְלֵא בְּשָׁכוֹת עוֹרֹוּ וּבַצִּלְצָל דְּגִים רֹאשׁוֹ

7 Do you fill his skin with barbed irons? And his head with fish-spears?

שִׁים עָלָיו כְּפָדָה זָכַר מִלְחָמָה אֶל תּוֹסֵף

8 Place your hand on him, Remember the battle—do not add!

הֵן תַּחֲלֶתוּ נִכְזָּבָה הִגַּם אֶל מֵרְאִיו יִטֹּל

9 Behold, the hope of him is found a liar, Also, is one not cast down at his appearance?

לֹא אֶכְזָּר כִּי יַעֲוֶרְנוּ וּמִי הוּא לְפָנַי יִתִּיצֵב

10 None so fierce that he awakes him, And who [is] he [who] stations himself before Me?

מִי הַקֹּדִימִנִי וְאַשְׁלֵם תַּחַת כָּל הַשָּׁמַיִם לִי הוּא

11 Who has brought before Me and I repay? Under the whole heavens it [is] Mine.

לֹא לוֹ אַחֲרִישׁ בְּדָיו וּדְבַר גְּבוּרוֹת וְחִין עֲרֻכּוֹ

12 I do not keep silent concerning his parts, And the matter of might, And the grace of his arrangement.

מִי גִלָּה פָּנָי לְבוּשׁוֹ בְּכַפֵּל רִסְנוֹ מִי יְבוֹא

13 Who has uncovered the face of his clothing? Who enters within his double bridle?

דִּלְתִּי פָּנָיו מִי פֶתַח סְבִיבוֹת שְׁנָיו אֵימָה

14 Who has opened the doors of his face?
Around his teeth [are] terrible.

גִּאֲוָה אֶפִּיקִי מִגִּנִּים סָגוּר חוֹתָם צָר

15 A pride—strong ones of shields, Shut up—a
close seal.

אֶחָד בְּאַחַד יִגְשׁוּ וְרוּחַ לֹא יָבוֹא בֵּינֵיהֶם

16 They draw near to one another, And air does
not enter between them.

אִישׁ בְּאַחִיהוּ יִדְבָּקוּ יִתְלַכְדוּ וְלֹא יִתְפָּרְדּוּ

17 They adhere to one another, They stick
together and are not separated.

עֲטִישֹׁתָיו תִּהְיֶה אוֹר וְעֵינָיו כְּעַפְעָפֵי שָׁחַר

18 His sneezings cause light to shine, And his
eyes [are] as the eyelids of the dawn.

מִפִּיו לִפְיָדִים יִהְיוּ כִידוּדֵי אֵשׁ יִתְמַלְטוּ

19 Flames go out of his mouth, sparks of fire
escape.

מִנְחִירָיו יֵצֵא עָשָׁן כְּדוּד נְפוּחַ וְאַגְמָן

20 Smoke goes forth out of his nostrils, As a
blown pot and reeds.

נִפְשׁוּ גְחָלִים תִּלְהַט וְלֶהָב מִפִּיו יֵצֵא

21 His breath sets coals on fire, And a flame goes forth from his mouth.

בְּצוּאָרוֹ יֵלִין עֹז וּלְפָנָיו תִּדְוֹץ דָּאֲבָה

22 Strength lodges in his neck, And grief exults before him.

מִפְּלֵי בִשְׂרוֹ דְּבָקוּ יִצּוֹק עָלָיו בֶּל יִמּוּט

23 The flakes of his flesh have adhered—Firm on him—it is not moved.

לְבוֹ יִצּוֹק כְּמוֹ אֶבֶן וְיִצּוֹק כְּפֶלֶח תַּחְתִּית

24 His heart [is] firm as a stone, Indeed, firm as the lower piece.

מִשְׁתּוֹ יִגּוּרוּ אֱלִים מִשְׁבָּרִים יִתְחַטְּאוּ

25 The mighty are afraid at his rising, From his breakings they keep themselves free.

מִשְׁיִגְהוֹ חֶרֶב בְּלִי תְקוּם חֲנִית מִסֶּעַ וְשִׁרְיָה

26 The sword of his overtaker does not stand, Spear, dart, and breastplate.

יַחֲשֵׁב לְתֵבֶן בְּרִזְלֵל לְעֵץ רִקְבוֹן נְחוֹשֶׁה

27 He reckons iron as straw, bronze as rotten wood.

לֹא יִבְרִיחֵנוּ בֶן קֶשֶׁת לְקֶשֶׁת נְהַפְּכוּ לוֹ אֲבָנֵי קֶלֶעַ

28 The son of the bow does not cause him to flee,
Stones of the sling are turned into stubble by
him.

בְּקֶשׁ נֶחֱשָׁבוּ תוֹתַח וַיִּשְׁחַק לְרַעַשׁ כִּידּוֹן

29 Darts have been reckoned as stubble, And he
laughs at the shaking of a javelin.

תַּחֲתָיו חֲדוּדֵי חָרֶשׁ יִרְפֹּד חֲרוּץ עָלֵי טִיט

30 Sharp points of clay [are] under him, He
spreads gold on the mire.

יִרְתִּיחַ בְּסִיר מְצוּלָה יָם יִשִּׁים בְּמַרְקָקָה

31 He causes the deep to boil as a pot, He makes
the sea as a pot of ointment.

אַחֲרָיו יֵאִיר נְתִיב יִחְשֹׁב תְּהוֹם לְשִׁיבָה

32 He causes a path to shine after him, One
thinks the deep to be hoary.

אֵין עַל עֶפְר מְשָׁלוֹ הָעֲשׂוֹ לְבִלִי חַת

33 There is not on the earth his like, That is
made without terror.

אֵת כָּל גְּבוּהָ יִרְאֶה הוּא מֶלֶךְ עַל כָּל בְּנֵי שָׁחַץ

34 He sees every high thing, He [is] king over all
sons of pride.”

IYOV — JOB, CHAPTER 42

וַיַּעַן אִיּוֹב אֶת יְהוָה וַיֹּאמֶר

1 And Job answers YudHeyVavHey and says:

יָדַעַת יְדַעְתִּי כִּי כָל תּוֹכֵל וְלֹא יִבָּצֵר מִמֶּךָּ מְזִמָּה

2 “You have known that [for] all things You are able, And no purpose is withheld from You.

מִי זֶה מַעֲלִים עֲצָה בְּלִי דַעַת לְכֵן הִגַּדְתִּי וְלֹא אֲבִין נִפְלְאוֹת מִמֶּנִּי וְלֹא אֲדַע

3 [You said], Who [is] this hiding counsel without knowledge? Therefore, I have declared, and do not understand, Too wonderful for me, and I do not know.

שָׁמַע נָא וְאֲנֹכִי אֲדַבֵּר אֲשַׁאֲלֶךָ וְהוֹדִיעֲנִי

4 Please hear, and I speak; [You said], I ask you, and you cause Me to know.

לְשָׁמַע אָזְנוֹן שָׁמַעְתִּיךָ וְעַתָּה עֵינִי רָאִתְךָ

5 By the hearing of the ear I heard You, And now my eye has seen You.

עַל כֵּן אָמַאס וְנַחֲמַתִּי עַל עֹפֶר וְאַפֵּר

6 Therefore I loathe [it], And I have sighed on dust and ashes.”

וַיְהִי אַחֵר דִּבֶּר יְהוָה אֶת הַדְּבָרִים הָאֵלֶּה אֶל אִיּוֹב וַיֹּאמֶר יְהוָה אֶל אֱלִיפַז הַתִּימְנִי
חָרָה אַפִּי בָךְ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיּוֹב

7 And it comes to pass after YudHeyVavHey's

speaking these words to Job, that

YudHeyVavHey says to Eliphaz the Temanite,

“My anger has burned against you and against
your two friends, because you have not
spoken correctly concerning Me, like My
servant Job.

וַעֲתָה קָחוּ לָכֶם שִׁבְעָה פָּרִים וְשִׁבְעָה אֵילִים וּלְכוּ אֶל עַבְדִּי אִיּוֹב וְהַעֲלִיתֶם עֹלָה
בְּעֶדְכֶם וְאִיּוֹב עַבְדִּי יִתְפַּלֵּל עֲלֵיכֶם כִּי אִם פָּנִיו אֶשָּׂא לְבַלְתִּי עֲשׂוֹת עִמָּכֶם נְבִלָה
כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כְּעַבְדִּי אִיּוֹב

**8 And now, take seven bullocks and seven rams
for yourselves, and go to My servant Job, and
you have caused a burnt-offering to ascend for
yourselves; and Job My servant prays for you,
for surely I accept his face, so as not to do folly
with you, because you have not spoken
correctly concerning Me, like My servant Job.”**

וַיֵּלְכוּ אֱלִיפַז הַתִּימְנִי וּבִלְדָּד הַשּׁוּחִי צִפֹּר הַנַּעֲמָתִי וַיַּעֲשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶם
יְהוָה וַיֵּשָׂא יְהוָה אֶת פָּנָיו אִיּוֹב

**9 And they go—Eliphaz the Temanite, and Bildad
the Shuhite, Zophar the Naamathite—and do**

as YudHeyVavHey has spoken to them; and
YudHeyVavHey accepts the face of Job.

וַיְהִי־הוּא שָׁב אֶת שְׁבִית שָׁבוֹת אִיּוֹב בְּהִתְפַּלֵּלוֹ בְּעַד רָעָהוּ וַיִּסַּף יְהוָה אֶת כָּל אֲשֶׁר
לְאִיּוֹב לְמִשְׁנָה

10 And YudHeyVavHey has turned [to] the
captivity of Job in his praying for his friends,
and YudHeyVavHey adds [to] all that Job has—
to double.

וַיָּבֹאוּ אֵלָיו כָּל אָחָיו וְכָל אַחֲיוֹתָיו וְכָל אַחֲיוֹתָיו וְכָל יָדָעִיו לִפְנֵים וַיֵּאָכְלוּ עִמּוֹ לֶחֶם
בְּבֵיתוֹ וַיָּנֻדּוּ לוֹ וַיִּנְחָמוּ אֹתוֹ עַל כָּל הָרָעָה אֲשֶׁר הֵבִיא יְהוָה עָלָיו וַיִּתְּנוּ לוֹ אִישׁ
קִשְׁיָטָה אַחַת וְאִישׁ נָזָם זָהָב אֶחָד

11 And all his brothers come to him, and all his
sisters, and all his former acquaintances, and
they eat bread with him in his house, and
bemoan him, and comfort him concerning all
the calamity that YudHeyVavHey had brought
on him, and they each gave to him one
kesitah, and each one ring of gold.

וַיְהִי־הוּא בָרַךְ אֶת אַחֲרִית אִיּוֹב מֵרֵאשִׁיתוֹ וַיְהִי לוֹ אַרְבָּעָה עָשָׂר אֶלֶף צֹאן וְשֵׁשֶׁת
אֶלְפִים גָּמְלִים וְאֶלֶף צֶמֶד בָּקָר וְאֶלֶף אֲתוֹנוֹת

12 And YudHeyVavHey has blessed the latter
end of Job more than his beginning, and he
has fourteen thousand of a flock, and six

thousand camels, and one thousand pairs of oxen, and one thousand female donkeys.

וַיְהִי לוֹ שִׁבְעֶנָּה בָּנִים וְשָׁלוֹשׁ בָּנוֹת

13 And he has seven sons and three daughters;

וַיִּקְרָא שֵׁם הָאֶחָת יִמִּימָה וְשֵׁם הַשֵּׁנִית קִזְיָה וְשֵׁם הַשְּׁלִישִׁית קֶרֶן הַפּוֹךְ

14 and he calls the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-Happuch.

וְלֹא נִמְצָא נָשִׁים יְפוֹת כַּבָּנוֹת אִיּוֹב בְּכָל הָאָרֶץ וַיִּתֵּן לָהֶם אָבִיהֶם נַחֲלָה בְּתוֹךְ אֶחָיהֶם

15 And there have not been found women [as] beautiful as the daughters of Job in all the land, and their father gives to them an inheritance in the midst of their brothers.

וַיְחִי אִיּוֹב אַחֲרָי זֹאת מֵאָה וָאַרְבָּעִים שָׁנָה וַיֵּרָא וַיִּרְאָה אֶת בָּנָיו וְאֶת בְּנֵי בָנָיו אַרְבָּעָה דְּרוֹת

16 And Job lives after this one hundred and forty years, and sees his sons, and his sons' sons, four generations;

וַיָּמָת אִיּוֹב זָקֵן וְשָׂבַע יָמִים

17 and Job dies, aged and satisfied [with] days.

STANDING NOTES — WHAT THE RECORD SETTLES, AND WHAT IT LEAVES OPEN

NOTE 1 — THE TWO COUNTS OF CHAPTERS 40 AND 41.

The book counts 1,070 verses in both tongues, and the two counts divide in one place only. The Hebrew counts chapter 40 in thirty-two verses and chapter 41 in twenty-six; the English counts them twenty-four and thirty-four. The Hebrew's last eight verses of chapter 40 — 40:25–32, the opening of the Leviathan passage — stand as the English 41:1–8: its first of them opens “Do you draw leviathan with a hook? And do you let down his tongue with a rope?” and stands here at 41:1, the Hebrew line above it the Hebrew's 40:25. And the Hebrew's chapter 41 (41:1–26) stands as the English 41:9–34: its first verse, “Behold, the hope of him is found a liar,” stands here at 41:9. The tagged text carries the reckoning itself, in its numbering anchors at every verse of the seam and at no verse outside it, and the landings are content-checked on both streams. Every other chapter of the book runs verse for verse with the

English count, and no verse in the book is divided between two English verses and none is merged with another — the seam is a numbering seam only, in the Leviathan chapter, where the Father's own speech runs unbroken across it in both counts.

NOTE 2 — THE FRAME AND THE SPEECHES.

The book is built in three parts, and the parts are the text's own, not an editor's scheme. THE FRAME OPENS in prose (chapters 1–2): the man, his household, the two days in heaven, the calamities, the friends' coming and their seven days of silence (2:13). THE SPEECHES run in verse from 3:1 — “After this Job has opened his mouth” — to 42:6: Job and the three friends in turn, each under a heading that is itself a verse of the text (“And Eliphaz the Temanite answers and says,” 4:1, and so through the cycles), then Elihu, whose name stands at seven standings in the narrative seams of his section (32:2, 4, 5, 6; 34:1; 35:1; 36:1 — “And Elihu adds and says”), then the whirlwind: the frame-verses “And YudHeyVavHey answers Job out of the whirlwind and says” (38:1; 40:6), the Father's two speeches, and Job's two answers inside them (40:3–5; 42:1–6). THE FRAME CLOSES in prose (42:7–17): the verdict on the friends, Job's prayer for them, the doubling, the daughters'

names and inheritance, and his death. The headings print where the copies set them, as the verses they are; none is lifted out, supplied, or reworded.

NOTE 3 — THE NAME IN THIS BOOK.

The Name stands 32 times in 23 verses, and the rendering prints YudHeyVavHey at every standing. The standings are these. IN THE OPENING FRAME (18 tokens): 1:6; 1:7 (twice); 1:8; 1:9; 1:12 (twice); 1:21 (three times — “YudHeyVavHey has given and YudHeyVavHey has taken; Let the Name of YudHeyVavHey be blessed”); 2:1 (twice); 2:2 (twice); 2:3; 2:4; 2:6; 2:7. IN ALL THE SPEECHES, ONCE: 12:9 — Job's own “Who has not known in all these, That the hand of YudHeyVavHey has done this?” The friends do not use it; Elihu does not use it; in the long disputation the Name is spoken a single time, by Job. IN THE WHIRLWIND'S FRAMES AND THE CLOSE (13 tokens): 38:1; 40:1; 40:3; 40:6; 42:1; 42:7; 42:9; 42:10; 42:11; 42:12. The book carries none of the Name's other shapes: its pointed form stands nowhere, its compound form stands nowhere, and its short form (יְהוָה, YAH) stands nowhere. And no standing needed the correction of §2.2 — the received dress never lays the Name's letters on another word here, and never another word's dress on the Name — so the count

closes without adjustment: 32 in the Hebrew, 32 printed, asserted verse by verse in the book's gate.

NOTE 4 — THE GOD-WORDS AND THE LORD-WORDS, GATHERED.

The god-words stand 114 times in this book: אלהים seventeen (first 1:1, “fearing Elohim”), אֱלֹהִים fifty-six (first 5:8), and אֱלֹהִים forty-one (first 3:4) — and Elohim prints 116 times. The two standings above the family's count and the one below it are NAMED here, not corrected (OPEN-6), and the dress is kept at each. AT 13:20 (+1): the Hebrew carries no god-word and no vocative — “Only two things do not do with me” — and the received English supplies the address, “O God, do with me,” and prints Elohim there; the supply is the received text's own, shown by the Hebrew line above the verse. AT 24:22 (+1): the Hebrew's verb carries no named subject, and the received English supplies it in its own brackets — “[God] has drawn the mighty by His power” — printing Elohim; the brackets are the text's own confession of the supply, and the dress stands. AT THE ENGLISH 41:25 (–1): the Hebrew (the Hebrew's 41:17) carries the El word in its plural, אֱלֹהִים, of the mighty ones at Leviathan's rising — “The mighty are afraid at his rising” — a standing of the word that is

not a standing of the Father, and the received dress prints “the mighty” and no Elohim; the difference stands in the open. THE LORD-WORD (יְהוָה) stands once in the book, toward the Father, in the book's own wisdom summary: “Behold, fear of the Lord, that [is] wisdom” (28:28) — printing Elohim under the set's dress, as the standing precedent carries it; the question of that dress stands open on the project's sheet (OPEN-1) and is applied here, not decided. The titled word of men (113) stands once — “a servant [is] free from his lord” (3:19) — a man's master, printing lowercase as the received dress gives it.

NOTE 5 — ELOAH, EL, AND SHADDAI: THE SPEECHES' OWN NAMES.

Counted, the book's god-words stand in a shape no other book of the project shares. ELOAH (אֱלֹהִים) stands forty-one times — the speeches' characteristic name: it is on Job's lips from his first speech (“Do not let Elohim require it from above,” 3:4 — Elohim in the print, Eloah in the Hebrew line), in the friends' mouths (4:9; 4:17; 11:5–7), in Elihu's (33:12; 33:26; 35:10; 36:2; 37:15, 22), and twice in the Father's own speeches from the whirlwind (39:17; 40:2 — “the reprover of Elohim, let him answer it”). EL (אֵל)

stands fifty-six times, the widest of the family here, from Eliphaz's first speech (5:8 — “Yet I inquire for Elohim, And for Elohim I give my word,” where El and Elohim stand in one verse together) through the whirlwind's own standings (38:41; 40:9; 40:19) to the plural of the mighty ones at 41:25 (Note 4). SHADDAI (שַׁדַּי) stands thirty-one times, first at 5:17 — a verse that carries two of the family's words together: “Behold, the blessedness of mortal man, Elohim reproves him: And do not despise the discipline of the Mighty” (Eloah and Shaddai in one breath) — and the received dress prints the word “the Mighty” and “the Mighty One” at its standings (“arrows of the Mighty,” 6:4; “the Mighty One answers me,” 31:35; “The Mighty! We have not found Him out,” 37:23), and the dress is kept as it stands. Against these, ELOHIM (אֱלֹהִים) itself stands only seventeen times, and eleven of the seventeen stand in the two prose chapters — the frame speaks of Elohim, and the speeches speak of El, Eloah, and Shaddai: the distribution is the book's own, counted here and leveled nowhere.

NOTE 6 — THE SATAN OF THE FRAME.

The adversary word (7854 ,שָׁטָן) stands fourteen times in eleven verses, and every standing stands in the

two prose chapters (1:6, 7, 8, 9, 12; 2:1, 2, 3, 4, 6, 7). In the Hebrew the word carries the article at its standings — הַשָּׂטָן, ha-satan, “the adversary,” “the accuser” — a title of an office in the frame’s telling, not a personal name, and the Hebrew lines above the verses show it. The received English prints the word as a name, “Satan,” and the dress is kept as the corpus carries it (OPEN-6); the fact of the article is stated here and opened in Words Opened. His two speeches — the challenge of 1:9–11 and its renewal at 2:4–5 — stand in the text as he speaks them, and after 2:7 (“And Satan goes forth from the presence of YudHeyVavHey, and strikes Job...”) the word stands nowhere again in the book: through thirty-five chapters of speeches about the cause of Job’s suffering, the adversary is never named, by Job, by the friends, by Elihu, or from the whirlwind.

NOTE 7 — THE INK OF THIS BOOK (the OPEN-7 record).

The verse classification this rendering shares with the Complete Kodesh is not altered here, and in Job its shape is recorded in full. TWO verses print in spans (the Father’s quoted words inside a narrative verse): 1:7 and 2:2 — “Where do you come from?” — the question put to the Satan on the two days, the

rest of each verse black. ONE HUNDRED TWENTY-NINE verses print tekhelet whole: the Father's four whole-verse speeches in the frame — 1:8 and 1:12, 2:3 and 2:6, his charge and his permission, narrative lead and words together as the classification carries them; the speeches out of the whirlwind — 38:2–38:41, 39:1–30, 40:2, 40:7–24, 41:1–34 (in the English count); and His verdict on the friends, 42:7–8. NINE HUNDRED THIRTY-NINE verses stand black, and the record names the chief of them: the narrative frames of the whirlwind (38:1; 40:1; 40:6); Job's two answers to the Father (40:3–5; 42:1–6) — the book's most-quoted submission (“By the hearing of the ear I heard You, And now my eye has seen You,” 42:5) stands black, as the classification carries it; all of Job's speeches (chapters 3–31); all the friends'; all Elihu's (32–37); and the Satan's two accusations (1:9–11; 2:4–5), black with every other creature's voice. The shape is recorded here in full rather than re-linked: a ruling on the classification would reach every volume of the project; it stands open on the Two Rulings sheet, and this rendering records its standings rather than altering them.

NOTE 8 — BEHEMOTH AND LEVIATHAN.

The Father's two great creatures print under the names the Hebrew gives them, transliterated and unglossed — no modern animal is named in the rendering line for either. BEHEMOTH (930, בהמות) stands once, at the head of his passage: “Now behold, behemoth, That I made with you: He eats grass as an ox” (40:15). LEVIATHAN (3882, לויתן) stands twice: in Job's curse — “Let the cursers of day mark it, Who are ready to wake up Leviathan” (3:8) — and at the head of the whirlwind's last passage, “Do you draw leviathan with a hook?” (41:1 in the English count; the Hebrew's 40:25 — Note 1). The received dress's own case varies across the three standings — “Leviathan” at 3:8, “leviathan” at 41:1, “behemoth” at 40:15 — and is kept as it stands (OPEN-6). What the creatures are beyond the record's own descriptions of them — the descriptions stand at length in the Father's speeches themselves (40:15–24; 41:1–34) — this rendering does not settle.

NOTE 9 — THE WORDS THAT DO NOT STAND HERE, AND TWO THAT STAND QUIETLY.

It is also recorded what does not stand in this book. The anointed word (4899) stands nowhere in Job. The Most High word (5945) stands nowhere. The prophet word (5030) stands nowhere. Azazel stands nowhere

(the OPEN-8 record; the word's only standings in all the writings are Leviticus 16). Two gathering-words stand quietly, each once or twice, and are named so they are not missed. The assembly word (6951) stands once, in Job's mourning: "I have gone mourning without the sun, I have risen, I cry in an assembly" (30:28) — qahal in its own name, as everywhere in the set. The congregation word (5712) stands twice (15:34; 16:7), and at both standings the received dress prints it not "congregation" but "company" — "For the company of the profane [is] barren" (15:34); "You have desolated all my company" (16:7). The word is edah, the congregation word; its dress in this book is the corpus's own poetic dress, kept as it stands and named here (OPEN-6), and the Hebrew lines above the verses show the word itself. The covenant word (1285) stands three times: in Eliphaz's promise — "with sons of the field [is] your covenant" (5:23, in the received dress) — in Job's vow over his eyes — "I made a covenant for my eyes" (31:1) — and in the whirlwind's question over Leviathan — "Does he make a covenant with you?" (41:4).

WORDS OPENED — FIRST STANDINGS IN THIS BOOK

אלה — **ELOAH (433), the speeches' own name.**

Forty-one standings, first at 3:4, in Job's first speech: “Do not let Elohim require it from above.” The word is the singular of the god-word family, and this book is its home: it stands on every speaker's lips — Job's (3:4; 6:8, 9; 19:26 — “from my flesh I see Elohim,” in the print), the friends' (4:17 — “Is mortal man more righteous than Elohim?”), Elihu's (33:12; 37:22), and twice the Father's own from the whirlwind (39:17; 40:2). At every standing the set's dress prints it Elohim, as it prints the whole family's Father-ward standings; the Hebrew lines above the verses carry the word itself, verse by verse, so the book's own measure of it can be seen and counted.

אל — **EL (410), the family's widest word here.**

Fifty-six standings, first at 5:8, where it stands in one verse with Elohim itself: “Yet I inquire for Elohim, And for Elohim I give my word” — the Hebrew's first word there is El and its second Elohim, and the line above shows them. Its standings run the whole disputation — Bildad's “Does Elohim pervert

judgment?” turns on it (8:3, where Shaddai stands beside it), Eliphaz's last speech carries it three times (22:2, 13, 17), Elihu's carries it nineteen times, and the whirlwind itself closes the family's count with it (38:41; 40:9; 40:19; and its plural of the mighty ones at 41:25, Note 4). Prints Elohim at its Father-ward standings, as the family prints.

יְהוֹ — SHADDAI (7706), printed “the Mighty.”

Thirty-one standings, first at 5:17, in a verse that carries Eloah beside it: “And do not despise the discipline of the Mighty.” The received dress prints the word “the Mighty” and “the Mighty One” at all its standings — “For arrows of the Mighty [are] with me” (6:4); “Who gives to me a hearing? ... The Mighty One answers me” (31:35); “The Mighty! We have not found Him out” (37:23) — and the dress is kept (OPEN-6), the transliterated name standing here in the heading where the set opens a word. Its standings belong to the speeches — the prose frame never uses it — and its last standing stands in the Father's own whirlwind speech, where it and Eloah meet in one verse: “Is the striver with the Mighty instructed? The reprover of Elohim, let him answer it” (40:2). It is the name the sufferers and their

comforters reach for, and the name the Father takes up when He answers them in their own words.

הַשָּׂטָן — HA-SATAN (7854), “the adversary.”

Fourteen standings in eleven verses, all in the frame (1:6–2:7), and the word carries the article at its standings: ha-satan, THE adversary — the accuser who comes among the sons of Elohim to station himself by YudHeyVavHey (1:6), who answers the Father's question with his roaming (1:7), who twice lays the charge — “Is Job fearing Elohim for nothing?” (1:9) and “A skin for a skin” (2:4) — and who goes out from the presence of YudHeyVavHey at 1:12 and goes forth at 2:7, and is named no more in the book. The received English prints the word as a name, “Satan,” without the article; the dress is kept (OPEN-6), and the article's fact stands here, where the word is opened.

בְּהֵמֹת — BEHEMOTH (930); לֵוִיָּאָתָן — LEVIATHAN (3882).

The two creatures of the whirlwind's close, opened together as the speeches set them together. Behemoth stands once (40:15): “Now behold, behemoth, That I made with you: He eats grass as an ox” — the word is a plural in form, of the beast at its greatest, and the record's own description of him

runs 40:15–24. Leviathan stands twice (3:8; 41:1 in the English count): cursed-day conjurers are “ready to wake up Leviathan” in Job’s first speech, and the Father’s last passage opens with him — “Do you draw leviathan with a hook?” — and runs to the book’s last speech-verse, “He [is] king over all sons of pride” (41:34). Both names print as the Hebrew names them; neither is glossed into a creature of our own fields anywhere in this rendering.

דק — **TAM (8535), “perfect.”**

Seven standings, and the first of them is the book’s first word for its man: “that man has been perfect and upright” (1:1). The Father takes the word up as His own witness, twice: “a man perfect and upright” (1:8; 2:3). Bildad turns it to the sons (8:20), and Job takes it onto his own lips three times in one chapter — “If I am perfect, it declares me perverse” (9:20) and its companions (9:21, 22). The word’s arc is the book’s argument in one word: what the frame ascribes, the speeches contend over. Its companion in the first verse, “upright” (3477), stands with it at the frame’s standings.

מלאך — **MALAKH (4397), “a messenger.”**

Three standings, one in each movement of the book. In the frame, a messenger of the calamities: “And a

messenger has come to Job and says” (1:14) — the Sabbeans' raid on his lips. In Eliphaz's vision-speech, of heaven's companies: “He puts no credence in His servants, Nor sets praise in His messengers” (4:18). In Elihu's, of the ransom: “If there is a messenger by him, An interpreter—one of a thousand, To declare for man his uprightness” (33:23). The word is the record's ordinary word for one sent with a word to carry, of men and of heaven alike, and it prints “messenger” at all three standings here.

לְדָבָר — **QAHAL (6951), “assembly”;** with הִתְקַבֵּץ — **EDAH (5712), “congregation.”**

The gathering words stand in this book at three standings between them, and are opened together as the set opens them everywhere. Qahal stands once: “I have risen, I cry in an assembly” (30:28) — the assembly in its own name. Edah stands twice, and at both standings the received dress prints it “company,” not “congregation”: “the company of the profane” (15:34) and “all my company” (16:7). The dress is the corpus's poetic dress for this book, kept as it stands (OPEN-6) and named in Note 9; the word itself is the congregation word, and the Hebrew lines above the two verses show it standing where it stands.

CROSS-CHECK AGAINST THE CORPUS

The English of this book is the record's own text (the Literal Standard Version, held in the project corpus) under the set's dress, every verse checked against the verse's own census — never a fresh translation laid over the text, and never the text bent to the English. Set beside the received English line for line: 234 of the 1,070 verses stand exactly as the received text prints them; 705 differ in nothing but the corpus's own “| |” half-verse mark, which is a mark and not a word and is not printed; and 131 differ where the dress itself differs — the Name printed where the received text prints the name's letters (32 standings), Elohim where it prints “God” at the god-words' own standings and at the three named standings of Note 4. No verse in this book required a correction of the received dress against its census. The full pass over the English in the manner later volumes receive remains a scheduled step of the project (OPEN-6) and is not claimed here: what this book claims is narrower and harder — that its names, its counts, its seam, and its ink answer to the text, verse by verse, across all forty-two chapters.

THE OLD COVENANT

Rendered from the Hebrew

*“I came forth naked from the womb
of my mother; And naked I return
there. YudHeyVavHey has given and
YudHeyVavHey has taken; Let the
Name of YudHeyVavHey be blessed.”*

— **JOB 1:21**

The man of Uz in the count the copies carry:
1,070 verses of forty-two chapters, the ancient
line above every verse, the Name at all 32 of
its standings, the speeches' own god-words —
El, Eloah, and Shaddai — in their true measure,
and the one numbering seam, at chapters 40
and 41, named in the book's own notes.

παλαιὰ διαθήκη — **THE OLD COVENANT**