



## Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and  
The Jacob Rader Marcus Center of the American Jewish Archives

### **MS-4850: Daniel Jeremy Silver Papers, 1972-1993.**

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series B: Other Writings, 1952-1992, undated.

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Reel  
74

Box  
23

Folder  
1462

Research notes, Job, notes, undated.



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recorded - NOT so much TEST OF THEOLOGY but A TEST  
THE ALL INTERESTED UNIONS DOES EXIST

// THEOLOGY - TEST OF IF MAN NOT GOD  
PROVING HERE NOT THEOLOGY

DIGRESSION

Since SATAN has become popular again - where  
does he come from - Here / THIS - not Satan - but  
THE ANTI-CHRIST - God's SECRET AGENT - OR MODEL OF

PERSIAN SECRET SERVICE -

Before these times - no Satan - God in old times -  
people created - WRHS AMERICAN JEWISH ARCHIVES NEW YORK  
pulsed of EVIL - 2 main times -  
in East and West

Abraham - DARKNESS

Abraham - MAZNA - LIGHT

because more + more present - of his status  
of how DAVID came to conquer GENUS -

EARLY : "THE ANGER OF THE LORD WAS KINDLED  
AGAINST ISRAEL AND HE MOVED DAVID  
AGAINST THEM, SAYING : I GO, NOW  
ISRAEL AND JUDAH

Chronicles LATB : "AND SATAN STOOD UP AGAINST ISRAEL



AND MOVED DATES TO NUMBER 28000.

Satan comes into way to protect God - Explanation of pathology -  
NEUROTIC behavior - fear of Forces which conspire against

HATHA RUSTING

DEATH AT QUMRAN

WARS OF THE SONS OF LIGHT AGAINST THE SONS  
OF DARKNESS

SATAN - DEVIL - DEVIL - COSMIC ANTAGONIST

NOTE

IN DIALOGUES - SATAN does not appear - Nor in  
any of the dialogues - WRHS AMERICAN JEWISH ARCHIVES  
The whole DRAMA of Dialogue - MYSTERY OF WHY  
of SUFFERING WITH GOD - MYSTERY OF WHY

A Series - Question of man's destiny  
Philosophy - " God's Nature  
THEOLOGY

Could explain why explanation - which God rejects  
God denies God's justice but NOT His power

NEW JOB - NOT SILENT - God must AND  
GOD'S day - NOT only his day but



Job comes and philosophize

and from 5 to 10 years more he is young

2001 10 / 10 101

WARNING OF FUTURE

WARNING NOW

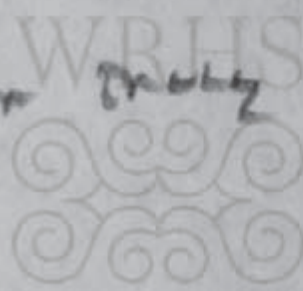
be patient

ARE THE CONCLUSIONS IF G.A. TO SMALL FOR YOU

Why does your heart carry you away

WITH YOU BY THE FLASHLIGHT UNDER II

There is simply no allusion that - no one  
like can truly understand -



P. Under in coincidence - People of Egypt. - -

but speaks to just need of understanding - does not

understanding on up

emphasis on gap between what is

when you you

but none can system - control of course  
argument if order then under is  
in natural space actual space



- 10 He will most surely expose you  
if you take his part by falsely accusing me.  
11 Will not God's majesty strike you with dread,  
and terror of him overwhelm you?  
12 Your pompous talk is dust and ashes,  
your defences will crumble like clay.  
13 Be silent, leave me to speak my mind,  
and let what may come upon me!  
14 I will put my neck in the noose  
and take my life in my hands.  
15 If he would slay me, I should not hesitate;  
I should still argue my cause to his face.  
16 This at least assures my success,  
that no godless man may appear before him.  
17 Listen then, listen to my words,  
and give a hearing to my exposition.  
18 Be sure of this: once I have stated my case  
I know that I shall be acquitted.  
19 Who is there that can argue so forcibly with me  
that he could reduce me straightway to silence and death?
- 20 Grant me these two conditions only,  
and then I will not hide myself out of thy sight:  
21 take thy heavy hand clean away from me  
and let not the fear of thee strike me with dread.  
22 Then summon me, and I will answer;  
or I will speak first, and do thou answer me.  
23 How many iniquities and sins are laid to my charge?  
let me know my offences and my sin.  
24 Why dost thou hide thy face  
and treat me as thy enemy?  
25 Wilt thou chase a driven leaf,  
wilt thou pursue dry chaff,  
26 prescribing punishment for me  
and making me heir to the iniquities of my youth,  
27 putting my feet in the stocks<sup>a</sup>  
and setting a slave-mark on the arches of my feet?<sup>b</sup>

- 14 Man born of woman is short-lived and full of disquiet.  
2 He blossoms like a flower and then he withers;  
he slips away like a shadow and does not stay;  
<sup>c</sup> he is like a wine-skin that perishes  
or a garment that moths have eaten.  
3 Dost thou fix thine eyes on such a creature,  
and wilt thou bring him into court to confront thee?<sup>d</sup>

<sup>a</sup> Prob. rdg.; Heb. adds keeping a close watch on all I do.  
verse 28, he is like . . . have eaten, now transposed to follow 14. 2.  
have eaten: 13. 28 transposed here.

<sup>b</sup> Prob. rdg.; Heb. adds  
<sup>c</sup> he is like . . .

<sup>d</sup> So one Heb. MS.; others add (4) Who can

produce pure out of unclean? No one.



The days of his life are determined, and the number of his months is known to thee; thou hast laid down a limit, which he cannot pass. Look away from him therefore and leave him alone counting the hours day by day like a hired labourer.	5 6
If a tree is cut down, there is hope that it will sprout again and fresh shoots will not fail. Though its roots grow old in the earth, and its stump is dying in the ground, if it scents water it may break into bud and make new growth like a young plant. But a man dies, and he disappears; <sup>a</sup> man comes to his end, and where is he? As the waters of a lake dwindle, or as a river shrinks and runs dry, so mortal man lies down, never to rise until the very sky splits open. If a man dies, can he live again? <sup>b</sup> He shall never be roused from his sleep.	7 8 9 10 11 12
<del>If only thou wouldst hide me in Sheol</del> and conceal me till thy anger turns aside, if thou wouldst fix a limit for my time there, and then remember me! <sup>c</sup> Then I would not lose hope, however long my service, waiting for my relief to come. Thou wouldst summon me, and I would answer thee; thou wouldst long to see the creature thou hast made. But now thou dost count every step I take, watching all my course. Every offence of mine is stored in thy bag; thou dost keep my iniquity under seal. Yet as a falling mountain-side is swept away, and a rock is dislodged from its place, as water wears away stones, and a rain-storm scours the soil from the land, so thou hast wiped out the hope of frail man; thou dost overpower him finally, and he is gone; his face is changed, and he is banished from thy sight. His flesh upon him becomes black, and his life-blood dries up within him. <sup>e</sup> His sons rise to honour, and he sees nothing of it; they sink into obscurity, and he knows it not.	13 14 15 16 17 18 19 20 21 22 <sup>d</sup>

<sup>a</sup> Or and is powerless.  
on verse 12.

<sup>b</sup> Line transposed from beginning of verse 14.

<sup>c</sup> See note

<sup>d</sup> Verses 21 and 22 transposed.

<sup>e</sup> His flesh . . . within him: or

His own kin, maybe, regret him, and his slaves mourn his loss.



In God's hand are the souls of all that live, the spirits of all human kind.	10
Wisdom and might are his, with him are firmness and understanding.	13
If he pulls down, there is no rebuilding; if he imprisons, there is no release.	14
If he holds up the waters, there is drought; if he lets them go, they turn the land upside down.	15
Strength and success belong to him, deceived and deceiver are his to use.	16
He makes counsellors behave like idiots and drives judges mad;	17
he looses the bonds imposed by kings and removes the girdle of office from their waists;	18
he makes priests behave like idiots and overthrows men long in office;	19
those who are trusted he strikes dumb, he takes away the judgement of old men;	20
he heaps scorn on princes and abates the arrogance of nobles.	21
He leads peoples astray and destroys them, he lays them low, and there they lie.	23 <sup>a</sup>
He takes away their wisdom from the rulers of the nations and leaves them wandering in a pathless wilderness;	24
they grope in the darkness without light and are left to wander like a drunkard.	25
He uncovers mysteries deep in obscurity and into thick darkness he brings light.	22
All this I have seen with my own eyes, with my own ears I have heard it, and understood it.	13
What you know, I also know; in nothing do I fall short of you.	2
But for my part I would speak with the Almighty and am ready to argue with God,	3
while you like fools are smearing truth with your falsehoods, stitching a patchwork of lies, one and all.	4
Ah, if you would only be silent and let silence be your wisdom!	5
Now listen to my arguments and attend while I put my case.	6
Is it on God's behalf that you speak so wickedly, or in his defence that you allege what is false?	7
Must you take God's part, or put his case for him?	8
Will all be well when he examines you?	9
Will you quibble with him as you quibble with a man?	

<sup>a</sup> Verse 22 transposed to follow verse 25.



*Second cycle of speeches*

15 Then Eliphaz the Temanite answered:

- 2 Would a man of sense give vent to such foolish notions  
and answer with a bellyful of wind?
- 3 Would he bandy useless words  
and arguments so unprofitable?
- 4 Why! you even banish the fear of God from your mind,  
usurping the sole right to speak in his presence;
- 5 your iniquity dictates what you say,  
and deceit is the language of your choice.
- 6 You are condemned out of your own mouth, not by me;  
your own lips give evidence against you.
- 7 Were you born first of mankind?  
were you brought forth before the hills?
- 8 Do you listen in God's secret council  
or usurp all wisdom for yourself alone?
- 9 What do you know that we do not know?  
What insight have you that we do not share?
- 10 We have age and white hairs in our company,  
men older than your father.
- 11 Does not the consolation of God suffice you,  
a word whispered quietly in your ear?
- 12 What makes you so bold at heart,  
and why do your eyes flash,
- 13 that you vent your anger on God  
and pour out such a torrent of words?
- 14 What is frail man that he should be innocent,  
or any child of woman that he should be justified?
- 15 If God puts no trust in his holy ones,  
and the heavens are not innocent in his sight,
- 16 how much less so is man, who is loathsome and rotten  
and laps up evil like water!
- 17 I will tell you, if only you will listen,  
and I will describe what I have seen
- 18 [what has been handed down by wise men  
and was not concealed from them by their fathers;
- 19 to them alone the land was given,  
and no foreigner settled among them]:
- 20 the wicked are racked with anxiety all their days,  
the ruthless man for all the years in store for him.
- 21 The noise of the hunter's scare rings in his ears,  
and in time of peace the raider falls on him;
- 22 he cannot hope to escape from dark death;  
he is marked down for the sword;



JOB DENISE

RESURRECTION

AND

IMMORTALITY





↓ To be a difficult book

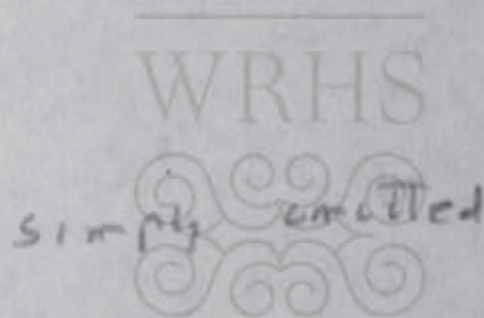
I Part of Hebrew are irrelevant - TAKE ONE VERSE - THE  
LAST OF #22 - THE 3<sup>rd</sup> SPEECH OF ELIHAZ - IN PAUSE OF  
GOD -

IN JPS: HE DELIVERS HIM THAT IS INNOCENT <sup>131 4</sup>  
YEA, THOU SHALT BE DELIVERED THROUGH THE CLEANNESS  
OF THY LAND

IN ANCHOR: HE WILL DELIVER ONE NOT INNOCENT  
(REVERSE THOUGHT)

can eat of  
milk  
milk

IN Vulgate  
Synagogue



IN TUN-SINNY: "THE INNOCENT MAN DELIVERS THE WIND"  
SO IT WILL BE DELIVERED BY THE POWER OF  
YOUR HAND.

TEXT - particularly central section - 3<sup>rd</sup> speech of speaker  
particularly 3<sup>rd</sup> cycle has delivered - CAUTION  
always: you are using a TRANSLATION

II THERE ARE TWO VERY DIFFERENT JOBS - THAT OF



Why then saved of Job

1) NOT JOB "because of the end" - U2

2) EZEKIEL 18:19-20

When a land sins and I punish it

"Though those thousand men were in it, Noah,  
Daniel and Job, they should deliver  
but their own souls by their righteousness!"

Job's sin: 1:22 - because of his righteousness

legend DAN-EL -

NOAH - FLOOD - DELIVERED

DAN-EL - KING - children - many for

King - family son (A. A. H. A. T.) -

Bow from KTR (H. H. H. H. H.)

Child from parents - very much loved

WAN  
of golden ARAT - 1000000 - 1000000

1000000 - DAN-EL - 1000000

Family 26 million 1000000

FAITH and boy restored to family

Job = man who saved children  
NOAH - 7 sons & wives  
DANIEL - 1000000

THE LEGEND CERTAINLY DOESN'T ANSWER QUESTION OF  
THEORY - UNLESS AND THEY LIVED LATELY EVEN AFTER - 10

AN ANSWER - SATISFIED

2) ANSWERED IN ADVANCE! - SPECIAL CASE - AND  
IT NOT BEEN FOR JAPAN - THE NAME OF OPERATION WOULD HAVE







Deep jungle forest — at Salween river — ~~valley~~  
savanna (valley)

MEG GUN GUN

b) ~~Legen~~ also ein, und es up

c) Carbon local conversion -

d) Tasse u. Stempel haben dasselbe

Ques. 1. Explain the following terms: 1.5000

J.G. Lovers also took a ~~same~~ - no complaint - P-75  
 On 2/10 of MOVING & WORKING

٥٥١م ١٣١٥هـ

Neelam 2

For all the 505 WRHS not AMERICAN JEWISH ARCHIVES 150 as entered 1006  
 unique to world.



Scene Two

The Day - AUGUST AND FINEST PART

God: From where do you come

SAFETY: FROM WORKING TO & FROM

God: Have you considered my <sup>suicide</sup> ~~job~~ job?

Satan: From going to & fro

God: While honest business | Tempt God

Chase evil

SATAN : BEING FOR SIN — ALL THAT A MAN HAS HE  
WILL GIVE FOR HIS LIFE

God - He is in your hand only spare his life



as) ~~bold~~ - ~~late~~ ~~stump~~ - ~~not~~ ~~down~~ to ~~surge~~

wife [Temple] "Do you still hold fast to your  
INTEGRITY? blasphemy and rage?"

Job: "you speak as an impious woman - shall  
we receive good at hand of God, and not  
EVIL

For all the Job sinned not with his lips  
THE STRONG SILENT SUFFERER -

SILENT ~~the~~ - THE REMARKS # 42 11 11

TO WHO CHANGES FOOTING OF JOB, AND  
SAVES him TWICE AS MUCH AS before - CHILDREN  
RELIGIOUS - THE LORD GLORIED IN LITTLE END  
WAS THE BEGINNING

How do we know right / discovery separate

As there - THE SILENT POWER SUFFERER // THE ARMY -

QUITE VERBAL - REBEL

JOB

SILENT - SPEAKS NAUGHT  
UNBOLD

PAUSE

SINCE day he was born  
PUTTING

|| ANNA AIDAN

Hebrew

Language

2121

p's'le

God

immutability

128

p's'le



- 16 which turn dark with ice  
or are hidden with piled-up snow;  
17 or they vanish the moment they are in spate,  
dwindle in the heat and are gone.  
18 Then the caravans, winding hither and thither,  
go up into the wilderness and perish;<sup>a</sup>  
19 the caravans of Tema look for their waters,  
travelling merchants of Sheba hope for them;  
20 but they are disappointed, for all their confidence,  
they reach them only to be balked.  
21 So treacherous have you now been to me: <sup>b</sup>  
you felt dismay and were afraid.  
22 Did I ever say, 'Give me this or that;  
open your purses to save my life;  
23 rescue me from my enemy;  
ransom me out of the hands of ruthless men'?
- 24 Tell me plainly, and I will listen in silence;  
show me where I have erred.  
25 How harsh are the words of the upright man!  
What do the arguments of wise men <sup>c</sup> prove?  
26 Do you mean to argue about words  
or to sift the utterance of a man past hope?  
27 Would you assail an orphan <sup>d</sup>?  
Would you hurl yourselves on a friend?  
28 So now, I beg you, turn and look at me:  
am I likely to lie to your faces?  
29 Think again, let me have no more injustice;  
think again, for my integrity is in question.  
30 Do I ever give voice to injustice?  
Does my sense not warn me when my words are wild?

- 7 Has not man hard service on earth,  
and are not his days like those of a hired labourer,  
2 like those of a slave longing for the shade  
or a servant kept waiting for his wages?  
3 So months of futility are my portion,  
troubled nights are my lot.  
4 When I lie down, I think,  
'When will it be day that I may rise?'  
When the evening grows long and I lie down,  
I do nothing but toss till morning twilight.  
5 My body is infested with worms,  
and scabs cover my skin. <sup>e</sup>  
6 My days are swifter than a shuttle <sup>f</sup>  
and come to an end as the thread runs out. <sup>g</sup>

<sup>a</sup> Or and are lost. <sup>b</sup> So . . . to me: *prob. rdg.; Heb. obscure.* <sup>c</sup> wise men: *prob. rdg.; Heb. unintelligible.* <sup>d</sup> Or a blameless man. <sup>e</sup> *Prob. rdg.; Heb. adds it is cracked and discharging.* <sup>f</sup> Or a fleeting odour. <sup>g</sup> as . . . out: or without hope.



Remember, my life is but a breath of wind; 7  
 I shall never again see good days.  
 Thou wilt behold me no more with a seeing eye; 8  
 under thy very eyes I shall disappear.  
 As clouds break up and disperse, 9  
 so he that goes down to Sheol never comes back;  
 he never returns home again, 10  
 and his place will know him no more. <sup>a</sup>

But I will not hold my peace; 11  
 I will speak out in the distress of my mind  
 and complain in the bitterness of my soul.  
~~Am I the monster of the deep, am I the sea-serpent,~~ 12  
~~that thou settest a watch over me?~~  
 When I think that my bed will comfort me, 13  
 that sleep will relieve my complaining,  
 thou dost terrify me with dreams 14  
 and affright me with visions.  
 I would rather be choked outright; 15  
 I would prefer death to all my sufferings.  
 I am in despair, I would not go on living; 16  
 leave me alone, for my life is but a vapour.  
 What is man that thou makest much of him 17  
 and turnest thy thoughts towards him,  
 only to punish him morning by morning 18  
 or to test him every hour of the day?  
 Wilt thou not look away from me for an instant? 19  
 Wilt thou not let me be while I swallow my spittle?  
 If I have sinned, how do I injure thee, 20  
 thou watcher of the hearts of men?  
 Why hast thou made me thy butt,  
 and why have I become thy target?  
 Why dost thou not pardon my offence 21  
 and take away my guilt?  
 But now I shall lie down in the grave;  
 seek me, and I shall not be.

Then Bildad the Shuhite began: 8  
 How long will you say such things, 2  
 the long-winded ramblings of an old man?  
 Does God pervert judgement? 3  
 Does the Almighty pervert justice?  
 Your sons sinned against him, 4  
 so he left them to be victims of their own iniquity.  
 If only you will seek God betimes 5  
 and plead for the favour of the Almighty,

<sup>a</sup> Or and he will not be noticed any more in his place.



You will laugh at violence and starvation 22  
 and have no need to fear wild beasts;  
 for you have a covenant with the stones to spare your fields, 23  
 and the weeds have been constrained to leave you at peace.  
 You will know that all is well with your household, 24  
 you will look round your home and find nothing amiss;  
 you will know, too, that your descendants will be many 25  
 and your offspring like grass, thick upon the earth.  
 You will come in sturdy old age to the grave 26  
 as sheaves come in due season to the threshing-floor.

We have inquired into all this, and so it is; 27  
 this we have heard, and you may know it for the truth.

Then Job answered: 6

O that the grounds for my resentment might be weighed, 2  
 and my misfortunes set with them on the scales!  
 For they would outweigh the sands of the sea: 3  
 what wonder if my words are wild? <sup>a</sup>  
 The arrows of the Almighty find their mark in me, 4  
 and their poison soaks into my spirit;  
 God's onslaughts wear me away.  
 Does the wild ass bray when he has grass 5  
 or the ox low when he has fodder?  
 Can a man eat tasteless food unseasoned with salt, 6  
 or find any flavour in the juice of mallows?  
 Food that should nourish me sticks in my throat, 7  
 and my bowels rumble with an echoing sound.

O that I might have my request, 8  
 that God would grant what I hope for:  
 that he would be pleased to crush me, 9  
 to snatch me away with his hand and cut me off!  
 For that would bring me relief, 10  
 and in the face of unsparing anguish I would leap for joy. <sup>b</sup>  
 Have I the strength to wait? 11  
 What end have I to expect, that I should be patient?  
 Is my strength the strength of stone, 12  
 or is my flesh bronze?  
 Oh how shall I find help within myself? 13  
 The power to aid myself is put out of my reach.

Devotion is due from his friends 14  
 to one who despairs and loses faith in the Almighty;  
 but my brothers have been treacherous as a mountain stream, 15  
 like the channels of streams that run dry,

<sup>a</sup> what . . . wild?: or therefore words fail me.  
 denied the words of the Holy One.

<sup>b</sup> Prob. *rdg.*; Heb. adds I have not



- 6 if you are innocent and upright,  
then indeed will he watch over you  
and see your just intent fulfilled.
- 7 Then, though your beginnings were humble,  
your end will be great.
- 8 Inquire now of older generations  
and consider the experience of their fathers;  
9 for we ourselves are of yesterday and are transient;  
our days on earth are a shadow.
- 10 Will not they speak to you and teach you  
and pour out the wisdom of their hearts?  
11 Can rushes grow where there is no marsh?  
Can reeds flourish without water?
- 12 While they are still in flower and not ready to cut,<sup>a</sup>  
they wither earlier than<sup>b</sup> any green plant.
- 13 Such is the fate of all who forget God;  
the godless man's life-thread breaks off;  
14 his confidence is gossamer,  
and the ground of his trust a spider's web.
- 15 He leans against his house but it does not stand;  
he clutches at it but it does not hold firm.
- 16 His is the lush growth of a plant in the sun,  
pushing out shoots over the garden;  
17 but its roots become entangled in a stony patch  
and run against a bed of rock.
- 18 Then someone uproots it from its place,  
which<sup>c</sup> disowns it and says, 'I have never known you.'
- 19 That is how its life withers away,  
and other plants spring up from the earth.
- 20 Be sure, God will not spurn the blameless man,  
nor will he grasp the hand of the wrongdoer.
- 21 He will yet fill your mouth with laughter,  
and shouts of joy will be on your lips;  
22 your enemies shall be wrapped in confusion,  
and the tents of the wicked shall vanish away.

9 Then Job answered:

- 2 Indeed this I know for the truth,  
that no man can win his case against God.
- 3 If a man chooses to argue with him,  
God will not answer one question in a thousand.<sup>d</sup>
- 4 He is wise, he is powerful;  
what man has stubbornly resisted him and survived?

<sup>a</sup> and . . . cut: *or* they are surely cut.

<sup>b</sup> *Or* wither like . . .

<sup>c</sup> *Or* and.

<sup>d</sup> If a man . . . thousand: *or* If God is pleased to argue with him, man cannot answer one question in a thousand.



THE A IS JOB'S SUFFERING <sup>IN OLD TIMES</sup> ~~WAS~~ <sup>MADE</sup> ANOTHER  
A IS LIFE MEANINGFUL - <sup>hopeful</sup> - <sup>on</sup> my hand, <sup>being</sup>  
shadowed

JOB HYMNS  
BREVITY OF LIFE  
AND ITS MEANING

[NOTE] <sup>is</sup> <sup>now</sup> <sup>that</sup> <sup>you</sup> <sup>are</sup> <sup>hopeful</sup>  
of him ... you have made him  
but little lower than the angels





- 5 Call if you will; is there any to answer you?  
To which of the holy ones will you turn?  
2 The fool is destroyed by his own angry passions,  
and the end of childish resentment is death.  
3 I have seen it for myself: a fool uprooted,  
his home in sudden ruin about him,<sup>a</sup>  
4 his children past help,  
browbeaten in court with none to save them.  
5 <sup>b</sup> Their rich possessions are snatched from them;  
what they have harvested others hungrily devour;  
the stronger man seizes it from the panniers,  
panting, thirsting for their wealth.  
6 Mischief does not grow out of the soil  
nor trouble spring from the earth;  
7 man is born to trouble,  
as surely as birds fly <sup>c</sup> upwards.

- 8 For my part, I would make my petition to God  
and lay my cause before him,  
9 who does great and unsearchable things,  
marvels without number.  
10 He gives rain to the earth  
and sends water on the fields;  
11 he raises the lowly to the heights,  
the mourners are uplifted by victory;  
12 he frustrates the plots of the crafty,  
and they win no success,  
13 he traps the cunning in their craftiness,  
and the schemers' plans are thrown into confusion.  
14 In the daylight they run into darkness,  
and grope at midday as though it were night.  
15 He saves the destitute from their greed,  
and the needy from the grip of the strong;  
16 so the poor hope again,  
and the unjust are sickened.

- 17 Happy the man whom God rebukes!  
therefore do not reject the discipline of the Almighty.  
18 For, though he wounds, he will bind up;  
the hands that smite will heal.  
19 You may meet disaster six times, and he will save you;  
seven times, and no harm shall touch you.  
20 In time of famine he will save you from death,  
in battle from the sword.  
21 You will be shielded from the lash of slander,<sup>d</sup>  
and when violence comes you need not fear.

<sup>a</sup> ruin about him: *prob. rdg.*; *Heb. obscure.*


<sup>c</sup> Or as sparks shoot.

<sup>b</sup> Line transposed from 4. 21.

<sup>d</sup> from . . . slander: or when slander is rife.



*First cycle of speeches*

Then Eliphaz the Temanite began:	4
If one ventures to speak with you, will you lose patience?	2
For who could hold his tongue any longer?	
Think how once you encouraged those who faltered,	3
how you braced feeble arms,	
how a word from you upheld the stumblers	4
and put strength into weak knees.	
But now that adversity comes upon you, you lose patience;	5
it touches you, and you are unmanned.	
Is your religion no comfort to you?	6
Does your blameless life give you no hope?	
For consider, what innocent man has ever perished?	7
Where have you seen the upright destroyed?	
This I know, that those who plough mischief and sow trouble	8
reap as they have sown;	
they perish at the blast of God	9
and are shrivelled by the breath of his nostrils.	
The roar of the lion, the whimpering of his cubs, fall silent;	10
the teeth of the young lions are broken;	
the lion perishes for lack of prey	11
and the whelps of the lioness are abandoned.	
A word stole into my ears,	12
and they caught the whisper of it;	
in the anxious visions of the night,	13
when a man sinks into deepest sleep,	
terror seized me and shuddering;	14
the trembling of my body frightened me.	
A wind brushed my face	15
and made the hairs bristle on my flesh;	
and a figure stood there whose shape I could not discern,	16
an apparition loomed before me,	
and I heard the sound of a low voice:	
'Can mortal man be more righteous than God,	17
or the creature purer than his Maker?	
If God mistrusts his own servants	18
and finds his messengers at fault,	
how much more those that dwell in houses whose walls are clay,	19
whose foundations are dust,	
which can be crushed like a bird's nest	
or torn down between dawn and dark,	20
how much more shall such men perish outright and unheeded,	
<sup>a</sup> die, without ever finding wisdom?' 	21

<sup>a</sup> Prob. *rdg.*; transposing Their rich possessions are snatched from them to follow 5. 4.



Q - the nature of life

I WAS NOT AT EASE - NEITHER AND I <sup>QUICK</sup> ~~WAS~~,  
NEITHER HAD I REST, BUT TROUBLE COME

FALCONER (under job was DRY WADIE) - INSIST THAT  
despite Job's despair of life AS COLD AND BITION GOD  
IS JUST - IF THERE IS SUFFERING IT IS PENALTY OF  
SIN OR PROOF OF SIN -

JOB  
CURSED

ELIPHAZ WRITES HYMN ABOUT THE  
BLESSEDNESS AND PERSEVERANCE OF  
GOD.





My brothers hold aloof from me, 13  
 my friends are utterly estranged from me;  
 my kinsmen and intimates fall away, 14-15  
 my retainers have forgotten me;  
 my slave-girls treat me as a stranger,  
 I have become an alien in their eyes.  
 I summon my slave, but he does not answer, 16  
 though I entreat him as a favour.  
 My breath is noisome to my wife, 17  
 and I stink in the nostrils of my own family.  
 Mere children despise me 18  
 and, when I rise, turn their backs on me;  
 my intimate companions loathe me, 19  
 and those whom I love have turned against me.  
 My bones stick out through my skin,<sup>a</sup> 20  
 and I gnaw my under-lip with my teeth.

Pity me, pity me, you that are my friends; 21  
 for the hand of God has touched me.  
 Why do you pursue me as God pursues me? 22  
 Have you not had your teeth in me long enough?  
 O that my words might be inscribed, 23  
 O that they might be engraved in an inscription,  
 cut with an iron tool and filled with lead 24  
 to be a witness<sup>b</sup> in hard rock!  
 But in my heart I know that my vindicator lives 25  
 and that he will rise last to speak in court;  
 and I shall discern my witness standing at my side<sup>c</sup> 26  
 and see my defending counsel, even God himself,  
 whom I shall see with my own eyes, 27  
 I myself and no other.

My heart failed me when you said, 28  
 'What a train of disaster he has brought on himself!  
 The root of the trouble lies in him.'  
 Beware of the sword that points at you, 29  
 the sword that sweeps away all iniquity;  
 then you will know that there is a judge.<sup>d</sup>

Then Zophar the Naamathite answered: 20

My distress of mind forces me to reply, 2  
 and this is why<sup>e</sup> I hasten to speak:  
 I have heard arguments that are a reproach to me, 3  
 a spirit beyond my understanding gives me the answers.

<sup>a</sup> Prob. rdg.; Heb. adds and my flesh.

witness . . . side: prob. rdg.; Heb. unintelligible.

why: prob. rdg.; Heb. obscure

<sup>b</sup> to . . . witness: or for ever.

<sup>d</sup> Or judgement.

<sup>c</sup> my

<sup>e</sup> this is



- 4 Surely you know that this has been so since time began,  
 since man was first set on the earth:  
 5 the triumph of the wicked is short-lived,  
 the glee of the godless lasts but a moment?  
 6 Though he stands high as heaven,  
 and his head touches the clouds,  
 7 he will be swept utterly away like his own dung,  
 and all that saw him will say, 'Where is he?'  
 8 He will fly away like a dream and be lost,  
 driven off like a vision of the night;  
 9 the eye which glimpsed him shall do so no more  
 and shall never again see him in his place.  
 11<sup>a</sup> The youth and strength which filled his bones  
 shall lie with him in the dust.  
 10 His sons will pay court to the poor,  
 and their<sup>b</sup> hands will give back his wealth.  
 12 Though evil tastes sweet in his mouth,  
 and he savours it, rolling it round his tongue,  
 13 though he lingers over it and will not let it go,  
 and holds it back on his palate,  
 14 yet his food turns in his stomach,  
 changing to asps' venom within him.  
 15 He gulps down wealth, then vomits it up,  
 or God makes him discharge it.  
 16 He sucks the poison of asps,  
 and the tongue of the viper kills him.  
 17 Not for him to swill down rivers of cream<sup>c</sup>  
 or torrents of honey and curds;  
 18 he must give back his gains without swallowing them,  
 and spew up his profit undigested;  
 19 for he has hounded and harassed the poor,  
 he has seized houses which he did not build.  
 20 Because his appetite gave him no rest,  
 and he cannot escape his own desires,  
 21 nothing is left for him to eat,  
 and so his well-being does not last;  
 22 with every need satisfied his troubles begin,  
 and the full force of hardship strikes him.  
 23 God vents his anger upon him  
 and rains on him cruel blows.  
 24 He is wounded by weapons of iron  
 and pierced by a bronze-tipped arrow;  
 25 out at his back the point comes,  
 the gleaming tip from his gall-bladder.  
 26 Darkness unrelieved awaits him,  
 a fire that needs no fanning will consume him.

<sup>a</sup> Verses 10 and 11 transposed.  
 prob. rdg.; Heb. obscure.

<sup>b</sup> Prob. rdg.; Heb. his.

<sup>c</sup> rivers of cream:



RESOLUTION IN  
FACT

God earthly King who can  
be convicted

DETAILS

Child not a stranger  
Killed

RESOLUTION IS  
INSIDE WHEN I NOW

God ALL POWERFUL SPIRIT  
who creates the  
world Absolutely

SUFFERING include  
19:15-16 - sense of  
estrangement from a  
living family





42 Then Job answered the LORD:

- 2 I know that thou canst do all things  
 and that no purpose is beyond thee.  
 3 But I have spoken of great things which I have not understood,  
 things too wonderful for me to know.<sup>a</sup>  
 5 I knew of thee then only by report,  
 but now I see thee with my own eyes.  
 6 Therefore I melt away;<sup>b</sup>  
 I repent in dust and ashes.

NEW FLAN  
 UP INSIDE

### Epilogue

- 7 When the LORD had finished speaking to Job, he said to Eliphaz the Temanite, 'I am angry with you and your two friends, because you have not spoken as you ought about me, as my servant Job has done. So now take seven bulls and seven rams, go to my servant Job and offer a whole-offering for yourselves, and he will intercede for you; I will surely show him favour by not being harsh with you because you have not spoken as you ought about me, as he has done.' Then Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and carried out the LORD's command, and the LORD showed favour to Job when he had interceded for his friends.  
 10 So the LORD restored Job's fortunes and doubled all his possessions.  
 11 Then all Job's brothers and sisters and his former acquaintance came and feasted with him in his home, and they consoled and comforted him for all the misfortunes which the LORD had brought on him; and each of them  
 12 gave him a sheep<sup>c</sup> and a gold ring. Furthermore, the LORD blessed the end of Job's life more than the beginning; and he had fourteen thousand head of small cattle and six thousand camels, a thousand yoke of oxen and  
 13 14 as many she-asses. He had seven<sup>d</sup> sons and three daughters; and he named his eldest daughter Jemimah, the second Keziah and the third Kerenhappuch. There were no women in all the world so beautiful as Job's daughters; and their father gave them an inheritance with their brothers.  
 16 Thereafter Job lived another hundred and forty years, he saw his sons  
 17 and his grandsons to four generations, and died at a very great age.

<sup>a</sup> Prob. rdg.; Heb. adds (4) O listen, and let me speak; I will ask questions, and you shall answer. <sup>b</sup> Or despise myself. <sup>c</sup> Or piece of money. <sup>d</sup> Or fourteen.



- 23 But the Almighty we cannot find; his power is beyond our ken,  
and his righteousness not slow to do justice.  
24 Therefore mortal men pay him reverence,  
and all who are wise look to him.

*God's answer and Job's submission*

- 38 Then the LORD answered Job out of the tempest:

- 2 Who is this whose ignorant words  
cloud my design in darkness?  
3 Brace yourself and stand up like a man;  
I will ask questions, and you shall answer.  
4 Where were you when I laid the earth's foundations?  
Tell me, if you know and understand.  
5 Who settled its dimensions? Surely you should know.  
Who stretched his measuring-line over it?  
6 On what do its supporting pillars rest?  
Who set its corner-stone in place,  
7 when the morning stars sang together  
and all the sons of God shouted aloud?  
8 Who watched over the birth of the sea, <sup>a</sup>  
when it burst in flood from the womb?  
9 when I wrapped it in a blanket of cloud  
and cradled it in fog,  
10 when I established its bounds,  
fixing its doors and bars in place,  
11 and said, 'Thus far shall you come and no farther,  
and here your surging waves shall halt.' <sup>b</sup>  
12 In all your life have you ever called up the dawn  
or shown the morning its place?  
13 Have you taught it to grasp the fringes of the earth  
and shake the Dog-star from its place;  
14 to bring up the horizon in relief as clay under a seal,  
until all things stand out like the folds of a cloak,  
15 when the light of the Dog-star is dimmed  
and the stars of the Navigator's Line go out one by one?  
16 Have you descended to the springs of the sea  
or walked in the unfathomable deep?  
17 Have the gates of death been revealed to you?  
Have you ever seen the door-keepers of the place of darkness?  
18 Have you comprehended the vast expanse of the world?  
Come, tell me all this, if you know.  
19 Which is the way to the home of light  
and where does darkness dwell?

<sup>a</sup> Who . . . sea: *prob. rdg.*; *Heb.* And he held back the sea with two doors.  
*rdg.*; *Heb.* here one shall set on your surging waves.

<sup>b</sup> *Prob.*



I will not pass over in silence his limbs,	12
his prowess and the grace of his proportions.	
Who has ever undone his outer garment	13
or penetrated his doublet of hide?	
Who has ever opened the portals of his face?	14
for there is terror in his arching teeth.	
His back <sup>a</sup> is row upon row of shields,	15
enclosed in a wall <sup>b</sup> of flints;	
one presses so close on the other	16
that air cannot pass between them,	
each so firmly clamped to its neighbour	17
that they hold and cannot spring apart.	
His sneezing sends out sprays of light,	18
and his eyes gleam like the shimmer of dawn.	
Firebrands shoot from his mouth,	19
and sparks come streaming out;	
his nostrils pour forth smoke	20
like a cauldron on a fire blown to full heat.	
His breath sets burning coals ablaze,	21
and flames flash from his mouth.	
Strength is lodged in his neck,	22
and untiring energy dances ahead of him.	
Close knit is his underbelly,	23
no pressure will make it yield.	
His heart is firm as a rock,	24
firm as the nether millstone.	
When he raises himself, strong men <sup>c</sup> take fright,	25
bewildered at the lashings of his tail.	
Sword or spear, dagger or javelin,	26
if they touch him, they have no effect.	
Iron he counts as straw,	27
and bronze as rotting wood.	
No arrow can pierce him,	28
and for him sling-stones are turned into chaff;	
to him a club is a mere reed,	29
and he laughs at the swish of the sabre.	
Armoured beneath with jagged sherds,	30
he sprawls on the mud like a threshing-sledge.	
He makes the deep water boil like a cauldron,	31
he whips up the lake like ointment in a mixing-bowl.	
He leaves a shining trail behind him,	32
and the great river is like white hair in his wake.	
He has no equal on earth;	33
for he is made quite without fear.	
He looks down on all creatures, even the highest;	34
he is king over all proud beasts.	

<sup>a</sup> Prob. rdg.; Heb. pride.  
or gods.

<sup>b</sup> Prob. rdg.; Heb. seal.

<sup>c</sup> strong men: or leaders



Under the vault of heaven he lets it roll,	3
and his lightning reaches the ends of the earth;	
there follows a sound of roaring	4
as he thunders with the voice of majesty. <sup>a</sup>	
God's voice is marvellous in its working; <sup>b</sup>	5
he does great deeds that pass our knowledge.	
For he says to the snow, 'Fall to earth',	6
and to the rainstorms, 'Be fierce.'	
And when his voice is heard,	
the floods of rain pour down unchecked. <sup>c</sup>	
He shuts every man fast indoors, <sup>d</sup>	7
and all men whom he has made must stand idle;	
the beasts withdraw into their lairs	8
and take refuge in their dens.	
The hurricane bursts from its prison,	9
and the rain-winds bring bitter cold;	
at the breath of God the ice-sheet is formed,	10
and the wide waters are frozen hard as iron.	
He gives the dense clouds their load of moisture,	11
and the clouds spread his mist abroad,	
as they travel round in their courses,	12
steered by his guiding hand	
to do his bidding	
all over the habitable world. <sup>e</sup>	
<u>Listen, Job, to this argument;</u>	14
<u>stand still, and consider God's wonderful works.</u>	
<u>Do you know how God assigns them their tasks,</u>	15
<u>how he sends light flashing from his clouds?</u>	
<u>Do you know why the clouds hang poised overhead,</u>	16
<u>a wonderful work of his consummate skill,</u>	
<u>sweating there in your stifling clothes,</u>	17
<u>when the earth lies sultry under the south wind?</u>	
<u>Can you beat out the vault of the skies, as he does,</u>	18
<u>hard as a mirror of cast metal?</u>	
<u>Teach us then what to say to him;</u>	19
<u>for all is dark, and we cannot marshal our thoughts.</u>	
<u>Can any man dictate to God when he is <sup>f</sup> to speak?</u>	20
<u>or command him to make proclamation?</u>	
<u>At one moment the light is not seen,</u>	21
<u>it is overcast with clouds and rain;</u>	
<u>then the wind passes by and clears them away,</u>	
<u>and a golden glow comes from the north.<sup>g</sup></u>	22

<sup>a</sup> See note on verse 6. <sup>b</sup> Prob. rdg.; Heb. thundering. <sup>c</sup> And when . . . unchecked: prob. rdg.; some words in these lines transposed from verse 4. <sup>d</sup> indoors: prob. rdg.; Heb. obscure. <sup>e</sup> Prob. rdg.; Heb. adds (13) whether he makes him attain the rod, or his earth, or constant love. <sup>f</sup> Prob. rdg.; Heb. I am. <sup>g</sup> Prob. rdg.; Heb. adds this refers to God, terrible in majesty.



And can you then take each to its appointed bound and escort it on its homeward path?	20
Doubtless you know all this; for you were born already, so long is the span of your life!	21
Have you visited the storehouse of the snow or seen the arsenal where hail is stored, which I have kept ready for the day of calamity, for war and for the hour of battle?	22 23
By what paths is the heat spread abroad or the east wind carried far and wide over the earth?	24
Who has cut channels for the downpour and cleared a passage for the thunderstorm, for rain to fall on land where no man lives and on the deserted wilderness, clothing lands waste and derelict with green and making grass grow on thirsty ground <sup>a</sup> ?	25 26 27
Has the rain a father? Who sired the drops of dew?	28
Whose womb gave birth to the ice, and who was the mother of the frost from heaven, which lays a stony cover over the waters and freezes the expanse of ocean?	29 30
Can you bind the cluster of the Pleiades or loose Orion's belt?	31
Can you bring out the signs of the zodiac in their season or guide Aldebaran and its train?	32
Did you proclaim the rules that govern the heavens, or determine the laws of nature on earth?	33
Can you command the dense clouds to cover you with their weight of waters?	34
If you bid lightning speed on its way, will it say to you, 'I am ready'?	35
Who put wisdom in depths of darkness and veiled understanding in secrecy <sup>b</sup> ?	36
Who is wise enough to marshal the rain-clouds and empty the cisterns of heaven, when the dusty soil sets hard as iron, and the clods of earth cling together?	37 38
Do you hunt her prey for the lioness and satisfy the hunger of young lions, as they crouch in the lair or lie in wait in the covert?	39 40
Who provides the raven with its quarry when its fledglings croak <sup>c</sup> for lack of food?	41

<sup>a</sup> thirsty ground: *prob. rdg.*; *Heb. source.*  
*Prob. rdg.*; *Heb. adds they cry to God.*

<sup>b</sup> secrecy: *prcb. rdg.*; *Heb. word unknown.*



- 39 Do you know when the mountain-goats are born  
or attend the wild doe when she is in labour?  
2 Do you count the months that they carry their young  
or know the time of their delivery,  
3 when they crouch down to open their wombs  
and bring their offspring to the birth,  
4 when the fawns grow and thrive in the open forest,  
and go forth and do not return?  
5 Who has let the wild ass of Syria range at will  
and given the wild ass of Arabia its freedom?—  
6 whose home I have made in the wilderness  
and its lair in the saltings;  
7 it disdains the noise of the city  
and is deaf to the driver's shouting;  
8 it roams the hills as its pasture  
and searches for anything green.  
9 Does the wild ox consent to serve you,  
does it spend the night in your stall?  
10 Can you harness its strength<sup>a</sup> with ropes,  
or will it harrow the furrows<sup>a</sup> after you?  
11 Can you depend on it, strong as it is,  
or leave your labour to it?  
12 Do you trust it to come back  
and bring home your grain to the threshing-floor?  
13 The wings of the ostrich are stunted;<sup>b</sup>  
<sup>c</sup> her pinions and plumage are so scanty<sup>d</sup>  
14 that she abandons her eggs to the ground,  
letting them be kept warm by the sand.  
15 She forgets that a foot may crush them,  
or a wild beast trample on them;  
16 she treats her chicks heartlessly as if they were not hers,  
not caring if her labour is wasted  
17 (for God has denied her wisdom  
and left her without sense),  
18 while like a cock she struts over the uplands,  
scorning both horse and rider.  
19 Did you give the horse his strength?  
Did you clothe his neck with a mane?  
20 Do you make him quiver like a locust's wings,  
when his shrill neighing strikes terror?  
21 He shows his mettle as he paws and prances;  
he charges the armoured line with all his might.  
22 He scorns alarms and knows no dismay;  
he does not flinch before the sword.

<sup>a</sup> Prob. rdg.; Heb. transposes strength and furrows.  
Heb. unintelligible.

<sup>c</sup> Prob. rdg.; Heb. prefixes if.

<sup>b</sup> are stunted: prob. rdg.;

<sup>d</sup> Prob. rdg.; Heb. godly



July

Four again on account - same first 22 - End see note  
of act - Review of act 1945 1946 1947 ( Review of act see to  
have been at end ) But good & end to act

affair 1945 1946

Proven 35 14 6

Proven 30 6

Four act of the act, same is stipulated with act,  
see act of the act see to the - ( Proven 12 14 )

Travel act 19 1946 1947  
19 1946 1947

|| Review of act see - of act  
see the act - of act  
see the act - see the act

Proven

Proven

12 1 2

Proven 7 3

see the act see the act  
see the act see the act

July unpublished act

Proven - Proven - Proven

PROSE

6 July 1946 see the act  
19 1946 1947 1948

SUB SUBMISSIVE - SUBMISSIVE

# 1 - 27 - SUB STAND for intensity US COMFORTIONS

July

Proven 1946 1947

unpublished act

|| see the act see the act  
see the act see the act  
see the act see the act

Proven

July - " I would not put my interest in the act "



# 29 says to under - (Knowledge as under  
obvious agreed on " " - 1/1/21

# 29-31, says multiplicity - ~~perceived~~ from 5/20  
as present "offer" - "Cost of Change  
affirming the intended

# 32-37 at 1/1/21 - 4 years ago - ~~not~~ suffering

(not) the result of well but not 1/1/21 -  
many agreed rules

# 38-41 - good cost of indication - good  
under, cost of well - Knowledge to read +

# I got indication of well agreed: subject shall a  
under the

It "2 and known as to the history of the ear, but  
new same eye reeds - but 's under eyes on -  
at page (to indicate but not ready and on  
dated in under

1/1/21

(agreed not The Answer)

MAN THE CHARTER  
has NO REAL claim  
ON to the CHARTER

What is help - and as been

Think but Accept



#30

Confession - depends on experience -  
and with that doubt - Good -

31

for





Comment

- y - com

Journal Ref - revised -

|| Face of comment

types (586) - how to read?

Institutional (Point (Sympathy

- labels - dist )

Psychoid

P'NIP J-N

Comment Theory

( Allen ( 'P N 'P )  
/ '10 D '81 )

1) POINT UP ERRORS  
Character (Dist 8)

Refutation

22221 PP / '2.101

2)

WRHS  
Journal



collection to

The whole no more  
fuller line and more

31 '27-30

no comment could be  
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(no) intended comment no collection improvement

3) The intended comment no collection improvement  
life on the comment no collection improvement

Principle - edit - new - 150 points & Temple -

#73 - all right - no and

( and also then  
120 p 116

designed  
but need

would - but need more



Person 136 (Zimbabwe) 520-515 (Temple) Haggard - Zulu

end of people - history of people - history of people  
- new dimension - fuller mind - 750 (Cyril)

Nature - modern Time - see way

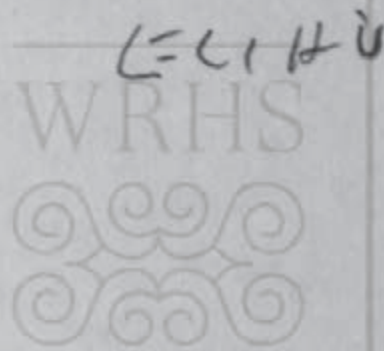
COVENANT UDA UNITY - (Nile 8 - 11 new)

covered ) - no question over human

mini models public  
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Speed = God with  
NOT coming to 6

NATURE - NOT MYSTERY

but cosmos in  
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fp 1/10.101



{ MYSTIC VISION  
EXISTENTIAL - NOT LOGICAL  
FAITH

NOT JUST Theoretical  
ISSUE

1/18

CUTS LINE  
between virtue  
and nature

Shrines of DYING - SICK

MORALITY'S Appeal DEPENDS  
ON ETHICS



The quiver rattles at his side,  
the spear and sabre flash. 23  
Trembling with eagerness, he devours the ground 24  
and cannot be held in when he hears the horn;  
at the blast of the horn he cries 'Aha!' 25  
and from afar he scents the battle.<sup>a</sup>  
Does your skill teach the hawk to use its pinions 26  
and spread its wings towards the south?  
Do you instruct the vulture to fly high 27  
and build its nest aloft?  
It dwells among the rocks and there it lodges; 28  
its station is a crevice in the rock;  
from there it searches for food, 29  
keenly scanning the distance,  
that its brood may be gorged with blood; 30  
and where the slain are, there the vulture is.  
Can you pull out the whale<sup>b</sup> with a gaff 41 1<sup>c</sup>  
or can you slip a noose round its tongue?  
Can you pass a cord through its nose 2  
or put a hook through its jaw?  
Will it plead with you for mercy 3  
or beg its life with soft words?  
Will it enter into an agreement with you 4  
to become your slave for life?  
Will you toy with it as with a bird 5  
or keep it on a string like a song-bird for your maidens?  
Do trading-partners haggle over it 6  
or merchants share it out?

Then the LORD said to Job: 40

Is it for a man who disputes with the Almighty to be stubborn? 2  
Should he that argues with God answer back?

And Job answered the LORD: 3

What reply can I give thee, I who carry no weight? 4  
I put my finger to my lips.  
I have spoken once and now will not answer again; 5  
twice have I spoken, and I will do so no more.

Then the LORD answered Job out of the tempest: 6

Brace yourself and stand up like a man; 7  
I will ask questions, and you shall answer.  
Dare you deny that I am just 8  
or put me in the wrong that you may be right?

<sup>a</sup> Prob. rdg.; Heb. adds the thunder of the captains and the shouting.

<sup>b</sup> Or Leviathan.

<sup>c</sup> 41. 1-6 (in Heb. 40. 25-30) transposed to this point.



- 9 Have you an arm like God's arm,  
can you thunder with a voice like his?  
10 Deck yourself out, if you can, in pride and dignity,  
array yourself in pomp and splendour;  
11 unleash the fury of your wrath,  
look upon the proud man and humble him;  
12 look upon every proud man and bring him low,  
throw down the wicked where they stand;  
13 hide them in the dust together,  
and shroud them in an unknown grave.  
14 Then I in my turn will acknowledge  
that your own right hand can save you.
- 15 Consider the chief of the beasts, the crocodile,<sup>a</sup>  
who devours cattle as if they were grass:<sup>b</sup>  
16 what strength is in his loins!  
what power in the muscles of his belly!  
17 His tail is rigid as<sup>c</sup> a cedar,  
the sinews of his flanks are closely knit,  
18 his bones are tubes of bronze,  
and his limbs like bars of iron.  
19 He is the chief of God's works,  
made to be a tyrant over his peers;<sup>d</sup>  
20 for he takes<sup>e</sup> the cattle of the hills for his prey  
and in his jaws he crunches all wild beasts.  
21 There under the thorny lotus he lies,  
hidden in the reeds and the marsh;  
22 the lotus conceals him in its shadow,  
the poplars of the stream surround him.  
23 If the river is in spate, he is not scared,  
he sprawls at his ease though the stream is in flood.  
24 Can a man blind<sup>f</sup> his eyes and take him  
or pierce his nose with the teeth of a trap?
- 41 7<sup>g</sup> Can you fill his skin with harpoons  
or his head with fish-hooks?  
8 If ever you lift your hand against him,  
think of the struggle that awaits you, and let be.
- 9 No, such a man is in desperate case,  
hurled headlong at the very sight of him.  
10 How fierce he is when he is roused!  
Who is there to stand up to him?  
11 Who has ever attacked him<sup>h</sup> unscathed?  
Not a man<sup>i</sup> under the wide heaven.

<sup>a</sup> chief . . . crocodile: *prob. rdg.*; *Heb.* beasts (behemoth) which I have made with you.

<sup>b</sup> cattle . . . grass: *prob. rdg.*; *Heb.* grass like cattle. <sup>c</sup> Or He bends his tail like . . .

<sup>d</sup> *Prob. rdg.*; *Heb.* his sword. <sup>e</sup> *Prob. rdg.*; *Heb.* they take. <sup>f</sup> Can a man blind:

*prob. rdg.*; *Heb.* obscure. <sup>g</sup> Verses 1-6 transposed to fellow 39. 30. <sup>h</sup> *Prob. rdg.*;

*Heb.* me. <sup>i</sup> *Prob. rdg.*; *Heb.* He is mine.



Key/

God: who is that darkness  
wonders - without knowledge

FALLING ALL HAVE SIN

THE DOGS NOT KNOW

Job has "wisdom knowledge"  
"I speak without knowledge"

God and humans - knowledge of nature of divinity of life

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Chances for more mystery - has a star a.

What does he know about it?

It is not a miracle - the sun is 93

last report about the sun on earth