

## **License Information**

**Translation Notes (unfoldingWord)** is based on: unfoldingWord® Translation Notes, [unfoldingWord](#), 2022, which is licensed under a [CC BY-SA 4.0 license](#).

This PDF version is provided under the same license.

## Translation Notes (unfoldingWord)

### Job - Introduction

#### Part 1: General Introduction

#### Outline of Job

1. Introduction (1:1–2:13)
  - Background to Job's situation: He is righteous and wealthy (1:1–5)
  - Yahweh allows Satan to test Job (1:6–2:10)
2. Job's friends speak to him a first time and Job replies (3:1–14:22)
3. Job's friends speak to him a second time and Job replies (15:1–21:34)
4. Job's friends speak to him a third time and Job replies (22:1–31:40)
5. Elihu speaks to Job (32:1–37:24)
6. Yahweh answers Job out of the whirlwind (38:1–41:34)
7. Conclusion (42:1–17)
  - Job responds humbly
  - Yahweh rebukes Eliphaz, Bildad, and Zophar (42:7–9)
  - Yahweh restores Job to prosperity (42:10–17)

#### What is the book of Job about?

The book of Job is about a man named Job who experienced disaster even though he was faithful to Yahweh. Job speaks with three friends and asks why Yahweh has allowed him to experience trials and losses. The book teaches that we cannot understand all of Yahweh's ways, and when we suffer, it is more important to trust Yahweh than it is to understand the reason for the suffering.

#### What title should translators give to this book?

The book of Job is named for Job, the main character in the book. His name is not related to the English word "job." Translators might use the traditional title of "The Book of Job" or simply "Job." Or they may choose a different title such as "The Book About Job" or "The Book About a Man Named Job."

#### Who wrote the book of Job?

We do not know who wrote the book of Job. Many people suggest that Moses composed or compiled the book, but it may have been written after the time of Moses.

#### Part 2: Important Religious and Cultural Concepts

#### Does sin cause suffering?

When a person sins against Yahweh, that can cause the person to experience suffering. People in the ancient Near East generally believed that a person suffered because they or their ancestors had sinned against God. This is what many religions teach. However, the book of Job shows that a person may suffer even if he or she has not sinned. (See: Sin)

#### Were Eliphaz, Bildad, and Zophar really Job's friends?

Job 2:11 describes Eliphaz, Bildad, and Zophar as the friends of Job. However, they did not succeed in comforting Job. Instead, they tried to persuade Job to say something about God that Job believed was not true. So we might wonder if it is right to translate the word as "friends." What they said did not help Job, because they did not understand the full truth about God. However, they did care about Job, and they did want to help him. In those ways, they did what friends would do, and in that sense the word "friends" is appropriate.

#### When did the events in the book of Job take place?

We do not know when the events in the book of Job took place. The story is set around the time of Abraham and Isaac in the book of Genesis. However, some verses are similar to verses in the

books of Proverbs and Isaiah, which were written many centuries after Abraham and Isaac lived. It is possible that the book of Job was written at a later time to describe the events of an earlier time.

### **The “sea monster”**

Ancient peoples seem to have been aware of a large, fierce creature that lived in the ocean. They referred to it as the “sea monster.” People in Job’s culture regarded the sea as the realm of watery chaos, and they associated this sea monster with that chaos. There are references to this creature in the book of Job under the names Leviathan in [3:8](#), the “sea monster” in [7:12](#), Rahab in [9:13](#) and [26:12](#), and the “fleeing serpent” in [26:13](#). The description of Leviathan in chapter 41 also seems to be a description of this same creature. Notes at these various places suggest how you might represent these references in your translation.

### *Part 3: Important Translation Issues*

#### **Is the book of Job difficult to translate?**

The book of Job has many uncommon words and phrases. That makes parts of it hard to understand and translate. For this reason, translators may decide to translate this book after they have translated other books of the Bible. However, since the writer did not connect Job with a specific time or place in history, the translator may also decide to translate this book before other Old Testament books.

#### **What style of writing is in the book of Job?**

The author begins and ends the book of Job by relating what happened to Job in narrative form. In the rest of the book, the characters speak in poetry. In the ancient Near East, writers often used poetry to discuss matters of wisdom. The relationship of human conduct to human prosperity and suffering is an important theme in wisdom literature.

#### **Hebrew poetry: parallelism**

Hebrew poetry was based on repetition of meaning rather than on repetition of sound like poetry in some other languages. A speaker would typically say one phrase and then say another phrase (or two) that meant a similar thing, an opposite thing, or something supplementary. The subsequent phrase or phrases would advance the meaning of the first phrase in one of these ways. In many cases it would be good to show this to your readers by

including all the phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word that would show how the later phrase or phrases are advancing the meaning of the first one. Throughout the book, notes will model ways of doing this in various cases, although not in most cases. It is hoped that these illustrations will give translators an idea of what they could do in any given instance.

#### **Hebrew poetry: chiasm**

Hebrew poetry often uses a form known as “chiasm.” It will make a statement consisting of two elements. It will then make a parallel, contrasting, or supplemental statement consisting of those same two elements, but in reverse order. For example, Job says in 3:5:

May it not rejoice among the days of the year; into the number of the months may it not come.

You may wish to show this form in your translation by following the Hebrew word order, even if that would not ordinarily be the order you would follow in your language. For 3:5, English might ordinarily say:

May it not rejoice among the days of the year; may it not come into the number of the months.

But the ULT follows the Hebrew word order in order to give an idea of this characteristic form of Hebrew poetry.

#### **“answered and said”**

The author uses the phrase “answered and said” many times in the book of Job. This phrase expresses a single idea by using two words connected with “and”. The word “answered” tells for what purpose a person “said” something. Specifically, they said it in order to answer or respond to what someone else said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and,” such as “responded.” (See: Hendiadys)

#### **“fear”**

In several places in the book, the author uses a word from the root “fear,” such as the verb “fear” or the adjective “fearful,” in a specific sense. He uses the word to describe an awe of God that leads to holy living. He is not referring to an emotion and saying that the person is afraid of God. He means

that the person respects and obeys God. Notes will call attention to this usage where it occurs, and they will suggest translations such as the verb “respect” and the adjective “respectful.” (See: Idiom)

### “behold”

In many places in the book, characters use the term “behold” to focus their listeners’ attention on what they is about to say. Your language may have a comparable expression that you could use in your translation in these instances.

### “nose”

In several places in the book, various characters use the term “nose” to mean anger. They do this by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language and say “anger.”

## Job - Chapter 1 Introduction

### *Structure and Formatting*

This chapter introduces a story about a man named Job who lived during a time long before the author.

### *Special Concepts in This Chapter*

#### **Wealth**

In the time and place in which the book of Job is set, a person’s wealth was measured by the number of animals he owned. The book describes how Job owned thousands of animals in order to indicate that he was very rich. (See: Assumed Knowledge and Implicit Information)

#### **Sacrifices**

Job was a man who obeyed Yahweh carefully. We might therefore wonder why he offered sacrifices on behalf of his children, as 1:5 describes, since he was not one of the descendants of Aaron, who were the only ones whom the law of Moses allowed to offer sacrifices. It must be remembered that Job lived prior to the time when God gave Moses the law, so his religious practices were different from those of the Hebrew people after Moses. In Job’s

culture, it was normal and acceptable for the father to act as a priest for his family and to offer sacrifices on their behalf. The events that this book relates took place about the same time as the life of Abraham. Therefore, this book corresponds more with Genesis 12–50 than with the rest of the Old Testament. (See: Godly and Law of Moses)

### *Translation Issues in This Chapter*

#### **“the adversary”**

The Hebrew word *satan* means “adversary.” The Old Testament uses the word in that sense in several places, for example, 1 Kings 11:14, “Yahweh raised up an adversary against Solomon, Hadad the Edomite.” In chapters 1 and 2 of the book of Job, there is a character called “the satan” or “the adversary.” This seems to be a created angelic being who opposes righteous people and accuses them before God of having wrong motives. Many interpreters of the book of Job identify this character with Satan, the devil. The UST follows that interpretation, but the ULT translates the term more basically as “adversary.” You can decide how to translate this term in your own translation.

### **Job 1:1 (#1)**

#### **“There was a man in the land of Uz”**

The author is introducing **Job** as the main participant in the story. If your language has its own way of introducing participants, you can use it here in your translation. Alternate translation: “There once was a man who lived in the land of Uz”

See: Introduction of New and Old Participants

### **Job 1:1 (#2)**

#### **“Uz. Job”**

The word **Uz** is the name of a place, and the word **Job** is the name of a man.

See: How to Translate Names

### **Job 1:1 (#3)**

#### **“blameless and righteous”**

The terms **blameless** and **righteous** mean similar things. The author is using the two terms together

for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “very righteous”

See: Doublet

### Job 1:1 (#4)

#### "both fearful of God"

As the General Introduction to Job discusses, here as in several other places in the book, the author is using a word from the root “fear,” in this case the word **fearful**, in a particular sense. He is describing an awe of God that leads to holy living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “both respectful of God”

See: Idiom

### Job 1:1 (#5)

#### "and turning from evil"

The author is speaking figuratively of Job as if he physically **turned** away from evil. He means that he did not live in an evil way but instead lived in the right way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and careful not to do anything wrong”

See: Metaphor

### Job 1:2 (#1)

#### "Seven sons and three daughters were born to him"

Here and through verse 5, the author is introducing background information about **Job** that will help readers understand what happens later in the story. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

### Job 1:2 (#2)

#### "Seven sons and three daughters were born to him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “Job had seven sons and three daughters”

See: Active or Passive

### Job 1:3 (#1)

#### "the sons of the East"

The expression **sons of** describes people who share a certain quality. In this case, the author is using the expression to describe people who have the quality of living in **the East**. If it would be helpful to your readers, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: “the people who lived in the East”

See: Idiom

### Job 1:3 (#2)

#### "the sons of the East"

The author is referring to an area to the **East** of where he and his audience live. It seems probable that he may mean the area east of the Jordan River, as the UST suggests. However, since it is not known exactly where the author and his audience lived, you could also use a general expression rather than try to identify the area in your translation. Alternate translation: “the people who lived in that area”

See: When to Keep Information Implicit

### Job 1:4 (#1)

#### "And his sons went and made a feast, a man in {his} house on his day"

The author is using the expression **went and** to describe customary action. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “His sons had the custom of taking turns hosting feasts in their homes”

See: Idiom

**Job 1:4 (#2)****"on his day"**

This could mean implicitly: (1) Alternate translation: "on an assigned day of the week" (2) Alternate translation: "on his birthday"

See: Assumed Knowledge and Implicit Information

**Job 1:4 (#3)****"and they sent and called"**

The terms **sent** and **called** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "and they invited"

See: Doublet

**Job 1:5 (#1)****"when the days of the feast had gone around"**

The author is speaking as if the **days of the feast** had literally **gone around** or traveled a certain distance and then returned to their starting point. He means that each son had taken his turn hosting a feast. Your language may have a similar expression that you could use in your translation. You could also state the meaning plainly. Alternate translation: "after the days of the feast had made a full circuit" or "after each son had taken his turn hosting a feast"

See: Metaphor

**Job 1:5 (#2)****"my sons"**

Although the term **sons** is masculine, Job is likely using the word in a generic sense to refer to all of his sons and daughters. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women, as the UST does, or you could mention both sons and daughters. Alternate translation: "my sons and daughters"

See: When Masculine Words Include Women

**Job 1:5 (#3)****"and blessed"**

It is possible that the original reading here was "cursed" and that scribes changed it to **blessed** in order to avoid the uncomfortable language of a person cursing God. Traditional manuscripts of the Hebrew Bible do not have a marginal notation about this as they do in the case of [7:20](#), but many translations read "cursed" since this is the kind of change that scribes are known to have made in similar cases. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "and cursed"

See: Euphemism

**Job 1:5 (#4)****"have sinned and blessed"**

This phrase expresses a single idea by using two words connected with **and**. The word **sinned** tells in what way one of Job's children might have **blessed**, that is, "cursed" God. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "have sinfully cursed"

See: Hendiadys

**Job 1:5 (#5)****"in their hearts"**

Here, the **heart** represents the thoughts. Alternate translation: "in their thoughts"

See: Metaphor

**Job 1:5 (#6)****"all the days"**

The author says **all** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "on a regular basis"

See: Hyperbole

**Job 1:6 (#1)****"And it was the day, and the sons of God came"**

The author is using the phrase **And it was the day** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: "One day the sons of God came"

See: Introduction of a New Event

**Job 1:6 (#2)****"the sons of God"**

This expression describes spiritual beings whom God created. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the angelic beings"

See: Idiom

**Job 1:6 (#3)****"to present themselves to Yahweh"**

The context suggests that these angelic beings came to Yahweh at regular times to report on their activities. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "to give Yahweh a regular report on their activities"

See: Assumed Knowledge and Implicit Information

**Job 1:6 (#4)****"the adversary"**

See the discussion in the General Notes to this chapter for how to translate the title **the adversary** here and in the rest of this chapter and in chapter 2. Alternate translation, as in UST: "Satan"

See: How to Translate Names

**Job 1:7 (#1)****"And the adversary answered Yahweh and said"**

As the General Introduction to Job discusses, this phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose the adversary **said** this. If it would be more natural in your language, here and in the rest of the book you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "The adversary responded to Yahweh"

See: Hendiadys

**Job 1:7 (#2)****"From wandering on the earth and from going back and forth on it"**

These two phrases mean similar things. The adversary is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them and convey the emphasis in another way. Alternate translation: "From wandering all over the earth"

See: Parallelism

**Job 1:8 (#1)****"Have you set your heart upon"**

Here, the **heart** represents the thoughts and perceptions. Alternate translation: "Have you considered"

See: Metaphor

**Job 1:8 (#2)****"there is) not like him"**

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "there is not anyone like him"

See: Ellipsis

**Job 1:8 (#3)****"blameless and righteous"**

See how you translated this expression in [1:1](#).

See: Doublet

### Job 1:8 (#4)

**"fearful of God"**

See how you translated this expression in [1:1](#).

See: Idiom

### Job 1:8 (#5)

**"and turning from evil"**

See how you translated this expression in [1:1](#).

See: Metaphor

### Job 1:9 (#1)

**"Does Job fear God for nothing"**

The adversary is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Job gets a lot in return for fearing God!"

See: Rhetorical Question

### Job 1:9 (#2)

**"God"**

The adversary is speaking about God in the third person, even though he is addressing him directly. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "you"

See: First, Second or Third Person

### Job 1:10 (#1)

**"Have you not put a hedge around him and around his house and around all that {is} his, from every side"**

The adversary is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation.

Alternate translation: "You have put a hedge around him and around his house and around all that is his, from every side!"

See: Rhetorical Question

### Job 1:10 (#2)

**"Have you not put a hedge around him and around his house and around all that {is} his, from every side"**

The adversary is speaking as if God had literally **put a hedge** around Job and his possessions. He means that God has protected Job and all that he owns. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Have you not protected him and his house and all that is his, from every side?" or "You have protected him and his house and all that is his, from every side!"

See: Metaphor

### Job 1:10 (#3)

**"You have blessed the works of his hands, and his cattle have burst forth in the land"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "His cattle have burst forth in the land because you have blessed the works of his hands"

See: Connect — Reason-and-Result Relationship

### Job 1:10 (#4)

**"the works of his hands"**

The adversary is using one part of Job, **his hands**, to mean all of Job in the act of doing **works**, specifically the activity of raising cattle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "everything he has done"

See: Synecdoche



**Job 1:10 (#5)****"and his cattle have burst forth in the land"**

The adversary is speaking as if Job's **cattle** have literally **burst forth** and covered **the land** as if they were floodwaters. He means that Job's cattle have increased greatly in number. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and his herds of cattle have become very large"

See: Metaphor

**Job 1:11 (#1)****"just stretch out your hand and touch all that {is} his, if he will not bless you to your face"**

The terms **stretch out** and **touch** are imperatives, but they communicate an assertion rather than commands. Use a form in your language that communicates an assertion. Alternate translation: "if you stretch out your hand and touch all that he has, he will bless you to your face"

See: Imperatives — Other Uses

**Job 1:11 (#2)****"stretch out your hand"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "use your power"

See: Metonymy

**Job 1:11 (#3)****"and touch"**

In this context, the word **touch** means "destroy." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and destroy"

See: Idiom

**Job 1:11 (#4)****"if"**

The adversary is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and see if"

See: Ellipsis

**Job 1:11 (#5)****"he will" - "bless you"**

See how you translated the word "blessed" in verse 5. Scribes may have made a similar change here from "curse" to **bless**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "he will ... curse you"

See: Euphemism

**Job 1:11 (#6)****"to your face"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. The claim is that Job would not curse God in his "heart" (that is, in his thoughts) as Job was afraid one of his children might have done. Rather, Job would curse God out loud, and since God is present everywhere, Job would be cursing him in person. Alternate translation: "in person"

See: Metonymy

**Job 1:12 (#1)****"Behold"**

As the General Introduction to Job discusses, Yahweh is using the term **Behold** to focus the adversary's attention on what he is about to say. Your language may have a comparable expression that you could use in your translation.

See: Metaphor

**Job 1:12 (#2)****"is} in your hand"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "is in your power" or "is under your control"

See: Metonymy

**Job 1:12 (#3)****"do" - "stretch out your hand"**

See how you translated the similar expression in the previous verse.

See: Metonymy

**Job 1:12 (#4)****"the face of Yahweh"**

As in the previous verse, here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "the presence of Yahweh"

See: Metonymy

**Job 1:13 (#1)****"And it was the day, and his sons and his daughters"**

The author is using the phrase **And it was the day** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: "One day Job's sons and daughters"

See: Introduction of a New Event

**Job 1:14 (#1)****"The oxen were plowing and the donkeys {were} feeding at their hand"**

The messenger is giving background information to help Job understand what he reports next. In your translation, introduce this information in a

way that would be natural in your own language and culture.

See: Background Information

**Job 1:14 (#2)****"at their hand"**

This expression uses the word **hand** to mean the side of a person, animal, or group of animals. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at their side" or "next to them"

See: Idiom

**Job 1:15 (#1)****"Sheba"**

The messenger is using the name of an entire people group, **Sheba**, to mean some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "some of the Sabaeans"

See: Synecdoche

**Job 1:15 (#2)****"Sheba"**

The word **Sheba** is the name of a people group.

See: How to Translate Names

**Job 1:15 (#3)****"And" - "fell {on them}"**

The messenger is using the word **fell** in a specific sense to mean "attacked." If it would be helpful in your language, you could state this meaning plainly, as the UST does.

See: Idiom

**Job 1:15 (#4)****"and they struck the servants with the edge of the sword"**

The messenger is reporting that the Sabeans killed the servants. He is describing this by association with the means that the Sabeans used to kill them. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "and they killed the servants"

See: Metonymy

### Job 1:15 (#5)

**"and only I alone have escaped to tell you"**

You may find it more appropriate to represent this in your translation as an exclamation rather than as a statement, here and in verses 16, 17, and 19.

See: Exclamations

### Job 1:15 (#6)

**"and only I alone have escaped"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it, here and in verses 16, 17, and 19. Alternate translation, as in UST: "I am the only one who has escaped"

See: Making Assumed Knowledge and Implicit Information Explicit

### Job 1:16 (#1)

**"and burned up the sheep and the servants and consumed them"**

The terms **burned up** and **consumed** mean similar things. The second messenger is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "completely burned up the sheep and the servants"

See: Doublet

### Job 1:17 (#1)

**"The Chaldeans"**

The word **Chaldeans** is the name of a people group.

See: How to Translate Names

### Job 1:17 (#2)

**"and they struck the servants with the edge of the sword"**

See how you translated this same expression in [1:15](#). Alternate translation: "they killed the servants"

See: Metonymy

### Job 1:18 (#1)

**"Your sons and your daughters {were} eating and drinking wine in the house of their eldest brother"**

The messenger is giving background information to help Job understand what he reports next. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

### Job 1:19 (#1)

**"the four corners of the house"**

Alternate translation: "the structural supports of the house"

See: Synecdoche

### Job 1:20 (#1)

**"And Job arose and tore"**

Here the word **arose** may indicate that Job took action to respond to what the messengers told him, not that he stood up from a seated position. Alternate translation: "In response, Job tore"

See: Idiom

### Job 1:20 (#2)

**"and tore his robe and shaved his head"**

Job **tore his robe and shaved his head** to show how deeply distressed he was. If this would not be clear to your readers, you could explain the

significance of this action. Alternate translation: "and tore his robe and shaved his head to show how deeply distressed he was"

See: Symbolic Action

### Job 1:20 (#3)

**"and fell to the ground and prostrated himself"**

Be sure that it is clear in your translation that Job did not fall down accidentally. Make clear that he did these things in order to assume a posture of worship. Alternate translation: "and got down on the ground and lay flat as a gesture of worship to God"

See: Symbolic Action

### Job 1:21 (#1)

**"Naked" - "and naked"**

Job is using one kind of possession, clothing, to mean all kinds of possessions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Without any possessions ... without any possessions"

See: Synecdoche

### Job 1:21 (#2)

**"I came from the womb of my mother"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "I was born"

See: Making Assumed Knowledge and Implicit Information Explicit

### Job 1:21 (#3)

**"I will return there"**

Job is speaking as if the grave in which he will be buried is another **womb** like that of his **mother**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I will go to the grave" or "I will be buried"

See: Metaphor

### Job 1:21 (#4)

**"May the name of Yahweh be blessed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "May people bless the name of Yahweh"

See: Active or Passive

### Job 1:21 (#5)

**"May the name of Yahweh be blessed"**

Here, **name** represents the reputation of a person. If it would be helpful in your language, you could say that plainly. Alternate translation: "May Yahweh continue to have a good reputation"

See: Metonymy

### Job 1:22 (#1)

**"Job did not sin and he did not ascribe impropriety to God"**

This phrase expresses a single idea by using two words connected with **and**. The word **sin** tells what kind of action it would be if Job were to **ascribe impropriety to God**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "Job did not sin by ascribing impropriety to God"

See: Hendiadys

## Job - Chapter 2 Introduction

### Structure and Formatting

The events of this chapter are very similar to those of the previous chapter. However, this time Job is tested in an even more severe way. After losing his wealth and family, Job also loses his health, and his wife begins to encourage him to sin by cursing Yahweh. (See: Sin and Curse)

### *Translation Issues in This Chapter*

#### **"the adversary"**

This character appears in chapter 2 as well as in chapter 1. Translate the name the same way here as you decided to translate it in the previous chapter.

#### **Job 2:1 (#1)**

##### **"And it was the day, and the sons of God came"**

The author is using the phrase **And it was the day** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. See how you translated the same expression in [1:6](#). Alternate translation: "One day the sons of God came"

See: Introduction of a New Event

#### **Job 2:1 (#2)**

##### **"the sons of God"**

This expression describes spiritual beings whom God created. If it would be helpful in your language, you could state the meaning plainly. See how you translated this in [1:6](#). Alternate translation: "the angelic beings"

See: Idiom

#### **Job 2:2 (#1)**

##### **"From wandering on the earth and from going back and forth on it"**

These two phrases mean similar things. The adversary is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them and convey the emphasis in another way. See how you translated the same expression in [1:7](#). Alternate translation: "From wandering all over the earth"

See: Parallelism

#### **Job 2:3 (#1)**

##### **"Have you set your heart on"**

See how you translated this expression in [1:8](#). Alternate translation: "Have you considered"

See: Metaphor

#### **Job 2:3 (#2)**

##### **"there is not like him"**

See how you translated this expression in [1:8](#). Alternate translation: "there is not anyone like him"

See: Ellipsis

#### **Job 2:3 (#3)**

##### **"blameless and righteous"**

See how you translated this expression in [1:1](#).

See: Doublet

#### **Job 2:3 (#4)**

##### **"fearful of God"**

See how you translated this expression in [1:1](#).

See: Idiom

#### **Job 2:3 (#5)**

##### **"and turning from evil"**

See how you translated this expression in [1:1](#).

See: Metaphor

#### **Job 2:3 (#6)**

##### **"is holding firmly to his integrity"**

Yahweh is speaking as if Job were literally **holding firmly** onto his **integrity**. He means that Job is maintaining his integrity. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "is maintaining his integrity"

See: Metaphor

**Job 2:3 (#7)****"is holding firmly to his integrity"**

If your language does not use an abstract noun for the idea of **integrity**, you could express the same idea in another way. Alternate translation: "is continuing to live in the right way"

See: Abstract Nouns

**Job 2:3 (#8)****"to devour him"**

Yahweh is speaking as if the adversary had literally incited him to **devour** or eat up Job. He means that the adversary had incited him to allow the adversary to destroy Job's possessions and family. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to allow you to destroy his possessions and family"

See: Metaphor

**Job 2:4 (#1)****"Skin for skin"**

In this expression, the adversary is using part of a person or animal, the **skin**, to mean all of that person or animal. The basic meaning is that a person will sacrifice even a valuable herd animal in order to save himself, and the more general meaning, as the adversary explains in the rest of the verse, is that a person will sacrifice just about anything he owns in order to stay alive. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "An animal in exchange for a person's life"

See: Synecdoche

**Job 2:5 (#1)****"just stretch out your hand and touch upon his bones and upon his flesh, if he will not bless you to your face"**

The terms **stretch out** and **touch** are imperatives, but they communicate an assertion rather than commands. Use a form in your language that communicates an assertion. See how you translated the same expression in [1:11](#). Alternate

translation: "if you stretch out your hand and touch all that he has, he will bless you to your face"

See: Imperatives — Other Uses

**Job 2:5 (#2)****"just stretch out your hand"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. See how you translated the same expression in [1:11](#). Alternate translation: "just use your power"

See: Metonymy

**Job 2:5 (#3)****"and touch"**

In this context, the word **touch** means "harm." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and harm"

See: Idiom

**Job 2:5 (#4)****"upon his bones and upon his flesh"**

The adversary is using two parts of Job's body, his **bones** and his **flesh**, to mean Job's whole body. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "his body"

See: Synecdoche

**Job 2:5 (#5)****"if"**

The adversary is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. See how you translated the same expression in [1:11](#). Alternate translation: "and see if"

See: Ellipsis

**Job 2:5 (#6)****"he will" - "bless you"**

See how you translated the same expression in [1:11](#). Scribes may also have made a change here from "curse" to **bless**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "he will ... curse you"

See: Euphemism

**Job 2:5 (#7)****"to your face"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. See how you translated the same expression in [1:11](#). Alternate translation: "in person"

See: Metonymy

**Job 2:6 (#1)****"in your hand"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. See how you translated the similar expression in [1:12](#). Alternate translation: "in your power" or "under your control"

See: Metonymy

**Job 2:7 (#1)****"the face of Yahweh"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. See how you translated the similar expression in [1:12](#). Alternate translation: "the presence of Yahweh"

See: Metonymy

**Job 2:7 (#2)****"and he struck Job with bad boils"**

The author is speaking as if the adversary literally **struck** Job with these **boils**, as if they were a weapon in his hand. He means that the adversary caused Job to suffer from the boils. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he afflicted Job with bad boils" or "he caused Job to suffer from bad boils"

See: Metaphor

**Job 2:7 (#3)****"with bad boils"**

The word **boils** describes large, itching, painful skin infections. If your readers would not be familiar with what boils are, in your translation you could use a general expression. Alternate translation: "with large, itching, painful skin infections"

See: Translate Unknowns

**Job 2:7 (#4)****"from the sole of his foot to his pate"**

The author is using the extreme ends of Job's body, **the sole of his foot** and **his pate** (that is, the top of his head), to mean those parts and everything in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "over his entire body"

See: Merism

**Job 2:8 (#1)****"a shard"**

A **shard** was a piece of broken pottery. It had sharp edges, so Job could **scrape himself** with it. If your readers would not be familiar with what a shard is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "a sharp fragment of pottery"

See: Translate Unknowns

**Job 2:8 (#2)****"to scrape himself"**

The implication is that Job would **scrape himself** with the shard to clean his skin and to reduce the itching of the boils. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "to scrape himself to clean his skin and to reduce the itching of the boils"

See: Assumed Knowledge and Implicit Information

**Job 2:8 (#3)****"and he was sitting in the midst of the ash pile"**

In this culture, there was place outside the city where rubbish was brought and burned to dispose of it. This left a pile of ashes. Job was sitting in that pile as a symbolic action to show how distressed he was. It was a way of signifying that he no longer felt his life was worth anything. If it would be helpful to your readers, you could explain the significance of his action. Alternate translation: "he was sitting in the midst of the ash pile outside the city to show how distressed he was"

See: Symbolic Action

**Job 2:9 (#1)****"Are} you still holding firmly to your integrity"**

Job's wife is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should not still be holding firmly to your integrity!"

See: Rhetorical Question

**Job 2:9 (#2)****"Bless God and die"**

You may find it more appropriate to represent this in your translation as an exclamation rather than as a statement. Alternate translation: "Bless God and die!"

See: Exclamations

**Job 2:9 (#3)****"Bless"**

See how you translated the word "bless" in [1:11](#) and [2:5](#). Scribes may also have made a change here from "Curse" to **Bless**. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "Curse"

See: Euphemism

**Job 2:9 (#4)****"Bless God and die"**

Job's wife seems to be saying implicitly that Job no longer has any reason either to trust God or to live, and that if he curses God, God will kill him too and put him out of his misery. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "Curse God so that he will kill you too and put you out of your misery"

See: Assumed Knowledge and Implicit Information

**Job 2:10 (#1)****"the foolish one"**

This phrase does not refer to a specific person. It refers to anyone who has the quality that it names. Express this in the way that would be most natural in your language. Alternate translation: "a foolish person" or, since the expression is feminine, "a foolish woman"

See: Generic Noun Phrases

**Job 2:10 (#2)****"the foolish one"**

In this context, the word **foolish** does not describe a person who is stupid or lacking intelligence or education. It means someone who does not respect God and who therefore does not live in the way that God has instructed people to live. Alternate translation: "a person who does not respect and



obey God” or “a woman who does not respect and obey God”

See: Assumed Knowledge and Implicit Information

### Job 2:10 (#3)

**"Indeed, will we receive the good from God and not receive the bad"**

Job is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “if we are willing to receive the good from God, we should also be willing to receive the bad”

See: Rhetorical Question

### Job 2:10 (#4)

**"the good" - "and" - "the bad"**

Job is using the adjectives **good** and **bad** as a nouns to mean certain kinds of things. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “good things ... and ... bad things”

See: Nominal Adjectives

### Job 2:10 (#5)

**"with his lips"**

The author is referring to what Job said by association with **lips** that Job used in order to say it. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “in anything that he said”

See: Metonymy

### Job 2:11 (#1)

**"all this evil had come on him"**

The author is speaking of the **evil** or trouble that happened to Job as if it were a living that **had come on him**. If it would be helpful in your language, you could state the meaning plainly. Alternate

translation: “all these bad things had happened to him”

See: Personification

### Job 2:11 (#2)

**"Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite"**

The words **Eliphaz**, **Bildad**, and **Zophar** are the names of men. The word **Temanite** describes someone from the town of Teman in the ancient country of Edom. The word **Shuhite** describes someone from the people group descended from Shuah, a son of Abraham and Keturah. The word **Naamathite** describes someone from the town of Naamah in Canaan.

See: How to Translate Names

### Job 2:11 (#3)

**"to sympathize with him and to comfort him"**

The terms **sympathize** and **comfort** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “to sympathize earnestly with him”

See: Doublet

### Job 2:12 (#1)

**"And they raised their eyes"**

This expression means to look carefully and intently off into the distance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “They looked intently off into the distance”

See: Idiom

### Job 2:12 (#2)

**"and they did not recognize him"**

The implication is Job’s friends did not recognize him at first when they saw him at a distance. Job looked very different than usual because of his grief and because of the sores covering his body. You can

provide this information in your translation if that would be helpful to your readers. Alternate translation: "they barely recognized him because he looked so different due to his grief and his sores"

See: Assumed Knowledge and Implicit Information

### Job 2:12 (#3)

#### "and they raised their voice and wept"

This phrase expresses a single idea by using two phrases connected with **and**. The phrase **raised their voice** tells how the friends **wept**, that is, loudly. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "and they wept in a loud voice" or "and they wept loudly"

See: Hendiadys

### Job 2:12 (#4)

#### "and they raised their voice"

The author is speaking as if the friends literally **raised** their voice, that is, lifted it up into the air. He means that they made a loud sound with their voices as they wept. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they made a loud sound"

See: Metaphor

### Job 2:12 (#5)

#### "and they raised their voice"

Since the author is speaking of three people, it may be more natural in your language to use the plural form of **voice**. Alternate translation: "they raised their voices"

See: Collective Nouns

### Job 2:12 (#6)

#### "and they each tore his robe, and they threw dust heavenward upon their heads"

Job's friends tore their robes and threw dust into the air so that it would land on their heads as symbolic actions to show that they were deeply

distressed about what had happened to Job. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "to show how distressed they were about what had happened to Job, each tore his robe, and they threw dust heavenward upon their heads"

See: Symbolic Action

### Job 2:13 (#1)

#### "And they sat with him on the ground"

Job's friends **sat with him on the ground** as a symbolic action to express their sincere sympathy with him. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "And to express their sincere sympathy, they sat with him on the ground"

See: Symbolic Action

## Job - Chapter 3 Introduction

### *Structure and Formatting*

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Important Figures of Speech in This Chapter*

#### **Rhetorical questions**

In many places in this chapter, Job uses the question form in order to express strong feelings. Your language might not use the question form for this purpose. Notes will suggest other ways to translate these questions. (See: Rhetorical Question)

#### **Birth meaning life by association**

Throughout this chapter, Job is saying that does not feel that his life is worth living any longer. He communicates this by cursing the day he was born, which is a way of saying by association that he wishes he had never lived. This is a powerful poetic device that would be good to show to your readers, so it would be preferable to translate the device itself, rather than express only its meaning or implications in your translation. In other words, for example, it would be appropriate to translate Job's actual words in 3:3, "May the day on which I was born perish," rather than have him say something

like, "I do not feel that my life is worth living any more, and so I wish I had never been born." (See: When to Keep Information Implicit)

### Job 3:1 (#1)

#### "Job opened his mouth"

The author is referring to Job speaking by association with the way **Job opened his mouth** in order to speak. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "Job spoke up"

See: Metonymy

### Job 3:1 (#2)

#### "and cursed his day"

In this context, the expression **his day** means the day on which Job was born. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and cursed his birthday"

See: Idiom

### Job 3:1 (#3)

#### "and cursed his day"

The implication is that Job **cursed** his birthday because he was suffering so greatly that he wished he had never been born. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: "and cursed his birthday because he was suffering so greatly that he wished he had never been born"

See: Assumed Knowledge and Implicit Information

### Job 3:2 (#1)

#### "Job answered and said"

See the discussion of this expression in the General Introduction to Job. In this case, Job is responding not to something that someone else said but to all that has happened to him. Alternate translation: "In response to all that had happened to him, Job said"

See: Doublet

### Job 3:3 (#1)

#### "May the day on which I was born perish,"

See the discussion of Hebrew poetry in the General Introduction to Job to decide how to approach the translation of this verse and the other verses in the book that consist of a statement and then one or two further statements that advance the meaning of the first one in some way. Alternate translation: "May the day on which I was born perish, yes, may the night perish that said a boy had been conceived" or "May the night I was conceived and the day on which I was born both perish"

See: Parallelism

### Job 3:3 (#2)

#### "May the day on which I was born perish"

Job is speaking of the **day** on which he **was born** as if it were a living thing that could **perish**. It is clear from verse 6 that he means he wishes it would no longer be one of the days of the year. Your language may have an expression of its own that you could use to express this meaning in your translation. Alternate translation: "May the day on which I was born be stricken from the calendar"

See: Personification

### Job 3:3 (#3)

#### "and the night"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and may the night perish" or "and may the night also be stricken from the calendar"

See: Ellipsis

### Job 3:3 (#4)

#### "that} said, 'A boy has been conceived'"

If it would be clearer in your language, you could translate this so that there is not a quotation within

a quotation. Alternate translation: “that said that a boy had been conceived”

See: Quotes within Quotes

### Job 3:3 (#5)

**“that} said, ‘A boy has been conceived”**

Job is speaking of the **night** of his conception as if it were a living thing that could speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “on which I was conceived as a boy”

See: Personification

### Job 3:3 (#6)

**“A boy has been conceived”**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “A woman has conceived a boy”

See: Active or Passive

### Job 3:4 (#1)

**““May God not seek it from above,”**

Job is speaking as if God would literally **seek** the day of his birth after it became dark. In this context, the word **seek** could mean: (1) to show concern. Alternate translation: “May God not show concern from above for that day by restoring its light” (2) to look for. Alternate translation: “May God not search for that day from above when he discovers that it is missing and bring it back among the other days by restoring its light”

See: Metaphor

### Job 3:4 (#2)

**““May God not seek it from above,”**

Since it was God who created day by making light ([Genesis 1:3](#)), Job seems to be wishing that his birthday would be dark because God would not provide any light for it. Alternate translation: “May God not care for it from above, and as a result, may

light not shine upon it” or “May no light shine upon it, because God is not caring for it from above”

See: Connect — Reason-and-Result Relationship

### Job 3:5 (#1)

**“May darkness and a dark shadow claim it”**

The terms **darkness** and **dark shadow** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “May darkness completely claim it”

See: Doublet

### Job 3:5 (#2)

**“May darkness and a dark shadow claim it”**

Job assumes that his listeners will understand that by **claim** he is referring to the way, in his culture, a close relative would bring an orphaned child into his own home and make that child a member of his own family. You could say that explicitly if that would be helpful to your readers. Alternate translation: “May darkness and deep darkness make it part of their own family”

See: Assumed Knowledge and Implicit Information

### Job 3:5 (#3)

**“May darkness and a dark shadow claim it”**

Job is speaking as if **darkness** and a **dark shadow** were living things that could adopt the day of his birth, as if it too were a living thing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “May that day be just like darkness, yes, like deep darkness”

See: Personification

### Job 3:5 (#4)

**“may a cloud dwell over it”**

Job is speaking of a **cloud** as if it were a living thing that could **dwell** or make its home **over** the day of his birth, and he is speaking of that day as if it were something that itself lived in a particular place. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: “may that whole day be cloudy”

See: Personification

### Job 3:5 (#5)

#### "the blacknesses of the day"

In this possessive form, **the day** is the object rather than the subject of **blacknesses**. That is, this does not mean blacknesses that the day possesses, it means all the things that blacken a day, that is, make it dark. This would include things such as eclipses, sand storms, volcanic eruptions, etc. Alternate translation: “all the things that blacken a day” or “all the things that make a day dark”

See: Possession

### Job 3:5 (#6)

#### "the blacknesses of the day"

If your language would not use an abstract noun such as **blacknesses**, you could express the same idea in another way. Alternate translation: “all the things that blacken a day” or “all the things that make a day dark”

See: Abstract Nouns

### Job 3:5 (#7)

#### "may" - "terrify it"

Job is speaking of the day of his birth as if it were a living thing that blackening events could **terrify**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: “make it so dark that it is no longer truly a day”

See: Personification

### Job 3:6 (#1)

#### "may gloom take it"

Job is speaking of **gloom** as if it were a living thing that could **take** away the night of his conception, as if it were an object that could be carried. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: “may it be without any light”

See: Personification

### Job 3:6 (#2)

#### ""May it not rejoice among the days of the year;"

The pronoun **it** refers to the day when Job was born. Job is alternating between speaking about that day and about the night when he was conceived. Alternate translation: “May the day when I was born not rejoice among the days of the year; into the number of the months may it not come”

See: Pronouns — When to Use Them

### Job 3:6 (#3)

#### ""May it not rejoice among the days of the year;"

Job is speaking of the day of his birth as if it were a living thing that could **rejoice** that it was one of the days of the year and that could **come** among the months of the year. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “May it not be one of the days of the year, yes, may it not be a day in any of the months”

See: Personification

### Job 3:6 (#4)

#### ""May it not rejoice among the days of the year;"

Job is not saying that he does not want the day of his birth to be one of the months of the year. Rather, he is using the possessive form **the number of the months** to mean the group of all of the months. In other words, that is another way of saying “the year.” Alternate translation: “May it not be one of the days of the year; indeed, may it not be part of the year at all” or, combining the two phrases, “May that day be left out of the year completely”

See: Possession

### Job 3:6 (#5)

#### ""May it not rejoice among the days of the year;"

It may be more natural in your language to mention the shorter period, **months**, before the longer period, **the year**, in order to increase the emphasis as the sentence progresses. The UST models one way to do this.

See: Information Structure

### Job 3:7 (#1)

#### "That night—may it be barren"

Job is speaking of the **night** he was conceived as if it were a living thing that could be **barren**. He means that he does not want that night to have any children, in the sense that he does not want any more children to be conceived on that night or, as the context suggests, born on that night. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "May no one ever again be born on that night"

See: Personification

### Job 3:7 (#2)

#### "May a joyful shout not come into it"

Job is speaking of a **joyful shout** as if it were a living thing that could **come into** a place. He is referring to people shouting for joy on the night of the day when he was born. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "May no one shout joyfully on that night"

See: Personification

### Job 3:7 (#3)

#### "May a joyful shout not come into it"

Job means implicitly that he does not want anyone to shout joyfully on this particular night to celebrate the birth of a child. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "May no one shout joyfully on that night to celebrate the birth of a child"

See: Assumed Knowledge and Implicit Information

### Job 3:8 (#1)

#### "May" - "curse it"

The pronoun **it** refers to the day when Job was born. Job is alternating between speaking about that day and about the night when he was conceived. Alternate translation: "May ... curse that day"

See: Pronouns — When to Use Them

### Job 3:8 (#2)

#### "the ones cursing a day"

Job assumes that his listeners will understand that by **the ones cursing a day** he is referring to sorcerers. People in this culture employed sorcerers in the belief that they could cause bad things to happen on a particular day to their enemies. For example, people might employ a sorcerer to try to ruin the day on which a person began an important journey or celebrated an important family occasion such as a wedding. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "professional sorcerers"

See: Assumed Knowledge and Implicit Information

### Job 3:8 (#3)

#### "the ones skillful"

Job is using the adjective **skillful** as a noun to mean certain people. The word is plural, and the ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the people who have the skill"

See: Nominal Adjectives

### Job 3:8 (#4)

#### "to awaken Leviathan"

The implication is that if sorcerers created chaos by awakening the chaos monster, there would no longer be any distinction between days, and so the day of Job's birth would no longer have a distinct identity. You could say that explicitly if it would be helpful to your readers. Alternate translation: "to

cause chaos among days" or "to destroy the distinct identity of the day on which I was born"

See: Assumed Knowledge and Implicit Information

### Job 3:8 (#5)

#### "Leviathan"

As the General Introduction to Job explains, ancient peoples seem to have been aware of a large, fierce creature that lived in the ocean, which they called the "sea monster." People in Job's culture regarded the sea as the realm of watery chaos, and they associated this sea monster with that chaos. That is the association that Job is making here, calling the sea monster by the name Leviathan. You could retain the name Leviathan in your translation. Alternatively, you could use a general expression to convey the idea here. Alternate translation: "the sea monster that is associated with chaos"

See: Assumed Knowledge and Implicit Information

### Job 3:9 (#1)

#### ""may it wait for light but {there be} none,"

Job is speaking of the day of his birth as if it were a living thing that could **wait** for **light** to appear in the sky and **see** the **dawn**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "may light never appear on that day, yes, may dawn never break on that day"

See: Personification

### Job 3:9 (#2)

#### "the eyelids of the dawn"

Job is referring to light flashing from eyes by association with the **eyelids** that open to reveal that flashing. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "the light flashing from the eyes of the dawn"

See: Metonymy

### Job 3:9 (#3)

#### "the eyelids of the dawn"

Job is speaking of **the dawn** as if it were a living thing that had **eyelids** that could open to reveal light flashing from its eyes. If it would be helpful in your language, you could state the meaning plainly. By **dawn**, Job means the sunrise itself, not the first faint light that appears on the horizon to indicate that a new day is beginning. Alternate translation: "the first flashes of light from the sunrise"

See: Personification

### Job 3:10 (#1)

#### "it did not close the doors of my womb"

Job is using the possessive form **my womb** to mean the womb from which he was born, that is, his mother's womb. He is not saying that he himself had a womb. It may be helpful to clarify this for your readers. Alternate translation: "it did not close the doors of my mother's womb"

See: Possession

### Job 3:10 (#2)

#### "it did not close the doors of my womb"

Job is speaking as his mother's **womb** literally had **doors** that could have **closed** to keep him from being born. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "it did not keep me from being born"

See: Metaphor

### Job 3:10 (#3)

#### ""it did not close the doors of my womb"

Job is speaking as if the day of his birth were a living thing that could have kept him from being born. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "nothing kept me from being born on that day and hid"

See: Personification

**Job 3:10 (#4)****"and hide trouble from my eyes"**

Job is also speaking as if the day of his birth were a living thing that could have hidden **trouble** from his **eyes**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and nothing hid trouble from my eyes"

See: Personification

**Job 3:10 (#5)****"and hide trouble from my eyes"**

Job is referring to his ability to see by association with the **eyes** by which he sees. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "and hide trouble from my sight" or "and keep me from seeing trouble"

See: Metonymy

**Job 3:10 (#6)****"and hide trouble from my eyes"**

In this context, to see **trouble** means to experience it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and keep me from experiencing trouble"

See: Idiom

**Job 3:10 (#7)****"and hide trouble from my eyes"**

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea in another way. Alternate translation: "and keep me from suffering so badly"

See: Abstract Nouns

**Job 3:11 (#1)****""Why did I not die from the womb,"**

These two phrases mean similar things. As Job and the other characters do throughout the poetic sections of the book, here he is using repeating phrases in order to emphasize the idea that the phrases express. (See the discussion of "parallelism" in the General Introduction to the book of Job.) If it would be helpful to your readers, you could combine these phrases. However, you may wish to retain both of them in order to give your readers an idea of how Hebrew poetry worked. The following notes give suggestions for how to do that. Alternate translation, combining the phrases: "Why did I not die just as soon as I was born?"

See: Parallelism

**Job 3:11 (#2)****""Why did I not die from the womb,"**

Job is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate using the statement or exclamation form. It may be helpful to make this two sentences. Alternate translation: "I wish I had died from the womb! I wish I had come out of the belly and expired!"

See: Rhetorical Question

**Job 3:11 (#3)****"from the womb"**

Job is referring to his birth by association with the **womb** from which he was born. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "as soon as I was born"

See: Metonymy

**Job 3:11 (#4)****"and expire"**

Job is using the word **expire**, which means to "breathe out," to mean "die." This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: "and pass away"



See: Euphemism

### Job 3:11 (#5)

#### "come out of the belly and expire"

Job is referring to his birth by association with the **belly** (a poetic synonym for "womb") from which he was born. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "breathe my last as soon as my mother gave birth to me"

See: Metonymy

### Job 3:12 (#1)

#### ""Why did knees welcome me,"

Job is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I wish that knees had not welcomed me, and breasts, that I should have sucked!"

See: Rhetorical Question

### Job 3:12 (#2)

#### ""Why did knees welcome me,"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Why did knees welcome me, and why did breasts welcome me so that I could suck?"

See: Ellipsis

### Job 3:12 (#3)

#### ""Why did knees welcome me,"

Job is using parts of his mother to mean all of his mother in the act of nursing him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Why did my mother hold me on her knees and nurse me?"

See: Synecdoche

### Job 3:13 (#1)

#### "For"

The word **For** indicates that the sentence it introduces states what the result would have been if the event Job has been describing had actually taken place, that is, if he had died at birth. Alternate translation: "If that had been the case,"

See: Hypothetical Situations

### Job 3:13 (#2)

#### "now"

Alternate translation: "by now" or "at this time"

### Job 3:13 (#3)

#### ""I had lain down and was reposing,"

Job is using the past tense to describe what would have been the case if he had actually never been born. Your language may use the past tense in this same way. If not, you could use the conditional tense here. Alternate translation: "I would have lain down and been reposing, I would have slept and it would have been rest to me"

See: Irregular Use of Tenses

### Job 3:13 (#4)

#### "I had slept"

Job is using the word **slept** to mean "died." This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. If not, you could state the meaning plainly. Alternate translation: "I would have passed away" or "I would have died"

See: Euphemism

### Job 3:13 (#5)

#### "it was being rest to me"

If your language would not use an impersonal construction such as this one, you could express the meaning in another way. Alternate translation:

"I would have been at rest" or "I would have been resting"

### Job 3:14 (#1)

**"the ones having built monuments for themselves"**

The word translated **monuments** refers to a desolate or ruined place. In this context, it could mean implicitly: (1) elaborate buildings in desolate places, such as the pyramids that the pharaohs built in the Egyptian desert. Since Job is wishing that this were his situation, this positive sense is probably preferable. Alternate translation: "who built great tombs for themselves in remote places" (2) ruined buildings. Alternate translation: "who rebuilt ruined buildings for themselves" or "who built buildings for themselves that are now ruined"

See: Assumed Knowledge and Implicit Information

### Job 3:15 (#1)

**"the ones having filled their houses with silver"**

Job says that these princes **filled their houses with silver** as an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "who kept much silver in their homes"

See: Hyperbole

### Job 3:16 (#1)

**"like a hidden stillborn child"**

The word translated **hidden** refers implicitly to burial. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "like a child who was not born alive and so was buried immediately"

See: Assumed Knowledge and Implicit Information

### Job 3:16 (#2)

**"as infants {sometimes} do not see the light"**

Job is using one part of the birth process, seeing **the light** for the first time, to mean all of the birth process. If it would be helpful in your language, you

could state the meaning plainly. Alternate translation: "like infants who are not born alive"

See: Synecdoche

### Job 3:17 (#1)

**"the wicked" - "the weary in strength"**

Job is using the adjectives **wicked** and **weary** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "people who are wicked ... people who are weary in strength"

See: Nominal Adjectives

### Job 3:18 (#1)

**"they do not hear the voice of a taskmaster"**

Job is referring to the orders that a **taskmaster** would give **Captives** by association with the **voice** that the taskmaster would use to convey them. He is referring to the captives' obligation to obey those orders by association with the way they would **hear** them. If it would be helpful in your language, you could use equivalent expressions or state the meaning plainly. Alternate translation: "no taskmaster gives them orders to follow" or "they no longer need to follow the orders of any taskmaster"

See: Metonymy

### Job 3:19 (#1)

**"Small and great {are} there"**

Job is using two extremes of people, **small** and **great** (meaning unimportant and important), to mean them and everyone in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "People of every kind are there"

See: Merism

### Job 3:19 (#2)

**"Small and great"**

Job is using the adjectives **Small** and **great** as nouns to mean certain kinds of people. Your

language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Unimportant people and important people"

See: Nominal Adjectives

### Job 3:19 (#3)

#### "and a servant"

In this context, the phrase **a servant** does not refer to one specific person. It refers to servants in general. Express this in the way that would be most natural in your language. Alternate translation: "and anyone who had been a servant"

See: Generic Noun Phrases

### Job 3:20 (#1)

#### ""Why is light given to the miserable,"

This is the beginning of a long question that Job asks, using the question form for emphasis, in verses 20–23. If you would not use the question form for this purpose in your language, you could translate these verses as a series of statements or exclamations. Alternate translation: "Light should not be given to the miserable! Life should not be given to the bitter in soul!"

See: Rhetorical Question

### Job 3:20 (#2)

#### "Why is light given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "Why does God give light"

See: Active or Passive

### Job 3:20 (#3)

#### "light"

Job is referring to life by association with the **light** that people who are alive are able to see. If it would be helpful in your language, you could use an

equivalent expression or express the meaning plainly. Alternate translation: "life"

See: Metonymy

### Job 3:20 (#4)

#### ""to the miserable,"

Job is using the adjectives **miserable** and **bitter** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "to people who are miserable ... to people who are bitter in soul"

See: Nominal Adjectives

### Job 3:20 (#5)

#### "and life"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and why is life given" or "and why does God give life"

See: Ellipsis

### Job 3:20 (#6)

#### "to the bitter in soul"

This expression describes people who are **bitter** or unhappy in the depths of their beings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to people who are deeply unhappy"

See: Idiom

### Job 3:21 (#1)

#### ""the ones longing for death, but {it is} not to them,"

This is a continuation of the question that Job is asking in verses 20–23, using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as the next statement or exclamation in a series. Alternate translation: "Life should not

be given to people who long to die but who cannot die, who dig for death more than for hidden treasures!" or "God should not give life to people who long to die but who cannot die, who dig for death more than for hidden treasures!"

See: Rhetorical Question

### Job 3:21 (#2)

**"and they dig for it more than for hidden treasure"**

Job is speaking as if very unhappy people literally **dig** for death more eagerly than they would dig to find **hidden treasures**. He means that they want to die more than they want anything else. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "who want to die more than they want anything else"

See: Metaphor

### Job 3:22 (#1)

**""the ones rejoicing unto gladness,"**

This is a continuation of the question that Job is asking in verses 20–23, using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as the next statement or exclamation in a series. Alternate translation: "Life should not be given to people who rejoice unto gladness and celebrate when they find a grave!" or "God should not give life to people who rejoice unto gladness and celebrate when they find a grave!"

See: Rhetorical Question

### Job 3:22 (#2)

**""the ones rejoicing unto gladness,"**

The terms **rejoicing unto gladness** and **celebrate** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the ones who rejoice greatly"

See: Doublet

### Job 3:22 (#3)

**"when they find a grave"**

Job is referring to death by association with the **grave** in which a person who dies is buried. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "when they die" or "when they know that they are about to die"

See: Metonymy

### Job 3:23 (#1)

**""to a man whose way is hidden,"**

This is the end of the question that Job has been asking in verses 20–23, using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as the last statement or exclamation in a series. Alternate translation: "Life should not be given to a man whose way is hidden, around whom God has hedged!" or "God should not give life to a man whose way is hidden, around whom he has hedged!"

See: Rhetorical Question

### Job 3:23 (#2)

**""to a man whose way is hidden,"**

The phrases **whose way is hidden** and **God has hedged around him** mean similar things. Job is using the two phrases together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to a man whom God is keeping from seeing where he is going"

See: Doublet

### Job 3:23 (#3)

**""whose way is hidden,"**

Job is speaking of how a person ought to live, or of a hopeful future that lies ahead of a person, as if that were literally a **way** or path that the person should walk along but which is **hidden** so that the person cannot find it. He speaks as if God had literally put a hedge around the person to keep him from seeing out. If it would be clearer in your

language, you could state the meaning plainly. Alternate translation: "who has no hope for the future"

See: Metaphor

### Job 3:23 (#4)

#### "whose way is hidden"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, the context suggests that it is God. Alternate translation: "whose way God has hidden"

See: Active or Passive

### Job 3:24 (#1)

#### "For"

Job is using the word **For** to introduce the reason why he asked in the preceding verses why God would give life to a person who is as miserable as he is. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I have asked all this because"

See: Connecting Words and Phrases

### Job 3:24 (#2)

#### "my sighing comes before my food"

The word **before** could mean implicitly: (1) that Job's sighing comes in place of his food. Alternate translation: "I am too sad to eat" (2) that Job's sighing comes first and his food comes afterwards. Alternate translation: "I cannot eat without sighing first"

See: Assumed Knowledge and Implicit Information

### Job 3:24 (#3)

#### "my groaning flows out like waters"

The point of this comparison is that just as **waters** (those of a river, for example) flow greatly and powerfully, so Job is groaning greatly and powerfully. If it would be helpful in your language,

you could make this point explicitly. Alternate translation: "and I am groaning very greatly"

See: Simile

### Job 3:25 (#1)

#### "For"

Job is using the word **For** to introduce the reason why he is so upset that he cannot eat and he is groaning loudly. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I cannot eat and I am groaning because"

See: Connecting Words and Phrases

### Job 3:25 (#2)

#### "I feared a fear and it has arrived with me;"

Job is speaking of what he **feared** and **dreaded** as if it were a living thing that had **arrived** or **come** to him. If it would be helpful in your language, you could state the meaning plainly. It may be helpful to combine these two clauses in your translation. Alternate translation: "the thing that I was most afraid of has happened"

See: Personification

### Job 3:25 (#3)

#### "I feared a fear"

Job is using a construction in which a verb and its object come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have its own way of expressing such a meaning. Alternate translation: "I was very afraid of something"

See: Poetry

### Job 3:26 (#1)

#### "I have not relaxed, and I have not reposed, and I have not rested,"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that

the first phrase describes. (The word translated **but** introduces a reason.) Alternate translation: "Because trouble comes, I have not relaxed, and I have not reposed, and I have not rested"

See: Connect — Reason-and-Result Relationship

### Job 3:26 (#2)

**"I have not relaxed, and I have not reposed, and I have not rested,"**

The terms **relaxed**, **reposed**, and **rested** mean similar things. Job is using the three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "I have not been able to rest at all"

See: Doublet

### Job 3:26 (#3)

**"but trouble comes"**

Job is speaking of **trouble** as if it were a living thing that **comes** to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but trouble happens"

See: Personification

## Job - Chapter 4 Introduction

### *Structure and Formatting*

In this chapter (and the next chapter), Job's friend Eliphaz responds to what Job said in chapter 3.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because they are poetry.

### *Special Concepts in This Chapter*

#### **Eliphaz's advice**

Eliphaz advises Job to trust that God protects innocent people and punishes wicked people. He says that God corrects good people if they begin to do bad things, and he encourages Job to consider why God is correcting him. Ordinarily this would be very good advice. But Eliphaz does not understand the special circumstances that Job is in. Job himself

does not understand them. God cannot explain to Job that he has allowed the adversary to test him to see whether he will still trust God even if he loses his family, possessions, and health, because if God explained this, that would make the test invalid. So this section of the book, in which Job's three friends speak with him, presents a paradox: What would ordinarily be good advice is not good advice under these special circumstances.

### *Translation Issues in This Chapter*

#### **Rhetorical questions**

Eliphaz often uses the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate his questions as statements or exclamations. Notes will offer suggestions at each place where Eliphaz uses the question form in this way. (See: Rhetorical Question)

### Job 4:2 (#1)

**"If a word is tried with you, will you tire?"**

In both of these sentences, Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "I am concerned that you will tire if a word is tried with you. But no one is able to refrain from a word."

See: Rhetorical Question

### Job 4:2 (#2)

**"If a word is tried with you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "If I try a word with you"

See: Active or Passive

### Job 4:2 (#3)

**"If a word is tried with you"**

Eliphaz is using the term **word** to mean what he would like to say to Job by using words. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "If I try to speak with you"

See: Metonymy

### Job 4:2 (#4)

#### "will you tire"

Eliphaz is referring to Job interrupting him and stopping him by association with the way he would do that if he were to **tire** of what Eliphaz had to say. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "will you interrupt me and stop me before I have finished what I have to say"

See: Metonymy

### Job 4:2 (#5)

#### "But to refrain from a word, who is able"

Eliphaz is likely implying that no one who saw Job suffering so badly could refrain from speaking to him out of compassion. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "But no one who saw you suffering so badly could refrain from speaking to you to try to encourage you"

See: Assumed Knowledge and Implicit Information

### Job 4:2 (#6)

#### "from a word"

Eliphaz is using the term translated **word**, in this case meaning a single spoken word, to mean by association all of what he would like to say to Job by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from speaking"

See: Metonymy

### Job 4:3 (#1)

#### "many"

Eliphaz is using the adjective **many** as a noun. Your language may use adjectives in the same way. If not,

you can translate this word with an equivalent phrase. Alternate translation: "many people"

See: Nominal Adjectives

### Job 4:3 (#2)

#### "you have strengthened weak hands"

Eliphaz may be using one part of people, their **hands**, to mean the people themselves. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you have strengthened people who were weak" or see next note for another possibility.

See: Synecdoche

### Job 4:3 (#3)

#### "you have strengthened weak hands"

Eliphaz may be referring to fear by association with way the people's **hands** become **weak** when they are afraid. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "you have helped frightened people take courage"

See: Metonymy

### Job 4:4 (#1)

#### "Your words have upheld the one stumbling"

Eliphaz is using the term **words** to mean what Job has said to people in the past by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "What you have said has upheld the one stumbling"

See: Metonymy

### Job 4:4 (#2)

#### "Your words have upheld the one stumbling"

Eliphaz is speaking as if people who were struggling in life were literally **stumbling** and as if Job's **words** or counsel had literally **upheld** them or kept them from falling down. He means that Job gave wise advice that encouraged people in their struggles and helped them not to give up. If it would be clearer in your language, you could state the

meaning plainly. Alternate translation: “By your advice, you have encouraged struggling people not to give up”

See: Metaphor

### Job 4:4 (#3)

#### **"the one stumbling"**

This phrase does not refer to a specific person. It refers to anyone in the situation that it describes. Express this in the way that would be most natural in your language. Alternate translation: “people who were stumbling” or “people who were struggling”

See: Generic Noun Phrases

### Job 4:4 (#4)

#### **"and buckling knees you have strengthened"**

Eliphaz is referring to exhaustion or despondency by association with way the people's **knees** may be **buckling** under those circumstances. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “you have helped exhausted people to persevere” or “you have helped despondent people not to give up”

See: Metonymy

### Job 4:5 (#1)

#### **"it comes to you" - "it touches you"**

Eliphaz is speaking of trouble as if it were a living thing that could **touch** Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “it happens to you ... it affects you”

See: Personification

### Job 4:5 (#2)

#### **"it comes" - "it touches"**

The pronoun **it** refers to trouble in both instances. It may be helpful to clarify this for your readers. Alternate translation: “trouble comes ... trouble touches” or “trouble happens ... trouble affects”

See: Pronouns — When to Use Them

### Job 4:6 (#1)

#### **""Is} not your fear your confidence,"**

In both of these instances, Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: “Your fear should be your confidence! The integrity of your ways should be your hope!”

See: Rhetorical Question

### Job 4:6 (#2)

#### **"your fear"**

In this context, the word **fear** means respect for God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “your respect for God”

See: Idiom

### Job 4:6 (#3)

#### **"your hope"**

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: “Is not your hope”

See: Ellipsis

### Job 4:6 (#4)

#### **"of your ways"**

Eliphaz is speaking of Job's practices in life as if they were **ways** or paths that he was walking on. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “your conduct”

See: Metaphor



**Job 4:7 (#1)**

""Who, he {being} innocent, has perished?"

In both of these instances, Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "We cannot name one innocent person who has perished! And the righteous are never destroyed!"

See: Rhetorical Question

**Job 4:7 (#2)**

"And when were the righteous destroyed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "And when has anyone destroyed the righteous"

See: Active or Passive

**Job 4:7 (#3)**

"the righteous"

Eliphaz is using the adjective **righteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "righteous people"

See: Nominal Adjectives

**Job 4:8 (#1)**

""the ones plowing misery"

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "the ones who plow misery reap it, and the ones who sow trouble reap that"

See: Ellipsis

**Job 4:8 (#2)**

""the ones plowing misery"

Eliphaz is speaking as if people could literally plow **iniquity**, sow **trouble**, and **reap** those things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "those who do wicked things and cause trouble for others will experience trouble themselves"

See: Metaphor

**Job 4:9 (#1)**

""By the breath of God they perish,"

Eliphaz could also be using the **breath of God** to mean by association the judgment that God pronounces against the wicked by speaking with his breath. He could be using the **blast of his nose** to mean the wrath of God against wickedness by association with the way people snort with their noses when they are angry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God pronounces his judgment against them and destroys them; in his wrath he makes an end of them" or see next note for another possibility.

See: Metonymy

**Job 4:9 (#2)**

""By the breath of God they perish,"

Eliphaz is speaking as if troublesome people literally **perish** when God breathes on them from his mouth and snorts at them from his **nose**. By referring to the **breath of God** and the **blast of his nose**, Eliphaz may be depicting God's judgment as a great storm that sweeps wicked people away. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God's powerful judgment against them is like a great storm that sweeps them away"

See: Metaphor

**Job 4:10 (#1)**

""The roar of the lion! The voice of the fierce lion!"

Eliphaz is using exclamations to add emphasis to the point he is making. If these would not be natural in your language, you could translate them as statements. Alternate translation: "Lions may roar,

indeed, fierce lions may rumble, but the teeth of the young lions are broken"

See: Exclamations

### Job 4:10 (#2)

**""The roar of the lion! The voice of the fierce lion!"**

Eliphaz is speaking of wicked people as if they were literally **lions**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Wicked people may say threatening things and appear dangerous, but God will keep them from harming righteous people"

See: Metaphor

### Job 4:10 (#3)

**"But the teeth of the young lions are broken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "But God breaks the teeth of the young lions"

See: Active or Passive

### Job 4:11 (#1)

**""The strong lion perishes for lack of prey,"**

Eliphaz is continuing to speak of wicked people as if they were literally lions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Yes, God will keep wicked people from exploiting righteous people, and in the end the wicked people will become poor and lose their families"

See: Metaphor

### Job 4:11 (#2)

**"and the cubs of the lioness are scattered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and the cubs of the lioness scatter"

See: Active or Passive

### Job 4:12 (#1)

**"Now a word was confided to me"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Now someone brought a word to me secretly"

See: Active or Passive

### Job 4:12 (#2)

**"Now" - "to me"**

Eliphaz is using the word translated **Now** to introduce background information that will help Job understand what he says next. In your translation, introduce this information in a way that would be natural in your own language and culture.

See: Background Information

### Job 4:12 (#3)

**"a word"**

Eliphaz is using the term **word** to mean a message that was communicated to him by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a message"

See: Metonymy

### Job 4:12 (#4)

**"and my ear received"**

Eliphaz is using one part of himself, his **ear**, to mean all of him in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and I heard"

See: Synecdoche

**Job 4:13 (#1)****"from visions of the night"**

By **visions of the night**, Eliphaz means dreams. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from a dream that I had"

See: Idiom

**Job 4:13 (#2)****"in the falling of deep sleep upon men"**

Eliphaz is speaking of **deep sleep** as if it were a living thing that could be actively **falling** on people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "as happens when people are deeply asleep"

See: Personification

**Job 4:13 (#3)****"men"**

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "people"

See: When Masculine Words Include Women

**Job 4:14 (#1)****"fear happened to me, and trembling"**

The terms **Fear** and **trembling** mean similar things. Eliphaz is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Great fear came upon me"

See: Doublet

**Job 4:14 (#2)****"fear" - "it frightened"**

For emphasis, Eliphaz is using a construction in which a subject and its verb come from the same

root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may another way of showing the emphasis.

See: Poetry

**Job 4:14 (#3)****"and it frightened all my bones"**

Eliphaz is using one part of himself, his **bones**, to mean all of him in the act of becoming afraid. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and I became completely afraid" or "yes, I became completely afraid"

See: Synecdoche

**Job 4:16 (#1)****"An image {was} in front of my eyes"**

Eliphaz is referring to seeing by association with the **eyes** by which he could see. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "I saw an image"

See: Metonymy

**Job 4:16 (#2)****"then I heard a voice"**

Eliphaz is referring to speaking by association with the **voice** by which this spirit spoke. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "then I heard the spirit say"

See: Metonymy

**Job 4:17 (#1)****"Will a man be more righteous than God?"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: "The spirit

asked whether a man could be more righteous than God, if a man could be more pure than his Maker."

See: Quotes within Quotes

### Job 4:17 (#2)

**"Will a man be more righteous than God?"**

In both of these sentences, Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "A man cannot be more righteous than God! A man cannot be more pure than his Maker!"

See: Rhetorical Question

### Job 4:17 (#3)

**"a man"**

The term that Eliphaz is using for **man** here implicitly means a "mortal." You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "a mortal"

See: Assumed Knowledge and Implicit Information

### Job 4:17 (#4)

**"If a man will be more pure than his Maker"**

Eliphaz is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "A man cannot be more pure than his Maker, can he?"

See: Idiom

### Job 4:17 (#5)

**"a man" - "a man"**

In each instance, the masculine term **man** has generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a person ... a person"

See: When Masculine Words Include Women

### Job 4:18 (#1)

**"he does not trust" - "he charges"**

The pronouns **he** and **his** refer back to the previous verse to God, not to "a man." It may be helpful to clarify this for your readers. Alternate translation: "God does not trust ... God charges"

See: Pronouns — When to Use Them

### Job 4:18 (#2)

**"in his servants,"**

By **his servants**, Eliphaz implicitly means the **angels** he mentions later in the verse. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "in the angels who serve him and ... those angels"

See: Assumed Knowledge and Implicit Information

### Job 4:19 (#1)

**"How much less dwellers in houses of clay"**

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "How much less will God be confident that dwellers in houses of clay are doing the right thing"

See: Ellipsis

### Job 4:19 (#2)

**"dwellers in houses of clay"**

Eliphaz is speaking as if human beings literally lived in **houses** made of **clay** that have a **foundation** set in the **dust**. He is referring to the human body, which the Bible describes as having been formed from the dust of the earth. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "human beings"

See: Metaphor

**Job 4:19 (#3)****"They crumble them"**

**They** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "Such people can be crushed"

See: Pronouns — When to Use Them

**Job 4:19 (#4)****"before"**

Here the term **before** means "sooner than" and by implication "more easily than." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "more easily than"

See: Idiom

**Job 4:20 (#1)****"From morning to evening"**

Eliphaz is using the beginning and ending of a day, **morning** and **evening**, to mean an entire day. (He means within the space of a day, not throughout a whole day.) If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "Within a single day"

See: Merism

**Job 4:20 (#2)****"they are destroyed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "God destroys them"

See: Active or Passive

**Job 4:21 (#1)****"Is not their tent cord pulled up away from them"**

Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Their tent cord is certainly pulled up away from them!"

See: Rhetorical Question

**Job 4:21 (#2)****"Is not their tent cord pulled up away from them"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "Does not God pull up their tent cord away from them"

See: Active or Passive

**Job 4:21 (#3)****"Is not their tent cord pulled up away from them"**

Eliphaz is speaking as if people were literally a **tent** whose **cord** had been **pulled up** so that it was in danger of imminent collapse. He means that mortals have only a brief and uncertain life. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Do not people have only a brief and uncertain life?" or, as an exclamation, "People have only a brief and uncertain life!"

See: Metaphor

**Job 4:21 (#4)****"in wisdom"**

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "after having lived wisely"

See: Abstract Nouns

## Job - Chapter 5 Introduction

### Structure and Formatting

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry. This chapter is a continuation of the advice of Job's friend Eliphaz.

### Translation Issues in This Chapter

#### long sentence

Eliphaz describes God in a long sentence in verses 8–13. As the notes suggest at several places, it may be helpful to break up this long sentence into several shorter sentences.

#### Job 5:1 (#1)

##### "Call out now"

Eliphaz is using the word translated **now** to offer polite encouragement. Your language may have a similar expression that you could use in your translation. Alternate translation: "Go ahead, call out"

See: Politeness

#### Job 5:1 (#2)

##### "Call out now"

Eliphaz assumes that Job will understand that by **Call out**, he is telling Job to ask someone to listen to his complaint against God. In this culture, someone who had a case against someone else would go to a public area and ask established members of the community to hear and judge the case. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "Go ahead, call for someone to listen to and judge your case against God"

See: Assumed Knowledge and Implicit Information

#### Job 5:1 (#3)

##### "Call out now"

Eliphaz does not really want Job to **Call out** and ask someone to hear his complaint against God, even though he is telling Job to do that. Eliphaz actually intends to communicate the opposite of the literal meaning of his words. He wants Job to realize that there is no being who has the wisdom or authority to hear a human being's complaint against God. Alternate translation: "There is really no point in calling for someone to listen to and judge your case against God"

See: Irony

#### Job 5:1 (#4)

##### ""is there one answering you?"

In both of these instances, Eliphaz is using the question form for emphasis. If you would not use the question form for this purpose in your language, you could translate these questions as statements or exclamations. Alternate translation: "there is no one who will answer you. You cannot turn to any of the holy ones."

See: Rhetorical Question

#### Job 5:1 (#5)

##### "of the holy ones"

In this context, the phrase **the holy ones** likely refers to angelic beings rather than to people who live righteously. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "of the angelic beings"

See: Assumed Knowledge and Implicit Information

#### Job 5:1 (#6)

##### "will you turn"

Eliphaz is speaking as if Job would literally **turn** to face someone whom he wanted to hear his case against God. Eliphaz means that Job would appeal to such a person, although he is arguing that there actually is no such person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will you appeal"

See: Metaphor

**Job 5:2 (#1)****"For"**

Eliphaz is using the word **For** to introduce the reason why he does not really think that Job should look for someone to judge his complaint against God. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "You should not look for someone to judge your complaint against God, because"

See: Connecting Words and Phrases

**Job 5:2 (#2)****""indignation kills the foolish,"**

Eliphaz is speaking of **indignation** and **resentment** as if they were a living things that could kill a person. He means that people who become indignant and resentful when God corrects them, rather than admitting their sins and repenting, put themselves in a position where God has to punish them, even by killing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when people foolishly become indignant or naïvely become resentful when God corrects them, God must punish or even kill them"

See: Personification

**Job 5:2 (#3)****"indignation" - "resentment"**

If your language does not use abstract nouns for the ideas of **indignation** and **resentment**, you could express the same ideas in other ways. Alternate translation: "being indignant ... being resentful"

See: Abstract Nouns

**Job 5:2 (#4)****""the foolish,"**

These phrases does not refer to specific people. They refer to anyone who has the qualities that they name. Express their meaning in the way that would be most natural in your language. Alternate translation: "everyone who is foolish ... and ... everyone who is simple"

See: Generic Noun Phrases

**Job 5:2 (#5)****"the foolish"**

Job is using the adjective **foolish** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the foolish person"

See: Nominal Adjectives

**Job 5:2 (#6)****"and" - "the one being simple"**

Eliphaz assumes that Job will understand that by **simple** he means a person who does not realize that the world is a complicated place and that he needs to cultivate godly wisdom in order to make good choices and avoid the consequences of bad choices. Your language may have a term with this meaning that you could use in your translation.

See: Assumed Knowledge and Implicit Information

**Job 5:3 (#1)****"I myself have seen"**

For emphasis, Eliphaz is stating the pronoun **I**, whose meaning is already present in the verb translated **have seen**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of expressing this emphasis. The ULT does so by saying **I myself**. Alternate translation: "I have indeed seen"

See: Pronouns — When to Use Them

**Job 5:3 (#2)****"the foolish"**

Job is using the adjective **foolish** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a foolish person"

See: Nominal Adjectives

**Job 5:3 (#3)****"the foolish"**

In this context, the word **foolish** describes someone who does not respect and obey God. See how you translated the similar expression in [2:10](#). Alternate translation: "a person who does not respect and obey God"

See: Assumed Knowledge and Implicit Information

**Job 5:3 (#4)****"taking root"**

Eliphaz is speaking as if this **foolish person** were literally **taking root**. He means that the person was becoming established or prospering. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "prospering"

See: Metaphor

**Job 5:3 (#5)****"his abode"**

Eliphaz is referring to this foolish person's way of life by association with the **abode** where he lives. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "his way of life"

See: Metonymy

**Job 5:4 (#1)****"are far from safety"**

Eliphaz is speaking as if the **children** of a person who does not respect and obey God are literally **far from** safety. He means that they are not safe at all but in great danger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "are in great danger"

See: Metaphor

**Job 5:4 (#2)****"from safety"**

If your language does not use an abstract noun for the idea of **safety**, you could express the same idea in another way. Alternate translation: "from being safe"

See: Abstract Nouns

**Job 5:4 (#3)****"and they are crushed at the gate"**

By **the gate**, Eliphaz implicitly means the place where legal disputes are settled. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "and they are crushed in legal proceedings"

See: Assumed Knowledge and Implicit Information

**Job 5:4 (#4)****"and they are crushed at the gate"**

Eliphaz is speaking as if the children of a person who does not respect and obey God are literally **crushed** in legal disputes. He means that the disputes are settled decisively in favor of their opponents. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and their opponents in legal proceedings defeat them decisively"

See: Metaphor

**Job 5:4 (#5)****"and {there is} none rescuing"**

Eliphaz implicitly means that there is no one **rescuing** these children from legal defeats and their consequences. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "because no one defends them"

See: Assumed Knowledge and Implicit Information

**Job 5:5 (#1)****"whose harvest the hungry one devours"**



The pronoun **whose** refers to the “foolish person” whom Eliphaz describes in verses 2 and 3. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “Hungry people devour the harvest of the foolish person”

See: Pronouns — When to Use Them

## Job 5:5 (#2)

### "whose harvest the hungry one devours"

Eliphaz assumes that Job will understand that by **devours the harvest** he is referring to the practice of gleaning, which the law of Moses commanded the Israelites to allow. Poor people could come into harvested fields and pick up the leftover grain to feed themselves. Eliphaz means that the foolish person and his family will not be able to harvest the grain they have planted and so gleaners will come and take all the grain. You could indicate this in your translation if that would be helpful to your readers. Alternate translation, as a new sentence: “The foolish person has to abandon the grain that he plants in his fields, and gleaners come and take all of it”

See: Assumed Knowledge and Implicit Information

## Job 5:5 (#3)

### "whose harvest the hungry one devours"

While hungry people eventually will **devour** or eat up all of the grain from the foolish person’s harvest, Eliphaz means in this context that they will take all of the grain from the fields. If it would be clearer in your language, you could state the meaning plainly. Alternate translation, as a new sentence: “Hungry people will come and glean his entire harvest”

See: Metaphor

## Job 5:5 (#4)

### "the hungry one" - "the thirsty ones"

Eliphaz is using the adjectives **hungry** and **thirsty** as nouns to mean certain kinds of people. The ULT adds the words **one** and **ones** to show that. Your language may use adjectives in the same way. If not, you can translate these words with equivalent

phrases. Alternate translation: “the hungry person ... thirsty people”

See: Nominal Adjectives

## Job 5:5 (#5)

### "the hungry one" - "the thirsty ones"

Eliphaz is describing poor people by association with the way that they may be **hungry** and **thirsty** because they cannot afford to buy food and drink. If it would be helpful in your language, you could use equivalent expressions or express the meaning plainly. Alternate translation, using a poetic parallel: “the poor one ... the impoverished ones”

See: Metonymy

## Job 5:5 (#6)

### "the hungry one devours"

This phrase does not refer to a specific person. It refers to anyone who has the quality that it names. Express this in the way that would be most natural in your language. It may be helpful to make this term plural, like **the thirsty ones**, for consistency. Alternate translation: “hungry people devour” or “poor people devour”

See: Generic Noun Phrases

## Job 5:5 (#7)

### "they even take it from among the thorns"

The implications are that if gleaners even collect the grain that is growing **among the thorns** in the foolish person’s field, then they will take all of the grain in the entire field. The further implication is that nothing will be left for the foolish person and his family. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: “they take every last bit of grain, leaving nothing for him and his family”

See: Assumed Knowledge and Implicit Information

## Job 5:5 (#8)

### "and the thirsty ones pant for their wealth"

Eliphaz is speaking as if **thirsty ones**, that is, impoverished people, literally **pant** for the **wealth** of foolish people, as if wealth were something they could drink to satisfy their thirst. He means that they desire the wealth. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and impoverished people desire their wealth"

See: Metaphor

### Job 5:5 (#9)

**"and the thirsty ones pant for their wealth"**

Eliphaz is saying by implication that the **thirsty ones** who desire the **wealth** of foolish people actually do obtain it. They do so by gleaning their entire harvests and perhaps by other means that Eliphaz does not mention specifically. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "and impoverished people take away their wealth"

See: Assumed Knowledge and Implicit Information

### Job 5:6 (#1)

**"For"**

Eliphaz is using the word **For** to connect what he has just said with his larger argument that Job should consider why God would be punishing him. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "Do not be like a person who does not respect and obey God, because"

See: Connecting Words and Phrases

### Job 5:6 (#2)

**"misery does not come out from the dust,"**

Eliphaz is speaking as if **misery** and **trouble** might literally come from the **dust** or the **ground**. He is comparing them to plants such as weeds that might unexpectedly appear in the soil even though a farmer did not sow their seeds. The point of the comparison is that weeds seem to come out of nowhere, while trouble and misery have an identifiable source. If it would be clearer in your language, you could state the meaning plainly.

Alternate translation, combining the two parallel lines: "trouble certainly does not just happen"

See: Metaphor

### Job 5:6 (#3)

**"misery does not come out from the dust,"**

The implication, if trouble and misery do not just happen, is that their cause is the indignation and resentment that Eliphaz warned Job against in verse 2. You can indicate this in your translation if that would be helpful to your readers. Alternate translation, as a poetic parallel: "it is truly indignation that causes trouble, yes, it is resentment that causes misery"

See: Assumed Knowledge and Implicit Information

### Job 5:7 (#1)

**"For"**

Eliphaz is using the word **For** to introduce the reason why he says that trouble does not just happen. Its cause is known: People create trouble for themselves. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I say this because"

See: Connecting Words and Phrases

### Job 5:7 (#2)

**"man is born to trouble,"**

Eliphaz assumes that Job will understand that by naming two things that he holds to be true, he means that the first is just as true as the second. You could indicate that explicitly if it would be helpful to your readers. Alternate translation: "man is born to trouble, just as surely as sons of the flame soar to fly"

See: Assumed Knowledge and Implicit Information

### Job 5:7 (#3)

**"man is born to trouble"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in

your translation that is clearly inclusive of both men and women. Alternate translation: “people are born to trouble”

See: When Masculine Words Include Women

### Job 5:7 (#4)

#### "man is born to trouble"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “people have an innate tendency to cause trouble for themselves”

See: Active or Passive

### Job 5:7 (#5)

#### "and sons of the flame"

Eliphaz is describing sparks as if they were **sons of the flame**, that is, as if fire gave birth to sparks and sent them out. Your language may have a poetic expression of its own that you could use in your translation to describe sparks. You could also state the meaning plainly. Alternate translation: “and sparks”

See: Metaphor

### Job 5:7 (#6)

#### "soar to fly"

This expression means that sparks fly upwards, carried by currents of air. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “fly upwards”

See: Idiom

### Job 5:8 (#1)

#### "I myself would seek for God"

For emphasis, Eliphaz is stating the pronoun **I**, whose meaning is already present in the word translated **seek**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the

intensive pronoun **myself**. Alternate translation: “I would certainly seek for God”

See: Pronouns — When to Use Them

### Job 5:8 (#2)

#### "I myself would seek for God"

Eliphaz is speaking as if God were literally a lost object that Job should **seek** and try to find. He means that Job should pray to God and ask God to show him how he has offended God and deserved punishment. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I myself would pray to God and ask him to show me why he was punishing me”

See: Metaphor

### Job 5:9 (#1)

#### "great {things}" - "marvelous {things}"

Eliphaz is using the adjectives **great** and **marvelous** as nouns to mean certain kinds of things. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. For example, you could add the word **things** in both cases, as the ULT does to show the meaning.

See: Nominal Adjectives

### Job 5:9 (#2)

#### "and {there is} no searching"

Eliphaz means implicitly that even if people search or seek to find out how God does **great things**, they cannot succeed in learning this. Express this in the way that would be most natural in your language. Alternate translation: “that are unsearchable” or “that no one can understand”

See: Assumed Knowledge and Implicit Information

### Job 5:9 (#3)

#### "marvelous {things}"

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the

context if that would be clearer in your language. Alternate translation: “and who does marvelous things”

See: Ellipsis

### Job 5:10 (#1)

#### "the one giving" - "and sending"

The pronoun **one** refers to God. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “God is the one who gives ... and sends”

See: Pronouns — When to Use Them

### Job 5:10 (#2)

#### ""the face of the earth"

Eliphaz is speaking as if the **earth** and the **fields** each literally had a **face**. He means their surfaces. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the surface of the earth ... the surface of the fields”

See: Metaphor

### Job 5:11 (#1)

#### ""setting the humble on high,"

Eliphaz is speaking as if God would literally put **lowly** people and people who are **mourning** in **high** places. He means that God will protect them and honor them. If it would be clearer in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: “God honors lowly people and protects people who are mourning”

See: Metaphor

### Job 5:11 (#2)

#### "the humble"

Eliphaz is using the adjective **lowly** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “lowly people”

See: Nominal Adjectives

### Job 5:11 (#3)

#### "in safety"

If your language does not use an abstract noun for the idea of **safety**, you could express the same idea in another way. Alternate translation: “where they are safe”

See: Abstract Nouns

### Job 5:12 (#1)

#### "the crafty"

Eliphaz is using the adjective **crafty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “crafty people”

See: Nominal Adjectives

### Job 5:12 (#2)

#### "and their hands do not accomplish"

Eliphaz is using the word **and** to introduce the result of God frustrating the **plans of the crafty**. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “so that their hands do not accomplish”

See: Connecting Words and Phrases

### Job 5:12 (#3)

#### "and their hands do not accomplish"

Here, **hands** figuratively represent the capability of people. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: “and they are not able to accomplish”

See: Metonymy

### Job 5:13 (#1)

#### "catching the cunning in their craftiness"

Eliphaz is speaking as if the **craftiness** of **cunning** people were literally a trap that God uses to catch them. He means that God makes them suffer the consequences of the evil actions by which they intended to make others suffer. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "making the cunning suffer the consequences of their own evil actions"

See: Metaphor

### Job 5:13 (#2)

**"the cunning"**

Eliphaz is using the adjective **cunning** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "cunning people"

See: Nominal Adjectives

### Job 5:13 (#3)

**"and the plan of the ones being deceptive is hastened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and hastening the plan of the ones being deceptive"

See: Active or Passive

### Job 5:13 (#4)

**"and the plan of the ones being deceptive is hastened"**

Eliphaz is using the word **and** to introduce the result of God frustrating the **plans of the crafty**. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "so that the plan of the ones being deceptive is hastened" or "so that he can hasten the plan of the ones being deceptive"

See: Connecting Words and Phrases

### Job 5:13 (#5)

**"and the plan of the ones being deceptive is hastened"**

When Eliphaz says that God hastens the plan of deceptive people, he likely means that God makes their plans fail by bringing them too early, before they are ready, to the point where they would need to take effect. So the implication is that God makes the plan fail.

See: Assumed Knowledge and Implicit Information

### Job 5:14 (#1)

**""They encounter darkness by day,"**

Eliphaz is speaking as if the cunning and deceptive people he described in the previous verse are literally in the dark during the day and cannot find their way. He means that God keeps them from realizing how to make their wicked plans succeed. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God keeps these cunning and deceptive people from realizing how to make their wicked plans succeed"

See: Metaphor

### Job 5:15 (#1)

**"the poor" - "the mighty"**

Eliphaz is using the adjectives **poor** and **mighty** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "poor people ... mighty people"

See: Nominal Adjectives

### Job 5:15 (#2)

**"from the sword in their mouths"**

Eliphaz is speaking as if the cunning and deceptive people he described in verse 13 literally had a **sword in their mouths**. He is referring to the things these people say to try to hurt the poor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "from the things they say to try to hurt them"

See: Metaphor

### Job 5:15 (#3)

**"and from the hand of"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "and from the power of"

See: Metonymy

### Job 5:16 (#1)

**"And hope is to the poor"**

This expression means that the **poor** person has hope. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And the poor has hope"

See: Idiom

### Job 5:16 (#2)

**"to the poor"**

Eliphaz is using the adjective **poor** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "to the person who is poor"

See: Nominal Adjectives

### Job 5:16 (#3)

**"to the poor"**

This phrase does not refer to a specific person. It refers to anyone who has the quality that it names. Express this in the way that would be most natural in your language. Alternate translation: "to those who are poor"

See: Generic Noun Phrases

### Job 5:16 (#4)

**"and injustice shuts her mouth"**

Job is speaking of **injustice** as if it were a living thing that could **shut** its own **mouth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and people no longer make unjust claims against them"

See: Personification

### Job 5:16 (#5)

**"and injustice"**

Eliphaz may be using the word translated **and** to indicate that poor people have hope because others no longer make unjust claims against them. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "because injustice"

See: Connecting Words and Phrases

### Job 5:17 (#1)

**"is the man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "is anyone" or "is any person"

See: When Masculine Words Include Women

### Job 5:17 (#2)

**"and the chastening of the Almighty do not despise"**

Eliphaz is using the word translated **and** to indicate that Job should not despise God's chastening because he is blessed as someone whom God is correcting. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "so do not despise the chastening of the Almighty"

See: Connecting Words and Phrases

### Job 5:17 (#3)

**"do not despise"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **despise**. Alternate translation: “appreciate”

See: Double Negatives

### Job 5:18 (#1)

“For he injures and binds up,”

Eliphaz is speaking as if God literally **injures** and **wounds** people and then gives them medical treatment. He means that God uses setbacks and sufferings (which could include physical ailments) to correct people. If it would be clearer in your language, you could state the meaning plainly. The UST models one way to do this.

See: Metaphor

### Job 5:18 (#2)

“he injures”

For emphasis, Eliphaz is stating the pronoun **he**, whose meaning is already present in the word translated **injures**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “truly he injures”

See: Pronouns — When to Use Them

### Job 5:18 (#3)

“and his hands heal”

Eliphaz is using one part of God, his **hands**, to mean all of him in the act of healing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “but he himself heals”

See: Synecdoche

### Job 5:19 (#1)

“In six troubles he will rescue you,”

In order to make a comprehensive statement, Eliphaz is naming a number that should be sufficient to illustrate his point and then increasing that number by one for emphasis. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis in another way. Alternate translation: “God will rescue you from every trouble and not allow you to be harmed”

See: Poetry

### Job 5:19 (#2)

“and in seven, harm”

Eliphaz is leaving out a word that in many languages this sentence would need in order to be complete. You can supply the word from the context if that would be clearer in your language. Alternate translation: “and in seven troubles harm”

See: Ellipsis

### Job 5:19 (#3)

“harm will not touch you”

Eliphaz is speaking of **harm** as if it were a living thing that could **touch** Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “you will not be harmed”

See: Personification

### Job 5:20 (#1)

“he will redeem you from death”

Eliphaz is speaking as if God would literally **redeem** or make a payment to free Job from **death** during a **famine**. He means that God will keep Job from dying from hunger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he will keep you from dying of hunger”

See: Metaphor

### Job 5:20 (#2)

“and in war, from the hands of”

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and in war he will redeem you from the hands of"

See: Ellipsis

### Job 5:20 (#3)

#### "from the hands of the sword"

Here, the term **hands** represents capability. Eliphaz is saying that God will rescue Job from what a sword might otherwise do to him if his enemies were to use one as a weapon against him. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "from being hurt by the sword"

See: Metonymy

### Job 5:20 (#4)

#### "the sword"

This phrase does not refer to a specific **sword**. It refers to any sword that someone might use as a weapon against Job. Express this in the way that would be most natural in your language. Alternate translation: "any sword"

See: Generic Noun Phrases

### Job 5:20 (#5)

#### "the sword"

Eliphaz is using one kind of weapon, the **sword**, to mean all kinds of weapons. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "any weapon"

See: Synecdoche

### Job 5:20 (#6)

#### "the sword"

Eliphaz is referring to enemies in war by association with the weapons that those enemies would use. If it would be helpful in your language,

you could use an equivalent expression or express the meaning plainly. Alternate translation: "your enemies"

See: Metonymy

### Job 5:21 (#1)

#### "From the scourge of the tongue"

Eliphaz is using this possessive form to speak of the **tongue** as something that people would use like a **whip**. He is not speaking of a whip that the tongue would use. Alternate translation: "If anyone uses his tongue like a whip,"

See: Possession

### Job 5:21 (#2)

#### "From the scourge of the tongue"

Eliphaz is speaking as if the **tongue** were literally a **whip** that someone might use to harm Job. He means that they would say things that they intend to hurt him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "From destructive speech"

See: Metaphor

### Job 5:21 (#3)

#### "you will be hidden"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "God will hide you"

See: Active or Passive

### Job 5:21 (#4)

#### "you will be hidden"

Eliphaz is speaking as if God would actually hide Job from things that people say in order to hurt him. He means that God will protect Job when people say these things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you will be protected" or "God will protect you"



See: Metaphor

### Job 5:21 (#5)

#### "destruction when it comes"

Eliphaz is speaking of **destruction** as if it were a living thing that **comes** to people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "things that happen that could destroy you"

See: Personification

### Job 5:21 (#6)

#### "destruction when it comes"

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: "things that happen that could destroy you"

See: Abstract Nouns

### Job 5:22 (#1)

#### "You will laugh at destruction and at famine"

The implication is that Job will **laugh** at \*\*destruction and famine\*\* because while they might seem threatening, Job will know that God will protect him and so he will not take their threat seriously. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "You will realize gladly that God will protect you from destruction and famine"

See: Assumed Knowledge and Implicit Information

### Job 5:22 (#2)

#### "at destruction"

If your language does not use an abstract noun for the idea of **destruction**, you could express the same idea in another way. Alternate translation: "at things that might destroy you"

See: Abstract Nouns

### Job 5:22 (#3)

#### "and you will not fear the beast"

Eliphaz is not referring to a specific **beast**. He means any beast. Express this in the way that would be most natural in your language. Alternate translation: "and you will not fear any beast"

See: Generic Noun Phrases

### Job 5:23 (#1)

#### "For with the stones of the field {will be} your covenant,"

Since, in this verse, Eliphaz is giving the reason why he told Job in the previous verse that he would not "fear the beast of the earth," it may be more natural in your language to put that information first. Alternate translation: "For the beast of the field will be made peaceable to you, and even with the stones of the field will be your covenant"

See: Information Structure

### Job 5:23 (#2)

#### "with the stones of the field {will be} your covenant"

Eliphaz is speaking of **the stones of the field** were living things that could make a **covenant** with Job. He means that God will keep stones from falling or rolling onto Job's fields or emerging in the soil from underground, either making the fields less fertile or requiring extra labor to remove. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God will prevent stones from ruining your fields"

See: Personification

### Job 5:23 (#3)

#### "and the beast of the field will be made peaceable to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "and God will cause the beast of the field to live peaceably with you" or

"and God will prevent the beast of the field from harming you"

See: Active or Passive

### Job 5:23 (#4)

"and the beast of the field"

Eliphaz is not referring to a specific **beast**. He means any and every beast. Express this in the way that would be most natural in your language. Alternate translation: "and the beasts of the field"

See: Generic Noun Phrases

### Job 5:24 (#1)

"your tent {is in} peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "your tent is safe"

See: Abstract Nouns

### Job 5:24 (#2)

"your tent"

Eliphaz is referring to Job's home (that is, his family and their possessions) by association with the **tent** in which they live. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "your home"

See: Metonymy

### Job 5:24 (#3)

"and you will not miss {anything}"

Eliphaz means implicitly that when Job goes to inspect his **sheepfold**, he will not find that any of his sheep are missing (because, for example, wild animals killed them or someone stole them). You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "and you will not find that any of the sheep are missing"

See: Assumed Knowledge and Implicit Information

### Job 5:24 (#4)

"and you will not miss {anything}"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **miss**. Alternate translation: "and you will find that all of your sheep are there"

See: Double Negatives

### Job 5:25 (#1)

"your seed {will be} great"

Here, **seed** means "descendants." If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "your descendants will be many"

See: Idiom

### Job 5:25 (#2)

"and your offspring, like the grass of the earth"

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and that your offspring will be like the grass of the earth"

See: Ellipsis

### Job 5:25 (#3)

"and your offspring, like the grass of the earth"

The point of this comparison is that just as **the grass of the earth** is very plentiful, so Job will have a large number of offspring. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and that your offspring will be very numerous, like the grass of the earth"

See: Simile

### Job 5:26 (#1)

"You will come to the grave"

Eliphaz is using the expression **come to the grave** to mean “die.” This is a poetic way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: “You will depart this world”

See: Euphemism

## Job 5:26 (#2)

### “like the lifting of a stack of grain in its time”

The point of this comparison is that when Job’s time comes to die, he will have lived a full and rewarding life, just as a **stack of grain** that is harvested **in its time** is ripe and fully developed. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “mature and accomplished, like grain that is harvested at the peak of ripeness”

See: Simile

## Job 5:27 (#1)

### “We have examined it”

By **We**, Eliphaz means himself and other wise people but not Job, to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive ‘We’

## Job 5:27 (#2)

### “and know {it}”

For emphasis, Eliphaz is stating the pronoun **you**, whose meaning is already present in the word translated **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “and know it certainly”

See: Pronouns — When to Use Them

## Job - Chapter 6 Introduction

### Structure and Formatting

This chapter is the beginning of Job’s response to Eliphaz.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### Important Figures of Speech in This Chapter

#### Metaphors

Job uses many different metaphors in this chapter to express his pain or despair and to show that he is upset with his friends, people who are supposed to help him during difficult times. (See: Metaphor)

In verses 16–20, Job develops the image of his friends being like a stream of water that runs dry. Since Job explains the meaning of the image again in verse 21, you do not need to explain it in your translation in verses 16–20.

#### Rhetorical questions

Job often uses the question form in this chapter to make emphatic statements or exclamations. This emphasis helps strengthen Job’s response to Eliphaz. (See: Rhetorical Question)

### Translation Issues in This Chapter

#### plural “you”

Beginning in verse 21, Job addresses his friends directly. So when he uses the word **you** from that verse to the end of the chapter, the word is plural. Use the plural form in your translation if your language marks that distinction.

## Job 6:2 (#1)

### ““If only my anguish, being weighed, were weighed,”

Job is speaking as if his **anguish** and **calamity** could literally be **weighed**. He means that he wishes he could prove that his calamity is so great that it justifies the anguish he is feeling and has been expressing. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I wish I could prove that my

calamity warrants the amount of anguish that I am feeling and showing"

See: Metaphor

### Job 6:2 (#2)

**"If only my anguish, being weighed, were weighed,"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "If only someone would weigh my anguish thoroughly and lay my calamity in the balances"

See: Active or Passive

### Job 6:2 (#3)

**"If only my anguish, being weighed, were weighed,"**

The word **balances** describes an instrument for determining the weight of an object or comparing the weight of two objects. It consists of a central post with a crossbar from which two pans are hung. An object may be placed in one pan and known weights placed in the other pan until the crossbar remains level, meaning that both pans contain an equal weight. Or one object may be placed in one pan and a different object in the other pan; the pan that hangs lower contains the heavier object. If your readers would not be familiar with what **balances** are, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "If only someone would weigh both my anguish and my calamity on a scale"

See: Translate Unknowns

### Job 6:2 (#4)

**"being weighed, were weighed"**

The words **were thoroughly weighed** translate a repeated verb. Job is repeating the verb "weigh" for emphasis. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation.

See: Reduplication

### Job 6:3 (#1)

**"it would be heavier than the sand of the seas"**

Job is using the pronoun **it** to refer to his anguish. It may be helpful to clarify this for your readers. Alternate translation: "my anguish would be heavier than the sand of the seas"

See: Pronouns — When to Use Them

### Job 6:3 (#2)

**"my words raved"**

Job is speaking of his **words** as if they were a living thing that has **raved** to his friends. He means that he himself has raved or spoken vehemently to them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I raved when I spoke to you"

See: Personification

### Job 6:4 (#1)

**"the arrows of the Almighty are in me,"**

Job is speaking as if God had literally shot **arrows** with **poison** into him. He means that the bad things that have happened to him, for which he considers God responsible, are making him suffer and feel desperate, as if he were dying from the poison. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I am suffering desperately because of what the Almighty has done to me"

See: Metaphor

### Job 6:4 (#2)

**"the arrows of the Almighty are in me,"**

Job is using the possessive form to refer to an inner part of himself, the locus of his motivations and aspirations, as his **spirit**. He is not referring to a separate supernatural being, a spirit, that belongs to him. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "my morale is suffering desperately because of what the Almighty has done to me"

See: Possession

### Job 6:4 (#3)

#### "is drinking"

Job is speaking as if his **spirit** were literally **drinking** poison from arrows that had struck him. He means, within the context of that metaphor, that his spirit is absorbing the poison. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "is absorbing"

See: Metaphor

### Job 6:4 (#4)

#### "the terrors of God array themselves against me"

Job is speaking of **the terrors of God** (that is, the things he believes God is doing to terrify him) as if they were living things that could **array themselves** against him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God is doing many things that all terrify me"

See: Personification

### Job 6:5 (#1)

#### ""Does a wild donkey bray over grass?"

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "A wild donkey does not bray over grass! Indeed, an ox does not bellow over its fodder!"

See: Rhetorical Question

### Job 6:5 (#2)

#### "If an ox bellows over its fodder"

Job is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your

translation. Alternate translation: "An ox does not bellow over its fodder, does it?"

See: Idiom

### Job 6:5 (#3)

#### ""Does a wild donkey bray over grass?"

Job is quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison: Just as animals do not complain loudly if they have food, so Job would not be protesting so vehemently if something were not seriously wrong. But since Job has already made this point explicitly in verse 3 ("therefore my words raved"), you do not need to explain it here. Rather, you can translate the proverb itself in a way that will be recognized as a proverb and be meaningful in your language and culture. If your readers would not recognize what a **wild donkey** or an **ox** is, in your translation you could use animals that your readers would recognize.

See: Proverbs

### Job 6:6 (#1)

#### ""Will the unsavory be eaten without salt?"

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "The unsavory will not be eaten without salt! And there is no taste in the white of an egg!"

See: Rhetorical Question

### Job 6:6 (#2)

#### ""Will the unsavory be eaten without salt?"

Job is quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison: Just as it is necessary to season some foods in order to eat them, so it is necessary to talk expressively about some situations in life in order to endure them. Job has already made this point explicitly in verse 3 ("therefore my words raved"), but perhaps the connection will not be as clear in this case as in the

previous verse. So you could make the connection more explicitly. Alternatively, you could translate the proverb itself in a way that would be recognized as a proverb and be meaningful in your language and culture. If people in your culture would not eat **the white of an egg**, in your translation you could use a food that your readers would recognize. Alternate translation: "I cannot endure these troubles without talking emotionally about them, any more than people can eat bland food without seasoning it"

See: Proverbs

### Job 6:6 (#3)

#### "Will the unsavory be eaten without salt"

Job is using the adjective **unsavory**, which in this context means "without flavor," as a noun to mean a certain kind of food. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "Will unsavory food be eaten without salt"

See: Nominal Adjectives

### Job 6:6 (#4)

#### "Will the unsavory be eaten without salt"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Will people eat unsavory food without salt"

See: Active or Passive

### Job 6:6 (#5)

#### "If there is taste in the white of an egg"

Job is using the word **If** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "There is no taste in the white of an egg, is there"

See: Idiom

### Job 6:7 (#1)

#### "My soul has refused"

Job is using one part of himself, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have refused"

See: Synecdoche

### Job 6:7 (#2)

#### "to touch"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Job is moving from quoting a proverb that uses food as an illustration to talking about his actual food. Alternate translation: "to touch food"

See: Ellipsis

### Job 6:7 (#3)

#### "to touch"

In this context, the word **touch** means "eat." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to eat food"

See: Idiom

### Job 6:7 (#4)

#### "they"

The pronoun **they** refers to the troubles that Job has been experiencing. It may be helpful to clarify this for your readers. Alternate translation: "my troubles"

See: Pronouns — When to Use Them

### Job 6:7 (#5)

#### "are} like disease {in} my food"

The point of this comparison is that just as **disease** can make a person feel too badly to eat, so Job's troubles are making him feel too badly to eat. If it

would be helpful in your language, you could make this point explicitly. Alternate translation: “are making me feel too badly to eat, as if I were sick”

See: Simile

### Job 6:7 (#6)

#### **"in} my food"**

Job is referring to eating by association with the **food** that people eat. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: “when I eat”

See: Metonymy

### Job 6:8 (#1)

#### **"Who will grant that my request may come"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “I wish that someone would grant that my request would come!”

See: Rhetorical Question

### Job 6:8 (#2)

#### **"Who will grant that my request may come"**

Job is speaking of his **request** as if it were a living thing that could **come** to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Who will grant my request” or “I wish that someone would make happen what I am requesting”

See: Personification

### Job 6:9 (#1)

#### **"and may God be willing and may he crush me"**

This phrase expresses a single idea by using two verbs connected with **and**. The verb **be willing** tells in what way Job hopes God will **crush** him. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate

translation: “and may God willingly crush me” or “and may God agree to crush me”

See: Hendiadys

### Job 6:9 (#2)

#### **"may he loose his hand"**

Here, **hand** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: “may he use his power”

See: Metonymy

### Job 6:9 (#3)

#### **"and cut me off"**

Job is speaking as if he were a branch that God might **cut ... off** from a tree in order to kill it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and kill me”

See: Metaphor

### Job 6:10 (#1)

#### **""Yet may it still be my consolation—"**

If it would be more natural in your language, you could put the last phrase in this sentence first, since it gives the reason for what the first and second phrases describe. Alternate translation: “I have not concealed the sayings of the Holy One, so may that still be my consolation; may it enable me to be cheerful in pain even if God does not spare me”

See: Connect — Reason-and-Result Relationship

### Job 6:10 (#2)

#### **"Yet may it still be my consolation"**

If your language does not use an abstract noun for the idea of **consolation**, you could express the same idea in another way. Alternate translation: “And may this still console me”

See: Abstract Nouns

**Job 6:10 (#3)****"may he not spare"**

The pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "may God not spare"

See: Pronouns — When to Use Them

**Job 6:10 (#4)****"may he not spare"**

Job is not wishing that God would not spare him. He is referring implicitly to the possibility that God might not spare him. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "even if God does not spare me"

See: Assumed Knowledge and Implicit Information

**Job 6:10 (#5)****"I have not concealed the sayings of the Holy One"**

Job is speaking as if he could literally have **concealed** the **sayings of the Holy One**. He means that he has not treated God's decrees regarding people as if they did not exist. In other words, he has obeyed them and, to this point in the book, he has not questioned them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have not disobeyed or questioned the sayings of the Holy One" or "I have not disobeyed or questioned God's decrees"

See: Metaphor

**Job 6:10 (#6)****"I have not concealed the sayings of the Holy One"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **concealed**. Alternate translation: "I have obeyed God's decrees" or "I have trusted God's decrees"

See: Double Negatives

**Job 6:10 (#7)****"the Holy One"**

Job is using the adjective **Holy** as a noun to refer to God by describing what God is like. The ULT adds the word **One** to show this. Your language may use adjectives in the same way. If not, you can translate this expression with an equivalent phrase. Alternate translation: "God, who is holy"

See: Nominal Adjectives

**Job 6:11 (#1)****""What {is} my strength, that I should wait?"**

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "I do not have enough strength to wait! And I should not try to prolong my life beyond when it will end!"

See: Rhetorical Question

**Job 6:11 (#2)****"that I should wait"**

Job means implicitly that he does not have the strength to wait or endure until he receives the long-term blessings that Eliphaz said he would have if he committed his cause to God. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "that I should wait for those blessings" or "that I would be able to endure until I received those blessings"

See: Assumed Knowledge and Implicit Information

**Job 6:12 (#1)****""If my strength {is} the strength of stones?"**

In both cases, Job is using the word **If** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "My strength is not the strength of stones, is it? My flesh is not bronze, is it?"

See: Idiom



**Job 6:12 (#2)****""If my strength {is} the strength of stones?"**

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "My strength is not the strength of stones! My flesh is not bronze!"

See: Rhetorical Question

**Job 6:12 (#3)****"If my flesh {is} bronze"**

Job is speaking as if his **flesh** might literally be **bronze**. He is actually making a comparison. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "My flesh is not as durable as bronze, is it?" or "My flesh is not as durable as bronze!"

See: Metaphor

**Job 6:13 (#1)****""If my help {is} not in me,"**

Job is using the word **If** to introduce questions that anticipate negative answers. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "My help is not in me, is it, and initiative has been taken away from me, hasn't it?"

See: Idiom

**Job 6:13 (#2)****""If my help {is} not in me,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "My help is not in me, and initiative has been taken away from me!"

See: Rhetorical Question

**Job 6:13 (#3)****"and initiative has been taken away from me"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and my troubles have taken initiative away from me"

See: Active or Passive

**Job 6:13 (#4)****"and initiative"**

If your language does not use an abstract noun for the idea of **initiative**, you could express the same idea in another way. Alternate translation: "and the capacity to act on my own behalf"

See: Abstract Nouns

**Job 6:14 (#1)****"To the despairing, covenant faithfulness from his friend"**

If your language does not use an abstract noun for the idea of **covenant faithfulness**, you could express the same idea in another way. Alternate translation: "The friend of someone who is despairing should help him faithfully"

See: Nominal Adjectives

**Job 6:14 (#2)****"To the despairing"**

Job is using the adjective **despairing** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "To someone who is despairing"

See: Nominal Adjectives

**Job 6:14 (#3)****"covenant faithfulness from his friend"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “there should be covenant faithfulness from his friend”

See: Ellipsis

### Job 6:14 (#4)

#### **"and the fear of the Almighty he forsakes"**

This could mean implicitly: (1) that a friend should show faithfulness to a despairing person even if that person forsakes the fear of the Almighty (as Job's friends believe he may be doing). Alternate translation: “even if that despairing person forsakes the fear of the Almighty” (2) that if a friend does not show faithfulness to a despairing person, that friend forsakes the fear of the Almighty. Alternate translation: “otherwise that friend forsakes the fear of the Almighty”

See: Assumed Knowledge and Implicit Information

### Job 6:14 (#5)

#### **"and the fear of the Almighty he forsakes"**

Job is using the word **fear** to mean respect for God that leads a person to obey God. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: “even if he does not respect and obey the Almighty” or “otherwise he does not respect and obey the Almighty”

See: Idiom

### Job 6:15 (#1)

#### **"My brothers"**

Job is using the term **brothers** figuratively to mean his three friends. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “My friends”

See: Metaphor

### Job 6:15 (#2)

#### **"My brothers"**

Job is speaking about his friends in the third person even though they are present. If it would be more natural in your language, you could translate this in the second person. Alternate translation: “You friends of mine”

See: First, Second or Third Person

### Job 6:15 (#3)

#### **"have dealt treacherously like a wadi"**

The point of this comparison is that just as a **seasonal stream** would appear to be a good source of water but then fail in the dry season, so Job's friends seemingly came to offer encouragement, but they have provided none. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “have dealt treacherously by seeming to offer encouragement but then not offering any, like a seasonal stream that seems to offer water but then fails in the dry season”

See: Simile

### Job 6:15 (#4)

#### **"like a channel of wadis they pass away"**

In this context, the expression **pass away** means to dry up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “like a channel of seasonal streams, they dry up” or “like a channel of seasonal streams, you dry up”

See: Idiom

### Job 6:15 (#5)

#### **"like a channel of wadis they pass away"**

Job is speaking as if his friends literally **pass away** or dry up the way a desert stream does. He means that in the end, they fail to provide the encouragement that they implicitly promised by coming to see him. If it would be clearer in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: “They have no help to offer in

the end, like a channel for seasonal streams that runs dry” or “You have no help to offer in the end, like a channel for seasonal streams that runs dry”

See: Metaphor

## Job 6:16 (#1)

""

In this verse, Job describes the state of desert streams in the cold season, and in the next verse, he contrasts that with the state of the streams in the hot season. To show this contrast, you could create a verse bridge for verses 16–17. It might say something like this: “In the cold season, these streams are dark from ice over their channel, indeed, snow covers that channel. But in the hot season, the streams go dry and vanish, the heat dries them up completely”

See: Verse Bridges

## Job 6:16 (#2)

""the ones being dark from ice over it,"

The pronoun **it** refers in both cases to the “channel” of streams that Job described in the previous verse. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “These streams are dark from ice over their channel; that channel hides itself with snow”

See: Pronouns — When to Use Them

## Job 6:16 (#3)

"it hides itself with snow"

Job is speaking as if a channel of desert streams were a living thing that **hides itself with snow** in the winter. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “snow covers this channel”

See: Personification

## Job 6:17 (#1)

""they are annihilated;"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: “the dryness annihilates them ... the heat exterminates them”

See: Active or Passive

## Job 6:18 (#1)

"Caravans turn themselves aside from their way"

The implication is that these **Caravans** are leaving their usual routes to look for water in the dry season. The oases along the routes have presumably dried up, and the caravans are going to places where they expect to find streams still flowing. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: “Caravans turn themselves aside from their way to look for water”

See: Assumed Knowledge and Implicit Information

## Job 6:18 (#2)

"they go up"

The expression **go up** does not necessarily indicate travel to a higher elevation. In this context, it probably means to leave the caravan route and go into the untracked desert. Your language may have a comparable expression that you could use in your translation. Alternate translation: “they go out”

See: Idiom

## Job 6:19 (#1)

"Caravans from Tema looked"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “Caravans from Tema looked for water”

See: Ellipsis

**Job 6:19 (#2)****"from Tema" - "Sheba"**

The words **Tema** and **Sheba** are the names of regions.

See: How to Translate Names

**Job 6:19 (#3)****"hoped in them"**

The pronoun **them** refers to the desert streams Job has been talking about. It may be helpful to clarify this for your readers. Alternate translation: "hoped to find streams of water"

See: Pronouns — When to Use Them

**Job 6:20 (#1)****"They were ashamed," - "and they were confounded"**

The expressions translated **They were ashamed** and **they were confounded** may seem like passive verbal expressions, and if your language does not use such expressions, you could express these ideas in active form or in another way that would be natural in your language. Alternate translation: "They felt shame ... but the dry stream bed confounded them"

See: Active or Passive

**Job 6:20 (#2)****"as far as it"**

The pronoun **it** refers to the stream bed where the caravans expected to find water. It may be helpful to clarify this for your readers. Alternate translation: "as far as the stream bed where they expected to find water"

See: Pronouns — When to Use Them

**Job 6:21 (#1)****"For"**

Job is using the word **For** to explain in what way his friends are like the desert streams he has been

describing, as he said they were in verse 15. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "You are like these streams because"

See: Connecting Words and Phrases

**Job 6:21 (#2)****"you are" - "you see" - "and you fear"**

As the General Notes to this chapter discuss, the word **you** is plural here and in the rest of the chapter because Job is using it to address his three friends. Use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 6:21 (#3)****"you are nothing"**

Job is speaking of his friends as if they had become **nothing**, just as a stream ceases to exist when all of its water dries up. He means that his friends are offering him no help, just as a dried-up stream would not help a caravan that needed water in the desert. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you are not offering me any help"

See: Metaphor

**Job 6:21 (#4)****"you see a terror and you fear"**

Job seems to be saying implicitly that his friends think that God has afflicted him with a **terror** and so they are afraid to console him, because they think God will afflict them as well if they take his side. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: "you think that God has sent this terror and so you are afraid to help me because you think God will punish you if you do"

See: Assumed Knowledge and Implicit Information

**Job 6:22 (#1)****""Is it} that I said, 'Give me {something}?"**

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "I did not say to you, 'Give me something'! Or, 'Make a gift to me from your wealth'!"

See: Rhetorical Question

### Job 6:22 (#2)

""Is it} that I said, 'Give me {something}'?"

If it would be clearer in your language, you could translate this so that there are not quotations within a quotation. Alternate translation: "Is it that I told you to give me something? Or to make me a gift from your wealth?" or "I did not tell you to give me something or to make me a gift from your wealth"

See: Quotes within Quotes

### Job 6:23 (#1)

""Or, 'Save me from the hand of the enemy'?"

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "I also did not say to you, 'Save me from the hand of the enemy'! Or, 'From the hand of the oppressors rescue me'!"

See: Rhetorical Question

### Job 6:23 (#2)

""Or, 'Save me from the hand of the enemy'?"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Did I ask you to save me from the hand of the enemy or rescue me from the hand of the oppressors?" or "I did not ask you to save me from the hand of the enemy or rescue me from the hand of the oppressors!"

See: Quotes within Quotes

### Job 6:23 (#3)

""from the hand of the enemy'?"

Here, **hand** represents the capability and power of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "from the power of the enemy? Or, 'From the power of the oppressors'"

See: Metonymy

### Job 6:24 (#1)

"and I will be silent"

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the verb translated **will be silent**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I will certainly be silent"

See: Pronouns — When to Use Them

### Job 6:24 (#2)

"and how I have strayed"

Job is speaking as if he could have literally **strayed** off the right path. He means that he could have done something wrong. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and what I have done wrong"

See: Metaphor

### Job 6:25 (#1)

"words of uprightness"

If your language does not use an abstract noun for the idea of **uprightness**, you could express the same idea in another way. Alternate translation: "upright words"

See: Abstract Nouns

**Job 6:25 (#2)****"But what does correcting from you correct"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "But correcting from you does not correct anything!"

See: Rhetorical Question

**Job 6:25 (#3)****"But what does correcting from you correct"**

For emphasis, Job is using a construction in which a subject and its verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: "But what does your attempted correction really accomplish?" or "Your attempted correction really accomplishes nothing!"

See: Poetry

**Job 6:26 (#1)****""Do you think to correct"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Do you think to correct my words, and do you liken to the wind the words of one despairing"

See: Ellipsis

**Job 6:26 (#2)****""Do you think to correct"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You think to correct my words, and you liken the words of one despairing to the wind!" or "You only want to prove me wrong; you do not

believe that I am justified in saying these desperate things!"

See: Rhetorical Question

**Job 6:26 (#3)****"and to the wind the words of one despairing"**

If Job is saying that his friends are likening his words to the wind, then Job is making a comparison. The point of the comparison is that Job's friends consider his **words** to be trivial, having no more substance than **wind**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and do you consider the words of one despairing to be as insubstantial as the wind"

See: Simile

**Job 6:27 (#1)****""you cast {lots} for the fatherless,"**

Job assumes that his friends will understand that he is referring to two practices of his culture. If a man died who was indebted to others, his creditors could claim his children as slaves in repayment of the debt. Job is describing how such creditors might **cast lots** in order to determine which of them would get a particular child as a slave. Job is also referring to the practice of selling someone into slavery in order to obtain repayment of a debt. You can explain some of this cultural background in your translation if that would be helpful to your readers. Alternate translation: "you cast lots to see which of you will have as a slave a child whose father, indebted to you, has died, and you try to get the best price for a friend whom you are selling into slavery to obtain repayment of his debt to you"

See: Assumed Knowledge and Implicit Information

**Job 6:27 (#2)****""you cast {lots} for the fatherless,"**

Job is speaking as if his friends would literally **cast lots** to see which of them would have an **fatherless** child as his slave and **haggle** over the price of a **friend** they were selling into slavery. Job does not mean that his friends are actually doing these things; he is making a comparison. The implication

is that these are particularly callous things to do to a helpless orphan or to a friend, and Job is saying that his friends are acting just as callously towards him. If it would be clearer in your language, you could state the meaning plainly. The UST models one way of doing this.

See: Metaphor

### Job 6:27 (#3)

#### "the fatherless"

Job is using the adjective **fatherless** as a noun, to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "a fatherless child" or "an orphan"

See: Nominal Adjectives

### Job 6:28 (#1)

#### "But now, be willing, look at me,"

Job is asking his friends to perform a symbolic action by looking directly at him so that he can look them right in the face himself. Job wants to be able to do this in order to dramatize the sincerity of what he is saying. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "But now, be willing, look at me, so that I can look right at you to show that I am speaking the truth"

See: Symbolic Action

### Job 6:28 (#2)

#### "and if I would lie to your faces"

This could mean: (1) that Job is leaving out some of the words that in many languages a sentence would need in order to be complete. Specifically, he is speaking the first part of an oath and leaving the second part understood. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and if I would lie to your faces, then may God punish me severely!" (2) that Job is using the word **if** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate

translation: "for I would not lie to your faces, would I?"

See: Ellipsis

### Job 6:28 (#3)

#### "and if I would lie to your faces"

Job is using one part of his friends, their **faces**, to mean all of them in the act of looking at him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and if I would lie to you while you were looking at me"

See: Synecdoche

### Job 6:29 (#1)

#### "turn," - "yes, turn"

Job is speaking as if he wants his friends literally to **turn** and go in a different direction. He means that he wants them to start treating him differently. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "start treating me differently ... yes, treat me differently"

See: Metaphor

### Job 6:29 (#2)

#### "let injustice not be"

If your language does not use an abstract noun for the idea of **injustice**, you could express the same idea in another way. Alternate translation: "do not treat me unjustly"

See: Abstract Nouns

### Job 6:29 (#3)

#### "let injustice not be"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative noun **injustice**. Alternate translation: "let there be justice" or "treat me justly"

See: Double Negatives

**Job 6:29 (#4)****"my righteousness {is} yet in it"**

The pronoun **it** seems to refer to Job's cause. It may be helpful to clarify this for your readers. Alternate translation: "my righteousness is yet in my cause" or "my cause is still righteous"

See: Pronouns — When to Use Them

**Job 6:30 (#1)****""Is there injustice on my tongue?"**

Job is using the question form for emphasis in both of these sentences. If you would not use the question form for that purpose in your language, you could translate these sentences as statements or as exclamations. Alternate translation: "There is no injustice on my tongue! My mouth discerns iniquity!"

See: Rhetorical Question

**Job 6:30 (#2)****"Is there injustice on my tongue"**

Job is referring to what he says by association with the **tongue**, by which he says it. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "Is there injustice in what I have been saying"

See: Metonymy

**Job 6:30 (#3)****"If my mouth does not discern iniquity"**

Job is using the word **If** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "My mouth discerns iniquity, does it not"

See: Idiom

**Job 6:30 (#4)****"If my mouth does not discern iniquity"**

Job is speaking of his **mouth** as if it were a living thing that could **discern iniquity**. He means that he himself is able to discern whether something he might say with his mouth would be morally wrong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I discern whether I might be speaking iniquity, do I not?" or "Certainly I can discern whether I might be speaking iniquity!"

See: Personification

**Job 6:30 (#5)****"iniquity"**

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: "what is iniquitous" or "what is morally wrong"

See: Abstract Nouns

**Job - Chapter 7 Introduction***Structure and Formatting*

In this chapter, Job finishes responding to Eliphaz's first speech, and he also addresses God directly in light of his exchange with Eliphaz.

- Verses 1–6: Job continues to respond to Eliphaz
- Verses 7–21: Job addresses God directly

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Important Figures of Speech in This Chapter***Metaphors**

Job uses many different images in this chapter to describe what the things are like that he is feeling and experiencing. (See: Metaphor)

**Rhetorical questions**

Job often uses the question form in this chapter to emphasize the points he is making to Eliphaz and to God. Notes suggest how these questions may be translated as statements or exclamations if that



would be more natural in your language. (See: Rhetorical Question)

### Job 7:1 (#1)

""Is} not hardship to a man on earth?"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "Man has hardship on earth! Yes, his days are like the days of a hireling!"

See: Rhetorical Question

### Job 7:1 (#2)

""Is} not hardship to a man on earth?"

If your language does not use an abstract noun for the idea of **hardship**, you could express the same idea in another way. Alternate translation: "Life on earth is hard for a man!"

See: Abstract Nouns

### Job 7:1 (#3)

"to a man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "to a person"

See: When Masculine Words Include Women

### Job 7:1 (#4)

"And {are} - "his days like the days of a hireling"

Job is using this comparison to say that just as **the days of a hireling** (that is, someone hired by the day for manual labor) are long and difficult, so his days are long and difficult. If it would be helpful in your language, you could make this point explicitly. Alternate translation, as an exclamation: "Yes, his days are long and difficult, like those of a hireling!"

See: Simile

### Job 7:2 (#1)

""As a slave longs for shade,"

The point of this comparison, as Job makes clear in the next verse, is that just as a **slave** and a **hireling** have to endure long periods of wishing for relief, so Job has gone a long time without relief. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "As a slave wishes all through a long, hot day that evening would come, and as a hireling must wait until the end of the day to be paid"

See: Simile

### Job 7:2 (#2)

"shade"

Job is using the term **shade** to mean by association the evening, when the sun becomes low in the sky and shadows cover the earth. Specifically, he means the end of the work day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the evening" or "the end of the work day"

See: Metonymy

### Job 7:3 (#1)

"I have been caused to inherit months of futility"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, the context suggests that it is God. Alternate translation: "God has caused me to inherit months of futility"

See: Active or Passive

### Job 7:3 (#2)

"I have been caused to inherit months of futility"

Job is speaking of these **months of futility** as if they were something that he had literally been **caused to inherit**. He means that he has been enduring futility during this time. If it would be clearer in

your language, you could state the meaning plainly. Alternate translation: "I have been enduring a time of futility"

See: Metaphor

### Job 7:3 (#3)

**"I have been caused to inherit months of futility"**

If your language does not use an abstract noun for the idea of **futility**, you could express the same idea in another way. Alternate translation: "I have been enduring a time when life seems futile"

See: Abstract Nouns

### Job 7:3 (#4)

**"I have been caused to inherit months of futility"**

From the narrative of the book of Job, it does not appear that at this point **months** have gone by since Job began to experience his terrible misfortunes. So it seems that Job is using the term **months** to mean by association a period of time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have been enduring a time of futility"

See: Metonymy

### Job 7:3 (#5)

**"and they have appointed nights of trouble to me"**

The pronoun **they** is an indefinite pronoun that does not have a specific referent in the immediate context. Job is using this indefinite construction to focus on what has been **appointed** to him rather than on who appointed it. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "and nights of trouble have been appointed to me"

See: Pronouns — When to Use Them

### Job 7:4 (#1)

**"When I lie down"**

Job is referring implicitly to when he would **lie down** to sleep at night. You could indicate that in your translation if it would be helpful to your readers. Your language may have its own expression that you could use here in your translation. Alternate translation: "When I lie down to sleep"

See: Assumed Knowledge and Implicit Information

### Job 7:4 (#2)

**"When will I get up"**

Job is not asking himself this question for information, to try to decide when to get up in the morning. He is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I hope this will not be a long and difficult night!"

See: Rhetorical Question

### Job 7:4 (#3)

**"and I am full of tossings"**

Job is speaking of himself as if he were a container that **tossings** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and I toss and turn continually"

See: Metaphor

### Job 7:5 (#1)

**"My flesh wears the worm and the clod of dust"**

Job is speaking as if he were literally wearing worms and dust clods like clothing on his body. He means that he has these things all over his body. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "My flesh is covered with worms and dust clods"

See: Metaphor

**Job 7:5 (#2)****"My flesh wears the worm and the clod of dust"**

Job is not referring to a specific **worm** or **clod of dust**. He means worms and dust clods in general. Express this in the way that would be most natural in your language. "My flesh is covered with worms and dust clods"

See: Generic Noun Phrases

**Job 7:5 (#3)****"My flesh"**

Job is using one part of himself, his **flesh**, to mean his whole body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "My body"

See: Synecdoche

**Job 7:5 (#4)****"my skin breaks and festers"**

Job is referring to the boils with which God allowed the accuser to afflict him, as the book describes in [2:7](#). You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "my skin breaks and festers because of the boils that I have"

See: Assumed Knowledge and Implicit Information

**Job 7:6 (#1)****"My days are swifter than a shuttle"**

Job is comparing his **days** to a **shuttle**, which stores and releases a supply of yarn for weavers, to say how quickly his days are going by. If it would be helpful in your language, you could make this point explicitly. The UST models one way to do this.

See: Simile

**Job 7:6 (#2)****"My days are swifter"**

Job is using the term **days** to refer to a specific time, the time that he will live on earth. If it would be

helpful in your language, you could state the meaning plainly. Alternate translation: "My life is ending more quickly"

See: Idiom

**Job 7:6 (#3)****"a shuttle"**

A **shuttle** is a wooden tool that weavers use when weaving to store and unravel yarn while passing it back and forth through other threads of yarn mounted on a loom. If your readers would not be familiar with what a shuttle is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "a tool for weaving" or "a tool for making cloth quickly"

See: Translate Unknowns

**Job 7:6 (#4)****"and they end without hope"**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "and I cannot hope that my life will be good in the end"

See: Abstract Nouns

**Job 7:7 (#1)****"Remember"**

To this point in the speech he began in [6:1](#), Job has been addressing his three friends, and so the pronoun **you** has been plural and the imperative forms have been second-person plural. However, the imperative **Remember** here is singular because Job is now addressing God, as he will do for the rest of this speech. So use a second-person singular imperative in your translation if your language marks that distinction. You may also wish to indicate explicitly that Job is now addressing God. Alternate translation: "God, remember"

See: Forms of 'You' — Singular

**Job 7:7 (#2)****"Remember"**

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "God, please remember"

See: Imperatives — Other Uses

**Job 7:7 (#3)****"my life {is} a breath"**

Job is speaking as if his **life** were literally a **breath**. He likely means that just as a breath of air that a person exhales quickly dissipates, so his life will soon end. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my life will be over soon"

See: Metaphor

**Job 7:7 (#4)****"my eye will not return to see good"**

Job is using one part of himself, his **eye**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will not return to see good"

See: Synecdoche

**Job 7:7 (#5)****"my eye will not return to see good"**

In this context, the expression **return** means to do something again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will not see good again"

See: Idiom

**Job 7:7 (#6)****"my eye will not return to see good"**

In this context, to **see** good means to experience it. If it would be helpful in your language, you could

state the meaning plainly. Alternate translation: "I will not experience good again"

See: Idiom

**Job 7:7 (#7)****"my eye will not return to see good"**

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: "I will not experience good things again"

See: Abstract Nouns

**Job 7:8 (#1)****"The eye of the one seeing me will not regard me"**

As the second part of the verse indicates, Job is speaking implicitly of what will happen after he dies. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "The eye of the one seeing me now will not regard me then"

See: Assumed Knowledge and Implicit Information

**Job 7:8 (#2)****"The eye of the one seeing me"**

Job is using one part of God, his **eye**, to mean all of God in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The one seeing me"

See: Synecdoche

**Job 7:8 (#3)****"The eye of the one seeing me"**

Even though Job has begun to address God, here is speaking about God in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "You who see me"

See: First, Second or Third Person

**Job 7:8 (#4)****"your eyes {will be} on me"**

This expression means that God will be looking for Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you will be looking for me"

See: Idiom

**Job 7:9 (#1)****"A cloud disappears and goes away"**

Job could be: (1) saying that once a cloud **disappears**, it **goes away** forever. That same cloud will never again form in the sky. Alternate translation: "Once a cloud disappears, it goes away forever" (2) using the similar expressions **disappears** and **goes away** together for emphasis. Alternate translation: "A cloud disappears entirely"

See: Assumed Knowledge and Implicit Information

**Job 7:9 (#2)****"does not ascend"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the verb **ascend**, which is contrary to the reality of life, according to Job here. Alternate translation: "remains there"

See: Double Negatives

**Job 7:10 (#1)****"and his place will not know him again"**

Job is speaking of a person's **place** of residence as if it were a living thing that could **know** that person. The word **know** in this context means to recognize. The idea is that the place where the person once lived will not have occasion to recognize him again because he will never return to that place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "no, he will not live in his place of residence again"

See: Personification

**Job 7:11 (#1)****""I will not restrain my mouth;"**

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the word translated **restrain**. Job is also using an emphatic declarative form when he says **I will speak**. If your language has similar constructions that it uses for emphasis, you may want to use them here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I will certainly not restrain my mouth; I will certainly speak"

See: Pronouns — When to Use Them

**Job 7:11 (#2)****"I will not restrain my mouth"**

Job is using the term **mouth** to mean by association what he would say with his mouth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will not limit what I have to say" or "I will not refrain from speaking"

See: Metonymy

**Job 7:11 (#3)****"I will not restrain my mouth"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **restrain**. Alternate translation: "I will speak freely"

See: Double Negatives

**Job 7:11 (#4)****""I will speak in the distress of my spirit;"**

Job is using parts of himself, his **spirit** and his **soul**, to mean all of him in the act of speaking and complaining. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will speak in my distress; yes, I will complain in my bitterness"

See: Synecdoche

**Job 7:11 (#5)**

**""I will speak in the distress of my spirit;"**

If your language does not use abstract nouns for the ideas of **distress** and **bitterness**, you could express the same ideas in other ways. Alternate translation: "I will speak, since I am distressed; yes, I will complain, since I am bitter"

See: Abstract Nouns

**Job 7:12 (#1)**

**""Am} I the sea or the sea monster,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I am not the sea or the sea monster, so you do not need to set a guard over me!"

See: Rhetorical Question

**Job 7:12 (#2)**

**"the sea or the sea monster"**

See the General Introduction to Job for a discussion of the **sea monster** and see how you translated the name Leviathan in [3:8](#). Alternate translation: "the sea monster that is associated with chaos"

See: Assumed Knowledge and Implicit Information

**Job 7:12 (#3)**

**"that you will set"**

Job is using the future tense to indicate something that God would do out of necessity. Your language may have its own way of expressing such a meaning. Alternate translation: "that you would have to set"

See: Statements — Other Uses

**Job 7:13 (#1)**

**""When I say, 'My couch will comfort me,"**

It may be more natural in your language to have an indirect quotation here. Alternate translation:

"When I say that my couch will comfort me and that my bed will take away my complaint"

See: Direct and Indirect Quotations

**Job 7:13 (#2)**

**""My couch will comfort me,"**

Job is using the terms **couch** and **bed** to mean sleep by association with the way people sleep on a couch or a bed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "My sleep will comfort me, yes, my sleep will take away my complaint"

See: Metonymy

**Job 7:13 (#3)**

**""My couch will comfort me,"**

Job is speaking of his **couch** and his **bed**, meaning his sleep, as if they were living things that could **comfort** him and **take away** his **complaint**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will be comfortable when I am sleeping, yes, when I am asleep I will not be complaining"

See: Personification

**Job 7:15 (#1)**

**"and my soul chooses"**

Job is using one part of himself, his **soul**, to mean all of him in the act of choosing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and I choose"

See: Synecdoche

**Job 7:15 (#2)**

**"strangling"**

The term **strangling** describes killing a person by squeezing his throat and stopping his breathing. If your readers would not be familiar with this term, in your translation you could use a general expression. Alternate translation: "to stop breathing"

See: Translate Unknowns

### Job 7:15 (#3)

#### "death, rather than my bones"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "yes, my soul chooses death rather than my bones"

See: Ellipsis

### Job 7:15 (#4)

#### "death, rather than my bones"

Job is using the term **bones** to mean life by association with the way people are supported by their bones as they live on earth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "rather than life" or "rather than continuing to live on this earth"

See: Metonymy

### Job 7:16 (#1)

#### "I loathe"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "I loathe my life" or "I loathe being alive"

See: Ellipsis

### Job 7:16 (#2)

#### "I will not live forever"

Job is using the future tense to describe what he desires. Your language may have its own way of expressing such a meaning. Alternate translation: "I would not live forever" or "I do not want to live forever"

See: Statements — Other Uses

### Job 7:16 (#3)

#### "I will not live forever"

Job says **forever** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "I certainly do not want to live for a long time"

See: Hyperbole

### Job 7:16 (#4)

#### "Cease from me"

Job is using this expression to ask God to **Cease** from troubling him. Your language may have an expression of its own with the same meaning. Alternate translation: "Leave me alone"

See: Idiom

### Job 7:16 (#5)

#### "are} vapor"

Job could be using the word translated **vapor** to mean: (1) that his days are fleeting, since vapor or mist vanishes quickly. Alternate translation: "are fleeting" (2) that his days are purposeless, since vapor is insubstantial. Alternate translation: "are purposeless"

See: Metaphor

### Job 7:17 (#1)

#### "What is man, that you will magnify him"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. The question continues through the next verse, but it may be helpful to make this verse a separate sentence. Alternate translation: "Man is not so significant that you should magnify him or set your heart on him"

See: Rhetorical Question

**Job 7:17 (#2)****""What is man, that you will magnify him"**

Job could be using the future tense: (1) to describe what God should do. Alternate translation: "What is man, that you should magnify him, that you should set your heart on him" or, as a statement, "Man is so insignificant that you should not magnify him or set your heart on him" (2) to describe what God does habitually. Alternate translation: "What is man, that you magnify him and that you set your heart on him"

See: Statements — Other Uses

**Job 7:17 (#3)****"and that you will set your heart on him"**

Here, the **heart** represents the thoughts. Alternate translation: "and that you should set your mind on him" or "and that you should pay attention to him"

See: Metaphor

**Job 7:18 (#1)****""and you will visit him in the mornings"**

Job is using the future tense to describe what he believes God should do. Your language may have its own way of expressing such a meaning. Alternate translation: "that you should visit him in the mornings and that you should test him in the moments"

See: Statements — Other Uses

**Job 7:18 (#2)****""and you will visit him in the mornings"**

Job is using the question form for emphasis, continuing the question that he began in the previous verse. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. It may be helpful to begin a new sentence here. Alternate translation: "You do not need to visit him in the mornings and test him in the moments!"

See: Rhetorical Question

**Job 7:19 (#1)****""For how long will you not look away from me?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "I wish you would look away from me soon! I wish you would slacken until I swallow my saliva"

See: Rhetorical Question

**Job 7:19 (#2)****"Will you not slacken until I swallow my saliva"**

The word **until** has a specific meaning here. Job is not asking God, "Will you only slacken when I swallow my saliva?" He is asking, "Will you please slacken long enough for me to swallow my saliva?" You could say that as an alternate translation if it would be helpful to your readers.

See: Assumed Knowledge and Implicit Information

**Job 7:19 (#3)****"until I swallow my saliva"**

Job is using the expression **until I swallow my saliva** to mean a short time, by association with the way it only takes a short time to swallow once. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for just a short time"

See: Metonymy

**Job 7:20 (#1)****""If I have sinned,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "If I have sinned, I have not done anything to you, the one watching man! You should not have made me a target for you!"

See: Rhetorical Question



**Job 7:20 (#2)****"Why have you made me a target for you"**

Job is speaking as if he were literally a **target** that God was attacking with arrows or a spear. He means that God is punishing him for sins he may have committed. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Why are you punishing me like this?" or, as an exclamation, "You do not need to punish me like this!"

See: Metaphor

**Job 7:20 (#3)****"Indeed, am I a burden to myself"**

Job is speaking as if he were literally a heavy weight or **burden** to carry. He is referring to making life more difficult. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Indeed, am I making my own life more difficult"

See: Metaphor

**Job 7:20 (#4)****"Indeed, am I a burden to myself"**

A marginal notation in traditional manuscripts of the Hebrew Bible indicates that scribes changed this reading from "am I a burden to you" to **am I a burden to myself**. The scribes made this change in order to avoid the uncomfortable suggestion that a human being's sin could have effects on God. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT. Alternate translation: "Indeed, am I a burden to you?" or "I am not a burden to you!"

See: Euphemism

**Job 7:20 (#5)****"Indeed, am I a burden to myself"**

Job is speaking as if he were literally a **burden** to himself or to God. He means that he is not actually making life more difficult for himself or for God, as a burden does when someone has to carry it. If it

would be clearer in your language, you could state the meaning plainly. Alternate translation: "I am not making my life more difficult!" or "I am not making your life more difficult!"

See: Metaphor

**Job 7:21 (#1)****"Why will you not pardon my transgression and take away my iniquity?"**

If it would be more natural in your language, you could reverse the order of these sentences, since in the second sentence Job gives the reason for what he says in the first sentence that God should do. Alternate translation: "Soon I will lie down in the dust, and you will seek me diligently, but I will not exist. So why will you not pardon my transgression and take away my iniquity?"

See: Connect — Reason-and-Result Relationship

**Job 7:21 (#2)****"Why will you not pardon my transgression and take away my iniquity"**

Job is suggesting implicitly that God should **pardon** him so that they can have a good relationship during the short time that he will still be alive on earth. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "Why will you not pardon my transgression and take away my iniquity so that we can have a good relationship?"

See: Assumed Knowledge and Implicit Information

**Job 7:21 (#3)****"Why will you not pardon my transgression and take away my iniquity"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You ought to pardon my transgression and take away my iniquity!"

See: Rhetorical Question

**Job 7:21 (#4)****"now I will lie down in the dust"**

Job is using the expression **lie down in the dust** to mean that he will die, by association with the way that in this culture, people who died were laid in a grave and buried in the ground or **dust**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will soon die"

See: Metonymy

**Job - Chapter 8 Introduction***Structure and Formatting*

In this chapter, Job's friend Bildad responds to what Job said in chapters 6 and 7.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Translation Issues in This Chapter***Bildad answering Job with his own words**

In [7:21](#), at the end of his speech, Job suggested that God might **seek** for him **diligently**. Bildad says in his response in [8:5](#) that it is actually Job who should be seeking God diligently. To help your readers appreciate how Bildad is answering Job with his own words, you may wish to translate Bildad's expression **seek diligently** the same way that you translated it when Job used it in [7:21](#).

**Quotation within a quotation**

In his speech, Bildad encourages Job to consider the wisdom of their ancestors. In verses 11–22, he may be quoting from traditional teachings. Notes suggest the possibility of punctuating these verses as a secondary quotation if your language might naturally put one direct quotation inside another.

**Job 8:2 (#1)****""Until when will you say these things,"**

Bildad is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language.

Alternate translation: "Until when will you say these things, and until when will the words of your mouth be a mighty wind"

See: Ellipsis

**Job 8:2 (#2)****""Until when will you say these things,"**

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should not keep saying these things, and the words of your mouth should not keep being a mighty wind!"

See: Rhetorical Question

**Job 8:2 (#3)****"the words of your mouth"**

Bildad is using the term **mouth** to mean speaking, by association with the way people use their mouths to speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the words that you speak" or see next note for another possibility.

See: Metonymy

**Job 8:2 (#4)****"the words of your mouth"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "your words" or "what you say"

See: Making Assumed Knowledge and Implicit Information Explicit

**Job 8:2 (#5)****"and" - "be} a mighty wind"**

Bildad is speaking as if the **words** of Job were literally a **mighty wind**. He means that Job is saying many things insistently, but they are not substantial. If it would be clearer in your language, you could state the meaning plainly. Alternate

translation: “and ... be so insistent but so insubstantial”

See: Metaphor

### Job 8:3 (#1)

“Does God pervert justice?”

If your language does not use abstract nouns for the ideas of **justice** and **righteousness**, you could express the same ideas in other ways. Alternate translation: “Does God do things that are not just? Does the Almighty do things that are not righteous?”

See: Abstract Nouns

### Job 8:3 (#2)

“Does God pervert justice?”

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “God does not pervert justice! No, the Almighty does not pervert righteousness!” or, positively, “God always does what is just! Yes, the Almighty always does what is righteous!”

See: Rhetorical Question

### Job 8:4 (#1)

“then he put them in the hand of their sins”

In this context, to be **in the hand of** someone or something means to be under the power or control of that person or thing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “then he put them under the power of their sins” or “then he put them under the control of their sins”

See: Idiom

### Job 8:4 (#2)

“then he put them in the hand of their sins”

Bildad is speaking as if the **sins** of Job’s **children** were a living thing that had exerted power over them and killed them. He actually means that God

killed Job’s children in order to punish them for their sins. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “then God punished them by killing them for the sins they committed”

See: Personification

### Job 8:5 (#1)

“If you seek diligently for God”

For emphasis, Bildad is stating the pronoun **you**, whose meaning is already present in the verb translated **seek diligently**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “If you seek diligently for God yourself”

See: Pronouns — When to Use Them

### Job 8:5 (#2)

“and to the Almighty you appeal”

Bildad is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “and if to the Almighty you appeal”

See: Ellipsis

### Job 8:6 (#1)

“pure and upright”

The terms **pure** and **upright** mean similar things. Bildad is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “truly righteous”

See: Doublet

### Job 8:6 (#2)

“he will rouse himself for you”

One possible meaning of the expression translated **rouse himself** is “wake up.” If there is already a

Bible translation in your region, it may say something like this. Bildad could be speaking as if God were sleeping and would literally wake up at the realization that Job needed and deserved help. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he will come quickly to help you"

See: Metaphor

### Job 8:6 (#3)

#### "the habitation of your righteousness"

Bildad is using one aspect of Job, his **righteousness**, to mean all of him as a righteous person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your habitation as a righteous person"

See: Synecdoche

### Job 8:6 (#4)

#### "the habitation of your righteousness"

Bildad is speaking of the situation that he believes Job would deserve as a righteous person as if that situation were literally a **habitation** or place where Job would live. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "restore you to the situation in life that a righteous person deserves"

See: Metaphor

### Job 8:7 (#1)

#### "Though your beginning was small,"

Since, as [1:3](#) states, Job was previously the greatest man in a vast area, it is not the case that his **beginning**, that is, his former condition, was **small**. Bildad actually means to communicate the opposite of the literal meaning of what he is saying. He means that Job's former state, great though it was, will seem small by comparison with the much greater prosperity that Job will experience in the future if he seeks God diligently. Alternate translation: "Though your former state was great, your future will be so much greater that the former state will seem as if it had been small"

See: Irony

### Job 8:7 (#2)

#### "yet your end will increase greatly"

Bildad is speaking of Job's **end**, that is, his ultimate condition in life, as if it were a living thing that could **increase**. He means that Job's prosperity will increase greatly in the end. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "yet your prosperity will increase greatly in the end"

See: Personification

### Job 8:8 (#1)

#### "inquire now of the former generations"

Bildad is speaking as if Job could literally ask the people of **former generations** for advice. He means that Job should consider the wisdom that those people passed down to their descendants through tradition. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "consider the traditional wisdom that the former generations have passed down to us"

See: Metaphor

### Job 8:8 (#2)

#### "their fathers"

Bildad is using the term **fathers** to mean "ancestors." If your readers would misunderstand this, you could state the meaning plainly. Alternate translation: "their ancestors"

See: Metaphor

### Job 8:9 (#1)

#### "we {are} of yesterday and we do not know"

Bildad is saying that he, Job, and the other two friends were only born **yesterday** and that they do **not know** anything. He says both of these things as overstatements for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "we have not been alive for very long and we do not know very much"

See: Hyperbole

### Job 8:9 (#2)

""we {are}" - "and we do not know,"

By **we** and **our**, Bildad means himself and the other friends and also Job, to whom he is speaking, so use the inclusive form of those words in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

### Job 8:9 (#3)

"our days on earth {are} a shadow"

Bildad is speaking as if the **days** that he and Job and the other friends have **on earth** were literally a **shadow**. He means that just as a shadow appears only for a short time, so people are only on earth for a short time. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "our days on earth are fleeting"

See: Metaphor

### Job 8:9 (#4)

"our days on earth {are} a shadow"

Bildad is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "our time on earth is a shadow"

See: Idiom

### Job 8:10 (#1)

""Will they not teach you? They will speak to you,"

The pronouns **they** and **their** refer to the "former generations," that is, the ancestors whom Bildad described in verse 8. It may be helpful to clarify this for your readers. Alternate translation: "Will the former generations not teach you? Our ancestors will speak to you, and from their hearts they will bring forth words"

See: Pronouns — When to Use Them

### Job 8:10 (#2)

""Will they not teach you? They will speak to you,"

Bildad is speaking as if Job's ancestors would **teach** him and **speak to** him. He does not mean this literally. Instead, he means that Job can learn from the accumulated wisdom that has been passed down to them from their ancestors through tradition. Bildad will summarize this traditional teaching in the rest of his speech. Particularly if there is a practice of ancestor worship in your culture, be sure to make this meaning clear in your translation. Alternate translation: "You can learn much from the traditional teachings we have received from them. It would be as if they were speaking to you and bringing forth words from their hearts"

See: Metaphor

### Job 8:10 (#3)

"Will they not teach you"

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "They will certainly teach you."

See: Rhetorical Question

### Job 8:10 (#4)

"and from their hearts they will bring forth words"

Bildad is speaking as if the ancestors would literally **bring forth words** from **their hearts**, as if their hearts were containers that held words and as if words were physical objects that someone could **bring forth**. He is using the word **hearts** to mean a person's thoughts and emotions. He is saying that through tradition the ancestors have passed down their most cherished beliefs and the most profound lessons they learned in life. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and they will share with you their most cherished insights"

See: Metaphor

### Job 8:11 (#1)

""Does papyrus grow without a marsh?"

From here to the end of the chapter, Bildad may be quoting the teaching of the ancestors. This would be a second-level quotation, since the book is already quoting Bildad's speech. If you think it would be helpful to your readers, you could indicate the start of this possible quotation from tradition with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation.

See: Quote Markings

### Job 8:11 (#2)

""Does papyrus grow without a marsh?"

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "Papyrus does not grow without a marsh. A reed does not grow without waters."

See: Rhetorical Question

### Job 8:11 (#3)

"papyrus"

The word **papyrus** describes a tall, reed-like plant that grows in shallow water. If your readers would not be familiar with what papyrus is, in your translation you could use the name of a comparable plant in your area, or you could use a general expression. Alternate translation: "a bulrush" or "a cattail"

See: Translate Unknowns

### Job 8:12 (#1)

"in its greenness"

If your language does not use an abstract noun for the idea of **greenness**, you could express the same

idea in another way. The idea is that while marsh plants dry up and lose color at the end of their life cycles, this is a young plant that is still colorful and growing. Alternate translation: "young and growing"

See: Abstract Nouns

### Job 8:12 (#2)

"but it withers before any {other} plant"

Bildad assumes that Job will understand that he means that even a young, uncut reed **withers** without water. You could say that explicitly if that would be helpful to your readers. Alternate translation: "but without water it withers before any other plant"

See: Assumed Knowledge and Implicit Information

### Job 8:12 (#3)

"but it withers before any {other} plant"

Bildad says **any** as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "but without water it withers very quickly"

See: Hyperbole

### Job 8:13 (#1)

"Thus {are} the paths of all the ones forgetting God"

Bildad is speaking of the things that happen to people as if they were literally **paths** that those people were walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "This is what happens to all the ones forgetting God"

See: Metaphor

### Job 8:13 (#2)

"and the hope of the godless will perish"

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea

in another way. Alternate translation: “and the godless will not get what they hope for”

See: Abstract Nouns

### Job 8:13 (#3)

**“the godless”**

Bildad is using the adjective **godless** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “a godless person”

See: Nominal Adjectives

### Job 8:14 (#1)

**““whose confidence snaps”**

Bildad is speaking as if the **confidence** of a person who is godless literally **snaps** and as if the **trust** of a godless person were literally a spider’s web (**the house of a spider**). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “whose confidence proves unfounded and whose trust is unreliable”

See: Metaphor

### Job 8:14 (#2)

**““whose confidence snaps”**

If your language does not use abstract nouns for the ideas of **confidence** and **trust**, you could express the same ideas in other ways. It may be helpful to begin a new sentence here. Alternate translation: “He is confident that certain things will happen, but they do not happen; he trusts in certain people and things to help him, but they do not”

See: Abstract Nouns

### Job 8:14 (#3)

**“and” - “trust {is} the house of a spider”**

Bildad is using **the house of a spider** (that is, a spider’s web) to represent something flimsy and unreliable. If it would be clearer in your language, you could state the meaning plainly as a

comparison. Alternate translation: “and whose trust is as flimsy and unreliable as a spider’s web”

See: Metaphor

### Job 8:15 (#1)

**““He leans himself against his house and it does not stand;”**

Bildad is speaking of a godless person as if he were literally leaning against his **house** and causing it to collapse beyond repair. The house represents the possessions and status of the godless person. Alternate translation: “It does not take much for a godless person to lose his possessions and status without any hope of recovering them”

See: Metaphor

### Job 8:15 (#2)

**““and it does not stand;”**

If it would be helpful to your readers, you could use positive statements in your translation in place of these negative ones. Alternate translation: “and it collapses ... but it remains collapsed”

See: Double Negatives

### Job 8:15 (#3)

**“but it does not arise”**

Bildad is speaking of the **house** of a godless person as if it were a living thing that could **arise** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “but he cannot make it stand upright again” or “but he cannot repair it”

See: Personification

### Job 8:16 (#1)

**““It {is} lush to the face of the sun,”**

Bildad now speaks of a godless person as if he were a plant. In order to depict the temporary prosperity that godless people may enjoy, he describes this plant flourishing. If it would be clearer in your language, you could state the meaning as a comparison. Alternate translation: “A godless

person may at first thrive like a plant that is getting plenty of sunlight and whose shoots extend all over the garden in which it is planted"

See: Metaphor

### Job 8:16 (#2)

**"to the face of the sun"**

Here the word **to the face of** means "in front of" or "in the presence of" something. Bildad means that the plant is **lush** because it receives plenty of sunlight. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "because it receives plenty of sunlight"

See: Metaphor

### Job 8:17 (#1)

**""Its roots are wrapped around a heap;"**

Bildad is continuing to speak of the godless person and his temporary prosperity as if he were a plant. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "A godless person may at first be secure, like a plant whose roots are wrapped around a heap of stones, a plant that is solidly rooted among stones"

See: Metaphor

### Job 8:17 (#2)

**"Its roots are wrapped around a heap"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "It wraps its roots around a heap of stones"

See: Active or Passive

### Job 8:17 (#3)

**"it looks for a house of rocks"**

Bildad is speaking as if this plant were looking for a **house** to live in. He means that the plant naturally roots itself in a secure place among **rocks**. If it would be helpful in your language, you could state

the meaning plainly. Alternate translation: "it roots itself in a secure place among rocks"

See: Personification

### Job 8:18 (#1)

**"When"**

In this verse, Bildad is drawing a contrast between the prosperity he described in the previous two verses and the inevitable destruction of the godless person. In your translation, you may wish to introduce this verse in a way that will indicate this contrast more explicitly. Alternate translation: "But when"

See: Connect — Contrast Relationship

### Job 8:18 (#2)

**""one destroys it from its place,"**

The pronoun **it** refers in its first and third instances to the plant Bildad has been describing, and it refers in its second instance to the **place** the plant was occupying. It may be helpful to clarify this for your readers. Alternate translation: "When one destroys such a plant from its place, then the place it formerly occupied will deny it"

See: Pronouns — When to Use Them

### Job 8:18 (#3)

**"then it will deny him, 'I did not see you'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "It will deny that it ever saw it"

See: Direct and Indirect Quotations

### Job 8:18 (#4)

**"then it will deny him, 'I did not see you'"**

Bildad is speaking of the plant's location as if it were a living thing that could recognize things and speak. The meaning of this phrase is similar to the meaning of the phrase "his place will not know him again" in [7:10](#). In this case, Bildad is saying that the plant will be so thoroughly removed that its former location will be convinced that it was never there



to begin with. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "it will be as if it had never been there at all"

See: Personification

### Job 8:19 (#1)

#### "the joy of his way"

Bildad actually means to communicate the opposite of the literal meaning of his words. He is speaking in this way for emphasis. He does not mean that the godless person has actual **joy**. Such a person may have temporary prosperity, but he then experiences sorrow as a consequence of the way he has been living. Alternate translation: "the sorrow of his way"

See: Irony

### Job 8:19 (#2)

#### "the joy of his way"

Bildad is speaking of how a person lives as if that were a **way** or path that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the sorrow that comes from his conduct"

See: Metaphor

### Job 8:19 (#3)

#### "and from the dust other {plants} will sprout"

Bildad is continuing to speak as if the godless person were a plant. When he says that **other plants** will **sprout** from the **dust** (that is, the ground), he means that other people will take the place of the godless person when his conduct causes his ruin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and other people will take his position and his possessions"

See: Metaphor

### Job 8:20 (#1)

#### "God will not reject the innocent"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **reject**. Alternate translation: "God will always accept the innocent"

See: Double Negatives

### Job 8:20 (#2)

#### "the innocent"

Bildad is using the adjective **innocent** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a person who is innocent"

See: Nominal Adjectives

### Job 8:20 (#3)

#### "but he will not hold the hand of evildoers"

Bildad is speaking as if God would literally **hold** evildoers by the **hand** in order to keep them from falling down. He means that God does not strengthen or support people who do evil. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "but he will not help evildoers"

See: Metaphor

### Job 8:21 (#1)

#### "He will yet fill your mouth with laughter,"

Bildad is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "He will yet fill your mouth with laughter, and he will fill your lips with shouting"

See: Ellipsis

**Job 8:21 (#2)****""He will yet fill your mouth with laughter,"**

Bildad is speaking of Job's **mouth** as if it were a container that God would **fill** with **laughter** and as if Job's **lips** were a container that God would fill with **shouting**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He will yet make you shout very joyfully"

See: Metaphor

**Job 8:21 (#3)****""He will yet fill your mouth with laughter,"**

Bildad is using parts of Job, his **mouth** and his **lips**, to mean all of Job in the acts of laughing and shouting joyfully. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He will yet make you laugh very happily and shout very joyfully"

See: Synecdoche

**Job 8:22 (#1)****"will wear shame"**

Bildad is speaking as if Job's enemies would literally **wear shame** as if it were their clothing. He means that they will be greatly ashamed for opposing Job when God honors and restores him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will be greatly ashamed"

See: Metaphor

**Job 8:22 (#2)****"and the tent of the wicked will not exist"**

Bildad is using one possession of **the wicked**, the **tent** in which they live, to mean all of their possessions and their standing in the community. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the wicked will be without status or means"

See: Synecdoche

**Job 8:22 (#3)****"the wicked"**

Bildad is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 8:22 (#4)****"will not exist"**

If you decided to punctuate verses 11–22 as a second-level quotation, indicate the end of this quotation here with a closing second-level quotation mark or whatever other punctuation or convention your language uses to indicate the end of a second-level quotation.

See: Quote Markings

**Job - Chapter 9 Introduction***Structure and Formatting*

This chapter is Job's response to Bildad's first speech. In [8:5](#), Bildad told Job that he should appeal to God. In response, Job protests in this chapter that a human being cannot appeal to God.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Important Figures of Speech in This Chapter***Litany**

In verses 5–10, Job makes a series of statements about how powerful God is. These specific statements illustrate the general statement that Job makes in verse 4 that God is "wise in heart and mighty in strength." A series of statements such as this is known as a litany. If your readers would recognize what Job is doing, you can translate and format this litany the way the ULT does. If the litany form would not be familiar to your readers, you could format the general statement in a way that will show that it is a summary statement that shows the overall meaning of what Job is saying. You could then put each sentence of the litany on a

separate line. The format might look something like this:

God is wise in heart and mighty in strength (Who has hardened himself against him and been whole?),

the one removing mountains and they do not know, who overturns them in his anger, the one shaking the earth from its place and causing its pillars to tremble, the one speaking to the sun and it does not rise, and upon the stars he seals, stretching out the heavens by himself and treading on the waves of the sea, making the Bear, Orion, the Pleiades, and the chambers of the south, doing great {things} until there is no searching and distinguished {things} until there is no number.

### Job 9:2 (#1)

#### "But how will a man be righteous with God"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "But a man cannot be righteous with God!"

See: Rhetorical Question

### Job 9:2 (#2)

#### "a man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a person"

See: When Masculine Words Include Women

### Job 9:3 (#1)

#### "If he desires to contend with him"

In this part of the verse, the pronoun **he** refers to "a man" and the pronoun **him** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "If a person desires to contend with God"

See: Pronouns — When to Use Them

### Job 9:3 (#2)

#### "to contend with him"

Job assumes that Bildad will understand that he is using the word **contend** to mean making a formal legal complaint against God. In this culture, people made such complaints to community leaders in public places such as the gate of a town. Each party would question the other in the presence of the leaders, who would then discuss the case and decide how to resolve it. Job is probably describing how he participated as a leader in such cases in [29:21–23](#). Your language may have an expression for this process that you could use in your translation. Alternate translation: "to take God to court" or "to file charges against God"

See: Assumed Knowledge and Implicit Information

### Job 9:3 (#3)

#### "he will not answer him"

In this part of the verse, (1) the pronoun **he** could refer to a human being and the pronoun **him** could refer to God. This seems likely, since after describing God's knowledge and power, Job asks in [9:14](#) how he could possibly answer God and in [9:32](#) he says that God is "not a man, as I am, that I could answer him." Alternate translation: "a human will not answer God" (2) the pronoun **he** could refer to God and the pronoun **him** could refer to a human being. This is also a possibility, since Job protests in [30:20](#) that God does not answer him. Alternate translation: "God will not answer a human"

See: Pronouns — When to Use Them

### Job 9:3 (#4)

#### "he will not answer him"

If Job means that a human will not answer God, then he is using the future tense to describe what a person would be able to do. Your language may have its own way of expressing such a meaning. Alternate translation: "he could not answer him" or "he would not be able to answer him"

See: Statements — Other Uses

**Job 9:3 (#5)****"one from a thousand"**

The expression **not ... one from a thousand** (that is, not one time out of a thousand) is an overstatement for emphasis. It is unlikely that one party in a court case would ask the other party as many as a thousand questions. Job means that a person would not find a single way to answer God satisfactorily no matter how many questions God asked. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "no matter how many questions he asks"

See: Hyperbole

**Job 9:4 (#1)****"He is} wise in heart"**

The pronoun **He** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "God is wise in heart"

See: Pronouns — When to Use Them

**Job 9:4 (#2)****"He is} wise in heart and mighty in strength"**

Here, the **heart** represents the thoughts. Alternate translation: "God's thoughts are wise and he is mighty in strength"

See: Metaphor

**Job 9:4 (#3)****"and mighty in strength"**

The terms **mighty** and **strength** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "and very strong"

See: Doublet

**Job 9:4 (#4)****"Who has hardened himself against him and been whole"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No person has ever hardened himself against God and been whole!"

See: Rhetorical Question

**Job 9:4 (#5)****"has hardened himself against him"**

Job is likely referring to bringing charges against God when he speaks of a person who has **hardened himself against** God, since a person who brings charges has determined not to show mercy. Rather, that person has decided to demand justice. You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "has brought charges against him"

See: Metonymy

**Job 9:4 (#6)****"and been whole"**

By **whole**, Job probably means not suffering any damages, that is, winning a court case and having the other party pay compensation, rather than having to pay compensation oneself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and won the case"

See: Idiom

**Job 9:5 (#1)****"the one removing mountains"**

When Job refers to God removing **mountains**, he is likely describing earthquakes. If it would be helpful to your readers, you could say that explicitly in your translation, as the UST does.

See: Assumed Knowledge and Implicit Information

**Job 9:5 (#2)****"the one removing mountains"**

The pronoun **one** refers to God. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "God is the one who removes mountains"

See: Pronouns — When to Use Them

### Job 9:5 (#3)

#### "and they do not know"

This could mean: (1) that the **mountains** do not know that God is about to remove them. In that case Job would be speaking of the mountains as if they were living things that could **know** something that was about to happen. (2) that people in general do not know that God is about to remove the mountains. In that case **they** would be an indefinite pronoun that does not have a specific referent in the immediate context. Either way, the idea is that God removes mountains without anyone or anything knowing in advance. Alternate translation: "suddenly" or "unexpectedly"

See: Personification

### Job 9:5 (#4)

#### "in his nose"

As the General Introduction to Job discusses, Job is using the term **nose** to mean anger by association with the way that a person who is angry breathes heavily through his nose. Your language and culture may also associate anger with a particular part of the body. If so, you could use an expression involving that part of the body in your translation. You could also use plain language. Alternate translation: "in his anger"

See: Metonymy

### Job 9:6 (#1)

#### "and causing its pillars to tremble"

People in this culture believed that there were **pillars** holding up the earth. You could retain the reference to pillars in your translation and it may seem like a figure of speech to your readers. Alternatively, you could state the meaning plainly. Alternate translation: "and causing it to tremble from deep underground"

See: Assumed Knowledge and Implicit Information

### Job 9:7 (#1)

#### "the one speaking to the sun and it does not rise"

Job is speaking as if the **sun** literally did not **rise** on certain days. He most likely means that the sun is not visible on those days because of cloud cover. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one who determines whether the sun will shine or clouds will cover it"

See: Metaphor

### Job 9:7 (#2)

#### "and upon the stars he seals"

Job is speaking as if God literally put a seal over **the stars** on certain nights. He most likely means that the stars are not visible on those nights because of cloud cover. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and who keeps the stars from shining on certain nights"

See: Metaphor

### Job 9:8 (#1)

#### "stretching out the heavens by himself"

People in this culture believed that the **heavens** (that is, the sky) were a solid object that God had stretched out over a framework in order to cover the earth. For example, [40:22](#) says, "He stretches out the heavens like a curtain and spreads them out like a tent to live in." You could retain the reference to God **stretching out the heavens** in your translation, and it may seem like a figure of speech to your readers. Alternatively, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: "God alone created the sky and treads on the waves of the sea"

See: Assumed Knowledge and Implicit Information

### Job 9:8 (#2)

#### "and treading on the waves of the sea"

As a note to [7:12](#) explains, people in this culture considered the **sea** to be the realm of chaos. When Job speaks of God **treading on the waves of the sea**, he is speaking as if God were literally trampling down the forces of chaos with his feet. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and subduing the watery forces of chaos”

See: Metaphor

### Job 9:9 (#1)

#### "the Bear, Orion, the Pleiades"

The words **Bear**, **Orion**, and **Pleiades** are the names of constellations of stars in the sky. Your culture may have its own terms for these constellations. Alternate translation: “the Big Dipper, the Hunter, and the Seven Sisters”

See: How to Translate Names

### Job 9:9 (#2)

#### "and the chambers of the south"

People in this culture believed that God kept natural forces in **chambers**. For example, [Psalm 19:4–5](#) says that God has “pitched a tent for the sun” in the sky, from which the sun comes forth “like a bridegroom coming out of his chamber.” [135:7](#) refers similarly to God bringing the wind out of his “storehouses.” In [Job 37:9](#), Elihu says that “the storm comes from its chamber.” So the reference here to **the chambers of the south** is likely to a place where, it was believed, God kept all the constellations of stars and from which God brought them out each night. You could retain the reference to these **chambers** in your translation and it may seem like a figure of speech to your readers. Alternatively, you could state the meaning plainly. Job is likely referring to the constellations themselves by association with their **chambers**. Alternate translation: “and all the other constellations”

See: Metonymy

### Job 9:10 (#1)

#### "great {things}" - "and distinguished {things}"

Job is using the adjective **great** and the participle **distinguished** as nouns to mean certain kinds of things. The ULT adds the word **things** to show this. Your language may use adjectives and participles in the same way. If not, you can translate these words with equivalent terms. Alternate translation: “wonders ... and marvels”

See: Nominal Adjectives

### Job 9:12 (#1)

#### ""If he takes away, who will turn him back?"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “If he takes something away, no one can bring it back. No one can ask him, ‘What are you doing?’”

See: Rhetorical Question

### Job 9:12 (#2)

#### "who will turn him back"

The meaning of **who will turn him back** depends on the meaning of the phrase **he takes away**. That phrase could mean: (1) that God takes something away. Alternate translation: “who can make him give it back” (2) that God leaves. Alternate translation: “who can make him come back”

See: Pronouns — When to Use Them

### Job 9:12 (#3)

#### "Who will say to him, ‘What are you doing’"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Who can ask him what he is doing”

See: Quotes within Quotes

### Job 9:12 (#4)

#### "What are you doing"

The person challenging God would be using the question form for emphasis. If you would not use

the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “You should not be doing that!”

See: Rhetorical Question

### Job 9:13 (#1)

#### "God will not turn aside his nose"

See how you translated the word **nose** in verse 5. Alternate translation: “God will not turn aside his anger”

See: Metaphor

### Job 9:13 (#2)

#### "God will not turn aside his nose"

Job is speaking as if God might literally make his anger **turn aside** and go in a different direction. Job is actually describing how God might stop being angry (although in this case he would not). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “God will not stop being angry”

See: Metaphor

### Job 9:13 (#3)

#### "God will not turn aside his nose"

If it would be clearer in your language, you could translate this as a positive expression. Alternate translation: “God will still have anger”

See: Double Negatives

### Job 9:13 (#4)

#### "of Rahab"

The word **Rahab** is another name for the sea monster. See the General Introduction to Job for a discussion of the **sea monster**, and see how you translated the name Leviathan in [3:8](#). Alternate translation: “the sea monster that is associated with chaos”

See: How to Translate Names

### Job 9:13 (#5)

#### "the helpers of Rahab"

When Job speaks of **the helpers of Rahab**, he likely means ocean waves, since he says in [9:8](#), in a context of overcoming chaos, that God treads on the waves of the sea. Alternate translation: “the chaotic ocean waves”

See: Assumed Knowledge and Implicit Information

### Job 9:13 (#6)

#### "bow beneath him"

Job is speaking of **the helpers of Rahab**, most likely meaning the waves of the sea, as if they were a living thing that could **bow** to God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “are under his control”

See: Personification

### Job 9:14 (#1)

#### "Indeed that I will answer him"

**Indeed that** is an expression that indicates that what follows is greater in degree than what a person has just said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “How much less would I be able to answer him”

See: Idiom

### Job 9:14 (#2)

#### "Indeed that I will answer him"

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the verb translated **will answer**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “How much less would a mere mortal such as I be able to answer him”

See: Pronouns — When to Use Them

**Job 9:14 (#3)****"choose words with him"**

Job is using the expression **choose words** to mean by association arguing a case against God, since he would have to **choose** the right **words** in order to do that. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "argue a case against him"

See: Metonymy

**Job 9:15 (#1)****"whom, if I were righteous, I would not answer"**

The pronoun **whom** refers to text. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "Even if I were righteous, I would not try to answer God"

See: Pronouns — When to Use Them

**Job 9:15 (#2)****"if I were righteous"**

By **righteous**, in this context Job implicitly means being the unjustly injured party in a lawsuit. Your language may have an expression for this that you could use in your translation. Alternate translation: "if I were in the right"

See: Assumed Knowledge and Implicit Information

**Job 9:15 (#3)****"I would plead to my judge for mercy"**

Job implicitly means that he would plead to God as his **judge**. He is not talking about appealing to some other legal authority to judge between him and God. You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "I would plead for mercy to God as my judge"

See: Assumed Knowledge and Implicit Information

**Job 9:16 (#1)****"he was giving ear to"**

Job is using the expression **giving ear** to mean listening, by association with the way that people listen with their ears. However, this specific expression has the sense of listening carefully, that is, paying attention. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he was paying attention to"

See: Metonymy

**Job 9:16 (#2)****"my voice"**

Job is using one part of himself, his **voice**, to mean all of him in the act of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what I was saying"

See: Synecdoche

**Job 9:17 (#1)****"with a tempest"**

When Job says that God would send a **tempest** or violent storm to **break** (destroy) him if he challenged God, Job could be using the storm to represent various troubles that God would cause him to experience. However, since God does approach Job in a violent storm at the end of the book, it would be appropriate to retain the term **tempest** in your translation rather than interpret the term as symbolic.

See: Metaphor

**Job 9:18 (#1)****""He does not allow me to cause my breath to return,""**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "He fills me with bitterness, and by doing that, he does not allow me to cause my breath to return"

See: Connect — Reason-and-Result Relationship



**Job 9:18 (#2)****"to cause my breath to return"**

This expression means to rest in order to start breathing regularly again after exertion or extended speaking. Your language may have an expression for this that you could use in your translation. Alternate translation: "to catch my breath"

See: Idiom

**Job 9:18 (#3)****"he fills me with bitterness"**

Job is speaking of himself as if he were a container that God **fills** with **bitterness**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he causes me great bitterness"

See: Metaphor

**Job 9:18 (#4)****"he fills me with bitterness"**

If your language does not use an abstract noun for the idea of **bitterness**, you could express the same idea in another way. Alternate translation: "he makes my life very bitter"

See: Abstract Nouns

**Job 9:19 (#1)****"If to strength," - "And if to justice"**

**If to** is an expression that introduces a matter under consideration. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If it is a matter of strength ... Or if it is a matter of justice"

See: Idiom

**Job 9:19 (#2)****"who will summon him"**

Job is using the question form for emphasis. If you would not use the question form for that purpose

in your language, you could translate this as a statement or as an exclamation. Alternate translation: "no one is able to summon him!"

See: Rhetorical Question

**Job 9:20 (#1)****"I were righteous"**

See how you translated the term **righteous** in [9:15](#). In this context, the term **righteous** implicitly describes being the unjustly injured party in a lawsuit. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I were in the right"

See: Assumed Knowledge and Implicit Information

**Job 9:20 (#2)****"my mouth would condemn me"**

Job is using the term **mouth** to mean by association what he would say by using his mouth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what I said would condemn me"

See: Metonymy

**Job 9:20 (#3)****"my mouth would condemn me"**

Job is speaking of his **mouth** as if it were a living thing that could **condemn** him. He means that God would condemn him for what he said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God would condemn me for what I said"

See: Personification

**Job 9:21 (#1)****"I do not know my soul"**

In this context, the word **know** means to have regard for something or to be concerned about something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am not concerned about my soul"

See: Idiom

### Job 9:21 (#2)

#### "I do not know my soul"

Job is using one part of himself, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am not concerned about myself"

See: Synecdoche

### Job 9:22 (#1)

#### "It {is} one"

The expression **It is one** could mean: (1) that God treats everyone in the same way. Alternate translation: "There is only one way that God treats people" (2) that the same thing would happen to Job whether he was righteous or unrighteous. Alternate translation: "There is only one thing that will happen to me whether I am good or bad"

See: Idiom

### Job 9:22 (#2)

#### ""therefore I have said,"

Job has not said these specific words earlier, although they are a summary of what he has been saying to this point in his speech. So it may be more natural in your language to make this a direct quotation. Alternate translation: "that is why I have been saying that God destroys both the blameless and the wicked"

See: Direct and Indirect Quotations

### Job 9:22 (#3)

#### "The blameless and the wicked"

Job is using the adjectives **blameless** and **wicked** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Both blameless people and wicked people"

See: Nominal Adjectives

### Job 9:23 (#1)

#### "a scourge suddenly kills"

Job is speaking of the disasters that people experience in life as if they were literally a **scourge** or whip that was punishing them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "disasters suddenly kill people"

See: Metaphor

### Job 9:23 (#2)

#### "the despair of the innocent {ones}"

If your language does not use an abstract noun for the idea of **despair**, you could express the same idea in another way. Alternate translation: "innocent people when they despair"

See: Abstract Nouns

### Job 9:23 (#3)

#### "the innocent {ones}"

Job is using the adjective **innocent** as a noun to mean a certain group of people. The ULT adds the word **ones** to show this. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "people who are innocent"

See: Nominal Adjectives

### Job 9:24 (#1)

#### "The earth is given into the hand of the wicked"

Here, **hand** represents the power and control that people have over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "The earth has been put under the control of the wicked"

See: Metonymy

**Job 9:24 (#2)****"The earth is given into the hand of the wicked"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "God has given the earth into the hand of the wicked" or "God has put the earth under the control of the wicked"

See: Active or Passive

**Job 9:24 (#3)****"The earth is given"**

Job is using the term **earth** to mean by association the people who live on the earth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The people who live on the earth have been given"

See: Metonymy

**Job 9:24 (#4)****"He covers the faces of its judges"**

Job is speaking as if God literally **covers the faces** of **judges**. He means that God keeps these judges from recognizing how to decide cases fairly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He keeps judges from recognizing how to decide cases fairly"

See: Metaphor

**Job 9:24 (#5)****"If not"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "If it is not God who does these things"

See: Ellipsis

**Job 9:25 (#1)****"And my days are swifter than a runner, they flee"**

Job is speaking of the **days** of his life as if they were a living thing that could run fast and **flee**. This could mean: (1) that Job is quickly using up his days, that is, he is rapidly approaching the end of his life. Alternate translation: "And I am using up my days very quickly" (2) that each of Job's days goes by quickly. Alternate translation: "And each of my days seems very short"

See: Personification

**Job 9:25 (#2)****"They do not see good"**

Here, as in [7:7](#), to **see** good means to experience it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "They do not experience good"

See: Idiom

**Job 9:25 (#3)****"They do not see good"**

Job is using the adjective **good** as a noun to mean a certain kind of experience. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "They do not experience good things"

See: Nominal Adjectives

**Job 9:25 (#4)****"They do not see good"**

Job is speaking of the **days** of his life as if they were a living thing that could experience good things or fail to experience them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I do not experience good things during my days"

See: Personification

**Job 9:26 (#1)****"They glide with boats of papyrus"**

Job is speaking as if the days of his life literally **glide** across the water together with **boats of papyrus**. As in the previous verse, he means that his days move very quickly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I am running out of days as quickly as a papyrus boat glides across the water" or "Each of my days goes by as quickly as a papyrus boat glides across the water"

See: Metaphor

**Job 9:26 (#2)****"as an eagle pounces on food"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "as quickly as an eagle pounces on food"

See: Ellipsis

**Job 9:26 (#3)****"food"**

Job is using a general term, **food**, to one specific kind of food, the kind an **eagle** would catch and eat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "its prey"

See: Synecdoche

**Job 9:27 (#1)****""If I said, 'Let me forget my complaint,'"**

It may be more natural in your language to have an indirect quotation here. Alternate translation: "If I told myself that I should forget my complaint and change my face and be cheerful"

See: Direct and Indirect Quotations

**Job 9:27 (#2)****"Let me forget my complaint"**

When Job speaks of changing his **face** (that is, the expression on his face), he means by association feeling differently so that the expression on his face will change. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Let me feel differently about this"

See: Metonymy

**Job 9:28 (#1)****""I would fear all my sorrows;"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because I know that you would not acquit me, I would fear all my sorrows"

See: Connect — Reason-and-Result Relationship

**Job 9:28 (#2)****"I would fear all my sorrows"**

Job is speaking implicitly of the **sorrows** he knows he would still experience when God punished him for the things God would consider him guilty of doing. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I would still fear all the sorrows that I would experience because of your punishments"

See: Assumed Knowledge and Implicit Information

**Job 9:28 (#3)****"you would not acquit me"**

The pronoun **you** is singular because it refers to God rather than to the three friends. So use the second-person singular in your translation if your language marks that distinction. Even though to this point in this speech Job has been protesting that he cannot argue his case with God, here he addresses God directly, as he did in [7:7-21](#) and as he will do later in this speech in [10:2-22](#). It may be helpful to clarify this for your readers. Alternate translation: "you, God, would not acquit me"

See: Forms of 'You' — Singular

### Job 9:29 (#1)

**"I am wicked;"**

This could mean: (1) that in order to convey emphasis, Job is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means and convey the emphasis another way. Alternate translation: "God thinks I am wicked! So why" (2) that without intending to convey emphasis, Job is describing how he believes God would regard him. Alternate translation: "Since God would consider me to be wicked anyway, why"

See: Irony

### Job 9:29 (#2)

**"I am wicked"**

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the word translated **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I am a wicked person"

See: Pronouns — When to Use Them

### Job 9:29 (#3)

**"why, then, would I toil in vain"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "there is no reason for me to toil in vain"

See: Rhetorical Question

### Job 9:29 (#4)

**"would I toil in vain"**

By **toil**, Job implicitly means working hard to prove his innocence. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "would I work hard in vain to prove my innocence"

See: Assumed Knowledge and Implicit Information

### Job 9:30 (#1)

**"If I washed myself with water of snow"**

Job is speaking hypothetically of something he might do as a symbolic action to show that he is genuinely innocent. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "If I washed myself with water of snow and cleansed my hands with lye to show how innocent I am"

See: Symbolic Action

### Job 9:30 (#2)

**"with water of snow"**

The implication is that **water** from freshly melting **snow** is very pure. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "with very pure water"

See: Assumed Knowledge and Implicit Information

### Job 9:30 (#3)

**"with lye"**

The word **lye** describes a cleansing agent made from the ashes created by burning certain plants. If your readers would not be familiar with what lye is, in your translation you could use the name of a comparable substance in your culture, or you could use a general expression. Alternate translation: "with a strong cleansing agent"

See: Translate Unknowns

### Job 9:31 (#1)

**"you would plunge me into a ditch"**

Job is speaking hypothetically of something he believes God would do as a symbolic action to show that God considered him guilty rather than

innocent. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: “you would plunge me into a ditch to show how guilty you considered me to be”

See: Symbolic Action

### Job 9:31 (#2)

**“you would plunge me”**

The word **you** is singular here because Job is once again addressing God directly. So use the singular form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

### Job 9:31 (#3)

**“into a ditch”**

By a **ditch**, Job implicitly means a ditch full of dirty water that would make his body dirty all over. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “into a ditch full of dirty water”

See: Assumed Knowledge and Implicit Information

### Job 9:31 (#4)

**“and my clothes would abhor me”**

Job is speaking of his **clothes** as if it were a living thing that could **abhor** him. He means that the water in the ditch would make his body so dirty that his own clothes would not want to be on his body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and my body would become very dirty”

See: Personification

### Job 9:33 (#1)

**“who would lay his hand upon the two of us”**

A judge would **lay his hand** on the opposing parties in a case as a symbolic action to show that he was bringing them both under his judicial authority. If it would be helpful to your readers, you could explain the significance of this action.

Alternate translation: “who would lay his hand upon the two of us to show that he had the authority to decide our case”

See: Symbolic Action

### Job 9:34 (#1)

**“who would turn from upon me his rod,”**

The pronoun **who** refers to a judge who might decide Job’s case against God, and the pronoun **his** refers to God. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “There is no judge who could turn God’s rod from upon me and God’s terror”

See: Pronouns — When to Use Them

### Job 9:34 (#2)

**“his rod”**

Job is speaking as if God were literally using a **rod** or stick to punish him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “his punishment”

See: Metaphor

### Job 9:34 (#3)

**“and his terror, may it not frighten me”**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if that would be clearer in your language. Alternate translation: “and turn his terror from upon me, so that it would not frighten me”

See: Ellipsis

### Job 9:35 (#1)

**“I would speak and I would not fear him”**

Job means implicitly that he would do these things if there were someone to judge between him and God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “If there were someone to judge

between us, I would speak and I would not fear him"

See: Assumed Knowledge and Implicit Information

## Job 9:35 (#2)

### "I would speak"

Job is using an emphatic verbal form. Your language may have a similar form that you could use in your translation. If not, you could express the emphasis another way. Alternate translation: "I would certainly speak"

## Job 9:35 (#3)

### "I {am} not thus with me"

Interpreters are unsure what this expression means. It could possibly mean: (1) Alternate translation: "That is not how things are with me at the moment" (2) Alternate translation: "I am not the kind of person who would do that now"

See: Idiom

## Job - Chapter 10 Introduction

### *Structure and Formatting*

In this chapter, Job finishes responding to Bildad's first speech. As he did in chapter 7, Job speaks to God in light of his exchange with his friend, although in this case Job describes what he would say to God rather than addressing God directly.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Important Figures of Speech in This Chapter*

#### **Rhetorical questions**

In many places in this chapter, Job uses the question form in order to express strong feelings. Your language might not use the question form for this purpose. Notes will suggest other ways to translate these questions. (See: Rhetorical Question)

## *Translation Issues in This Chapter*

### **Extended quotation**

Starting in verse 2 and continuing through the end of the chapter, Job quotes what he would say to God if he could argue his case with him. If your language would not naturally put one direct quotation inside another, you could translate what Job says as an indirect quotation. A note to verse 2 suggests how to start doing that. You could follow the same approach throughout the rest of the chapter.

## Job 10:1 (#1)

### "My soul is weary" - "in the bitterness of my soul"

Job is using one part of himself, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am weary ... in my bitterness"

See: Synecdoche

## Job 10:1 (#2)

### "I will abandon my complaint upon myself"

In this expression, to **abandon** something **upon** oneself means not to restrain it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will complain without restraining myself"

See: Idiom

## Job 10:2 (#1)

### ""I will say to God, 'Do not condemn me;'"

As the General Notes to this chapter discuss, this is the beginning of a long quotation within a quotation. Job is telling his friends what he would like to tell God. If it would be clearer in your language, you could translate this and the rest of the chapter so that there is not a quotation within a quotation. Alternate translation: "I will tell God not to condemn me but to cause me to know for what he is accusing me"

See: Quotes within Quotes

**Job 10:2 (#2)****""I will say to God, 'Do not condemn me;""**

If you decide to translate what Job says he would tell God as a direct quotation, you could indicate the start of the quotation with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation.

See: Quote Markings

**Job 10:2 (#3)****""Do not condemn me;""**

Job means implicitly that he does not want God to condemn him without letting him know why he is condemning him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Do not condemn me without causing me to know"

See: Assumed Knowledge and Implicit Information

**Job 10:3 (#1)****""Is it good to you that you will oppress {me},""**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should not consider it good to oppress me, to despise the work of your hands, while you shine on the plans of the wicked!"

See: Rhetorical Question

**Job 10:3 (#2)****"the work of your hands"**

Job is using one part of God, his **hands**, to mean all of him in the act of working to make something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your own work"

See: Synecdoche

**Job 10:3 (#3)****"but on the plans of the wicked you shine"**

When Job says that God would **shine**, he means that God would have a glowing, approving expression on his face. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but on the plans of the wicked you smile"

See: Metaphor

**Job 10:3 (#4)****"but on the plans of the wicked you shine"**

Job is using one part of giving and showing approval, the act of visibly smiling, to mean the entire act of approving. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but you approve of what the wicked plan to do"

See: Synecdoche

**Job 10:3 (#5)****"the wicked"**

Job is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 10:4 (#1)****""Are} eyes of flesh to you?""**

Job is using the terms **eyes** and **seeing** to mean by association knowing and understanding, since people often discover things by seeing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Do you only know and understand the kinds of things that people can see with their eyes"

See: Metonymy



**Job 10:4 (#2)****""Are} eyes of flesh to you?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You do not have eyes of flesh! You do not see according to the seeing of a man!"

See: Rhetorical Question

**Job 10:4 (#3)****"Are} eyes of flesh to you"**

Job is using the expression **of flesh** to mean "human," by association with the way that humans have flesh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Do you have human eyes?" or "You do not have human eyes!"

See: Metonymy

**Job 10:4 (#4)****"If you see according to the seeing of a man"**

Job is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "You do not see as people see, do you?"

See: Idiom

**Job 10:4 (#5)****"according to the seeing of a man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "as people do"

See: When Masculine Words Include Women

**Job 10:5 (#1)****""Are} your days like the days of a man?"**

Job is asking implicitly whether God has the same number of **days** and **years** as a human being, not whether God experiences the kind of **days** and **years** that people do. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Is the number of your days the same as the number of the days that a man has, or is the number of your years the same as the number of days that a person has"

See: Assumed Knowledge and Implicit Information

**Job 10:5 (#2)****""Are} your days like the days of a man?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations, not continuing this sentence into the following two verses. Alternate translation: "Your days are not like the days of a man! No, your years are not like the days of a person!"

See: Rhetorical Question

**Job 10:5 (#3)****""Are} your days like the days of a man?"**

Job is using the terms **days** and **years** to mean by association the lifetime of a person. If it would be helpful in your language, you could combine the two phrases and state the meaning plainly. Alternate translation: "Do you have as short a lifetime as people do" or "You do not have as short a lifetime as people do!"

See: Metonymy

**Job 10:5 (#4)****""a man?"**

In this verse, the two instances of the word **man** translate two different words that have essentially the same meaning. Both of these masculine terms have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is

clearly inclusive of both men and women. Alternate translation: “a mortal ... a human being”

See: When Masculine Words Include Women

### Job 10:5 (#5)

#### **"like the days of"**

If it would be more natural in your language, you could say “years” instead of **days** here. This would maintain a parallel between the two parts of this verse without making any significant change in meaning. (The original reading may have been “years”; many translations say that.) Alternate translation: “like the years of”

See: Parallelism

### Job 10:5 (#6)

#### **"If your years {are} like the days of a man"**

Job is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “Your years are not like the days of a man, are they?”

See: Idiom

### Job 10:6 (#1)

#### **""that you seek for my iniquity"**

In this verse and the previous one, Job seems to be asking implicitly whether God is seeking urgently to discover whether he has sinned because God has only a short time to live and God wants to discover this before he dies. You could indicate that in your translation if it would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: “Is that why you seek for my iniquity and search for my sin”

See: Assumed Knowledge and Implicit Information

### Job 10:6 (#2)

#### **""that you seek for my iniquity"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express, to convey his sense that God is seeking

urgently to find out whether he has sinned. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: “that you seek so urgently to discover whether I have sinned” or “Is that why you seek so urgently to discover whether I have sinned”

See: Parallelism

### Job 10:6 (#3)

#### **""that you seek for my iniquity"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. If you chose not to continue the sentence from the previous verse in order to translate the questions there as statements or exclamations, this would be a new sentence. You could also choose not to continue it into the next verse. Alternate translation: “You do not need to seek for my iniquity and search for my sin!”

See: Rhetorical Question

### Job 10:7 (#1)

#### **""above your knowledge that I am not wicked"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. If you chose not to continue the sentence from the previous verse in order to translate the question there as a statement or as an exclamation, this would be a new sentence. Alternate translation: “After all, you know that I am not wicked, and there is no one rescuing me from your hand!”

See: Rhetorical Question

### Job 10:7 (#2)

#### **"above your knowledge"**

In this expression, **above** means “in addition to.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “even though you know that”

See: Idiom

### Job 10:7 (#3)

**"and there is no one rescuing {me} from your hand"**

The implication seems to be that God does not need to seek urgently to discover whether Job has sinned, because Job cannot escape from God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and that I cannot escape from you"

See: Assumed Knowledge and Implicit Information

### Job 10:7 (#4)

**"from your hand"**

Job is using one part of God, his **hand**, to mean all of him in the act of apprehending Job as a wrongdoer. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from you"

See: Synecdoche

### Job 10:8 (#1)

**"Your hands formed me and made me"**

The terms **formed** and **made** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Indeed, your hands created me"

See: Doublet

### Job 10:8 (#2)

**"Your hands"**

Job is using one part of God, his **hands**, to mean all of him in the act of making Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "You"

See: Synecdoche

### Job 10:9 (#1)

**"you made me like clay"**

The point of this comparison is that God molded Job's body as one molds clay to make things. Job is not saying that God made him to be like clay. It may be helpful to clarify this for your readers. Alternate translation: "you molded my body as one molds clay"

See: Simile

### Job 10:9 (#2)

**"and will you turn me into dust"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "so please do not turn me into dust again!"

See: Rhetorical Question

### Job 10:10 (#1)

**""Have you not poured me like milk"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You have poured me like milk and caused me to curdle like cheese."

See: Rhetorical Question

### Job 10:10 (#2)

**""Have you not poured me like milk"**

The point of this comparison is that just as one pours out **milk** and curdles it to make **cheese**, so God has created Job. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "You are the one who has created me, just as one creates cheese out of milk"

See: Simile

**Job 10:11 (#1)****""You have clothed me with skin and flesh"**

Ordinarily one builds the inside of something before its outside, so you might find it more natural to put the information about the **bones and tendons** before the information about the **skin and flesh**. Alternate translation: "You knit me together with bones and tendons and then you clothed me with skin and flesh"

See: Information Structure

**Job 10:11 (#2)****"You have clothed me with skin and flesh"**

Job is speaking as if God had literally **clothed** him with **skin and flesh**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "You have covered my body with skin and flesh"

See: Metaphor

**Job 10:11 (#3)****"and you have knit me together with bones and tendons"**

Job is speaking as if God had literally **knit** him **together** with **bones and tendons**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you have given me a supportive skeletal system of bones and tendons"

See: Metaphor

**Job 10:12 (#1)****"You made life and covenant faithfulness alongside me"**

The implication is that God made these things **alongside** Job so that they would accompany him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "You caused life and covenant faithfulness to accompany me" or "You made sure that I would experience life and covenant faithfulness"

See: Assumed Knowledge and Implicit Information

**Job 10:12 (#2)****"and your visitation"**

If your language does not use an abstract noun for the idea of **visitation**, you could express the same idea in another way. In this context, the word **visitation** does not indicate that God spent time with Job temporarily but that he was always present with him. Alternate translation: "and your presence"

See: Abstract Nouns

**Job 10:12 (#3)****"my spirit"**

Job is using one part of himself, his **spirit**, to mean all of him, with an emphasis on him being alive. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "me" or "my life"

See: Synecdoche

**Job 10:13 (#1)****"But in your heart you hid these things"**

Job is speaking as if God literally **hid** certain **things** in his **heart**. Here, the **heart** represents the thoughts and motives. Job means that God was secretly planning certain things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "But you were secretly planning these things"

See: Metaphor

**Job 10:13 (#2)****"this {was} with you"**

The expression **this was with you** means "this is what you were thinking." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "this is what you were thinking"

See: Idiom

**Job 10:14 (#1)****"and you would not acquit me of my iniquity"**

If it would be clearer in your language, you could translate this with a positive expression. Alternate translation: "and you would declare me guilty of my iniquity"

See: Double Negatives

**Job 10:14 (#2)****"and you would not acquit me of my iniquity"**

The implication is that God would punish Job for his **iniquity** if God did not **acquit** him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and you would punish me for my iniquity"

See: Assumed Knowledge and Implicit Information

**Job 10:15 (#1)****""If I am wicked, woe to me!"**

If it would be more natural in your language, you could put the phrase **I will not lift my head** at the end of this verse, since the material that follows this phrase gives the reason for the result that it describes. Alternate translation: "And even if I am righteous, because I am nevertheless full of disgrace—yes, see my affliction!—I will not lift my head"

See: Connect — Reason-and-Result Relationship

**Job 10:15 (#2)****"I will not lift my head"**

Job is saying that he would not **lift** his **head** (that is, he would look down) as a symbolic action to express that he was feeling shame. If it would be helpful to your readers, you could explain the significance of this action. There may be some physical gesture with the same meaning in your culture that you could use in your translation. You could also use a general expression. Alternate translation: "I will still look down in shame" or "I will still cover my eyes in shame" or "I will still act ashamed"

See: Symbolic Action

**Job 10:15 (#3)****"I am} full of disgrace"**

For emphasis, Job is speaking of himself as if he were a container that **disgrace** could fill. If it would be helpful in your language, you could express the emphasis in another way. Alternate translation: "I feel very disgraced"

See: Metaphor

**Job 10:15 (#4)****"Yes, see my affliction"**

The imperative **see** is singular because Job is addressing God, not his three friends. So use the second-person singular in your translation if your language marks that distinction. It may also be helpful to specify the addressee. Alternate translation: "Yes, God, see my affliction"

See: Forms of 'You' — Singular

**Job 10:15 (#5)****"Yes, see"**

Job is using the term **see** to mean "consider" by association with the way people consider things that they are looking at. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Yes, consider"

See: Metonymy

**Job 10:16 (#1)****"And should it arise"**

The pronoun **it** refers to Job's head, which in the previous verse he said he would not lift. It may be helpful to clarify this for your readers. Alternate translation: "And should my head arise"

See: Pronouns — When to Use Them

**Job 10:16 (#2)****"And should it arise"**

Job is speaking of his **head** as if it were a living thing that could **arise** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “And should I raise my head” or “And if I did raise my head”

See: Personification

### Job 10:16 (#3)

**"you would stalk me like a lion"**

The point of this comparison is that just as a **lion** stalks its prey relentlessly, so, Job is saying, God would stalk him relentlessly. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “you would stalk me as relentlessly as a lion stalks its prey”

See: Simile

### Job 10:16 (#4)

**"and you would return, you would distinguish yourself against me"**

In this expression, the word **return** means to do something again. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and once again you would distinguish yourself against me”

See: Idiom

### Job 10:16 (#5)

**"and you would return, you would distinguish yourself against me"**

Job means implicitly that God would **distinguish** himself by punishing Job in spectacular ways. ([Exodus 3:20](#) uses the same verb to describe the plagues that God sent against the Egyptians.) You could indicate this meaning in your translation if that would be helpful to your readers. Alternate translation: “and you would do further great things to punish me” or “you would punish me further in spectacular ways”

See: Assumed Knowledge and Implicit Information

### Job 10:17 (#1)

**"You would renew your witnesses against me"**

In this verse, Job continues to describe what he believes God would do if he were to “lift” his “head” (that is, if he were to act as if he had nothing to be ashamed of), as he said in [10:15](#). Job could be using the word **witnesses** here to mean: (1) accusations that God would make against Job, as if God were literally a witness testifying against Job in a trial. Alternate translation: “You would accuse me of doing further wrong things” (2) sufferings that God would cause Job to experience, since people in this culture believed that sufferings were evidence that God was punishing someone for doing wrong. Alternate translation: “You would cause me to suffer even more”

See: Metaphor

### Job 10:17 (#2)

**"changes and an army {are} with me"**

This phrase expresses a single idea by using two words connected with **and**. Job is using the word **changes** to indicate that he feels that God is sending one **army** after another against him. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “you keep sending new armies against me”

See: Hendiadys

### Job 10:17 (#3)

**"changes and an army {are} with me"**

Job is speaking as if God is literally sending one **army** after another against him. He means that he feels that God keeps attacking him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “you keep attacking me”

See: Metaphor

### Job 10:18 (#1)

**"So why did you bring me out from the womb"**

Job is using the question form for emphasis. If you would not use the question form for that purpose

in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should not have brought me out of the womb!"

See: Rhetorical Question

### Job 10:18 (#2)

#### "So why did you bring me out from the womb"

Job is speaking of God bringing him **out from the womb** by association to describe his birth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Why did you allow me to be born?" or "You should not have allowed me to be born!"

See: Metonymy

### Job 10:18 (#3)

#### "Would that I had expired"

See how you translated the similar expression in [3:11](#). Alternate translation: "If only I had passed away"

See: Euphemism

### Job 10:18 (#4)

#### "and an eye had not seen me"

Job is using one part of a person, the **eye**, to mean all of a person in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and no one had ever seen me"

See: Synecdoche

### Job 10:19 (#1)

#### "Would that I had been brought from the womb to the grave"

Job is using the term **womb** by association to mean birth, and he is using the term **grave** by association to mean death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I wish that I had died as soon as I was born"

See: Metonymy

### Job 10:19 (#2)

#### "Would that I had been brought"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "I wish that someone had brought me"

See: Active or Passive

### Job 10:20 (#1)

#### "Are} my days not few"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "My days are so few!"

See: Rhetorical Question

### Job 10:20 (#2)

#### "So cease and put from me"

The expressions **cease** and **put from me** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "So stop me making me suffer"

See: Doublet

### Job 10:20 (#3)

#### "and put from me"

Interpreters are not certain what this phrase means. It is possible that Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if that would be clearer in your language. Alternate translation: "and put these sufferings away from me"

See: Ellipsis

**Job 10:20 (#4)****"and let me smile a little"**

Job is not asking God to **let** him **smile a little**; rather, Job is saying what he would do if God stopped making him suffer. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and then I would be able to smile a little"

See: Assumed Knowledge and Implicit Information

**Job 10:20 (#5)****"and let me smile a little"**

Job is using the term **smile** to mean being happy or comforted, by association with the way that people who are happy or comforted smile. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and let me experience a little comfort"

See: Metonymy

**Job 10:20 (#6)****"and let me smile a little"**

In this verse, the term **little** translates the same word that the term **few** translates. Your language may allow you to show this in your translation. Alternate translation: "and let me smile for a few moments"

See: Assumed Knowledge and Implicit Information

**Job 10:21 (#1)****"to the land of darkness and deep darkness"**

The terms **darkness** and **deep shadow** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to the land of great darkness" or "to the place where it is very dark"

See: Doublet

**Job 10:21 (#2)****"to the land of darkness and deep darkness"**

Job is using the terms **darkness** and **deep darkness** to mean by association the abode of the dead, which people in this culture believed to be a very dark place, since it was away from any sunlight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to the abode of the dead"

See: Metonymy

**Job 10:22 (#1)****"and it shines like gloom"**

The pronoun **it** could refer to: (1) whatever faint light there might be in the abode of the dead. Alternate translation: "and where the light shines like gloom" or "and where the only light is very faint" (2) the **land** that Job has been describing, that is, the abode of the dead itself. In order to draw a contrast with the darkness in the abode of the dead, Job would be speaking as if a place that is well-lit **shines**. It may be helpful to begin a new sentence here. Alternate translation: "There is no light in that land"

See: Pronouns — When to Use Them

**Job 10:22 (#2)****"and it shines like gloom"**

If you decided to translate verses 2–22 as a second-level direct quotation, indicate the end of that quotation here at the end of this sentence with a closing second-level quotation mark or whatever other punctuation or convention your language uses to indicate the end of a second-level quotation.

See: Quote Markings

**Job - Chapter 11 Introduction***Structure and Formatting*

In this chapter, Job's friend Zophar responds to what Job said in chapters 9 and 10.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.



*Translation Issues in This Chapter***Zophar answering Job with his own words**

- In [9:12](#), Job asked about God, when suggesting that God might act cruelly, "Who will turn him back?" Zophar says in his response in [11:10](#), answering Job in his own words to insist that God actually acts justly, "Who will turn him back?"
- In [10:15](#), Job says that he will not lift his head, he will continue to act ashamed, because God is punishing him even though he is innocent. Zophar says in response in [11:15](#) that if Job repents and prays for forgiveness, he will be able to lift up his face without any shame.
- In [10:22](#), Job says that he will die and go to a place of complete darkness. Zophar says in response in [11:17](#) that Job's life may seem like darkness now, but it will become bright and happy if he turns to God.

To help your readers appreciate how Zophar is answering Job with his own words, you may wish to translate Zophar's expressions in these places in the same way that you translated Job's similar expressions earlier. Notes will suggest ways to do this.

*Important Figures of Speech in This Chapter***Rhetorical questions**

In many places in this chapter, Zophar uses the question form in order to challenge Job. Your language might not use the question form for that purpose. Notes will suggest other ways to translate these questions. (See: Rhetorical Question)

**Job 11:2 (#1)**

**""The multitude of words, will it not be answered?"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "Will no one answer the

multitude of words? Or will anyone justify a man of lips?"

See: Active or Passive

**Job 11:2 (#2)**

**""The multitude of words, will it not be answered?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "The multitude of words must be answered! A man of lips will not be justified!"

See: Rhetorical Question

**Job 11:2 (#3)**

**"The multitude of words, will it not be answered"**

Zophar is using the term **words** by association to mean what Job has just said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I must respond to the many things that you have just said"

See: Metonymy

**Job 11:2 (#4)**

**"Or if a man of lips will be justified"**

Zophar is using the word **if** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "A man of lips will not be justified, will he"

See: Idiom

**Job 11:2 (#5)**

**"Or if a man of lips will be justified"**

Zophar is using the term **lips** by association to mean talking, since people use their lips when they talk. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Or is a man justified because he talks

so much about being righteous” or “A man will not be justified because he talks so much about being righteous, will he”

See: Metonymy

### Job 11:2 (#6)

**"Or if a man of lips will be justified"**

In this speech, Zophar is responding to Job, and he will address him directly as “you” in the rest of the speech. But here at the start he is speaking about Job in the third person, even though he is actually speaking to Job. If it would be helpful in your language, you could translate this in the second person. Alternate translation: “Or will you be justified by talking so much about being righteous”

See: First, Second or Third Person

### Job 11:3 (#1)

**""Will your boastings make people silent?"**

Zophar is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “Your boastings should not make people silent! Someone should shame you for mocking!”

See: Rhetorical Question

### Job 11:3 (#2)

**"Or will you mock"**

Zophar means implicitly that Job has been mocking God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “Or will you mock God”

See: Assumed Knowledge and Implicit Information

### Job 11:4 (#1)

**""For you have said, 'My doctrine is pure,'"**

Zophar means implicitly that Job has said these things to God. You could indicate that in your translation if it would be helpful to your readers.

Alternate translation: “For you have said to God, ‘My doctrine is pure, and I am clean in your eyes.’”

See: Assumed Knowledge and Implicit Information

### Job 11:4 (#2)

**""For you have said, 'My doctrine is pure,'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “For you have told God that your doctrine is pure and that you are clean in his eyes”

See: Quotes within Quotes

### Job 11:4 (#3)

**""My doctrine is pure,"**

Zophar says that Job has spoken as if his **doctrine** were literally **pure** and his conduct was literally **clean**, that is, not physically dirty. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “My doctrine is correct, and I am righteous”

See: Metaphor

### Job 11:4 (#4)

**"in your eyes"**

Zophar is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “in your perspective”

See: Metonymy

### Job 11:5 (#1)

**""But who will give God to speak"**

The question **who will give** introduces a wish. If it would be helpful in your language, you could translate this question as a statement or exclamation expressing a wish, beginning here and continuing into the start of the next verse. Alternate translation: “I wish that God would speak and open his lips against you”

See: Idiom

### Job 11:5 (#2)

**""But who will give God to speak"**

The expressions **speak** and **open his lips** mean similar things. Zophar is using the two expressions together for emphasis. If it would be clearer for your readers, you could express the emphasis in another way. Alternate translation: "I dearly wish that God would tell you that you are wrong"

See: Doublet

### Job 11:5 (#3)

**"and open his lips"**

Zophar is using the first part of the talking process, opening one's **lips**, to mean the entire process of talking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and talk"

See: Synecdoche

### Job 11:6 (#1)

**"and declare to you the secrets of wisdom"**

If you translated the beginning of this sentence in the previous verse as a statement or exclamation, translate the end of the sentence here in the same way. Alternate translation: "and declare to you the secrets of wisdom!"

See: Idiom

### Job 11:6 (#2)

**"For {it is} double to understanding"**

By **it**, Zophar implicitly means God's wisdom, and by **understanding**, he means Job's understanding. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "God's wisdom is double to your understanding" or "God's wisdom is twice as great as your understanding"

See: Assumed Knowledge and Implicit Information

### Job 11:6 (#3)

**"For {it is} double to understanding"**

By the expression **double**, Zophar actually means much greater. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God's wisdom is far greater than your understanding"

See: Idiom

### Job 11:6 (#4)

**"God is forgetting for you {some} of your iniquity"**

Zophar is speaking as if God were literally **forgetting** some of Job's **iniquity**. He means that God is overlooking some of the sins that Job has committed and so not punishing him for all of them. Zophar is not suggesting that there are limits to God's knowledge or memory. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God is overlooking some of your iniquity" or "God is not punishing you for all of your sins"

See: Metaphor

### Job 11:7 (#1)

**"Will you find God by searching"**

Zophar is using the word **find** to mean "understand" and the word "searching" to mean contemplation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Will you understand God through contemplation"

See: Idiom

### Job 11:7 (#2)

**"Will you find God by searching"**

Zophar is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You will not find God by searching!" or "You cannot understand God through contemplation!"

See: Rhetorical Question

### Job 11:7 (#3)

#### "If unto perfection you will find the Almighty"

Zophar is using the word **if** to introduce a question that anticipates a negative answer. (And once again he is using the word **find** to mean "understand.") If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "You will never understand the Almighty unto perfection, will you"

See: Idiom

### Job 11:7 (#4)

#### "If unto perfection you will find the Almighty"

If your language does not use an abstract noun for the idea of **perfection**, you could express the same idea in another way. Alternate translation: "You will never understand the Almighty perfectly, will you"

See: Abstract Nouns

### Job 11:7 (#5)

#### "If unto perfection you will find the Almighty"

Zophar is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You will never understand the Almighty perfectly!"

See: Rhetorical Question

### Job 11:8 (#1)

#### ""The height of the heavens! What will you do?"

Zophar is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "The height of God's wisdom is the same as the height of the heavens! What will you do to understand it? The depth of God's

wisdom is deeper than Sheol! What will you know about it?"

See: Ellipsis

### Job 11:8 (#2)

#### ""The height of the heavens! What will you do?"

Zophar is using the highest and lowest points of creation, **the heavens** and **Sheol**, to mean them and everything in between, that is, all of creation. This could mean: (1) that God's wisdom is completely comprehensive, as if it were literally very high and very deep. Alternate translation: "God's wisdom is completely comprehensive! What will you do? What will you know?" (2) that God's wisdom comprehends everything in creation. Alternate translation: "God's wisdom comprehends all of creation! What will you do? What will you know?"

See: Merism

### Job 11:8 (#3)

#### "What will you do?"

Zophar is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You cannot do anything to understand God's wisdom! ... You cannot know very much about it!"

See: Rhetorical Question

### Job 11:9 (#1)

#### ""Its measure {is} longer than the earth"

Zophar is using the two main components of creation below the heavens and above Sheol, the **earth** and the **sea**, to mean all of creation. This could mean: (1) that God's wisdom is completely comprehensive, as if it were literally very long and very wide. Alternate translation: "Yes, God's wisdom is completely comprehensive" (2) that God's wisdom comprehends everything in creation. Alternate translation: "Yes, God's wisdom comprehends all of creation"

See: Merism

**Job 11:10 (#1)****"he comes"**

The pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "God comes"

See: Pronouns — When to Use Them

**Job 11:10 (#2)****"and imprisons and assembles"**

Zophar is referring implicitly to God assembling a group to hear his accusations against someone and pass judgment on that person. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and imprisons someone and calls an assembly to judge that person"

See: Assumed Knowledge and Implicit Information

**Job 11:10 (#3)****"then who will turn him back"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "then no one can turn him back.."

See: Rhetorical Question

**Job 11:10 (#4)****"then who will turn him back"**

See how you translated this phrase in [9:12](#). Zophar is using Job's own words against him, so it may be helpful to your readers to translate this phrase in the same way here. Alternate translation: "then who can stop him?" or "then no one can stop him!"

See: Metaphor

**Job 11:10 (#5)****"then who will turn him back"**

In [9:12](#) you may have included the implicit information that Job was saying that no one can stop God by telling him it would be wrong to do something. If so, here you may wish to indicate what Zophar is suggesting in response, that God knows right and wrong so much better than humans that God does not need to listen to humans about what he is doing. Alternate translation: "then who can stop him, since he knows so much better than humans and does not need to listen to them?" or "then no one can stop him, since he knows so much better than humans and does not need to listen to them!"

See: Assumed Knowledge and Implicit Information

**Job 11:11 (#1)****"people of worthlessness"**

If your language does not use an abstract noun for the idea of **worthlessness**, you could express the same idea in another way. Alternate translation: "which people are worthless"

See: Abstract Nouns

**Job 11:11 (#2)****"and will he see iniquity and not notice it"**

Zophar is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "and he will surely notice iniquity when he sees it."

See: Rhetorical Question

**Job 11:11 (#3)****"notice it"**

The term **notice** implicitly means that God will do more than just take note of **iniquity**. It indicates that God will punish people for committing **iniquity**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "punish people for it"

See: Assumed Knowledge and Implicit Information

**Job 11:12 (#1)****""But an empty man will get a heart"**

For emphasis, Zophar is saying the opposite of what he means. The **colt of a wild donkey** will never be **born to a man**, and so, Zophar means, an **empty man** will never **get a heart**, that is, become wise. If a speaker of your language would not say the opposite of what he means for emphasis, in your translation you could indicate what Zophar actually means. Alternate translation: "But an empty man will never get a heart, any more than the colt of a wild donkey would ever be born to a man"

See: Irony

**Job 11:12 (#2)****"But an empty man"**

Zophar is speaking as if a **man** could literally be **empty** or hollow inside. He means that such a person lacks wisdom. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "But an empty-headed man" or "But a man who lacks wisdom"

See: Metaphor

**Job 11:12 (#3)****"will get a heart"**

Here the **heart** represents a person's thoughts, so that to **get a heart** means to become wise. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "will become wise"

See: Metaphor

**Job 11:12 (#4)****"and the colt of a wild donkey will be born to a man"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and a man will be the father of a wild-donkey colt"

See: Active or Passive

**Job 11:13 (#1)****"If you prepare your heart"**

For emphasis, Zophar is stating the pronoun **you**, whose meaning is already present in the word translated **prepare**. Zophar is drawing a contrast between what he is suggesting here that Job might do and what the "empty man" he described in the previous verse would not be able to do. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "But as for you, if you prepare your heart"

See: Pronouns — When to Use Them

**Job 11:13 (#2)****"If you prepare your heart"**

In this instance, the **heart** represents a person's will. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "If you resolve to trust God"

See: Metaphor

**Job 11:13 (#3)****"and stretch out your hands to him"**

Zophar is suggesting that Job might **stretch out** his **hands** to God as symbolic action in order to assume a posture of prayer. You may be able to describe your own culture's posture of prayer in your translation. You could also use plain language. Alternate translation: "and bow your head to him" or "and pray to him"

See: Symbolic Action

**Job 11:14 (#1)****"if iniquity {is} in your hand, put it far away"**

Zophar is speaking as if **iniquity** were literally an object that Job could be holding in his **hand** and that Job could **put it far away**. Zophar means that

Job might be committing iniquity and that if he has, he should stop. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "if you have been committing iniquity, stop doing that"

See: Metaphor

### Job 11:14 (#2)

**"and do not let unrighteousness dwell in your tents"**

Zophar is speaking of **unrighteousness** as if it were a living thing that could **dwell** in the same **tents** in which Job and his household are living. If it would be helpful in your language, you could state the meaning plainly. The word **tents** could be: (1) an image for Job's whole life. Alternate translation: "yes, be sure that you are not practicing any unrighteousness" (2) a reference to Job's household. Alternate translation: "and be sure that no one in your household is practicing any unrighteousness"

See: Personification

### Job 11:14 (#3)

**"and do not let unrighteousness dwell in your tents"**

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "yes, be sure that you are not doing anything that is not righteous"

See: Abstract Nouns

### Job 11:15 (#1)

**"you will lift your face without blemish"**

Zophar is suggesting that Job would be able to **lift** his **face** without being concerned that any **blemish** would show as symbolic action to indicate that he was not ashamed of anything. Job said in [10:15](#) that he could not do this, and so Zophar is answering Job with his own words. To help your readers appreciate what Zophar is doing, you could translate this expression similarly to the way you translated the comparable expression in [10:15](#).

Alternate translation: "you will no longer need to look down in shame"

See: Symbolic Action

### Job 11:15 (#2)

**"without blemish"**

Zophar is speaking as if Job might literally have a **blemish** on his face and that it would go away if Job prayed to God. The blemish actually represents a cause for shame. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "without feeling any shame"

See: Metaphor

### Job 11:15 (#3)

**"and you will be established"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, the context suggests that it will be God. Alternate translation: "and God will establish you"

See: Active or Passive

### Job 11:15 (#4)

**"and you will not fear"**

Zophar seems to mean implicitly that Job will not have to **fear** any further punishment from God. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "and you will not be afraid that God will punish you anymore"

See: Assumed Knowledge and Implicit Information

### Job 11:16 (#1)

**"as waters pass by, you will remember {it}"**

The point of this comparison is that just as **waters pass by** (flowing down a river, for example) and are gone, so Job's **trouble** will be gone and he will not **remember** it at all. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "you will not remember it at

all, just as the water in a river flows by and is never seen again"

See: Simile

### Job 11:17 (#1)

**"And life will arise more than noon"**

Zophar is using the term **noon** by association to mean the sun at noon, that is, the sun when it is highest and brightest in the sky. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And life will arise higher than the noonday sun"

See: Metonymy

### Job 11:17 (#2)

**"And life will arise more than noon"**

Zophar is speaking of Job's **life** as if it were literally an object like the sun that could **arise** into the sky. By saying that Job's life will rise into the sky even higher than the sun at noon, he means that it will be very bright. The brightness, in turn, represents happy thriving. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And your life will become very happy again, as if it were brighter than the noonday sun"

See: Metaphor

### Job 11:17 (#3)

**"darkness will become like dawn"**

In a poetic parallel, Zophar is once again using light, in this instance the light of **dawn**, to represent happiness. This contrasts with Job's present misery, which Zophar represents as **darkness**. Zophar is once again answering Job with his own words. The term translated **darkness** here is from the same root as the term that the ULT translates as "obscurity" in [10:22](#). To help your readers appreciate what Zophar is doing, you could translate the term here the same way you translated it there. Alternate translation: "the misery of your life may feel like obscurity now, but it will change into happiness, just as dawn changes darkness into light"

See: Metaphor

### Job 11:18 (#1)

**"and you will look around"**

Zophar means implicitly that Job will **look around** and see that there is no danger. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and you will look around and see that there is no danger"

See: Assumed Knowledge and Implicit Information

### Job 11:18 (#2)

**"you will lie down in safety"**

Zophar is referring implicitly to when Job would **lie down** to sleep at night. You could indicate that in your translation if it would be helpful to your readers. Your language may have its own expression that you could use here in your translation. Alternate translation: "you will lie down to sleep in safety" or "you will go to bed in safety"

See: Assumed Knowledge and Implicit Information

### Job 11:18 (#3)

**"you will lie down in safety"**

If your language does not use an abstract noun for the idea of **safety**, you could express the same idea in another way. Alternate translation: "you will lie down safely"

See: Abstract Nouns

### Job 11:19 (#1)

**"Yes, you will recline"**

Zophar once again means implicitly that Job would **recline** to sleep at night. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Yes, you will lie down to sleep for the night"

See: Assumed Knowledge and Implicit Information



**Job 11:19 (#2)****"and many will stroke your face"**

Zophar is speaking as if **many** people would literally **stroke** Job's **face**, as someone would do who was trying to make someone else favorable to him. Zophar means that Job would become influential again and people would seek his favor. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "many people will seek your favor"

See: Metaphor

**Job 11:20 (#1)****"But the eyes of the wicked will fail"**

Zophar is referring to death by association with the way people's eyes **fail** when they are about to die (either in the sense of becoming visibly dim or in the sense of no longer seeing well). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "But the wicked will die"

See: Metonymy

**Job 11:20 (#2)****"and escape will perish from them"**

Zophar is speaking of **escape** as if it were a living thing that could **perish**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "yes, they will not be able to escape dying"

See: Personification

**Job 11:20 (#3)****"and their hope {will be} an expiration of breath"**

Zophar is using the phrase **expiration of breath**, which means "breathing out," to mean dying. This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "they will have no hope other than to pass away" or "they will have no hope other than to die"

See: Euphemism

**Job - Chapter 12 Introduction***Structure and Formatting*

This chapter is the start of Job's response to Zophar's first speech. (Job's response to him continues in chapters 13 and 14.)

- Verses 1–6: Job speaks to all three of his friends and protests that they have not been telling him anything that he does not already know
- Verses 7–12: Job speaks specifically to Zophar and insists that what Zophar has just said in his speech is common knowledge in the world and something that he himself knows.
- Verses 13–25: Job describes how God is so powerful that no one can resist what he does.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Translation Issues in This Chapter***Plural and singular "you"**

The pronoun "you" is plural in verses 1–3 because Job is addressing all three of his friends. The pronoun "you" is singular in verses 7–8 because Job is addressing Zophar. Use the plural and singular forms in these places if your language marks that distinction.

*Important Figures of Speech in This Chapter***Litany**

In verses 13–24, Job makes a series of statements about how powerful God is. These specific statements illustrate the general statement that Job makes in verse 4 that God is "wise in heart and mighty in strength." A series of statements such as this is known as a litany. If your readers would recognize what Job is doing, you can translate and format this litany the way the ULT does. If the litany form would not be familiar to your readers, you could format the general statement in a way that will show that it is a summary statement that

shows the overall meaning of what Job is saying. You could then put each sentence of the litany on a separate line. The format might look something like this:

With him {are} wisdom and might; to him {are} counsel and understanding. Behold, he breaks down, and it is not rebuilt; he closes upon a man, and it is not opened. Behold, he withholds the waters and they dry up, and he sends them out and they overthrow the land. With him {are} strength and prudence; to him {are} the one straying and the one causing to stray; the one leading counselors away naked, and he makes judges foolish. He removes the bond of kings and he wraps a cloth around their loins; the one leading priests away naked, and the incumbent ones he overthrows, the one removing the lip {that is} to the ones being trusted, and he takes away the discernment of the elders, the one pouring contempt on nobles, and the belt of the mighty ones he loosens, the one revealing deep things out of darkness, and he brings dark shadow into the light, the one magnifying nations, and he destroys them; the one enlarging nations, and he exiles them, the one removing a heart from the leaders of the people of the earth; he causes them to wander in a wasteland {with} no path. They grope in darkness and not in light; he makes them wander like a drunkard.

### Job 12:2 (#1)

""Truly, then, you {are} the people,"

For emphasis, Job is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means. Alternate translation: "You are speaking as if you were the people and as if wisdom would with you, but that is not true"

See: Irony

### Job 12:2 (#2)

"you {are} the people"

As the General Notes to this chapter discuss, the word **you** is plural here and in the next two verses because Job is referring to his three friends. So use the plural form in your translation if your language marks that distinction. Other languages may have other ways to indicate the plural reference.

Alternate translation: "the three of you are the people"

See: Forms of 'You' — Singular

### Job 12:2 (#3)

"you {are} the people"

Job could be saying (while meaning the opposite): (1) that his three friends are so wise that their opinion is the one that really matters. Alternate translation: "you are the people whose opinion matters" (2) that in their counsel, his three friends are embodying the collective wisdom of their people. Alternate translation: "you have expressed the wisdom of our whole people"

See: Idiom

### Job 12:2 (#4)

"and wisdom will die with you"

Job is speaking of **wisdom** as if it were a living thing that could **die**. He is saying (while meaning the opposite) that his friends are the only people who are truly wise and so there will be no wisdom left on earth once they die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and indeed, you are the only wise people on earth"

See: Personification

### Job 12:3 (#1)

"A heart {is} also to me, like you"

Here, the **heart** represents the thoughts, and in this context, specifically wise thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have wisdom just as you do"

See: Metaphor

### Job 12:3 (#2)

"I {am} not falling below you"

Job is using this expression to mean that he is not inferior to his friends. Your language may have a similar expression that you could use in your

translation. You could also state the meaning plainly. Alternate translation: "I do not fall short of you" or "I am not inferior to you"

See: Idiom

### Job 12:3 (#3)

**"And with whom {are} not such {things} as these"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Indeed, such things as these are with everyone."

See: Rhetorical Question

### Job 12:3 (#4)

**"And with whom {are} not such {things} as these"**

Job is using this expression to mean that everyone knows the things that his friends have been saying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And everyone knows such things as these" or "And everyone knows the things that you have been saying"

See: Idiom

### Job 12:4 (#1)

**"I, the one calling on God and he answered him,"**

Job is actually using the pronouns **him** and **his** to refer to himself. If it would be clearer in your language, you could translate this using first-person pronouns. Alternate translation: "Even though God used to answer me when I called on him, now I have become laughter to my neighbor"

See: First, Second or Third Person

### Job 12:4 (#2)

**"laughter"**

Job is using the term **laughter** by association to mean an object of laughter, that is, of derision. Your language may have an expression that you could use in your translation to convey this meaning. Alternate translation: "a laughingstock"

See: Metonymy

### Job 12:4 (#3)

**"just, blameless—laughter"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "I, a just and blameless man, have become a laughingstock!"

See: Ellipsis

### Job 12:5 (#1)

**"the secure"**

Job is using the adjective **secure** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "people who are secure"

See: Nominal Adjectives

### Job 12:5 (#2)

**"prepared for the ones slipping of foot"**

Job is speaking of certain people as if their **foot** was literally **slipping** and they were about to fall down. Job is likely describing people who are struggling with difficulties, and he is saying that people who are **secure** believe that they are struggling because God is punishing them for their sins. If it would be clearer in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: "They believe that when people struggle in life, that is because God is punishing them for their sins"

See: Metaphor

**Job 12:5 (#3)****"prepared"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "They think that it is prepared"

See: Ellipsis

**Job 12:5 (#4)****"prepared"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "They think that God has prepared it"

See: Active or Passive

**Job 12:6 (#1)****"The tents of robbers prosper"**

Job is speaking of the **tents** of these **robbers** as if they were living things that could **prosper**. By referring to one valuable possession of the robbers, Job means that the robbers themselves prosper. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Robbers live in prosperity"

See: Personification

**Job 12:6 (#2)****"and securities {are}"**

Job is using the plural form **securities** to indicate that these **provokers of God** experience security to a supreme extent. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "and complete security is"

See: Unusual Uses of the Plural

**Job 12:6 (#3)****"to {the one} who carries God in his hand"**

Here, **hand** represents the power and control that a person has over something. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "to the person who thinks that he has God in his pocket" or "to the person who thinks he has more control over his life than God does"

See: Metonymy

**Job 12:7 (#1)****""But now ask the beasts, and one will teach you,"**

Job is using an imperative sentence to tell the condition under which something would happen. If it would be helpful to your readers, you could translate this as a conditional sentence. Alternate translation: "But now if you asked the beasts, one of them would teach you, and if you asked the birds of the heavens, one of them would declare to you"

See: Imperatives — Other Uses

**Job 12:7 (#2)****""But now ask the beasts, and one will teach you,"**

Job is speaking as if Zophar could literally have a conversation with **beasts** and **birds**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If you actually could ask the beasts, one of them would teach you, and if you actually could ask the birds of the heavens, one of them would declare to you"

See: Personification

**Job 12:7 (#3)****"But now ask"**

The pronoun **you** and the implied "you" in the imperative verb (**ask**) are singular here and in the next verse because Job is speaking directly to one of his friends. So use the singular form in your translation if your language marks that distinction. Job is probably addressing Zophar, since he said in

[11:8-9](#) that Job could search through all of creation and still not comprehend the wisdom of God. Job is saying in response that God's ways are common knowledge to animals and birds. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: "But now, Zophar, ask"

See: Forms of 'You' — Singular

### Job 12:7 (#4)

**""and one will teach you,"**

Job means implicitly that the **beasts** and **birds** would **teach** and **declare** God's ways. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and one of them will teach you God's ways ... and one of them will declare God's ways to you"

See: Assumed Knowledge and Implicit Information

### Job 12:7 (#5)

**"the birds of the heavens"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "ask the birds of the heavens"

See: Ellipsis

### Job 12:7-8 (#1)

""

In [11:9](#), Zophar used the two main components of creation, the earth and the sea, to mean all of creation. Here in [12:7-8](#), Job is responding to Zophar in his own words. Job's language is more extensive, and so it is more emphatic. Job is using the inhabitants of three components of creation (the beasts of the land, the birds of the heavens, and the fish of the sea), along with the earth itself, to mean all of creation. To show this, you could create a verse bridge for verses 7-8. It might say something like this: "You can go anywhere in creation and ask a creature—even ask the earth itself—about God's ways, and that creature will be able to explain them to you"

See: Verse Bridges

### Job 12:8 (#1)

**""Or speak to the earth, and it will teach you,"**

Job is using an imperative sentence to tell the condition under which something would happen. If it would be helpful to your readers, you could translate this as a conditional sentence. Alternate translation: "Or if you spoke to the earth, then it would teach you; the fish of the sea would recount to you"

See: Imperatives — Other Uses

### Job 12:8 (#2)

**""Or speak to the earth, and it will teach you,"**

Job is continuing to speak as if Zophar could literally have a conversation with the **earth** and with **fish**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If you could actually speak to the earth, it would teach you. If you could have a conversation with the fish of the sea, they would recount to you"

See: Personification

### Job 12:8 (#3)

**""and it will teach you,"**

Once again Job means implicitly that the **earth** and the **fish** would **teach** and **recount** God's ways. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and it will teach you God's ways; the fish of the sea will recount God's ways to you"

See: Assumed Knowledge and Implicit Information

### Job 12:8 (#4)

**"and the fish of the sea will recount to you"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language.

Alternate translation: "or ask the fish of the sea, and they will recount to you"

See: Ellipsis

### Job 12:9 (#1)

**"Which of all these does not know"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "All of these know that the hand of Yahweh has done this!"

See: Rhetorical Question

### Job 12:9 (#2)

**"Which of all these does not know"**

Job is speaking of the creatures he described in the previous two verses as if they could **know** what Yahweh has done. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Which of all these creatures could not tell you, if you could actually have a conversation with them,"

See: Personification

### Job 12:9 (#3)

**"the hand of Yahweh has done this"**

Here, **hand** represents the power and control that someone has over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "Yahweh has done this by his own power"

See: Metonymy

### Job 12:9 (#4)

**"has done this"**

In context, the word **this** likely refers to the misfortune that Job is suffering. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "has caused my misfortune"

See: Assumed Knowledge and Implicit Information

### Job 12:10 (#1)

**"in whose hand {is}"**

Here, **hand** represents the power and control that someone has over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: "He has power over"

See: Metonymy

### Job 12:10 (#2)

**"and the breath of all flesh of man"**

In this instance, Job is using the word **and** to emphasize something that is included in the previous phrase, not to introduce something additional. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation, preceded by a comma: "including the breath of all flesh of man"

See: Connecting Words and Phrases

### Job 12:10 (#3)

**"and the breath of all flesh of man"**

Job is using the term **breath** by association to mean "life." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the life of all flesh of man"

See: Metonymy

### Job 12:10 (#4)

**"and the breath of all flesh of man"**

Job is using one part of **man**, his **flesh**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the life of every man"

See: Synecdoche

**Job 12:10 (#5)****"and the breath of all flesh of man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "and the life of every woman and man" or "and the life of every person"

See: When Masculine Words Include Women

**Job 12:11 (#1)****""Does not the ear test words"**

In this instance, Job is using the word **and** to say that the phrase it introduces is just as true as the previous phrase. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "Does not the ear test words, just as the palate tastes its food?"

See: Connecting Words and Phrases

**Job 12:11 (#2)****""Does not the ear test words"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Certainly the ear tests words just as the palate tastes its food!"

See: Rhetorical Question

**Job 12:11 (#3)****""Does not the ear test words"**

Job is speaking of the **ear** as if it could **test words** by itself. He is using the ear to represent hearing, and he means that people themselves test or consider the words of others when they hear them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Do people not consider others' words when they hear them, just as people discern with their mouths the taste of their food"

See: Personification

**Job 12:11 (#4)****"words"**

Job is using the term **words** to mean what people say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what people say"

See: Metonymy

**Job 12:11 (#5)****""Does not the ear test words"**

Though Job is making a general statement, he is referring implicitly to what his friends have said to him and what he has decided about it. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I have heard what you have said and I have considered it and decided that it is not true, just as people discern with their mouths the taste of their food"

See: Assumed Knowledge and Implicit Information

**Job 12:11 (#6)****"and the palate taste the food {that is} to it"**

Job is speaking of the **palate** or mouth as if it could **taste** by itself. He means that with their mouths, people discern the taste of the food that they eat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "just as people discern with their mouths the taste of their food"

See: Personification

**Job 12:12 (#1)****""With the aged {is} wisdom,"**

Though Job is making another general statement in this verse, he is referring implicitly to himself as someone who has acquired much wisdom through long experience. The further implication is that although Zophar challenged him in [11:8](#) by asking, "What will you know?" Job is insisting here that he actually does know a lot about life. You could indicate these things in your translation if it would

be helpful to your readers. Alternate translation: “I have lived a long time and I have acquired much wisdom through experience, so I actually do know a lot about life”

See: Assumed Knowledge and Implicit Information

### Job 12:12 (#2)

#### “With the aged {is} wisdom”

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: “The aged are wise”

See: Abstract Nouns

### Job 12:12 (#3)

#### “With the aged”

Job is using the adjective **aged** as a noun to mean people of a certain kind. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “With aged people” or “With older people”

See: Nominal Adjectives

### Job 12:12 (#4)

#### “and in length of days {is} understanding”

The expression **length of days** means a long life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “yes, people who have lived a long life have understanding”

See: Idiom

### Job 12:13 (#1)

#### ““With him {are} wisdom and might;”

The pronoun **him** refers in each instance to God. Job is no longer referring to an “aged” person, as in the previous verse. Instead, he is describing what he knows about God as someone who has lived a long time and acquired much wisdom. It may be helpful to clarify this for your readers. Alternate translation: “I know that God has wisdom and

might; I know that God has counsel and understanding”

See: Pronouns — When to Use Them

### Job 12:13 (#2)

#### ““With him {are} wisdom and might;”

If your language does not use abstract nouns for the ideas of **wisdom**, **might**, **counsel**, and **understanding**, you could express the same ideas in other ways. Alternate translation: “God is wise and mighty; he understands everything and knows what to do”

See: Abstract Nouns

### Job 12:13 (#3)

#### ““With him {are} wisdom and might;”

As the following verses make clear, Job is saying implicitly that these qualities belong to God alone and that God does not share them with humans. In that sense, while it sounds as if Job is praising God, at the same time, Job is also complaining somewhat about God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “God has so much knowledge and power that no human can resist him; God does not explain to anyone how he understands a situation or what he is going to do about it”

See: Assumed Knowledge and Implicit Information

### Job 12:14 (#1)

#### ““he breaks down and it is not rebuilt;”

In both of these instances, Job is using the word **and** to introduce what happens under the condition he is describing. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “if he breaks down, then it is not rebuilt; if he closes upon a man, then it is not opened”

See: Connecting Words and Phrases

### Job 12:14 (#2)

#### ““and it is not rebuilt;”



If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: “and no one rebuilds ... and no one opens”

See: Active or Passive

### Job 12:14 (#3)

**“he closes upon a man and it is not opened”**

In this context, the expressions **closes upon** and **opened** refer to imprisonment and release. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he imprisons a man, and that man is not released” or “if he imprisons a man, then no one releases that man”

See: Idiom

### Job 12:14 (#4)

**“a man”**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “a man or woman” or “a person”

See: When Masculine Words Include Women

### Job 12:15 (#1)

**“Behold, he withholds the waters and they dry up,”**

In both of these instances, Job is using the word **and** to introduce what happens under the condition he is describing. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “if he withholds the waters, then they dry up; if he sends them out, then they overthrow the land”

See: Connecting Words and Phrases

### Job 12:15 (#2)

**“and they overthrow the land”**

Job is speaking as if the **waters** would literally **overthrow** the **land** or turn it upside down. He means that the waters would completely cover the land so that there would be no land any more. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and they completely flood the land”

See: Metaphor

### Job 12:16 (#1)

**“With him {are} strength and prudence”**

If your language does not use abstract nouns for the ideas of **strength** and **prudence**, you could express the same ideas in other ways. Alternate translation: “God is strong and prudent”

See: Abstract Nouns

### Job 12:16 (#2)

**“the one straying and the one causing to stray”**

Job is speaking of people who are not living in the right way as if they were **straying** or going off the path that they should be walking on. He is speaking of people who persuade others to do wrong things as if they were **causing** them to **stray**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “those who do not live right and those who persuade others not to live right”

See: Metaphor

### Job 12:16 (#3)

**“to him {are} the one straying and the one causing to stray”**

The implication is that if someone is **straying** or doing wrong, that person cannot excuse his actions by saying that someone else persuaded him to do them. The person who chose to do wrong is accountable to God, and anyone who persuaded him to do those wrong is also accountable to God. If it would be helpful in your language, you could state this plainly. Alternate translation: “those who do wrong and those who persuade them to do wrong are both accountable to God”

See: Assumed Knowledge and Implicit Information

**Job 12:16 (#4)**

**"to him {are} the one straying and the one causing to stray"**

Job is using two complementary types of people to mean all people. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "everyone is accountable to God for what they do and for what they persuade others to do"

See: Merism

**Job 12:17 (#1)**

**"He is} the one leading counselors away naked"**

The pronoun **one** refers to God. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "God leads counselors away naked"

See: Pronouns — When to Use Them

**Job 12:17 (#2)**

**"He is} the one leading counselors away naked"**

To lead someone away **naked**, as victorious armies did to prisoners of war at this time, was a symbolic action that demonstrated that the conqueror had deprived the captive of his former status in his culture. In the case of a royal **counselor**, his power and authority were previously represented by his robe of office. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "God takes away from counselors the robes that represent the authority and power of their office"

See: Symbolic Action

**Job 12:17 (#3)**

**"He is} the one leading counselors away naked"**

Job is speaking as if God literally leads **counselors** away **naked**. He means that God's wisdom is so great that it discredits the wisdom of even the wisest humans, as if to put them out of office. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God's

wisdom is so great that it discredits the wisdom of even the wisest humans"

See: Metaphor

**Job 12:17 (#4)**

**"and judges he makes foolish"**

The implication is probably that God makes **judges** seem **foolish** by being so much wiser than they are, and not that God affects the minds of judges so that they can no longer think intelligently. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and God makes judges seem foolish by being so much wiser than they are"

See: Assumed Knowledge and Implicit Information

**Job 12:18 (#1)**

**"He removes the bond of kings"**

This could mean implicitly: (1) that **kings** might put a **bond** (that is, shackles) on someone to make him a prisoner, but God can set that person free. Alternate translation: "A king may imprison someone, but God can set that person free" (2) that kings may be wearing some symbol of royal authority as a **bond** (that is, as something bound around their bodies), such as a sash or chain, but God takes away their authority and removes this symbol of it. This meaning would be similar to what Job said in the previous verse about God removing counselors' robes of authority. Alternate translation: "God strips kings of their royal sashes" or "God removes the chains of royal authority that kings are wearing"

See: Assumed Knowledge and Implicit Information

**Job 12:18 (#2)**

**"He removes the bond of kings"**

Whether this refers to God removing shackles from people whom kings have imprisoned or God removing symbols of royal authority that kings are wearing, it is a symbolic action that demonstrates that God is taking away kings' authority. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "He takes away kings' authority"

See: Symbolic Action

### Job 12:18 (#3)

**"and he wraps a cloth around their loins"**

To wrap a **cloth** around someone's **loins** is to make them dress as a slave would. This is a symbolic action that shows that the person has become a slave. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "and he turns them into slaves"

See: Symbolic Action

### Job 12:19 (#1)

**"the one leading priests away naked"**

See how you translated the similar expression in [12:17](#). Alternate translation: "God takes away from priests the robes that represent the authority and power of their office"

See: Symbolic Action

### Job 12:19 (#2)

**"and the incumbent ones"**

Job is using the adjective **incumbent** as a noun to mean a certain kind of person. The term is plural; the ULT shows this by adding the word **ones**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "and people who are long established in their positions"

See: Nominal Adjectives

### Job 12:20 (#1)

**"the one removing the lip {that is} to the ones being trusted"**

Job is using the term **lip** by association to mean speech. He is using speech, in turn, to mean what these **trusted** people say, that is, the advice that they give. If it would be helpful in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate

translation: "God discredits the advice of the ones being trusted"

See: Metonymy

### Job 12:20 (#2)

**"the one removing the lip {that is} to the ones being trusted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God discredits the advice of the people in whom kings trust"

See: Active or Passive

### Job 12:21 (#1)

**"the one pouring contempt on nobles"**

For emphasis, Job is speaking as if **contempt** were a liquid that God could literally pour on **nobles**. He means that God makes these princes lose the respect of others and experience complete contempt from them. If it would be clearer in your language, you could express the emphasis in another way. It may be helpful to begin a new sentence here. Alternate translation: "God completely disgraces nobles"

See: Metaphor

### Job 12:21 (#2)

**"and the belt of the mighty ones he loosens"**

Job is speaking as if God literally **loosens** the **belt of mighty ones**, that is, as if these mighty people tie up their robes so that they can do strenuous things, but God loosens their robes again so that they can not do those things. Job means that God is so strong that when he acts, even the strongest people are shown to be weak by comparison. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and God is so strong that when he acts, even the strongest people are shown to be weak by comparison"

See: Metaphor

**Job 12:21 (#3)****"the mighty ones"**

Job is using the adjective **mighty** as a noun to mean a certain kind of person. The term is plural; the ULT shows this by adding the word **ones**. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "people who are mighty"

See: Nominal Adjectives

**Job 12:22 (#1)****"the one revealing deep things out of darkness,"**

Job is speaking as if God were literally bringing things that were shrouded in **darkness** into the **light** where they could be seen. If it would be clearer in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: "God reveals deep things that are obscure to humans; yes, he helps people understand things that are unclear"

See: Metaphor

**Job 12:22 (#2)****"the one revealing deep things out of darkness"**

Job is speaking as if things that are difficult to understand are literally **deep**, that is, far underground where people cannot see them or reach them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one revealing the truth about things that are difficult to understand"

See: Metaphor

**Job 12:22 (#3)****"deep things"**

Job is using the adjective **deep** as a noun to mean a certain kind of thing. The term is plural; the ULT shows this by adding the word **things**. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "things that are profound"

See: Nominal Adjectives

**Job 12:24 (#1)****"a heart"**

Here, the **heart** represents the thoughts. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "understanding"

See: Metaphor

**Job 12:24 (#2)****"and he causes them to wander in a wasteland {with} no path"**

Job is speaking as if God literally makes leaders **wander in a wasteland**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and he makes them confused so that they do not know the right thing to do"

See: Metaphor

**Job 12:25 (#1)****"They grope in darkness and not in light"**

Job is speaking as if these leaders whose understanding God takes away literally **grope in darkness**, as if there were no **light** by which they could see where to go. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "They are not able to understand what they should do"

See: Metaphor

**Job 12:25 (#2)****"he makes them wander like a drunkard"**

The point of this comparison is that just as a **drunkard** will wander in various directions without knowing where he is going, so these leaders will do one thing after another without being able to make a definite, correct plan. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "he

makes them act aimlessly, just as a drunkard wanders aimlessly”

See: Simile

## Job - Chapter 13 Introduction

### Structure and Formatting

This chapter is a continuation of Job’s response to Zophar’s first speech.

- Verses 1–19: Job complains to his friends that they have been speaking about him unfairly
- Verses 20–28: Job begins to plead his case to God. He asks God to stop punishing him and to reveal any sins that are causing God to punish him with such great suffering.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### ##Translation Issues in This Chapter

#### singular and plural “you”

The words “you” and “your” and the implied “you” in imperative verbs are all plural in verses 1–19 because in those verses Job is addressing his three friends. These forms are singular in verses 20–28 because Job is addressing God. If your language marks a distinction between singular and plural “you,” use the appropriate forms in these different parts of the chapter.

#### “lift his face” (verse 8), “hide your face” (verse 24)

These expressions reflect a cultural practice. In this culture, the subject of a king would look humbly down at the ground when he came into the king’s presence. If the king was pleased with him, the king would “lift his face,” that is, get him to look up (for example, with a finger under his chin, or with a verbal command) to indicate that he could look at the king directly. In this way the king would be showing that he favored this subject. A reference to lifting someone’s face came to mean showing favoritism towards that person. That is the meaning in verse 8, where Job says that his friends are not considering his case fairly but instead showing partiality towards God. Similarly, if

someone “hid his face” from someone (that is, turned his face away so that he was not looking at the person), that would be a sign that he was not pleased with the person. The expression “hide the face” came to mean “show disfavor,” even if someone was not literally looking away from someone else. That is what Job means in verse 24 when he asks God, “Why do you hide your face?” Notes to these verses suggest ways of translating these expressions.

### Job 13:1 (#1)

“my eye has seen all;”

Job is using one part of himself, his **eye**, to mean all of him in the act of seeing. He uses another part of himself, his **ear**, to mean all of him in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “I myself have seen all; I myself have heard and understood it”

See: Synecdoche

### Job 13:1 (#2)

“all”

Job is using the word **all** to mean everything that his friends have told him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “all that the three of you have told me”

See: Assumed Knowledge and Implicit Information

### Job 13:2 (#1)

“As you know,” - “below you”

The word **you** is plural here and through verse 13 because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

### Job 13:2 (#2)

“I also know.”

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the words translated **know** and **falling**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis, for example, by using the intensive pronoun “myself.” Alternate translation: “I myself also know. I myself am not falling”

See: Pronouns — When to Use Them

### Job 13:2 (#3)

**"I {am} not falling below you"**

See how you translated the similar expression in [12:3](#). Alternate translation: “I do not fall short of you” or “I am not inferior to you”

See: Metaphor

### Job 13:3 (#1)

**"I will speak with the Almighty"**

Job is using this future statement to express a wish. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: “I wish to speak with the Almighty” or “I would rather speak with the Almighty”

See: Statements — Other Uses

### Job 13:4 (#1)

**"you {are} plasterers of a lie"**

Job is speaking as if his friends were literally plastering him with a **lie**, that is, coating him with untruth as if they were plastering a surface with it. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: “you are smearing me with lies”

See: Metaphor

### Job 13:4 (#2)

**"all of you {are} healers of no value"**

Job is speaking as if his friends were literally doctors or **healers** who were trying to cure him of a disease but were failing. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “none of you have helped me at all by what you have said”

See: Metaphor

### Job 13:5 (#1)

**"Who will give {that} being silent, you will be silent"**

See how you translated the expression **Who will give** in [11:5-6](#). Alternate translation: “I wish that being silent, you would be silent!”

See: Idiom

### Job 13:5 (#2)

**"being silent, you will be silent"**

Job is repeating a verb that means to **be silent** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: “you would be completely silent”

See: Reduplication

### Job 13:5 (#3)

**"And it will be to you for wisdom"**

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: “That would be the wisest thing you could do”

See: Abstract Nouns

### Job 13:6 (#1)

**"and heed the pleadings of my lips"**

Job is using one part of himself, his **lips**, to mean all of him in the act of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and heed the things I am saying as I plead my case”

See: Synecdoche

### Job 13:7 (#1)

**""Will you speak unrighteously for God,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You have been speaking unrighteously for God! You have been talking deceitfully for him!"

See: Rhetorical Question

### Job 13:8 (#1)

**""Will you lift his face?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You have been lifting his face! You have been pleading for God!"

See: Rhetorical Question

### Job 13:8 (#2)

**"Will you lift his face"**

As the General Notes to this chapter discuss, the expression **lift his face** means to show favor or favoritism towards someone. Alternate translation: "Will you show him favoritism?" or "You are showing him favoritism!"

See: Idiom

### Job 13:8 (#3)

**"will you plead for God"**

Job is using the word **plead** to mean "argue a court case." He is suggesting that his friends are not counseling him impartially but, rather, taking God's side against him even though, as he sees it, he has a valid case against God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "will you take God's

side against me?" or "you are taking God's side against me!"

See: Assumed Knowledge and Implicit Information

### Job 13:9 (#1)

**""Is it} good that he will examine you?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "It is not good that he will examine you! You will not deceive him as you might deceive a man"

See: Rhetorical Question

### Job 13:9 (#2)

**"Is it} good that he will examine you"**

Job means implicitly that it would not be **good** for his friends if God were to **examine** them because God would discover that they had not been telling the truth about him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "If God were to examine you, he would discover that you have not been telling the truth about him, and that would not be good for you"

See: Assumed Knowledge and Implicit Information

### Job 13:9 (#3)

**"a man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a man or a woman" or "a human"

See: When Masculine Words Include Women

### Job 13:10 (#1)

**""Reproving, he would reprove you"**

If it would be more natural in your language, you could reverse the order of these phrases, since the

second phrase gives the reason for the result that the first phrase describes. Alternate translation: “If in secret you were lifting faces, reproving, he would reprove you”

See: Connect — Reason-and-Result Relationship

### Job 13:10 (#2)

#### "Reproving, he would reprove"

Job is repeating the verb **reprove** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: “He would certainly reprove”

See: Reduplication

### Job 13:10 (#3)

#### "you were lifting faces"

See how you translated the similar expression in [13:8](#). Alternate translation: “you were showing favoritism”

See: Idiom

### Job 13:11 (#1)

#### ""Would} not his majesty terrify you"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “His majesty would certainly terrify you and the dread of him would certainly fall on you!”

See: Rhetorical Question

### Job 13:11 (#2)

#### "and the dread of him fall on you"

Job is speaking of **dread** as if it were a living thing that could actively **fall** on his friends, either in the sense of overwhelming them or of assailing them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation:

“and would you not become extremely afraid of him”

See: Personification

### Job 13:12 (#1)

#### "Your maxims {are} proverbs of ashes"

Job is speaking as if the **maxims** that his friends have been quoting were literally made of **ashes**. Since, in this culture, garbage was burned into ashes, Job likely means that these **maxims** are worthless, at least as applied to his situation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “The memorable proverbs you have been quoting are worthless to me”

See: Metaphor

### Job 13:12 (#2)

#### "your defenses are defenses of clay"

Job is speaking as if his friends’ **defenses** of God were literally made of **clay**. He likely means that, like clay, they are fragile and would shatter if struck. Your language may have a similar expression that you could use in your translation. Alternate translation: “your defenses would crumble if anyone challenged you”

See: Metaphor

### Job 13:13 (#1)

#### "and let come upon me what {will}"

Job is speaking as if something might literally **come upon** him when he spoke. He means that something might happen to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and I will accept the consequences, whatever they may be”

See: Metaphor

### Job 13:14 (#1)

#### ""Why do I take my flesh in my teeth"

Job is posing to his friends a question whose answer he already knows. He is doing this to



introduce the answer. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "Let me tell you why I am taking my flesh in my teeth, yes, putting my life in my hands."

See: Rhetorical Question

### Job 13:14 (#2)

#### "Why do I take my flesh in my teeth"

Job is speaking as if he were literally taking (that is, carrying) his own **flesh** in his **teeth**. The image seems to be that of an animal carrying in its mouth prey that it has caught and killed. Until the animal is able to bring the prey safely into its den, the prey is vulnerable and there is a risk that another animal will come and take it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Why do I put my flesh at risk"

See: Metaphor

### Job 13:14 (#3)

#### "Why do I take my flesh in my teeth"

Job is using one part of himself, his **flesh**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Why am I putting myself at risk"

See: Synecdoche

### Job 13:14 (#4)

#### "and put my life in my hands"

Job is speaking as if he is literally holding his **life** in his **hands**, where once again it would be vulnerable, as in the preceding image in this verse. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and jeopardize my life"

See: Metaphor

### Job 13:15 (#1)

#### "he kills me, I will hope in him"

Job is using the statement form to describe a conditional relationship, that is, to say what he would do if God did a specific thing. It may be helpful to clarify this for your readers. Alternate translation: "even if he kills me, I will still hope in him"

See: Connect — Hypothetical Conditions

### Job 13:15 (#2)

#### "my ways"

Job is speaking of how he has been living as if he had been walking along certain **ways** or paths. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my conduct"

See: Metaphor

### Job 13:15 (#3)

#### "to his face"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "in his presence"

See: Metonymy

### Job 13:16 (#1)

#### "Even this {will be} for salvation to me"

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: "This is what will actually save me"

See: Abstract Nouns

### Job 13:16 (#2)

#### "the godless"

Job is using the adjective **godless** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a godless person"

See: Nominal Adjectives

**Job 13:16 (#3)****"to his face"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "into his presence"

See: Metonymy

**Job 13:17 (#1)****"Hearing, hear"**

Job is repeating the verb **hear** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: "Make sure that you hear"

See: Reduplication

**Job 13:17 (#2)****"and {may} my declaration {be}"**

Job is using the term **word** to mean what he is about to say to God in his own defense by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and may what I am about to say be"

See: Metonymy

**Job 13:17 (#3)****"and {may} my declaration {be} in your ears"**

Job is using the term **ears** by association to mean hearing or listening. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as a new sentence: "Yes, listen carefully to my declaration"

See: Metonymy

**Job 13:18 (#1)****"I am righteous"**

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the verb translated **am righteous**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "I am certainly righteous" or "I am certainly innocent"

See: Pronouns — When to Use Them

**Job 13:19 (#1)****"Who {is} he {who} will contend with me"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I do not believe that anyone could contend successfully with me"

See: Rhetorical Question

**Job 13:19 (#2)****"For"**

Job is using the word **For** to describe what would happen under the condition he has just described. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "If someone does prove me wrong,"

See: Connecting Words and Phrases

**Job 13:19 (#3)****"and expire"**

See how you translated the similar expression in [3:11](#). Alternate translation: "and pass away"

See: Euphemism

**Job 13:20 (#1)****"Only two {things}"**

At this point in his speech, Job stops addressing his three friends and starts addressing God directly. If it would be helpful to your readers, you could indicate this explicitly in your translation.

Alternate translation: "God, only two things do not do to me"

See: Assumed Knowledge and Implicit Information

### Job 13:20 (#2)

"do not do" - "from your face"

As the General Notes to this chapter discuss, the word **your** and the implied "you" in the imperative **do** are singular here because Job is starting to address God directly. He continues to speak to God for the rest of this chapter and in all of chapter 14. So use singular forms of second-person pronouns and imperatives in your translation from here to the end of chapter 14 if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 13:20 (#3)

"from your face"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "from you presence"

See: Metonymy

### Job 13:21 (#1)

"Withdraw your hand from upon me"

Here, **hand** represents the power of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "Stop using your power to make me suffer"

See: Metonymy

### Job 13:21 (#2)

"and {with} your fear"

Job is using the term **fear** by association to mean something that causes a person to feel fear, the awesome presence of God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and with your fearsome presence"

See: Metonymy

### Job 13:23 (#1)

""How many iniquities and sins {are} to me?"

While the terms **iniquities**, **sins**, and **transgression** mean similar things, Job is not necessarily using the three terms together for emphasis. There is a slight distinction between the kinds of activities that these terms describe, and Job may be naming these different activities as specific examples of potential wrongdoing in order to represent all types of wrongdoing. To show this, in your translation you could use three different terms that your language may have for wrongdoing. Alternatively, you could express the general meaning. Either way, you could combine the question and the imperative into a polite request. Alternate translation: "Please tell me what crimes or misdeeds or offenses I may have committed" or "Please tell me if I have done wrong in any way"

See: Doublet

### Job 13:24 (#1)

"Why do you hide your face"

As the General Notes to this chapter discuss, the expression **hide your face** means to show disfavor or hostility to someone. Alternate translation: "Why do you treat me with hostility"

See: Idiom

### Job 13:25 (#1)

""Will you terrify a driven leaf?"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You do not need to terrify a driven leaf! You do not need to pursue dry stubble!"

See: Rhetorical Question

### Job 13:25 (#2)

""Will you terrify a driven leaf?"

Job is speaking as if he were literally a **driven leaf** and **dry stubble**. By comparing himself to those things, he is indicating that he is fragile and insignificant and that God does not need to oppose him powerfully. If it would be clearer in your language, you could state the meaning plainly. Alternate translation, as exclamations: "You do not need to terrify someone who is as fragile as I am! You do not need to pursue someone who is as insignificant as I am!"

See: Metaphor

### Job 13:25 (#3)

#### "a driven leaf"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Job is referring to a leaf that is **driven** by the wind. Alternate translation: "a leaf that the wind is driving" or "a leaf that the wind is blowing about"

See: Active or Passive

### Job 13:26 (#1)

#### "you write bitter things against me"

Job is speaking as if God were literally writing down charges against him. In this culture, that was the way of formally filing legal charges against someone. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you charge me with bitter crimes"

See: Metaphor

### Job 13:26 (#2)

#### "you write bitter things against me"

Job is speaking as if the things that God is holding against him were **bitter** or bad-tasting. He means that they are things that would make someone feel unpleasant, just as bitter food or drink does. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you charge me with horrible crimes"

See: Metaphor

### Job 13:26 (#3)

#### "and you make me inherit the iniquities of my youth"

Job is speaking as if God is literally giving him an inheritance. He means that God is punishing him for the wrong things that he did in his **youth**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you punish me for the iniquities of my youth"

See: Metaphor

### Job 13:26 (#4)

#### "and you make me inherit the iniquities of my youth"

Job is suggesting implicitly that God should not judge him strictly for things he did in his **youth**, since youths are immature and impulsive and they do wrong things without having the kind of self-control and knowledge that adults should have. The Bible expresses this same perspective in [25:7](#). You could indicate this implication in your translation if that would be helpful to your readers. Alternate translation: "and you judge me strictly for the immature things I did as a youth, which is not fair"

See: Assumed Knowledge and Implicit Information

### Job 13:27 (#1)

#### "and you put my feet in shackles"

Job is speaking as if God literally has put his **feet** in **shackles**. He means that God has restrained his actions severely by punishing him for the slightest infractions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you restrain my actions severely by punishing me for the slightest infractions"

See: Metaphor

### Job 13:27 (#2)

#### "and you watch all of my paths"

Job is speaking as if his courses of action were literally **paths** that he was walking along. If it would be clearer in your language, you could state

the meaning plainly. Alternate translation: “and you watch everything I do”

See: Metaphor

### Job 13:27 (#3)

#### **“you engrave around the soles of my feet”**

Job is speaking as if God were literally taking some action regarding his **feet**. Interpreters are unsure of the exact meaning of this image. Job could be speaking as if: (1) God had drawn lines in the ground to mark foot-shaped areas where Job would have to step. Alternate translation: “you only allow me to step in a few small places” or “you only permit me to do a limited number of things without being punished” (2) God had put some kind of mark on his feet so that he would leave a distinctive footprint that God could easily track. Alternate translation: “you closely watch all of my actions”

See: Metaphor

### Job 13:28 (#1)

#### **“And he decays”**

Job is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “and I decay”

See: First, Second or Third Person

### Job 13:28 (#2)

#### **“And he decays”**

Job is using the word **and** to introduce the result of the sufferings he is experiencing, which he considers to be punishments from God. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “so that he decays” or “so that I decay”

See: Connecting Words and Phrases

## Job - Chapter 14 Introduction

### ##Structure and Formatting

This chapter is the conclusion of Job’s response to Zophar’s first speech.

- Verses 1–12: Job says that God should not pay so much attention to humans, since they have short and troubled lives.
- Verses 13–17: Job speculates about what it would be like if God could bring him back to life and be friendly towards him again.
- Verses 18–22: Job concludes pessimistically that he will likely just die and be separated forever from human community.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **Resurrection**

Job lived at a time when people did not know for certain whether there would be a resurrection of the dead, so Job speculates about this in his speeches. Sometimes he is more hopeful about it, and at other times he is less hopeful about it. In your translation, reflect what he is feeling and saying. It is not necessary to adjust his words in order to make them a confident proclamation about the resurrection.

### *Translation Issues in This Chapter*

#### **singular and plural “you”**

The words “you” and “your” and the implied “you” in imperative verbs are singular throughout this chapter because Job is addressing God. If your language marks a distinction between singular and plural “you,” use the singular form in your translation.

#### **“man” in a generic sense**

In several places in this chapter, Job uses the word “man” in a generic sense that is clearly inclusive of both men and women. It may be helpful in your translation to say “men and women” or to use a term in your language that is clearly inclusive of both men and women, such as “people,” “mortals,” or “humans.”

**Job 14:1 (#1)****""Man, born of woman—"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if that would be clearer in your language. However, Job is being deliberately terse in order to describe the human condition as pitiful, so you may wish to translate this statement with fewer words than your language would ordinarily use. Alternate translation: "Man, who is born of woman, is few of days and full of trouble"

See: Ellipsis

**Job 14:1 (#2)****"Man, born of woman"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Every child of a human mother"

See: Active or Passive

**Job 14:1 (#3)****"Man, born of woman"**

Job is using the phrase **born of woman** by association to mean that people are mortal. In other words, just as they are naturally born, they will naturally die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Mortal man"

See: Metonymy

**Job 14:1 (#4)****"Man, born of woman"**

As the General Notes to this chapter discuss, here and throughout the chapter the masculine term "man" has a generic sense that includes both men and women. If it would be helpful to your readers, in all such instances you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "Mortal humans"

See: When Masculine Words Include Women

**Job 14:1 (#5)****"few of days and full of trouble"**

Job does not mean that in general people live for only a few **days**. He is using the term **days** to mean time in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "His life is short and it is full of trouble"

See: Idiom

**Job 14:1 (#6)****"and full of trouble"**

Job is speaking of **Man** as if he were a container that **trouble** fills. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and continually troubled"

See: Metaphor

**Job 14:2 (#1)****""Like a flower, he comes forth and withers,"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. Since Job is using two different images together, it may be helpful to connect the phrases with a word other than **and** in order to show that the second phrase is conveying the same idea as the first one, not saying something additional. Alternate translation: "He comes forth and withers like a flower; yes, he flees like a shadow and does not stand"

See: Parallelism

**Job 14:2 (#2)****"and like a shadow, he flees and does not stand"**

In this context, the word **stand** means to stay in one place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he flees like a shadow; indeed, he does not remain"

See: Idiom

**Job 14:3 (#1)****""Even on such do you open your eye,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. It may be helpful to make this two sentences. Alternate translation: "And yet on such you open your eye! You bring me into judgment with you!"

See: Rhetorical Question

**Job 14:3 (#2)****"Even on such do you open your eye"**

Job is using the phrase **open your eye** by association to mean watching. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Must you really watch such creatures"

See: Metonymy

**Job 14:3 (#3)****""do you open your eye,"**

As the General Notes to this chapter discuss, the words **you** and **your** are singular here because Job is continuing to address God directly. So use the singular forms of those pronouns in your translation here and throughout this chapter if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 14:4 (#1)****""Who will bring clean from unclean?"**

For emphasis, Job is posing a question and then answering it himself. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No one can bring clean from unclean!"

See: Rhetorical Question

**Job 14:4 (#2)****""Who will bring clean from unclean?"**

Job is using the adjectives **clean** and **unclean** as nouns, probably to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Every person is unclean, so no person can bear and raise someone who is clean"

See: Nominal Adjectives

**Job 14:4 (#3)****""Who will bring clean from unclean?"**

Job is speaking as if people who are sinful are literally **unclean** or dirty and as if people who are not sinful are literally **clean**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Every person is sinful, so no person can bear and raise someone who is not sinful"

See: Metaphor

**Job 14:5 (#1)****"his days are determined"**

The pronoun **his** refers to a person in general, as in verse 2. It may be helpful to clarify this for your readers. Alternate translation: "a person's days are determined"

See: Pronouns — When to Use Them

**Job 14:5 (#2)****"his days are determined"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you have determined his days" or "you determine for how many days each person will live"

See: Active or Passive

**Job 14:5 (#3)****"the number of his months {is} with you"**

The expression **is with you** describes something that the person being addressed has the power and authority to decide. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "the number of his months is up to you" or "the number of his months is something that you decide"

See: Idiom

**Job 14:6 (#1)****"look away from him, that he may desist"**

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "so that he may desist, look away from him"

See: Connect — Reason-and-Result Relationship

**Job 14:6 (#2)****"that he may desist"**

In the context of this speech by Job, the word **desist** implicitly means to stop being continually concerned that God is watching and will judge and punish the slightest infraction. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "that he may live without continually fearing your punishment"

See: Assumed Knowledge and Implicit Information

**Job 14:6 (#3)****"until he fulfills his day like a hireling"**

The point of this comparison is that a **hireling**, that is, someone hired by the day for manual labor, has difficult work, but he knows that it is only for a short time. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "until he finishes living his difficult but short life"

See: Simile

**Job 14:6 (#4)****"he fulfills his day"**

Job is speaking of a human being's brief life as if it were literally only a **day**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he lives out his brief life"

See: Metaphor

**Job 14:7 (#1)****"there is hope for a tree if it is cut down,"**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way, such as with the verb "hope." Alternate translation: "people may hope that if a tree is cut down, it will sprout again and it will live"

See: Abstract Nouns

**Job 14:7 (#2)****"it is cut down"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "someone cuts it down"

See: Active or Passive

**Job 14:8 (#1)****"and its stump dies in the ground"**

Job means implicitly that the stump of the tree he is using as an example begins to die. If the tree had died completely, it could not regenerate, as he describes in the next verse. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and its stump begins to die"

See: Assumed Knowledge and Implicit Information

**Job 14:9 (#1)****"from the scent of waters"**

Job is speaking of the tree he is describing as if it could actually smell the **scent of waters**. If it would



be helpful in your language, you could state the meaning plainly. Alternate translation: “as soon as the ground becomes moist,”

See: Personification

### Job 14:9 (#2)

#### "and make a branch"

Job is not referring to a specific **branch**. He actually means that the stump of the tree will send forth many branches or shoots. Express this in the way that would be most natural in your language. Alternate translation: “and send forth many shoots”

See: Generic Noun Phrases

### Job 14:9 (#3)

#### "like a plant"

Job is referring implicitly to a young **plant**, which would grow rapidly. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “as young plants do” or “as if it were a young plant”

See: Assumed Knowledge and Implicit Information

### Job 14:10 (#1)

#### "But a man" - "a man"

In this verse, the two instances of the word **man** translate two different words that have essentially the same meaning. These masculine terms have a generic sense that includes both men and women. If it would be helpful to your readers, you could use terms in your language that are clearly inclusive of both men and women. Alternate translation: “but a mortal ... a human being”

See: When Masculine Words Include Women

### Job 14:10 (#2)

#### "and expires"

See how you translated the similar expression in [3:11](#). Alternate translation: “and passes away”

See: Euphemism

### Job 14:10 (#3)

#### "and where {is} he"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “and he is gone completely”

See: Rhetorical Question

### Job 14:11 (#1)

""

This verse is the beginning of a sentence that Job completes at the start of the next verse. The entire sentence draws a comparison. To show this, you could create a verse bridge for verses 11–12. Within it, this sentence might say something like this: “Just as waters disappear from a lake and a river dwindles and dries up, so a man lies down and does not arise.”

See: Verse Bridges

### Job 14:11 (#2)

#### "dwindles and dries up"

The terms **dwindles** and **dries up** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “steadily dries up”

See: Doublet

### Job 14:12 (#1)

#### "lies down and does not arise"

Job is using the expression **lies down** as a mild way to refer to death, and he is using the expression **arise** to mean “come back to life.” Your language may have similar expressions that you could use in your translation. Alternate translation: “passes away and does not return to this life”

See: Euphemism

**Job 14:12 (#2)****""they will not awake"**

Job is speaking of people who are dead as if they were asleep. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they will remain dead; they will not be brought back to life"

See: Metaphor

**Job 14:12 (#3)****""they will not awake"**

The pronoun **their** and both instances of the pronoun **they** refer to people who die. Up to this point in this speech, Job has been talking about people dying by referring to a "man." If it would be helpful to your readers, you could use singular pronouns in this sentence for continuity. Alternate translation: "he will not awake, no, he will not be roused from his sleep"

See: Pronouns — When to Use Them

**Job 14:12 (#4)****"and they will not be roused from their sleep"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and no one will rouse them from their sleep" or "and no one will rouse him from his sleep"

See: Active or Passive

**Job 14:13 (#1)****""Who will give {that} you will conceal me in Sheol,"**

See how you translated the expression **Who will give** in [11:5-6](#). Alternate translation (as an exclamation): "I wish that you would conceal me in Sheol, {that} you would hide me until the turning of your nose, {that} you would set a limit for me and remember me!"

See: Idiom

**Job 14:13 (#2)****"until the turning of your nose"**

Job is speaking as if God's **anger** might literally **turn** and go in a different direction. Job actually means that God would stop being angry. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "until you stop being angry with me"

See: Metaphor

**Job 14:13 (#3)****"that} you will set a limit for me and remember me"**

This could mean implicitly: (1) that God would set a **limit** on the time that Job had to spend in Sheol before God would **remember** him (see the explanation of the term "remember" in the next note). Alternate translation: "that you would decide how long I needed to spend in Sheol before you would remember me" (2) that God would choose a particular time sometime in the future when he would **remember** Job. Alternate translation: "that you would choose a particular time when you would remember me"

See: Assumed Knowledge and Implicit Information

**Job 14:13 (#4)****"and remember me"**

Job is using the expression **remember** in a particular sense. He is not suggesting that God would forget anything or that there are limits to God's knowledge or memory. Rather, in contexts such as this, the word "remember" means to be aware that someone needs help and to help that person. (For example, [8:1](#) says that at the height of the Great Flood, "God remembered Noah and all the living things and all the livestock that were with him in the ark, and God caused a wind to pass over the earth, and the waters subsided.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and help me"

See: Idiom

**Job 14:14 (#1)****"If a man dies, will he live"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Even if a man dies, he might live again!"

See: Rhetorical Question

**Job 14:14 (#2)****"All the days of my hardship"**

Job is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Throughout the time of my hardship"

See: Idiom

**Job 14:14 (#3)****"All the days of my hardship"**

If your language does not use an abstract noun for the idea of **hardship**, you could express the same idea in another way. Alternate translation: "Throughout the time when things are hard for me"

See: Abstract Nouns

**Job 14:14 (#4)****"All the days of my hardship"**

Since Job said in [7:1](#) that a person experiences "hardship" on earth, in this phrase he is probably referring implicitly to life on earth. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "For as long as I live on this earth"

See: Assumed Knowledge and Implicit Information

**Job 14:14 (#5)****"I will wait"**

Since Job suggests at the beginning of this verse that people could live again after they die, and since

he describes his present life on earth as **hardship**, the implication seems to be that by **my change**, he means his death, which presumably would lead to a better life. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I will wait patiently to die and then live a better life" or "I will hope expectantly that after I die I will live a better life"

See: Assumed Knowledge and Implicit Information

**Job 14:15 (#1)****"You would call, and I would answer you."**

In this verse, Job is describing what would happen under the condition he described in the previous verse. If it would be helpful to your readers, to indicate this you could add a connecting word at the start of this verse. You could also use the conditional tense rather than the future tense if that would be more natural in your language. Alternate translation: "Then you would call, and I would answer you. You would desire the work of your hands"

See: Connecting Words and Phrases

**Job 14:15 (#2)****"You would call, and I would answer you"**

Here Job is using words that are very similar to the ones that he used in [13:22](#) to challenge God to argue his case with him. But now he means that he and God would converse in a friendly way. To help your readers appreciate this use of language, it would be helpful to translate the terms here the same way you translated them in [13:22](#).

See: Assumed Knowledge and Implicit Information

**Job 14:15 (#3)****"and I would answer you"**

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the word translated **answer**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "and I would gladly answer you"

See: Pronouns — When to Use Them

### Job 14:15 (#4)

#### "the work of your hands"

Job is using one part of God, his **hands**, to mean all of him in the act of creating Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the person whom you created"

See: Synecdoche

### Job 14:16 (#1)

#### ""then you would number my steps;"

Job is speaking as if God literally will **number** or count the **steps** he is taking. He is speaking of living as if it were walking along a path. Job alludes to what he said in [13:27](#), that God was watching his paths and marking places where he had to step. Job could mean here: (1) that once God was no longer angry with him, God would caringly observe all that he did to ensure that he was all right, but God would no longer be looking to see whether he was doing wrong. Alternate translation: "then you would caringly observe all that I did, but you would no longer be looking to see whether I was doing wrong" (2) that God is currently restricting his activities, but once God was no longer angry with him, God would not watch him so closely. Alternate translation: "now you are restricting my activities to keep me from doing the slightest thing wrong, but then you would no longer watch me so closely"

See: Metaphor

### Job 14:16 (#2)

#### "you would not watch over my sin"

Job is using his **sin** to mean all of him in the act of sinning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you would not watch over me to see whether I am doing wrong"

See: Synecdoche

### Job 14:17 (#1)

#### "My transgression {would be} sealed in a bag"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "You would seal my transgression in a bag"

See: Active or Passive

### Job 14:17 (#2)

#### "My transgression {would be} sealed in a bag"

Job is speaking as if God would literally **seal** his **transgression** in a **bag**. He means that God would forgive his transgression and no longer regard it, as if it were hidden from view and inaccessible. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "You would completely forgive my transgression"

See: Metaphor

### Job 14:17 (#3)

#### "and you would plaster over my iniquity"

Job is speaking as if God would literally **plaster over** his **iniquity**. Once again he means that God would forgive him and no longer regard his iniquity, as if it were hidden from view. Job is using the same terminology as in [13:4](#), where he said that his friends were plastering him with a lie. There he meant that while he was righteous, his friends were making it appear that he was sinful. Here he means that God would make him appear righteous because God would have forgiven all of his sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you would make me appear righteous"

See: Metaphor

### Job 14:18 (#1)

""

This verse is the beginning of a sentence that Job completes in the next verse. The entire sentence draws a comparison. To show this, you could create a verse bridge for verses 18–19. It might say something like this: "However, just a falling

mountain crumbles and a rock moves from its place, just as waters wear down stones and its flooding washes away the dust of the earth, so you destroy the hope of man”

See: Verse Bridges

### Job 14:18 (#2)

#### "However"

Job is using the word translated **However** to indicate a strong contrast between the possibility of renewed life and reconciliation with God after death, which he was discussing in verses 14–17, and what seems to him to be the actual human condition, which he will describe in the rest of this chapter. In your translation, indicate this strong contrast in a way that is natural in your language.

See: Connect — Contrast Relationship

### Job 14:18 (#3)

#### "a falling mountain crumbles"

Job is speaking as if a mountain might literally be **falling**. He means that the mountain is becoming lower in elevation because it is eroding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “an eroding mountain crumbles”

See: Metaphor

### Job 14:18 (#4)

#### "and a rock moves from its place"

Job is not referring to a specific **rock**. He means rocks in general. Express this in the way that would be most natural in your language. Alternate translation: “and rocks move from their places”

See: Generic Noun Phrases

### Job 14:18 (#5)

#### "and a rock moves from its place"

The meaning of this phrase may be similar to the meaning of the phrases “his place will not know him again” in [7:10](#) and “one destroys it from its place” in [8:18](#). The emphasis may be not on the rock

moving but on its no longer being in its **place**. Alternate translation: “and yes, even large rocks disappear”

See: Idiom

### Job 14:19 (#1)

#### "its flooding washes away the dust of the earth"

The pronoun **its** refers to the **earth**. It may be helpful to clarify this for your readers. Alternate translation: “the flooding of the earth washes away its dust” or “when the earth floods, that washes away its dust”

See: Pronouns — When to Use Them

### Job 14:20 (#1)

#### "You forever overpower him"

Job is speaking as if each person were in a lifelong struggle with God and as if God were able to **overpower** or defeat each person throughout his life. Job likely means that people struggle to live, but God is able to enforce his decree that each person must ultimately die after living for a certain time. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “You make people’s bodies wear out throughout their lives”

See: Metaphor

### Job 14:20 (#2)

#### "and he goes away"

Job is using the expression **goes away** to mean “dies.” This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: “and he passes away”

See: Euphemism

### Job 14:20 (#3)

#### "changing his face"

The expression **changing his face** describes a person’s face becoming wrinkled as that person ages. If it would be helpful in your language, you

could state the meaning plainly. Alternate translation: “making his face wrinkled”

See: Idiom

### Job 14:20 (#4)

#### "changing his face"

Job may be using one part of the aging process, the **changing** of the **face** to become wrinkled, to mean the entire process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “causing him to age”

See: Synecdoche

### Job 14:20 (#5)

#### "you send him away"

Job is implicitly describing how God will **send** a person **away** from the community of living people to the abode of the dead. Job will describe this isolation in more detail in the next two verses. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “you send him away from the community of living people to the abode of the dead”

See: Assumed Knowledge and Implicit Information

### Job 14:21 (#1)

#### "His sons"

Here the masculine term **sons** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “His children”

See: When Masculine Words Include Women

### Job 14:22 (#1)

#### ""Only his flesh grieves for him,""

Job is using parts of a person, his **flesh** and his **soul**, to mean all of a person in the act of grieving and mourning. If it would be helpful in your language, you could state the meaning plainly. Alternate

translation: “He alone grieves for himself, yes, he alone mourns for himself”

See: Synecdoche

## Job - Chapter 15 Introduction

### Structure and Formatting

In this chapter, Job’s friend Eliphaz speaks to him once again. This time he speaks more strongly than he spoke before.

- Verses 1–10: Eliphaz argues that the insights of traditional wisdom are on his side.
- Verses 11–16: Eliphaz argues that Job should not defiantly insist that he is righteous.
- Verses 17–19: Eliphaz invites Job to consider the insights of traditional wisdom.
- Verses 20–35: Eliphaz quotes the insights of traditional wisdom.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### Job 15:2 (#1)

#### ""Will the wise answer {with} knowledge of wind"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. This verse is the beginning of a question that continues into the next verse, but if you translate it as a statement or as an exclamation, it may be helpful to make it a separate sentence in your translation. Alternate translation: “A wise person does not answer with knowledge of wind or fill his belly with the east wind!”

See: Rhetorical Question

**Job 15:2 (#2)**

**""Will the wise answer {with} knowledge of wind"**

Eliphaz is talking about Job in the third person, even though he is speaking to him directly. He is saying that Job himself must not be a wise person, since he has been talking in this way. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "I can tell that you are not a wise person, because you have answered with knowledge of wind, yes, you have filled your belly with the east wind!"

See: First, Second or Third Person

**Job 15:2 (#3)**

**"Will the wise answer"**

Eliphaz is using the adjective **wise** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "Will the wise person answer"

See: Nominal Adjectives

**Job 15:2 (#4)**

**"{with} knowledge of wind"**

Eliphaz is speaking as if Job's **knowledge** consisted literally of **wind**. Your language may have a similar expression that you could use in your translation. You could also use plain language, as the UST models. Eliphaz could mean: (1) that Job is talking a lot, making a loud sound, but not saying anything of substance, just as the wind blows loudly but is only air. Alternate translation: "with such bluster" (2) that what Job is saying is insubstantial, as if it were the air that the wind was blowing around. Alternate translation: "with such empty statements"

See: Metaphor

**Job 15:2 (#5)**

**"and fill his belly {with} the east wind"**

Eliphaz is speaking as if Job has literally filled his **belly** with the **east wind**. In this location, the wind

from the east brought hot air from the desert. Eliphaz is using this image to portray Job as taking deep breaths so that he can speak at length and then breathing out hot air as he speaks. Your language may have a similar expression that you could use in your translation. You could also use plain language, as the UST models. It may be helpful to begin a new sentence here. Alternate translation: "No, a wise man would not be so full of hot air"

See: Metaphor

**Job 15:3 (#1)**

**""reasoning with a word {that} does not benefit"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. This verse is the continuation of a question that began in the previous verse, but it may be helpful to make it a separate sentence in your translation. Alternate translation: "No, a wise person does not reason with a word that does not benefit or with words that do not have profit in them!"

See: Rhetorical Question

**Job 15:3 (#2)**

**""reasoning with a word {that} does not benefit"**

Eliphaz is using the terms **word** and **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "reasoning by saying things that do not benefit and by making statements that do not have profit in them"

See: Metonymy

**Job 15:4 (#1)**

**"you destroy fear"**

For emphasis, Eliphaz is stating the pronoun **you**, whose meaning is already present in the word translated **destroy**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your

translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "you are completely destroying fear"

See: Pronouns — When to Use Them

### Job 15:4 (#2)

#### "fear"

By **fear**, Eliphaz implicitly means the fear of God, that is, reverent respect for God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "the fear of God" or "reverent respect for God"

See: Assumed Knowledge and Implicit Information

### Job 15:4 (#3)

#### "devotion to the face of God"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Eliphaz is using the term to describe **devotion** that someone would offer to God as one person to another. Alternate translation: "personal devotion to God"

See: Metonymy

### Job 15:5 (#1)

#### "your iniquity teaches your mouth"

Eliphaz is speaking as if Job's **iniquity** were a living thing that was teaching his **mouth** what to say. He means that Job is saying wrong things about God in order to excuse his own sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you are saying things to excuse your iniquity"

See: Personification

### Job 15:5 (#2)

#### "and you choose the tongue of the crafty"

Eliphaz is using the term **tongue** by association to mean speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you are deliberately

speaking as the crafty do" or "you know that you are speaking deceitfully"

See: Metonymy

### Job 15:5 (#3)

#### "the crafty"

Eliphaz is using the adjective **crafty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "crafty people"

See: Nominal Adjectives

### Job 15:6 (#1)

#### ""Your mouth condemns you, and not I,"

Eliphaz is speaking of Job's **mouth** and **lips** as if they were living things that could **condemn** and **testify against** him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It is clear from what you say that you are wrong; I do not need to prove that. Indeed, what you say provides evidence that you are wrong"

See: Personification

### Job 15:7 (#1)

#### ""Were you born the first man,"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You were not born the first man! No, you were not formed to the face of the hills!"

See: Rhetorical Question

### Job 15:7 (#2)

#### ""Were you born the first man,"

Eliphaz is implicitly challenging Job not to consider himself wiser than everyone else because, after all, he is not older than everyone else. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "You



should not think that you are wiser than everyone else, because you were not born the first man! No, you were not formed to the face of the hills!"

See: Assumed Knowledge and Implicit Information

### Job 15:7 (#3)

**"Were you born the first man,"**

Eliphaz is overstating his point for emphasis as he challenges Job not to consider himself wiser than others. If a speaker of your language would not make this kind of overstatement, you could express the emphasis in a different way. Alternate translation: "You should not think that you are wiser than everyone else, because you are not older than the other wise people in our community"

See: Hyperbole

### Job 15:7 (#4)

**"Were you born the first man"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Are you the first person who ever lived"

See: Active or Passive

### Job 15:7 (#5)

**"the first man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "the first human"

See: When Masculine Words Include Women

### Job 15:7 (#6)

**"and to the face of the hills were you formed"**

Here the word **face** represents the presence of something by association with the way people can see the face of a person who is present. By asking whether Job was **formed** in the presence of **the**

**hills**, Eliphaz is asking whether Job was formed at the same time as the hills, that is, long ago. Alternate translation: "and were you formed when the hills were formed"

See: Metonymy

### Job 15:7 (#7)

**"and to the face of the hills were you formed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and did God form you when he formed the hills"

See: Active or Passive

### Job 15:7 (#8)

**"the hills"**

Eliphaz is using one part of the earth, its **hills**, to mean all of it as God created it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the earth"

See: Synecdoche

### Job 15:8 (#1)

**"Do you hear the counsel of God?"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You do not hear the counsel of God! You cannot limit wisdom to yourself!"

See: Rhetorical Question

### Job 15:9 (#1)

**"What do you know, and we do not know?"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You do not know anything that we do not know! You do not understand anything that we do not understand!"

See: Rhetorical Question

### Job 15:9 (#2)

#### "do you understand, and it {is} not with us"

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "What do you understand that we do not understand?"

See: Ellipsis

### Job 15:9 (#3)

#### "and it {is} not with us"

In this context, the expression **with us** indicates understanding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that we do not understand"

See: Idiom

### Job 15:10 (#1)

#### "Both the gray-haired and the aged"

Eliphaz is using the adjectives **gray-haired** and **aged** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Both gray-haired people and aged people"

See: Nominal Adjectives

### Job 15:10 (#2)

#### "Both the gray-haired and the aged"

The terms **gray-haired** and **aged** mean similar things. Eliphaz is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "The most senior people"

See: Doublet

### Job 15:10 (#3)

#### "are} with us"

In this context, the expression **with us** indicates agreement. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "agree with us"

See: Idiom

### Job 15:10 (#4)

#### "greater than your father {in} days"

Eliphaz is using this adjective phrase as a noun phrase to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this phrase with an equivalent one. Alternate translation: "people who are greater than your father in days"

See: Nominal Adjectives

### Job 15:10 (#5)

#### "greater than your father {in} days"

Eliphaz is using the term **days** to refer by association to how long a person has lived. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people who are greater in age than your father" or "people who are older than your father"

See: Metonymy

### Job 15:11 (#1)

#### "Are} the consolations of God too small for you,"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You seem to consider the consolations of God to be too small for you. You seem to feel the same way about a word spoken in gentleness to you."

See: Rhetorical Question

**Job 15:11 (#2)****"Are} the consolations of God too small for you"**

Eliphaz is speaking as if Job literally considered the **consolations of God** to be **small** in size. He means that Job does not appear to consider them significant. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Do you consider the consolations of God to be insignificant" or "You seem to consider the consolations of God to be insignificant"

See: Metaphor

**Job 15:11 (#3)****"the consolations of God"**

If your language does not use an abstract noun for the idea of **consolations**, you could express the same idea in another way. Alternate translation: "Is what God is doing to comfort you"

See: Abstract Nouns

**Job 15:11 (#4)****"or a word in gentleness to you"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "or is a word in gentleness to you too small for you"

See: Ellipsis

**Job 15:11 (#5)****"or a word in gentleness to you"**

Eliphaz is using the term **word** to mean what he and the other friends have been saying to Job by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or what we have been telling you in gentleness"

See: Metonymy

**Job 15:11 (#6)****"or a word in gentleness to you"**

If your language does not use an abstract noun for the idea of **gentleness**, you could express the same idea in another way. Alternate translation: "or what we have been telling you gently"

See: Abstract Nouns

**Job 15:11 (#7)****"or a word in gentleness to you"**

It may not seem that Job's friends have been speaking to him **in gentleness**. Eliphaz has just said that he is wicked and guilty, and the other friends have said similar things. Eliphaz could mean: (1) that he and the other friends have been trying to speak to Job as gently as they could. Alternate translation: "or words that your friends have been speaking to you as gently as they could" (2) that given Job's apparent disregard for God's consolations, he and the other friends have been too gentle with Job. It may be helpful to begin a new sentence here. Alternate translation: "Perhaps we need to speak even more sternly to you!"

See: Assumed Knowledge and Implicit Information

**Job 15:12 (#1)****""Why does your heart carry you away"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. (This is the beginning of a sentence that Eliphaz completes in the next verse.) Alternate translation: "Your heart should not carry you away and your eyes should not flash"

See: Rhetorical Question

**Job 15:12 (#2)****"Why does your heart carry you away"**

Eliphaz is speaking of Job's **heart** as if it were a living thing that could **carry** him **away**. He is using Job's heart to represent his emotions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Why are

you allowing yourself to become so emotional” or, as a statement, “You should not allow yourself to become so emotional”

See: Personification

### Job 15:12 (#3)

#### "and why do your eyes flash"

Eliphaz is speaking of anger by association with the way that the **eyes** of a person who is angry will appear to **flash** or give off light. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and why are you so angry” or as a statement, “and you should not be so angry”

See: Metonymy

### Job 15:13 (#1)

#### "that you turn your spirit against God"

Eliphaz is using one part of Job, his **spirit**, to mean all of him in the act of turning against God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “that you turn yourself against God”

See: Synecdoche

### Job 15:13 (#2)

#### "and bring out words from your mouth"

Eliphaz is using the term **words** to mean what Job has been saying by using words and the term **mouth** to mean speaking. He is suggesting that the things Job has been saying are inappropriate. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and say such inappropriate things”

See: Metonymy

### Job 15:14 (#1)

#### ""What {is} man, that he should be pure,"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate

translation: “Man cannot be clean! No, one born of a woman cannot be righteous!”

See: Rhetorical Question

### Job 15:14 (#2)

#### "man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “a human being”

See: When Masculine Words Include Women

### Job 15:14 (#3)

#### "he should be pure"

Eliphaz is speaking as if people who are innocent of wrongdoing are literally **clean**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he should be innocent”

See: Metaphor

### Job 15:14 (#4)

#### "one born of a woman"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “someone to whom a woman has given birth”

See: Active or Passive

### Job 15:14 (#5)

#### "one born of a woman"

Eliphaz is speaking of human mortality by association with the way that people are **born** physically and, by implication, will also die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “a mortal”

See: Metonymy

**Job 15:15 (#1)****"he does not trust"**

The pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "God does not trust"

See: Pronouns — When to Use Them

**Job 15:15 (#2)****"in his holy ones"**

Eliphaz is using the expression **holy ones** to refer to the angels, by association with the way that angels are holy. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in his angels"

See: Metonymy

**Job 15:15 (#3)****"and the heavens are not clean"**

Eliphaz is speaking as if things that are pure are literally **clean**, that is, not physically dirty. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and the heavens are not pure"

See: Metaphor

**Job 15:15 (#4)****"and the heavens are not clean"**

By **the heavens**, Eliphaz likely means the sky, which is a created object and therefore finite and incapable of perfection. It is unlikely that Eliphaz is referring to heaven, the abode of God, and saying that it is not **clean**, meaning "pure." You could clarify this in your translation if that would be helpful to your readers. Alternate translation: "and not even the sky is pure"

See: Assumed Knowledge and Implicit Information

**Job 15:15 (#5)****"in his eyes"**

Eliphaz is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from his perspective"

See: Metonymy

**Job 15:16 (#1)****"indeed that the abominable and the corrupted"**

**Indeed that** is an expression that indicates that what follows is greater in degree than what a person has just said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "how much less the abominable and the corrupted"

See: Idiom

**Job 15:16 (#2)****"indeed that the abominable and the corrupted"**

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "how much less are the abominable and the corrupted clean in his eyes"

See: Ellipsis

**Job 15:16 (#3)****"the abominable and the corrupted"**

Eliphaz is using the adjectives **abominable** and **corrupted** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "abominable and corrupt people"

See: Nominal Adjectives

**Job 15:16 (#4)****"the abominable and the corrupted"**

The terms **abominable** and **corrupted** mean similar things. Eliphaz is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “humans, who are so very wicked”

See: Doublet

## Job 15:16 (#5)

### "and the corrupted"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “and the corrupt”

See: Active or Passive

## Job 15:16 (#6)

### "a man drinking iniquity like water"

Eliphaz seems to be referring implicitly to Job when he speaks of **a man drinking iniquity like water**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “such as a man like you who drinks iniquity like water”

See: Assumed Knowledge and Implicit Information

## Job 15:16 (#7)

### "a man drinking iniquity like water"

Eliphaz is speaking as if Job were literally **drinking** iniquity the way he would drink **water**. He means that Job eagerly and willingly does wrong things, the way thirsty people eagerly and willingly drink water. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “a man who freely commits iniquity” or “such as a man like you who freely commits iniquity”

See: Metaphor

## Job 15:18 (#1)

### ""what the wise have declared—"

Eliphaz is not suggesting that **the wise** might have **hidden** something from **their fathers**. He means that they have declared what they learned from their fathers and not hidden any of it from the people of their own generation. It may be helpful to move the information that the wise have **not hidden** what they learned to the end of the sentence. Alternate translation: “what the wise have declared from their fathers and not hidden”

See: Information Structure

## Job 15:18 (#2)

### "the wise"

Eliphaz is using the adjective **wise** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “wise people”

See: Nominal Adjectives

## Job 15:18 (#3)

### "from their fathers"

Although the term **fathers** is masculine, Eliphaz is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “from their ancestors”

See: When Masculine Words Include Women

## Job 15:19 (#1)

### ""To them alone the land was given,"

By **them**, Eliphaz means the “fathers” or ancestors whom he described in the previous verse, and by **the land** he probably means Edom and specifically his home city of Teman, which was renowned for its wisdom (see [Jeremiah 49:7](#)). By saying that only those ancestors lived there and **no stranger** passed among them, he means that their wisdom was not diluted by outside influences. It may be helpful to clarify this for your readers. Alternate translation: “My wise ancestors lived by themselves in Teman, where there were no outside influences to dilute their wisdom”

See: Assumed Knowledge and Implicit Information

### Job 15:19 (#2)

#### "the land was given"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God gave the land"

See: Active or Passive

### Job 15:20 (#1)

#### "All of the days of the wicked"

Eliphaz is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "For the whole lifetime of the wicked"

See: Idiom

### Job 15:20 (#2)

#### "the wicked"

Eliphaz is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the wicked person"

See: Nominal Adjectives

### Job 15:20 (#3)

#### "is writhing"

Eliphaz means implicitly that a wicked person will be **writhing** in pain because God will be punishing him for his sin. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "he is writhing in pain from God's punishments"

See: Assumed Knowledge and Implicit Information

### Job 15:20 (#4)

#### "and the number of years, they are reserved for the oppressor"

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and the number of years that he must suffer punishment for his own sins, they are reserved for the oppressor"

See: Ellipsis

### Job 15:20 (#5)

#### "they are reserved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God has reserved them"

See: Active or Passive

### Job 15:21 (#1)

#### "The sound of terrors {is} in his ears"

Eliphaz is using the term **ears** by association to mean hearing. By saying that the wicked person hears **the sound of terrors**, Eliphaz means by association that he experiences those terrors. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He experiences terrible things"

See: Metonymy

### Job 15:21 (#2)

#### "in prosperity"

The word translated **prosperity** can also mean "peace." Eliphaz could be describing: (1) how wicked people may become prosperous for a time. Alternate translation: "though he may become prosperous," (2) how wicked people may enjoy peace for a time. Alternate translation: "just when he is at peace,"

See: Assumed Knowledge and Implicit Information

**Job 15:21 (#3)****"the destroyer comes upon him"**

Eliphaz is describing how the wicked experience the destruction and loss of their property, and he is speaking of that destruction as if it were a living thing that **comes upon** the wicked. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his property is suddenly destroyed" or "he suddenly loses his property"

See: Personification

**Job 15:22 (#1)****"He does not believe to return from darkness"**

Eliphaz is speaking as if this wicked person has literally gone to a place where there is **darkness** and as if that wicked person does not believe that he can **return** from there. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He does not believe that his troubles will ever end"

See: Metaphor

**Job 15:22 (#2)****"He does not believe to return from darkness"**

If it would be clearer in your language, you could translate this with a positive expression. Alternate translation: "He believes that he will always have troubles"

See: Double Negatives

**Job 15:22 (#3)****"and he is selected for the sword"**

It is possible that this second part of the verse also describes what wicked people **believe**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and he is afraid that he is selected for the sword"

See: Assumed Knowledge and Implicit Information

**Job 15:22 (#4)****"and he is selected for the sword"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and God has selected him for the sword" or "and God has determined that someone will kill him with a sword"

See: Active or Passive

**Job 15:22 (#5)****"the sword"**

Eliphaz is using one kind of deadly weapon, the **sword**, by association to mean violent death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "violent death"

See: Metonymy

**Job 15:23 (#1)****"He {is} wandering for bread—'Where {is it}'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He is wandering for bread, asking where it is" or "He is wandering for bread, wondering where he will find it"

See: Quotes within Quotes

**Job 15:23 (#2)****"for bread"**

Eliphaz is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for food"

See: Synecdoche

**Job 15:23 (#3)****"the day of darkness"**



Eliphaz is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a time of darkness"

See: Idiom

### Job 15:23 (#4)

#### "the day of darkness"

Eliphaz is speaking as if this wicked person knows that a time is coming when there will literally be **darkness** during the day. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "a time of great trouble"

See: Metaphor

### Job 15:23 (#5)

#### "is} prepared at hand"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that God has prepared for him is at hand"

See: Active or Passive

### Job 15:23 (#6)

#### "is} prepared at hand"

Eliphaz is using the expression **at hand** to mean "nearby," and he means near in time rather than near in place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is prepared and just about to happen"

See: Idiom

### Job 15:24 (#1)

#### "Distress and anguish terrify him"

Eliphaz is speaking of **Distress** and **anguish** as if they were living things that could **terrify** a wicked person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He is so afraid of what is going to

happen to him that he continually feels distress and anguish"

See: Personification

### Job 15:24 (#2)

#### "Distress and anguish terrify him"

The terms **Distress** and **anguish** mean similar things. Eliphaz is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Great distress terrifies him" or "He is so afraid of what is going to happen to him that he continually feels great distress"

See: Doublet

### Job 15:24 (#3)

#### "it overpowers him"

The pronoun **it** refers to **Distress and anguish**. Eliphaz is speaking of these two similar things as if they were one thing. Your language may permit you to do that in your translation. Alternatively, it may be more natural in your language to use a plural pronoun. Alternate translation: "they overpower him"

See: Pronouns — When to Use Them

### Job 15:25 (#1)

#### "he has stretched out his hand against God"

When Eliphaz says that the wicked person has **stretched out his hand**, he means specifically that he has **stretched out** a **hand** that is holding a sword or some other weapon. In other words, this expression means to fight against someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he has fought against God"

See: Idiom

### Job 15:26 (#1)

#### "He rushes against him with the neck,"

Eliphaz is speaking as if a wicked person would literally attack God in this way. He is actually making a comparison to describe the arrogant confidence with which a wicked person defies God. If it would be clearer in your language, you could express this as a comparison rather than as a literal statement. Alternate translation: "He opposes God as if he were a warrior arrogantly attacking God, confident that his thick shield would protect him"

See: Metaphor

### Job 15:26 (#2)

#### "He rushes against him"

The pronoun **He** refers to the wicked person, while the pronoun **him** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "The wicked person rushes against God"

See: Pronouns — When to Use Them

### Job 15:26 (#3)

#### "with the neck"

This expression refers to the attitude of someone who is holding his neck straight and his head high, displaying arrogant confidence with his posture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "arrogantly"

See: Idiom

### Job 15:26 (#4)

#### "with the thickness of the bosses of his shields"

The word "boss" describes the outwardly rounded part of a shield. A warrior would face this part of the shield against an enemy, holding the shield by a handle inside the boss. If a shield had a thick boss, that would protect the warrior against blows from swords and spears, and it would also allow a warrior to use the shield to knock an opponent down and pin him to the ground. If your readers would not be familiar with what **bosses of shields** are, in your translation you could use a general expression. Alternate translation: "confident that he can use his thick shield to protect himself and attack his opponent"

See: Translate Unknowns

### Job 15:26 (#5)

#### "with the thickness of"

Eliphaz speaks in this verse of the *\*thickness* of the shield that the wicked person would use against God, but in the next verse he indicates that the wicked person is actually "fat" and so not in shape physically for combat. So while Eliphaz seems to suggest here that the wicked person is a formidable foe, he actually means the opposite of what he is saying, as the next verse reveals. To help your readers recognize this, if your language has a word that can mean both "thick" and "fat," it would be appropriate to use that word here in your translation.

See: Irony

### Job 15:26 (#6)

#### "the bosses of his shields"

By using the plural forms **bosses** and **shields**, Eliphaz seems to be portraying the wicked person as if he were an army or as if he were commanding an army. It may be more natural in your language to use singular forms. Alternate translation: "the boss of his shield"

See: Unusual Uses of the Plural

### Job 15:27 (#1)

#### "'though he has covered his face with his fat"

Eliphaz is using two parts of the wicked person, his **face** and his **flanks**, to indicate that his whole body is obese. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "though he is very fat"

See: Synecdoche

### Job 15:27 (#2)

#### "'though he has covered his face with his fat"

The implication is that the wicked person has a **face** that is **fat** and **flanks** that have **blubber** because he overeats and lives indolently. You could

indicate that in your translation if it would be helpful to your readers. Alternate translation: “he is very fat because he eats too much and lives a lazy life”

See: Assumed Knowledge and Implicit Information

### Job 15:28 (#1)

#### "And he lives"

Eliphaz is using the word **And** to describe what happens to the wicked after he unsuccessfully opposes God. In the previous verse, Eliphaz was describing the former prosperity of the wicked person. In this verse, he is describing what happens to the wicked person after he loses his prosperity. The implication may be that the wicked person needs to live in abandoned places not only because he is poor but also because he is an outcast, that is, because others have rejected him. Alternate translation: “Then he becomes poor and outcast, and so”

See: Connecting Words and Phrases

### Job 15:29 (#1)

#### "and his wealth will not stand"

See how you translated the term **stand** in [14:2](#). Alternate translation: “and his wealth will not remain”

See: Idiom

### Job 15:29 (#2)

#### "and their possessions will not spread over the land"

See how you translated the similar expression in [1:10](#). Alternate translation: “and they will not have large herds of cattle” or “and he will not have large herds of cattle”

See: Metaphor

### Job 15:29 (#3)

#### "their possessions"

The pronoun **their** refers to wicked people. Since Eliphaz speaks of a wicked person in the singular in

the first part of this verse, it may be more natural in your language to use the singular here as well. Alternate translation: “his possessions”

See: Pronouns — When to Use Them

### Job 15:30 (#1)

#### "He will not depart from darkness"

See how you translated the similar expression in [15:22](#). Alternate translation: “His troubles will never end”

See: Metaphor

### Job 15:30 (#2)

#### "a flame will dry up his shoots"

Eliphaz is speaking as if the wicked person were literally a plant or bush whose **stalks a flame** could **dry up** or burn up. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “He will certainly perish”

See: Metaphor

### Job 15:30 (#3)

#### "and he will depart at the breath of his mouth"

Eliphaz is speaking as if a hot wind that dried up plants were actually **breath** from God’s **mouth**. (The same image appears elsewhere in the Bible, for example, in [40:7](#), “The grass withers, the flower wilts, for the breath of Yahweh blows on it.”) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “yes, God will destroy him”

See: Metaphor

### Job 15:30 (#4)

#### "his mouth"

The pronoun **his** refers to God. It may be helpful to clarify this for your readers. Alternate translation: “God’s mouth”

See: Pronouns — When to Use Them

**Job 15:30 (#5)****"and he will depart"**

Eliphaz is using the word **depart** to mean "die." This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "and he will pass away" or "and he will die"

See: Euphemism

**Job 15:31 (#1)****"Let him not trust in emptiness, deceiving himself"**

If your language does not use abstract nouns for the ideas of **emptiness** and **recompense**, you could express the same ideas in other ways. Alternate translation: "Let him not trust in things that have no value... for in return he will receive things that have no value"

See: Abstract Nouns

**Job 15:32 (#1)****"When {it is} not his day"**

Eliphaz assumes that Job will understand that by **his day**, he means the day for the wicked to die. You could say that explicitly if that would be helpful to your readers. Alternate translation: "When it is not his day to die" or "Before the time would have come for him to die"

See: Assumed Knowledge and Implicit Information

**Job 15:32 (#2)****"it will be fulfilled"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "this will happen"

See: Active or Passive

**Job 15:32 (#3)****"and his branch will not be green"**

Eliphaz is continuing the image from the previous verse of the wicked person being like a plant or bush. He is speaking of this plant or bush being alive by association with the way that its branches would be **green** inside if it were alive. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "yes, he will die"

See: Metonymy

**Job 15:33 (#1)****""He will shake off his unripe grapes like a grapevine,"**

The point of these comparisons is that the wicked person will not be able to succeed in his endeavors. They will all end in failure, just as a **grapevine** may not be able to nourish its grapes and so they will fall off while they are still **unripe**, and just as an **olive tree** might lose its **blossoms** due to cold weather in the spring and not bear any fruit that year. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "His endeavors will fail, as if he were a grapevine that lost its grapes because it could not nourish them or an olive tree that bore no fruit because it shed its blossoms due to cold weather in the spring"

See: Simile

**Job 15:33 (#2)****""He will shake off his unripe grapes like a grapevine,"**

Eliphaz speaks as if the grapevine itself would **shake off** its grapes and as if the olive tree itself would **cast off** its blossoms. He means that the grapes will drop from the vine and the blossoms will fall off the tree. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "He will be like a grapevine whose grapes drop off and an olive tree whose blossoms fall off"

See: Personification

**Job 15:34 (#1)****"the godless"**

Eliphaz is using the adjective **godless** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "godless people"

See: Nominal Adjectives

### Job 15:34 (#2)

"is} barren"

This could mean: (1) that godless people literally will have no children or that they will have no children who survive them. Alternate translation: "will have no children who survive them" (2) that godless people will produce nothing of enduring value, as if they had no descendants. Alternate translation: "will produce nothing of enduring value"

See: Metaphor

### Job 15:34 (#3)

"and fire devours the tents of bribery"

Eliphaz is speaking as if **fire** would literally devour or eat up these **tents**. He means that fire would destroy them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and fire destroys the tents of bribery"

See: Metaphor

### Job 15:34 (#4)

"and fire devours the tents of bribery"

Eliphaz is using the term **bribery** by association to mean people who pay and demand bribes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and fire destroys the tents of people who engage in bribery"

See: Metonymy

### Job 15:34 (#5)

"and fire devours the tents of bribery"

Eliphaz is speaking as if the **tents** of people who engage in **bribery** will literally burn up in a **fire**. He means that they will be destroyed by one means or another. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the tents of people who engage in bribery will be destroyed"

See: Metaphor

### Job 15:34 (#6)

"and fire devours the tents of bribery"

Eliphaz is using one possession of wicked people, the **tents** in which they live, to mean all of their possessions and their standing in the community. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression in [8:22](#). Alternate translation: "and those who practice bribery will be without status or means"

See: Synecdoche

### Job 15:35 (#1)

"They conceive trouble and bear iniquity,"

Eliphaz is speaking as if wicked people were literally women who had **trouble**, **iniquity**, and **deceit** as their children. He means that wicked people produce these things in their lives. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "They think of bad things to do and they do wicked things, yes, they intentionally deceive others"

See: Metaphor

## Job - Chapter 16 Introduction

### Structure and Formatting

This chapter is the beginning of Job's response to Eliphaz's second speech. In verses 1-6, Job complains that his friends have not helped him with their advice. In verses 7-22, Job describes how he feels God has made him suffer. Job briefly addresses God directly in verses 7 and 8.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **“witness,” “advocate,” and “intercessor”**

In verses 19–21, Job describes the need for someone to plead his case to God in heaven. This is likely the same figure whom Job calls his “redeemer” in [19:25](#). Although Job does not seem to be giving a prophecy knowingly about the Messiah, the role that he describes closely parallels the way that Jesus intercedes for people in heaven. He says that such a person would testify that he had not done wrong (be his “witness”), take his side (be his “advocate”), and plead with God not to punish him (be his “intercessor”). In your translation, use words that describe someone in your culture who does these things for another person. (See: Intercede and Testimony)

#### *Translation Issues in This Chapter*

Variation between singular and plural “you”

In verses 1–8, Job sometimes uses the singular form of “you” to address either Eliphaz or God and he sometimes uses the plural form of “you” to address all three of his friends together. Notes identify which form he is using in each instance so that you can use the appropriate form in your translation if your language marks a distinction between singular and plural “you.”

#### **Job 16:2 (#1)**

##### **“all of you {are}”**

As the context suggests, the word **you** is plural here because Job is using it to refer to his three friends. So use the plural form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

#### **Job 16:2 (#2)**

##### **“comforters of trouble”**

Job is not using this possessive form to say that his friends are providing comfort to **trouble**. He is using the form to say that in their attempts to be his **comforters**, they are causing him further trouble. It may be helpful to clarify this for your readers. Alternate translation: “troublesome counselors”

See: Possession

#### **Job 16:3 (#1)**

##### **“‘Is there} an end to words of wind?’”**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “I wish that you would stop speaking these words of wind! I do not think anything compels you to answer.”

See: Rhetorical Question

#### **Job 16:3 (#2)**

##### **“to words of wind”**

Job is answering Eliphaz with his own words. See how you translated the similar expression in [15:2](#). Alternate translation: “to insubstantial words” or “to such bluster”

See: Metaphor

#### **Job 16:3 (#3)**

##### **“you answer”**

The word **you** is singular here because Job is using it to refer only to Eliphaz, who has just spoken to him. So use the singular form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

#### **Job 16:4 (#1)**

##### **“if your souls were where my soul is”**

Job is using one part of himself and his friends, their **souls**, to mean all of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “if you were in my place”

See: Synecdoche

#### **Job 16:4 (#2)**

##### **“‘like you’”**

The word **you** is plural in each of these instances because Job is using it to refer to his three friends. So use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 16:4 (#3)

#### "I would join words together"

Job is using the term **words** to mean the things that he would say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I would say one thing after another"

See: Metonymy

### Job 16:4 (#4)

#### "and I would shake my head at you"

To **shake** the **head** at someone is a symbolic action indicating disapproval. This action may have the same meaning in your culture. If not, your culture may have a comparable gesture that you could use in your translation. Alternate translation: "and I would point my finger at you"

See: Symbolic Action

### Job 16:5 (#1)

#### ""I would strengthen you with my mouth,""

For emphasis, Job is saying the opposite of what he means. He does not feel that his friends actually have been strengthening him or relieving him. If a speaker of your language would not say the opposite of what he means for emphasis, in your translation you could indicate what Job actually means. Alternate translation: "I would say things such as you have been saying, thinking that I was strengthening and comforting you, even though saying such things would actually make you feel worse, as you have been making me feel worse"

See: Irony

### Job 16:5 (#2)

#### "I would strengthen you"

The word **you** is plural here because Job is using it to refer to his three friends. So use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 16:5 (#3)

#### ""with my mouth,""

Job is using the terms **mouth** and **lips** by association to mean speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by what I said, and the things that I spoke"

See: Metonymy

### Job 16:6 (#1)

#### "my pain is not relieved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "that does not relieve my pain"

See: Active or Passive

### Job 16:6 (#2)

#### "what goes from me"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "that does not make the pain go away"

See: Rhetorical Question

### Job 16:7 (#1)

#### "he has exhausted me"

The pronoun **he** most likely refers to God, since the following pronoun **you** seems clearly to address God. Job seems to be referring to God in the third person in order to make a transition from speaking to his friends, and he then seems to be addressing God directly in the second person. It may be helpful to clarify this for your readers. Alternate translation: "you, God, have exhausted me"

See: Pronouns — When to Use Them

### Job 16:7 (#2)

#### "you have devastated"

The word **you** is singular here because Job is using it to refer to God. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 16:8 (#1)

#### ""and you have shriveled me—"

Job is speaking as if his **shriveled** condition, his **leanness**, were a living thing that was serving as a **witness** and testifying against him. He means that people consider him to be guilty of sin because they believe that God is punishing him with a sickness that has made him lose weight. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and because you have afflicted me with a sickness that has made me emaciated, people consider that to be evidence that I have sinned"

See: Personification

### Job 16:8 (#2)

#### "and you have shriveled me"

The word **you** is singular here because Job is using it to refer to God. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 16:8 (#3)

#### "against my face"

Here the word **face** could mean: (1) Job himself, using one part of him to represent all of him. Alternate translation: "against me" (2) Job's reputation as a righteous person, in a specific sense of the word **face**. Alternate translation: "against my good reputation"

See: Synecdoche

### Job 16:9 (#1)

#### "he has torn {me} and he has attacked me"

Job is speaking as if God were literally a wild animal that had **attacked** and **torn** him. If it would be more natural in your language, you could express this as a comparison. Alternate translation: "he has been like a wild animal, tearing and attacking me"

See: Metaphor

### Job 16:9 (#2)

#### "he has torn {me} and he has attacked me"

Since a wild animal would attack its prey before tearing it, it might be more natural to reverse the order of these clauses. Alternate translation: "he has attacked me and he has torn me"

See: Information Structure

### Job 16:9 (#3)

#### "he gnashes his teeth against me"

This action expresses strong anger. If there is a similar gesture in your culture, you could consider using it here in your translation. You could also indicate the meaning of this gesture. Alternate translation: "he is so angry at me that he grinds his teeth together"

See: Symbolic Action

### Job 16:9 (#4)

#### "sharpens his eyes against me"

Job is speaking as if God, whom he believes is acting towards him as an **enemy**, were literally sharpening his **eyes**, the way one would sharpen a sword in order to use it dangerously as a weapon. Job means that God is focusing his eyes intently on him to recognize ways to attack him further and to ensure that he, Job, does not escape. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "focuses his eyes intently on me"

See: Metaphor



**Job 16:10 (#1)****"They have gaped at me with their mouth"**

Opening the mouth wide at someone was a symbolic action that expressed ridicule. If there is a similar gesture in your culture, you could consider using it here in your translation. You could also indicate the meaning of this gesture. Alternate translation: "They open their mouths wide at me in order to ridicule me"

See: Symbolic Action

**Job 16:10 (#2)****"with their mouth"**

Since Job is speaking of many people, it may be more natural in your language to use the plural form of **mouth**. Alternate translation: "with their mouths"

See: Collective Nouns

**Job 16:11 (#1)****"the hands of"**

Here, **hands** represents the power and control that people have over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "the power of"

See: Metonymy

**Job 16:11 (#2)****"the wicked"**

Job is using the adjective **wicked** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 16:11 (#3)****"he throws me"**

Job is speaking as if God were literally throwing him **into the hands of the wicked**. He means that God is abandoning him to whatever it is that wicked people would want to do to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he abandons me"

See: Metaphor

**Job 16:12 (#1)****"but he has shattered me,"**

Job is speaking as if God has literally **shattered** him, breaking him into many parts, and **seized** his neck and **shaken** him **to pieces**. He means that God has destroyed everything important in his life—his family, his health, and his possessions. If it would be clearer in your language, you could express this as a comparison, as the UST does, or you could state the meaning plainly. Alternate translation: "but he has destroyed my family, my health, and my possessions"

See: Metaphor

**Job 16:12 (#2)****"And he has set me up as a target for him"**

Job is speaking as if God has literally **set him up as a target**. (He continues this image in the first line of the next verse.) He means that it seems as if God has harmed him very intentionally. If it would be clearer in your language, you could express this as a comparison, as the UST does, or you could state the meaning plainly. Alternate translation: "Yes, it seems as if he has harmed me very intentionally"

See: Metaphor

**Job 16:13 (#1)****"his archers have surrounded me"**

Job is speaking as if **archers** whom God commands have literally **surrounded** him. He means that God has caused him to experience many different troubles. If it would be clearer in your language, you could state the meaning plainly, as long as you also used plain language in the last sentence of the previous verse. Alternate translation: "he has caused me to experience many troubles"

See: Metaphor

### Job 16:13 (#2)

**"He pierces my kidneys and he does not spare;"**

Job means implicitly that these archers are seeking mercilessly to kill him by shooting their arrows into his vital organs. (By saying that God **pours** his **bile** on the **ground**, Job means that God's archers have pierced his liver as well as his **kidneys**, since the liver produces bile and that fluid would spill out of the body if the liver were pierced.) You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "They are seeking mercilessly to kill me by shooting their arrows into my vital organs"

See: Assumed Knowledge and Implicit Information

### Job 16:13 (#3)

**"He pierces my kidneys and he does not spare;"**

Job does not mean that arrows have literally pierced his **kidneys** and liver. He is continuing the image of the archers to indicate that it feels to him as if God is mercilessly trying to kill him in a way that he could not possibly survive. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "It feels to me as if God is mercilessly trying to kill me in a way that I could not possibly survive"

See: Metaphor

### Job 16:13 (#4)

**"He pierces" - "and he does not spare;"**

The pronouns **He** and **he** refer to God. Job means that God is doing these things through the symbolic **archers** that he describes in the previous sentence. If it would be helpful to your readers, you could use plural pronouns to show that this is a continuation of the image of the archers. Alternate translation: "They pierce my kidneys and do not spare; they pour my bile on the ground"

See: Pronouns — When to Use Them

### Job 16:14 (#1)

**"He breaches me, breach upon the face of breach"**

Job is speaking as if he were a defensive wall around a city and God was smashing openings or breaches in that wall. He means that the continual sufferings that he is experiencing are making him less and less able to be resilient. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He causes me continual sufferings that are making me less and less resilient"

See: Metaphor

### Job 16:14 (#2)

**"breach upon the face of breach"**

This expression could mean: (1) that God is smashing openings in many different places in this wall (which represents Job). Alternate translation, if you choose to represent the image in your translation: "smashing openings in many different places in my wall" (2) that after succeeding in smashing an opening in this wall, God smashes repeatedly in the same place to make that opening bigger. Alternate translation: "ever enlarging the opening in my wall"

See: Idiom

### Job 16:14 (#3)

**"he runs against me like a warrior"**

Job is speaking as if God were literally running against him the way a **warrior** would run to attack an enemy soldier. Job is answering Eliphaz with his own words. In [15:26](#), Eliphaz used the same image to describe how wicked people oppose God. If you used the image or represented it as a comparison in your translation in that verse, you may wish to translate the corresponding image here in the same way. If you used plain language there, you could use similar language here. Alternate translation: "he opposes me very forcefully"

See: Metaphor

**Job 16:15 (#1)****"I have sewn sackcloth on my skin"**

Job is speaking as if he had literally **sewn** sackcloth onto his **skin**. He could mean: (1) that he is continually in mourning, as if he wore sackcloth (a sign of mourning) so frequently that it seemed to be **sewn** onto his skin. Alternate translation: "I am continually in mourning" (2) that he actually has been wearing sackcloth (although the narrative at the beginning of the book does not say so) and it has stuck to his skin because of his boils, as if it were sewn to his skin. Alternate translation: "The sackcloth I have been wearing in grief has stuck to my skin"

See: Metaphor

**Job 16:15 (#2)****"and I have thrust my horn into the dust"**

People in the biblical culture used the **horn** of an animal to represent strength and honor. When they did, they would speak of humans as if they had horns like animals. For example, [112:9](#) says of the person who fears Yahweh, "His horn rises high in honor." Job is using the image in the opposite way to say that he is suffering disgrace. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and I am suffering great disgrace"

See: Metaphor

**Job 16:16 (#1)****"and on my eyelids {is} a dark shadow"**

Job is describing the fact that he has not been sleeping well, by association with the way that dark circles form around the eyes of someone who lacks sleep. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and I have dark circles around my eyes from lack of sleep"

See: Metonymy

**Job 16:17 (#1)****"violence {is} not in my hands"**

Job is using one part of himself, his **hands**, to mean all of him in the potential act of committing **violence**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have not committed any violence"

See: Synecdoche

**Job 16:17 (#2)****"is} pure"**

Job is speaking as if his prayer were literally **pure**, that is, as if it were a physical substance that had nothing else mixed in. He means that when he prays, he means just what he says and he has no other motives other than sincerely speaking with God. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "is sincere"

See: Metaphor

**Job 16:18 (#1)****"Earth, do not conceal my blood"**

Job is speaking to something that he knows cannot hear him, the **Earth**. He is doing that to show in a strong way how he feels about what has been happening to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I hope that when I die, my blood will remain visible on the earth"

See: Apostrophe

**Job 16:18 (#2)****"Earth, do not conceal my blood"**

Job is speaking as if he were literally going to be murdered and as if his **blood** were going to fall to the ground and soak into the earth unless something prevented that. He means that he is like the victim of a deadly crime in that he deserves justice but there is a risk that he will not receive it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I want to receive justice for what is happening to me"

See: Metaphor

**Job 16:18 (#3)**

**"and may {there} not be a {hiding} place for my cry"**

It is likely that Job is continuing to address the **Earth** in this part of the verse. Once again he is doing that in order to show in a strong way how he feels about what has been happening to him. Job is speaking as if the earth could hear him and as if it could make sure that none of its locations would provide a **place** for anyone to hide Job's **cry** so that it was not answered. The context makes clear that this is a cry for justice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and I hope that my cry for justice is answered and not hidden"

See: Apostrophe

**Job 16:19 (#1)**

**"my witness {is} in the heavens,"**

See the discussion in the General Notes to this chapter to decide how to translate the terms **witness** and **advocate**, which both describe the same person, someone whom Job expects will intercede for him in heaven. Alternate translation: "the person who has taken my side is pleading my case to God in heaven"

See: Assumed Knowledge and Implicit Information

**Job 16:19 (#2)**

**"is} in the heights"**

Job is using the term **heights** to mean heaven, which is high above the earth. The plural form probably identifies these **heights** as the supreme example of their class. That is, while being on top of a mountain gives someone a commanding position, ruling from heaven gives God the supremely commanding position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is in highest heaven" or "is in heaven, where he rules supremely"

See: Unusual Uses of the Plural

**Job 16:20 (#1)**

**"My intercessors {are} my friends"**

This could mean: (1) that Job has a single individual in mind here, the one he called his "witness" and "advocate" in the previous verse. While the terms **intercessors** and **friends** are plural, it seems Job could be using plural forms to indicate an indefinite individual. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "There is a certain intercessor who is my friend" (2) that Job is saying that by contrast with the way this "witness" and "advocate" will take his side, his friends have been scoffing at him. The word translated **intercessors** can also mean "scoffers" (although Job uses it again in [33:23](#) to mean "intercessor"). Alternate translation: "My friends are scoffing at me"

See: Unusual Uses of the Plural

**Job 16:20 (#2)**

**"my eye weeps to God"**

Job is using one part of himself, his **eye**, to mean all of him in the act of weeping. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am pleading tearfully to God for mercy"

See: Synecdoche

**Job 16:21 (#1)**

**"for a man"**

When he refers to a **man** in the first part of this verse, Job seems to be speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "for me"

See: First, Second or Third Person

**Job 16:21 (#2)**

**"and a son of man for his neighbor"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and a son of man argues for his neighbor"

See: Ellipsis

### Job 16:21 (#3)

#### "and a son of man for his neighbor"

In this instance, Job is using the word **and** to say that the phrase it introduces is just as true as the previous phrase. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "just as a son of man argues for his neighbor"

See: Connecting Words and Phrases

### Job 16:21 (#4)

#### "and a son of man for his neighbor"

Although the terms **son** and **man** are masculine, the phrase **a son of man** has a generic sense and means "a human being." If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "just as one human being argues on behalf of another human being"

See: When Masculine Words Include Women

### Job 16:22 (#1)

#### "years of number will come"

Job is using the expression **years of number** to mean "a few years." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a few years will go by"

See: Idiom

### Job 16:22 (#2)

#### "and I will go {on} a path, I will not return"

When Job says that he will **go** on a **path** and **not return**, he means that he will die. This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "and I will pass away" or "and then I will die"

See: Euphemism

## Job - Chapter 17 Introduction

### Structure and Formatting

This chapter is the conclusion of Job's response to Eliphaz's second speech. Job expresses his disappointment with his friends' advice, he asks Yahweh to help him, and he wishes that he had good things to hope for.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### Job 17:1 (#1)

#### "My spirit is destroyed, my days are extinguished"

Job is making an overstatement when he says that his **spirit** has already been **destroyed** and his **days** have already been **extinguished**. He means that this is nearly the case. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "My spirit is nearly destroyed, my days are nearly extinguished"

See: Hyperbole

### Job 17:1 (#2)

#### "My spirit is destroyed, my days are extinguished"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "My troubles have nearly destroyed my spirit and extinguished my days"

See: Active or Passive

### Job 17:1 (#3)

#### "My spirit"

This could mean: (1) Job's life. Job would be using one part of himself, his **spirit**, to mean all of him. Alternate translation: "My life" (2) Job's strength and morale. Alternate translation: "My strength" or "My morale"

See: Synecdoche

**Job 17:1 (#4)****"my days are extinguished"**

Job is using the term **days** to mean a specific period of time, his lifetime. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "my life is extinguished"

See: Idiom

**Job 17:1 (#5)****"my days are extinguished"**

Job is speaking as if his life were literally a flame that something had **extinguished** or snuffed out. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my life is almost over"

See: Metaphor

**Job 17:1 (#6)****"graves {are} for me"**

While the term **graves** is plural, it seems unlikely that Job means he will be buried in more than one grave. (1) Job could be using the plural form to indicate an indefinite thing. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "there is a grave ready for me somewhere" (2) Job could be speaking of a graveyard or cemetery by association with the way that such a place contains many **graves**. Alternate translation: "the graveyard is ready for me"

See: Unusual Uses of the Plural

**Job 17:1 (#7)****"graves {are} for me"**

Job is saying that **graves** are ready for him to mean that he will die soon. This is a mild way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: "soon I will die"

See: Euphemism

**Job 17:2 (#1)****"If {there are} not mockers with me"**

Job is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "There are mockers with me, are there not?"

See: Idiom

**Job 17:2 (#2)****"If {there are} not mockers with me"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Surely there are mockers with me!"

See: Rhetorical Question

**Job 17:2 (#3)****"If {there are} not mockers with me"**

By **mockers**, Job most likely means his friends. He would be speaking of them in the third person even though they are present. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "All three of you have been mocking me!"

See: First, Second or Third Person

**Job 17:2 (#4)****"And on their provocations my eye lingers"**

Job is using one part of himself, his **eye**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, using the second person: "Yes, all I can see is your provocations"

See: Synecdoche

**Job 17:2 (#5)****"And on their provocations my eye lingers"**

If your language does not use an abstract noun for the idea of **provocations**, you could express the same idea in another way. Alternate translation: "Yes, all I can see is you provoking me"

See: Abstract Nouns

### Job 17:2 (#6)

**"And on their provocations my eye lingers"**

The implication is that Job's friends have only been provoking him, not comforting him, because otherwise he would be able to recognize their comfort. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "You have only been provoking me, not comforting me"

See: Assumed Knowledge and Implicit Information

### Job 17:3 (#1)

**"Please set down, be surety for me with you"**

The word **you** and the implied "you" in the imperative **set** and in the imperative **be surety for** are singular because they refer to God. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 17:3 (#2)

**"Please set down, be surety for me with you"**

Job is speaking as if God would literally **set down**, that is, surrender to a court, something of value in order to guarantee Job's appearance in court and good conduct. Job is similarly speaking as if God would literally **be surety** for him, that is, personally guarantee his appearance and conduct. Job speaks this way even though he says at the same time that God himself would be trying his case (that is the meaning of **with you**). Your culture may have a similar custom that you could use in your translation. You could also use plain language. Alternate translation: "Please put up a bond for me even as you try my case"

See: Metaphor

### Job 17:3 (#3)

**"Who {is} he {who} will strike himself to my hand"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No one else will strike himself to my hand"

See: Rhetorical Question

### Job 17:3 (#4)

**"Who {is} he {who} will strike himself to my hand"**

Job is speaking of one person striking his hand against a second person's hand as a symbolic action in order to show that he was committing himself to serve as a guarantor for that second person. Your culture may have a similar practice that you could use in your translation, and you can also explain the significance of this action. Alternate translation: "No one else will shake hands with me to pledge that he will be my guarantor"

See: Symbolic Action

### Job 17:4 (#1)

**"For"**

Job is using the word **For** to introduce the reason why he said in the previous verse that he believed no one else would be a guarantor for him. Alternate translation: "My friends will not be my guarantors because"

See: Connecting Words and Phrases

### Job 17:4 (#2)

**"you have hidden their hearts away from understanding"**

Job is speaking as if God had literally **hidden** the **hearts** of his friends in a place where their hearts would not come in contact with **understanding**. Within the context of this image, Job is using the heart to represent the mind. If it would be clearer in your language, you could state the meaning

plainly. Alternate translation: “you have kept their minds from understanding”

See: Metaphor

### Job 17:4 (#3)

**"you will not exalt {them}"**

Job is speaking as if God would literally **exalt** his friends or lift them up to a height. He means that God would honor them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “you will not honor them”

See: Metaphor

### Job 17:4 (#4)

**"you will not exalt {them}"**

Job means implicitly that since God has kept his friends from understanding that he is innocent, God will not **exalt** or honor his friends by giving a guilty verdict against him, thereby vindicating what the friends have been saying. That would be allowing error to triumph. You could indicate that explicitly in your translation if that would be helpful to your readers. Alternate translation: “you will not vindicate what they have been erroneously saying by giving a guilty verdict against me”

See: Assumed Knowledge and Implicit Information

### Job 17:5 (#1)

**""He {who} denounces friends for a reward,"**

Job is using one thing that God does to maintain justice, punish those who commit perjury for a bribe, to represent all that God does to maintain justice. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “After all, you maintain justice by punishing people who corrupt court proceedings”

See: Synecdoche

### Job 17:5 (#2)

**"even the eyes of his sons will fail"**

Job is speaking of how the **eyes** of people who are dying **fail** (no longer see) in order to describe those

people dying. This is a poetic way of speaking about death. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: “his sons will certainly die”

See: Euphemism

### Job 17:5 (#3)

**"his sons"**

Here the masculine term **sons** has a generic sense that includes both sons and daughters. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “his children”

See: When Masculine Words Include Women

### Job 17:6 (#1)

**"But he has made me"**

The pronoun **he** refers to God. After briefly speaking directly to God in verses 3 and 4, Job now speaks of God once again in the third person. It may be helpful to clarify this for your readers. Alternate translation: “But God has made me”

See: Pronouns — When to Use Them

### Job 17:6 (#2)

**"a saying of the peoples"**

Job is using the word **saying** to mean that the **peoples** are citing him by name as an outstanding example of someone who seemed to be prospering because he was righteous but who came to ruin because he was actually wicked. Your language may have an expression for this practice of citing people by name as examples that you could use in your translation. Alternate translation: “a byword for the peoples”

See: Assumed Knowledge and Implicit Information

### Job 17:6 (#3)

**"and I have become a spitting in the face"**



People were **spitting** in Job's **face** as a symbolic action to show their contempt for him as a wicked person, which he appeared to them to be. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "and people have even been spitting in my face to show their contempt for me because they think I am a wicked person"

See: Symbolic Action

### Job 17:7 (#1)

**"and my eye is dim from sorrow"**

Job is using the term **eye** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "because of my sorrow, I can only see dimly"

See: Metonymy

### Job 17:7 (#2)

**"are} like a shadow"**

The point of this comparison is that just as a **shadow** is insubstantial, so Job's **members**, that is, the parts of his body, have become very thin. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "have become as thin as a shadow"

See: Simile

### Job 17:8 (#1)

**"The upright" - "and the innocent" - "the godless"**

Job is using the adjectives **upright**, **innocent**, and **godless** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Upright people ... and innocent people ... godless people"

See: Nominal Adjectives

### Job 17:9 (#1)

**"the righteous" - "and the clean of hands"**

Job is using the adjectives **righteous** and **clean** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "righteous people ... and people whose hands are clean"

See: Nominal Adjectives

### Job 17:9 (#2)

**"And" - "will hold his way"**

Job is speaking of how God wants a person to live, or of the future that God has planned for a person, as if that were a **way** or path that God wants the person to walk along. When Job says that the **righteous** will **hold** his way, he means that that person will continue to walk along that path. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And ... will continue to live as God desires"

See: Metaphor

### Job 17:9 (#3)

**"and the clean of hands"**

Job is speaking as if people who are innocent of wrongdoing have **hands** that are literally **clean**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and innocent people"

See: Metaphor

### Job 17:9 (#4)

**"will add strength"**

When Job says that innocent people **will add strength**, he means by this expression that they will continually grow stronger. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "will grow stronger and stronger"

See: Idiom

### Job 17:10 (#1)

**"all of them"**

Job is speaking about his friends in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: “all of you”

See: First, Second or Third Person

### Job 17:10 (#2)

#### "may you return, and come"

This phrase may be expressing a single idea by using two words connected with **and**. The word **return** tells in what way Job wants his friends to **come**. He wants them to try speaking with him “again.” If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “come again”

See: Hendiadys

### Job 17:10 (#3)

#### "a wise {person} among you"

Job is using the adjective **wise** as a noun to mean a certain kind of person. The ULT indicates this by adding the word **person**. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “anyone among you who is wise”

See: Nominal Adjectives

### Job 17:11 (#1)

#### "My days have passed"

Job is using the term **days** to refer to a specific time, his lifetime. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “My life is almost over”

See: Idiom

### Job 17:11 (#2)

#### "my plans are broken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “I will not be able to fulfill my plans”

See: Active or Passive

### Job 17:11 (#3)

#### "the desires of my heart"

Job is speaking of his **heart** as if it were a living thing that could have **desires**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the things that I deeply desired”

See: Personification

### Job 17:12 (#1)

#### "They change night into day"

Job is speaking about troubled times in life as if they were literally **night** and happy, prosperous times in life as if they were literally **day**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “They claim that what is happening to me is actually good”

See: Metaphor

### Job 17:12 (#2)

#### "They change"

The pronoun **They** refers to Job’s friends. It may be helpful to clarify this for your readers. Alternate translation: “My friends change”

See: Pronouns — When to Use Them

### Job 17:12 (#3)

#### "They change"

Job is speaking about his friends in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: “You, my friends, change” or “You change”

See: First, Second or Third Person

### Job 17:12 (#4)

#### "Light is near from the face of darkness"

Many interpreters believe that in this sentence, Job is summarizing what his friends have been telling him. You may wish to represent the sentence in your translation as a direct quotation. Alternate translation: "You say, 'Light is near from the face of darkness'"

See: Direct and Indirect Quotations

### Job 17:12 (#5)

**"Light is near from the face of darkness"**

Here the word **face** represents the presence of something, by association with the way that people can see the face of a person who is present. Alternate translation: "Light is near from the presence of darkness"

See: Metonymy

### Job 17:12 (#6)

**"Light is near from the face of darkness"**

Job may be using a proverb, a short, popular saying about something that is generally true in life, to summarize what his friends have been telling him. Or his friends may have been quoting this proverb themselves in their advice to Job. Your language may have a similar saying that you could use in your translation. Alternate translation: "It's always darkest before the dawn"

See: Proverbs

### Job 17:13 (#1)

**"if} in the darkness I have spread out my bed"**

Job is using the single activity of preparing a **bed** on which to sleep to mean all that is involved in making a place one's home. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "if I have made my home in the realm of the dead"

See: Synecdoche

### Job 17:13 (#2)

**"if} in the darkness"**

Job is using the term **darkness** to mean the realm of the dead, Sheol, by association with the way that it is dark there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "if in the realm of the dead"

See: Metonymy

### Job 17:14 (#1)

**"if} I call to the pit, 'You {are} my father'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "if I tell the pit that it is my father" or "if I call the pit my father"

See: Quotes within Quotes

### Job 17:14 (#2)

**"if} I call to the pit, 'You {are} my father'"**

If Job said this, he would be saying that **the pit** was his home, by association with the way that a person lives in the home of his **father**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "if I call to the pit, 'You {are} my home'"

See: Metonymy

### Job 17:14 (#3)

**"if} I call to the pit, 'You {are} my father'"**

If Job did speak this way to **the pit**, that is, to the realm of the dead, he would be speaking to something that he knew could not hear and understand him in order to make an emphatic statement. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "if I said that the pit was certainly going to be my home"

See: Apostrophe

### Job 17:14 (#4)

**"to the worm, 'My mother' or 'My sister'"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the

context if that would be clearer in your language. Alternate translation: “or if I call to the worm and say, ‘You are my mother,’ or, ‘You are my sister’”

See: Ellipsis

### Job 17:14 (#5)

**“to the worm, ‘My mother’ or ‘My sister’”**

If Job said this to a **worm**, such as would be found in a grave, he would be saying that the grave was going to be his home, by association with the way that a person shares a home with his **mother** and **sister**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “or if I call to the worm, ‘I am going to share the grave with you’” or “or if I call to the worm, ‘I am going to be in a grave, just as you are’”

See: Metonymy

### Job 17:14 (#6)

**“to the worm, ‘My mother’ or ‘My sister’”**

If Job did speak this way to a **worm**, he would be speaking to something that he knew could not hear and understand him in order to make an emphatic statement. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “if I said that I was certainly going to be in a grave”

See: Apostrophe

### Job 17:14 (#7)

**“to the worm”**

Job is not referring to a specific **worm**. He means any worm. Express this in the way that would be most natural in your language. Alternate translation: “to a worm”

See: Generic Noun Phrases

### Job 17:14 (#8)

**“to the worm”**

A **worm** is a small, legless creature that burrows through the ground, passing the soil through its digestive system in order to extract the nutrients

that the soil contains. Worms also pass whatever else they find underground through their digestive systems, including dead bodies. If your readers would not be familiar with what a worm is, in your translation you could use the name of a comparable creature in your culture, or you could use a general expression. Alternate translation: “to a small burrowing creature”

See: Translate Unknowns

### Job 17:15 (#1)

**““where then {would be} my hope?”**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “then I would not have any real hope! No, I would not have any hope that anyone could see!”

See: Rhetorical Question

### Job 17:15 (#2)

**““where then {would be} my hope?”**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: “then I would not really have anything to hope for! No, I would not have anything to hope for that anyone could see!”

See: Abstract Nouns

### Job 17:16 (#1)

**““Will they descend to the bars of Sheol?”**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “Then they would descend to the bars of Sheol! Then our rest would be together in the dust!”

See: Rhetorical Question

**Job 17:16 (#2)****"Will they descend"**

The pronoun **they** refers to the hope that Job described in the previous verse. Job may be using a plural term to speak of the hope that he said would not be and the hope that he said no one would see, even though this is basically the same hope. If it would be more natural in your language, you could use a singular pronoun in your translation. Alternate translation: "Will it descend" or, as a statement, "Then it would descend"

See: Unusual Uses of the Plural

**Job 17:16 (#3)****"to the bars of Sheol"**

Job is using the term **bars** to mean "gates," by association with the way that bars keep a gate locked. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to the gates of Sheol"

See: Metonymy

**Job 17:16 (#4)****"to the bars of Sheol"**

Job means implicitly that if his hope went down to the **bars** or gates of Sheol, it would be admitted there. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "to Sheol and be admitted there"

See: Assumed Knowledge and Implicit Information

**Job 17:16 (#5)****"If {our} rest {will be} together in the dust"**

When Job speaks of having **rest** in the **dust**, he means having died. This is a poetic way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: "Will we die together" or "Will my hope die with me"

See: Euphemism

**Job 17:16 (#6)****"If {our} rest {will be} together in the dust"**

Job is speaking of his hope as if it were a living thing that could have **rest**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Do I have nothing more to hope for in this life"

See: Personification

**Job - Chapter 18 Introduction***Structure and Formatting*

In this chapter, Job's friend Bildad speaks to him for a second time. As Eliphaz did in his second speech to Job in chapter 15, Bildad speaks more strongly to Job in this speech than he did in his first speech. Using much of the same language that Job used in chapters 16 and 17, Bildad defends himself and the other two friends and warns Job that God will punish him severely if he continues to be wicked (as Bildad believes him to be).

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

**Job 18:2 (#1)****"Until when will you make ends of words"**

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should make an end of words right now!" or "It is not helpful for you to keep saying such things!"

See: Rhetorical Question

**Job 18:2 (#2)****"Until when will you make ends of words"**

Bildad is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Bildad is answering Job by using the same language that Job used in [16:3](#). See how you translated the expression "an end to words"

there; **ends of words** here is a slight variation. Alternate translation: "For how long will you keep talking"

See: Metonymy

### Job 18:2 (#3)

#### "will you make" - "Consider"

The pronoun **you** and the implied "you" in the imperative **Consider** are plural. Bildad may be using these plural forms because he is answering Job in his own words and Job addressed "all of you" (meaning his three friends) when he asked in 16:3[../16/03.md], "Is there an end to words of wind?" Bildad could be portraying Job as representative of a group of people who think and speak as he does. If your language marks a distinction between singular and plural "you," it may be more natural to use singular forms in your translation.

See: Unusual Uses of the Plural

### Job 18:3 (#1)

#### ""Why are we regarded as beasts,"

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "We should not be regarded as beasts, stupid in your eyes!"

See: Rhetorical Question

### Job 18:3 (#2)

#### "Why are we regarded as beasts"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Why do you regard us as beasts"

See: Active or Passive

### Job 18:3 (#3)

#### "as beasts"

Bildad is using this comparison to say that just as **beasts** have no understanding, so Job regards his friends as having no understanding. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "as beasts that have no understanding"

See: Simile

### Job 18:3 (#4)

#### "in your eyes"

Bildad is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from your perspective"

See: Metonymy

### Job 18:3 (#5)

#### "in your eyes"

The word **your** is plural here, like the word "you" in the previous verse. Since Bildad is addressing Job, it may be more natural to use the singular form in your translation if your language marks that distinction.

See: Unusual Uses of the Plural

### Job 18:4 (#1)

#### "The one tearing himself in his nose"

Bildad is speaking about Job in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "You who tear yourself in your nose"

See: First, Second or Third Person

### Job 18:4 (#2)

#### "The one tearing himself in his nose"

Bildad is continuing to answer Job in his own words. In [16:9](#), Job spoke as if God were literally a wild animal that had **torn** him in his anger. Bildad is saying that it is actually Job who is tearing himself apart in his own anger. You could indicate that in your translation if it would be helpful to

your readers. Alternate translation: "It is you who are tearing yourself apart in your anger"

See: Assumed Knowledge and Implicit Information

### Job 18:4 (#3)

**"will the earth be forsaken for your sake,"**

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "The earth will not be forsaken for your sake, and the rock will not move from its place!"

See: Rhetorical Question

### Job 18:4 (#4)

**"will the earth be forsaken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "will people forsake the earth" or "will people stop living on the earth"

See: Active or Passive

### Job 18:4 (#5)

**"or will the rock move from its place"**

Bildad is continuing to answer Job in his own words. In [14:18-19](#), Job said to God, "you destroy the hope of man," and he compared that to the way "a rock moves from its place." This could be a reference to an earthquake or a landslide. Bildad is implying that Job is being overly grandiose by comparing his individual situation with great natural events. You could indicate that in your translation if it would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: "It is not as if your individual situation is a great earthquake!"

See: Assumed Knowledge and Implicit Information

### Job 18:5 (#1)

**"the light of the wicked goes out,"**

Bildad is speaking of the happiness and prosperity of a wicked person as if those things were literally a **light** or **flame**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "any happiness or prosperity that wicked people enjoy will not last for very long"

See: Metaphor

### Job 18:5 (#2)

**"the wicked"**

Bildad is using the adjective **wicked** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people" or, since Bildad uses the singular **his** later in the verse, "a wicked person"

See: Nominal Adjectives

### Job 18:6 (#1)

**"The light in his tent will be dark,"**

Bildad is continuing to speak of the happiness and prosperity of a wicked person as if those things were literally a **light** or **lamp**. He is also continuing to answer Job in his own words. In [17:12](#), Job said that his friends were telling him that light must be near because it was presently so dark in his life. Bildad is saying here in response that wicked people may be in the light, but soon it will become dark for them. To help make this clear to your readers, it may be helpful to use the same language here that you used in [17:12](#). Alternate translation: "Even though a wicked person may have light, darkness is near" or "Even though a wicked person may experience prosperity, soon he will have trouble instead"

See: Metaphor

### Job 18:7 (#1)

**"The steps of his strength will shorten"**

Bildad is using one sign of weakness, a shortening stride, to indicate weakness in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He will become weak"

See: Synecdoche

### Job 18:7 (#2)

#### "The steps of his strength"

Bildad is using this possessive form to speak of **steps** that are characterized by **strength**. It may be more natural for you to express this meaning using a form other than a possessive. Alternate translation: "His vigorous stride"

See: Possession

### Job 18:7 (#3)

#### "and his plan will cast him down"

Bildad is speaking of a **plan** that a wicked person might make as if it were a living thing that could **cast him down**, that is, throw him or make him fall onto the ground. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and his schemes will only harm him in the end"

See: Personification

### Job 18:8 (#1)

#### ""he will be cast into a net by his feet,"

Bildad is speaking as if a wicked person would literally be caught in a **net** or **pitfall**. He means that such a person will experience troubles that will keep him from fulfilling his plans. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he will experience troubles that will keep him from fulfilling his plans"

See: Metaphor

### Job 18:8 (#2)

#### "he will be cast into a net by his feet"

Bildad is speaking of the **feet** of a wicked person as if they were a living thing that could **cast him into a net**. The implication seems to be that if the feet of the wicked person, rather than his eyes and his mind, are determining where he is going, he will walk into dangers unawares. If it would be helpful

in your language, you could state the meaning plainly. Alternate translation: "he will walk unawares into a net"

See: Personification

### Job 18:8 (#3)

#### "a pitfall"

A **pitfall** is a type of trap for animals. To make it, people dig a pit in the ground and cover it with netting. They then put plant materials all over the netting to make it appear that the ground above the pit is just ordinary ground. If your readers would not be familiar with what a pitfall is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "a concealed trap"

See: Translate Unknowns

### Job 18:9 (#1)

#### ""A snare will seize {him} by the heel;"

Bildad is continuing to speak of a wicked person as if he would literally be caught in a **snare** or **trap**. If you decided in the previous verse to express the meaning of this image rather than retain it in your translation, you could restate the meaning here. Alternate translation: "Yes, a wicked person will not be able to succeed; he will fail because of all the trouble that he causes for himself"

See: Metaphor

### Job 18:9 (#2)

#### "A snare will seize {him} by the heel"

A **snare** was a device that people in this culture used to catch birds. It consisted of a loose loop of cord. A hunter would put seeds or other bait inside the loop. When a bird came inside the loop to eat the bait, the hunter would pull on the cord and catch the bird by its feet. A snare might also have a mechanism that a bird would trigger automatically by stepping inside the loop. Bildad is speaking as if this would happen to a wicked person, so that he would be caught **by the heel**. If your readers would not be familiar with what a snare is, in your translation you could use the name of a comparable



object in your culture, or you could use a general expression. Alternate translation: "He will step into a device that will seize his foot"

See: Translate Unknowns

### Job 18:9 (#3)

#### "a trap"

By **trap**, Bildad means some other device for catching birds or animals. Interpreters are unsure exactly what this device is. The word Bildad uses suggests the idea of braiding, and so this could be a net of some kind. Alternate translation: "a net"

See: Translate Unknowns

### Job 18:10 (#1)

#### "His rope is hidden in the ground,"

Bildad is continuing to speak of a wicked person as if he would literally be caught by a **rope** or **trap**. If you decided in the previous two verses to express the meaning of this image rather than retain it in your translation, you could restate the meaning in another way here.

See: Metaphor

### Job 18:10 (#2)

#### "His rope" - "and his trap for him"

In these possessive forms, **His** and **his** are the objects rather than the subjects of **rope** and **trap**. That is, Bildad is not speaking of a rope and trap that the wicked person owns but of a rope and trap that will catch the wicked person. Alternate translation: "The rope that will catch him ... and the trap that will catch him is hidden"

See: Possession

### Job 18:10 (#3)

#### "His rope is hidden in the ground"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The ground is concealing the rope that will catch him"

See: Active or Passive

### Job 18:10 (#4)

#### "His rope"

By **rope**, Bildad means some further device for catching birds or animals. He seems to mean some larger device for catching animals that would work the same way as a "snare" that catches birds. A hunter might hide a loop of rope **in the ground** and pull on the rope to catch an animal once it stepped inside the loop. Alternate translation: "a loop of rope to catch him"

See: Translate Unknowns

### Job 18:10 (#5)

#### "and his trap for him {on} the path"

Bildad is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and a trap is hidden for him on the path"

See: Ellipsis

### Job 18:10 (#6)

#### "and his trap"

It is unclear whether Bildad is talking about a specific type of **trap** here. He may be using a general term for any device that would catch a bird or animal. If your language has such a general term, it would be appropriate to use it here in your translation.

See: Translate Unknowns

### Job 18:11 (#1)

#### "and they will chase him at his feet"

Bildad is speaking of these **Terrors** as if they were a living thing that could **chase** a wicked person the way a dog or wolf would, nipping at his **feet** to disable him so that he could not run away to safety. If it would be helpful in your language, you could state the meaning plainly. Alternate translation:

“and he will not be able to escape from these troubles”

See: Personification

### Job 18:12 (#1)

#### "His strength becomes hungry"

Bildad is speaking of the **strength** of a wicked person as if it were a living thing that could become **hungry**. He means that a wicked person's strength becomes weakened as if by hunger. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He is weakened as if by hunger"

See: Personification

### Job 18:12 (#2)

#### "and disaster {is} prepared"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, the context suggests that it is God. Alternate translation: "and God has prepared disaster"

See: Active or Passive

### Job 18:12 (#3)

#### "at his side"

Bildad is speaking as if **disaster** were literally at the **side** of a wicked person. He means that it will strike him as soon as there is opportunity. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to strike him as soon as there is opportunity"

See: Metaphor

### Job 18:13 (#1)

#### ""It devours parts of his skin;"

The pronoun **It** refers to **the firstborn of death** later in the verse. If it would be clearer in your language, you could put the noun phrase in the first part of the verse and the pronoun in the second part of the verse. Alternate translation: "The

firstborn of death devours parts of his skin; it devours his parts"

See: Pronouns — When to Use Them

### Job 18:13 (#2)

#### "the firstborn of death"

The expression **the firstborn of death** means the strongest kind of death or a terrible kind of death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a deadly disease"

See: Idiom

### Job 18:13 (#3)

#### "his parts"

Since the pronoun **his** in this possessive form refers to the wicked person as a whole, it is likely that the word **parts** describes his arms and his legs. Alternate translation: "his arms and his legs"

See: Possession

### Job 18:14 (#1)

#### "He is pulled" - "and one marches him"

If terror is indeed the agent that Bildad says pulls the wicked person from his tent, then Bildad is speaking of terror as if it were a living thing that could do this. He actually means that the disasters that cause a wicked person to feel terror also deprive him of safety and security. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "The disasters that cause him to feel terror take him away ... and they march him"

See: Personification

### Job 18:14 (#2)

#### "He is pulled"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, from the context it appears that this may be terror itself, since terror

seems to be personified in the second part of the verse. Alternate translation: "Terror pulls him"

See: Active or Passive

### Job 18:14 (#3)

**"and one marches him to the king of terrors"**

The pronoun **one** probably refers to terror. The pronoun is feminine, as is the word "terror," and Hebrew speakers sometimes used feminine pronouns to represent feminine subjects they had not yet named but which they had in mind. It may be helpful to clarify this for your readers. Alternate translation: "and terror marches him to its king"

See: Pronouns — When to Use Them

### Job 18:14 (#4)

**"and one marches him to the king of terrors"**

If the pronoun **one** does refer to terror, then Bildad is speaking of terror as if it were a living thing, a soldier, who could march a captured enemy to his **king** as a prisoner. Once again Bildad would be using terror to mean the disasters that cause a wicked person to feel terror. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the disasters that cause him to feel terror bring him to the king of terrors"

See: Personification

### Job 18:14 (#5)

**"and one marches him to the king of terrors"**

Like the expression "the firstborn of death" in the previous verse, the expression **the king of terrors** here is a superlative. It means the worst terror there is, specifically, death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the disasters that cause him to feel terror ultimately cause him to die"

See: Idiom

### Job 18:15 (#1)

**"One will dwell in his tent"**

The pronoun **One** is feminine in this verse, as in the previous verse, and so it may refer once again to terror. (However, interpreters have a range of understandings of what this verse means.) Alternate translation: "Terror will dwell in his tent"

See: Pronouns — When to Use Them

### Job 18:15 (#2)

**"which is} not to him"**

Bildad means implicitly that the **tent** will no longer belong to the wicked person, probably because he will be dead (a prisoner of the "king of terrors," death, as the previous verse describes). You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "which will be abandoned because he is dead"

See: Assumed Knowledge and Implicit Information

### Job 18:15 (#3)

**"sulfur is scattered upon his home"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "God scatters sulfur upon his home" or "God destroys his home by raining burning sulfur on it"

See: Active or Passive

### Job 18:16 (#1)

**"Below, his roots dry up,"**

Bildad is speaking as if the wicked person were literally a tree that dies from lack of moisture. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He fails in every aspect of life and finally he dies"

See: Metaphor

### Job 18:16 (#2)

**"his branch withers"**

Bildad is not referring to a specific **branch**. He means every branch on the tree that he is using to

symbolize the wicked person. If you retain the image in your translation, it may be more natural in your language to use a plural form. Alternate translation: "his branches wither"

See: Generic Noun Phrases

### Job 18:17 (#1)

#### "His memory"

Bildad is using this possessive form to mean other people's **memory** of the wicked person, not the wicked person's memory of things. Alternate translation: "The memory of him"

See: Possession

### Job 18:17 (#2)

#### "from the earth"

Bildad is using the term **earth** by association to mean the people who live on the earth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from among the people who live on the earth"

See: Metonymy

### Job 18:17 (#3)

#### "name"

Here, **name** represents a person's fame and reputation. Alternate translation: "reputation"

See: Metonymy

### Job 18:17 (#4)

#### "upon the face of the land"

Bildad is speaking as if the surface of the land or ground were literally its **face**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "upon the surface of the land"

See: Metaphor

### Job 18:18 (#1)

#### "They will drive him from light into darkness"

The pronoun **They** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be more natural in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "He will be driven from light into darkness"

See: Pronouns — When to Use Them

### Job 18:18 (#2)

#### "They will drive him from light into darkness"

Bildad is using the term **light** to represent life and the term **darkness** to represent death. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He will be driven from among the living into the abode of the dead"

See: Metaphor

### Job 18:18 (#3)

#### "and they will chase him from the world"

The pronoun **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "yes, he will be chased from the world"

See: Pronouns — When to Use Them

### Job 18:20 (#1)

#### ""The ones after will wonder at his day,"

Bildad is using two groups of people to mean all people. If it would be helpful in your language, you could use an equivalent expression or plain language. This could mean: (1) people who live after God punishes the wicked person and people who were alive beforehand and recognized that God would punish the wicked person. Alternate translation: "The way God punishes him will make a great impression on everyone who ever hears of him" (2) people who live to the west of the wicked person and people who live to the east of the

wicked person. Alternate translation: "The way God punishes him will make a great impression on the people who live all around him"

See: Merism

## Job 18:20 (#2)

### "The ones after" - "and the ones before"

If Bildad is speaking of people who live **after** and **before** God punishes the wicked person, then he is using those adjectives as nouns to mean certain groups of people. The ULT adds the word **ones** in each case to suggest this. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Those who live after him ... and those who see what is going to happen to him"

See: Nominal Adjectives

## Job 18:20 (#3)

### "his day"

Bildad is using the term **day** to mean what happens to the wicked person at a particular time, the time when God punishes him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what happens to him when God punishes him"

See: Idiom

## Job 18:20 (#4)

### "will seize horror"

Bildad is speaking as if **horror** were literally an object that people could **seize**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will become horrified"

See: Metaphor

## Job 18:21 (#1)

"Surely these {are} the dwellings of the wicked,"

Bildad is speaking as if all the misfortunes he has described were literally the **dwellings** of wicked

people, the **place** where they live. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "this is what will happen to the wicked, yes, this is the fate of one who does not know God"

See: Metaphor

## Job 18:21 (#2)

### "the wicked"

Bildad is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

## Job - Chapter 19 Introduction

### Structure and Formatting

This chapter is Job's response to Bildad's second speech. It is structured as a chiasm. (See the discussion of that poetic form in the General Introduction to Job.)

- Verses 1–7: Job rebukes his friends for not being sympathetic to him.
- Verses 8–1: Job uses images to describe how God has made him suffer.
- Verses 13–19: Job describes how his family and friends have abandoned him.
- Verses 20–21: Job uses images to describe how God has made him suffer.
- Verse 22: Job rebukes his friends for not being sympathetic to him.
- Verses 23–24: Job wishes that people would hear his defense and he foresees that God will vindicate him.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

## Special Concepts in This Chapter

### Job's Faith

In verses 25–27, Job shows the great depth of his faith in God even after suffering so much. Job believes that even if God is treating him unfairly now, God will ultimately do the right thing. Job does not understand that God is actually not treating him unfairly. But the faith and confidence that he nevertheless has in God are remarkable. (See: Faith)

### Job 19:2 (#1)

**""Until when will you afflict my soul"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You have afflicted my soul and crushed me with words for long enough!"

See: Rhetorical Question

### Job 19:2 (#2)

**"will you afflict" - "and crush me"**

The word **you** is plural here and through verse 5 because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 19:2 (#3)

**"my soul"**

Job is using one part of himself, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "me"

See: Synecdoche

### Job 19:2 (#4)

**"and crush me with words"**

Job is speaking as if his friends could literally **crush** him with their **words**. If it would be clearer in your

language, you could state the meaning plainly. Alternate translation: "and discourage me deeply with your words"

See: Metaphor

### Job 19:2 (#5)

**"with words"**

Job is using the term **words** to mean what his friends have been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by what you have been saying"

See: Metonymy

### Job 19:3 (#1)

**"ten times"**

The expression **ten times** means "many times," not literally ten times, no more and no less. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "many times"

See: Idiom

### Job 19:3 (#2)

**"you are not ashamed, you mistreat me"**

In this sentence structure, the verb **mistreat** is dependent on the verb **ashamed**. It may be more natural in your language to use a different sentence structure. Alternate translation: "you are not ashamed to mistreat me"

See: Sentence Structure

### Job 19:4 (#1)

**"my error remains with me"**

Interpreters are not certain what Job means by this statement. He could mean: (1) that any sin he might have committed would be his own private concern. This would be consistent with his rebuke of his friends for reproaching him publicly as a sinner. Alternate translation: "that would be my own private concern" (2) that he would be the only one who would know for sure whether he had sinned.

Alternate translation: "that would be for me to determine"

See: Assumed Knowledge and Implicit Information

### Job 19:5 (#1)

**"you will exalt yourselves above me"**

See how you translated the similar use of the term **exalt** in [17:4](#). Alternate translation: "you want to prove that you are right and I am wrong by appealing to the way that I am suffering"

See: Assumed Knowledge and Implicit Information

### Job 19:6 (#1)

**"and his net has closed around me"**

Job is speaking as if a **net** that God had set as a trap had literally **closed around** him. Job is answering Bildad in his own words, but Job is making the net a symbol of the unjust punishment of the innocent rather than of the just punishment of the wicked. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, he has unfairly punished me even though I am innocent"

See: Metaphor

### Job 19:7 (#1)

**"I cry, 'Violence'"**

The expression **Violence!** refers generally to mistreatment, including but not limited to actual violence. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I cry, 'Someone is mistreating me'"

See: Idiom

### Job 19:7 (#2)

**"I cry, 'Violence'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "I protest that someone is mistreating me"

See: Quotes within Quotes

### Job 19:7 (#3)

**"but I am not answered"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "but no one answers me"

See: Active or Passive

### Job 19:7 (#4)

**"but {there is} no justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "but no one ensures that I am treated justly"

See: Abstract Nouns

### Job 19:8 (#1)

**"He has walled up my way and I do not pass"**

Job is speaking of his life as if it were a **way** or path that he was walking along, and he is speaking as if God had built a wall to block that path so that he could not continue on it. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar image in [3:23](#). Alternate translation: "God has kept me from being able to overcome my troubles and resume my regular life"

See: Metaphor

### Job 19:8 (#2)

**"and he has set darkness upon my paths"**

In a parallel image, Job is speaking of his activities as if they were **paths** on which he was walking, and he is speaking as if God had made it so dark on those paths that he could not walk on them because he could not see where he was going. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, God has prevented me from knowing the right things to do"

See: Metaphor

**Job 19:9 (#1)****"He has stripped my glory from upon me"**

Job is speaking as if the **glory** or honor that he formerly had were literally an article of clothing that God had **stripped** from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He has taken away the honor that I formerly had"

See: Metaphor

**Job 19:9 (#2)****"and he has removed the crown of my head"**

Job is speaking as if he had formerly been wearing an actual **crown**, a symbol of ruling authority, and that God had **removed** that crown from his **head**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, he has deprived me of the authority I once had"

See: Metaphor

**Job 19:9 (#3)****"the crown of my head"**

Job is using this possessive form to speak symbolically of a crown that he once wore on his head. In the context, the phrase **the crown of my head** does not mean the very top of Job's head. Alternate translation: "the crown that I once wore on my head"

See: Possession

**Job 19:10 (#1)****"He has broken me down on every side"**

Job is speaking as he were literally a building and God had **broken** him **down** completely. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He has destroyed everything in my life"

See: Metaphor

**Job 19:10 (#2)****"and I have gone away"**

Job is speaking as if he has literally **gone away** or left the area where he was formerly living. See how you translated the similar expression in [14:20](#). If it would be clearer in your language, you could state the meaning plainly. Job is speaking of what he expects to happen imminently as if it had already happened. Alternate translation: "and I am about to die"

See: Metaphor

**Job 19:10 (#3)****"and he has removed my hope like a tree"**

Job is using this comparison to say that just as a tree will not grow again once it has been completely uprooted, so he believes that God has taken away his hope forever. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and he has taken away my hope forever, just as an uprooted tree will never grow back"

See: Simile

**Job 19:10 (#4)****"and he has removed my hope like a tree"**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "and he has kept me from ever hoping again, just as an uprooted tree will never grow back"

See: Abstract Nouns

**Job 19:11 (#1)****"And he has kindled his nose against me"**

Job is speaking as if God had literally **kindled** his anger or set it on fire. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And he has allowed himself to become very angry with me"

See: Metaphor



**Job 19:12 (#1)****""His troops come together,"**

Job is speaking as if he were literally a city and God had sent **troops** to lay siege to that city, building **ramps** by which they could get over its walls. Job is likely speaking of the troubles he is experiencing as if they were soldiers whom God had sent to attack him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God has made me experience many kinds of troubles, and they are causing me more and more distress"

See: Metaphor

**Job 19:12 (#2)****"and they encamp around my tent"**

Job continues the military image but changes it slightly when he speaks as if he were literally a **tent** around which an enemy army had encamped. Job may be picturing himself as one of a number of soldiers who are all staying in tents but whose camp an enemy army has surrounded. Or Job may be using the word **tent** simply to mean the place where he lives, that is, his life. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, I am experiencing troubles in many different aspects of my life"

See: Metaphor

**Job 19:13 (#1)****"He has put my brothers far from me"**

Job is speaking as if God had removed his **brothers** to a distance from him. Job is actually speaking of the diminished quality of the relationship he now has with them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He has caused my brothers to withdraw from me"

See: Metaphor

**Job 19:13 (#2)****"my brothers"**

Job is probably using the word **brothers** to mean close relatives, both male and female, who may not literally be his siblings. Your language may use that word or an equivalent term in the same way. If not, you could express the meaning in plain language. Alternate translation: "my close relatives"

See: Idiom

**Job 19:13 (#3)****"and my acquaintances indeed have turned away from me"**

Job is speaking as if his **acquaintances** had literally **turned away** from him, that is, turned to face in another direction so that they could not see him or turned and walked away from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and my acquaintances now act as if they do not even know me"

See: Metaphor

**Job 19:14 (#1)****"and my familiar friends have forgotten me"**

Job is speaking as if his **familiar friends** had literally **forgotten** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "act as if they never knew me"

See: Metaphor

**Job 19:15 (#1)****"Guests of my house"**

Job is using this possessive form to refer to people who have stayed in his **house** as **Guests**. Alternate translation: "People who once stayed in my house as guests"

See: Possession

**Job 19:15 (#2)****"in their eyes"**

Job is using the term **eyes** by association to mean sight. Sight, in turn, represents attention,

perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “from their perspective” or “as far as they are concerned”

See: Metonymy

### Job 19:16 (#1)

**"I call to my servant, but he does not answer"**

In this context, the word **call** implicitly means “summon” and the word **answer** implicitly means “obey.” You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “I summon my servant, but he does not obey and come to me”

See: Assumed Knowledge and Implicit Information

### Job 19:16 (#2)

**"to my servant"**

Job is not referring to a specific **servant**. He means all of his servants. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: “to my servants”

See: Generic Noun Phrases

### Job 19:16 (#3)

**"with my mouth I entreat him"**

Job is using the term **mouth** to mean by association what he has to say with his mouth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “I have to speak pleadingly to him”

See: Metonymy

### Job 19:17 (#1)

**"My breath is strange to my wife"**

This could mean: (1) that Job is using one part of himself, his **breath**, to mean all of himself. In verses 13–19, Job is talking about how all of his friends and relatives now treat him as if they did not know him. In verses 13 and 15, Job uses words related to the word that the ULT translates as **strange** in this verse. Alternate translation: “I am like a stranger to

my wife” (2) that Job is referring literally to his **breath** and saying that because of his sickness, it smells bad and is offensive to his wife. Alternate translation: “Because of my sickness, my breath smells bad and is offensive to my wife”

See: Synecdoche

### Job 19:17 (#2)

**"though I was gracious to the sons of my womb"**

Job is the possessive form of **my womb** to mean the womb of his wife. He is speaking of the children that they had together. Alternate translation: “even though we had children together and I treated them kindly”

See: Possession

### Job 19:18 (#1)

**"let me arise, and they speak against me"**

This could mean implicitly: (1) that when Job stands up to speak, younger people who should listen respectfully (see [32:6–7](#)) contradict him instead. Alternate translation: “when I stand up to speak, younger people disrespectfully contradict me” (2) that when Job tries to stand up, struggling because of his sickness, children make fun of him. Alternate translation: “when I struggle to stand up, they make fun of me”

See: Assumed Knowledge and Implicit Information

### Job 19:19 (#1)

**"the friends of my counsel"**

Job is using this possessive form to describe the **friends** with whom he took **counsel**, that is, the friends with whom he shared his private thoughts and whose advice he asked. Alternate translation: “the friends in whom I confided”

See: Possession

### Job 19:19 (#2)

**"have been turned against me"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "have turned against me"

See: Active or Passive

### Job 19:20 (#1)

**"My bone clings to my skin and to my flesh"**

Job is not referring to a specific **bone**. He means all of his bones. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "My bones cling to my skin and to my flesh"

See: Generic Noun Phrases

### Job 19:20 (#2)

**"My bone clings to my skin and to my flesh"**

Job is speaking of this representative **bone** as if it were living thing that could **cling** to his **skin** and **flesh**. He means that his bones are right next to his skin and flesh, that is, all of the muscle in between has wasted away. Your language may have a similar expression that you could use in your translation. You could also state the meaning plainly. Alternate translation: "I am just skin and bones"

See: Personification

### Job 19:20 (#3)

**"and I have escaped with the skin of my teeth"**

Job is speaking as if he had barely **escaped** from some disaster, and he is describing what he was able to escape with. Interpreters have different ideas about what he is describing, but they generally agree that it means something insignificant. Alternate translation: "and there is practically nothing left of me"

See: Metaphor

### Job 19:21 (#1)

**"Pity me, pity me"**

Job is repeating the verb **Pity** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If

not, your language may have another way of expressing the emphasis. Alternate translation: "Please have pity on me"

See: Reduplication

### Job 19:21 (#2)

**"the hand of God has touched me"**

Here the **hand of God** represents the power and activity of God. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "God is powerfully afflicting me"

See: Metonymy

### Job 19:22 (#1)

**"Why do you pursue me as God {would}?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "You should not pursue me as God would! You should be satisfied with my flesh!"

See: Rhetorical Question

### Job 19:22 (#2)

**"Why do you pursue me as God {would}"**

The point of this comparison is that just as God would **pursue** someone relentlessly to make sure that sin was punished appropriately, so Job's friends have been relentlessly insisting that he has sinned. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Why do you insist relentlessly that I have sinned" or, as a statement, "You should not insist relentlessly that I have sinned"

See: Simile

### Job 19:22 (#3)

**"And will you not be satisfied with my flesh"**

Job is likely alluding to a popular expression. In this culture, if someone accused another person

maliciously, people said that he was “eating the pieces” of that person. Job is suggesting that his friends are “eating” him in this sense (that is, accusing him maliciously) and they are not yet **satisfied** with the amount of his **flesh** that they have “eaten.” If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “And will you never stop accusing me maliciously” or, as a statement, “Yes, you should stop accusing me so maliciously”

See: Idiom

### Job 19:23 (#1)

“Who will give {that} now my words will be written down?”

See how you translated the expression **Who will give** in [11:5-6](#). Alternate translation: “I wish that my words would now be written down! I wish that they would be inscribed on a scroll!”

See: Idiom

### Job 19:23 (#2)

“Who will give {that} now my words will be written down?”

In context, Job is suggesting that this is actually unlikely, even though he wishes that it could happen. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: “It is unfortunate that my words cannot be written down. It is unfortunate that they cannot be inscribed on a scroll”

See: Assumed Knowledge and Implicit Information

### Job 19:23 (#3)

“my words will be written down”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “someone will write down my words”

See: Active or Passive

### Job 19:23 (#4)

“my words”

Job is using the term **words** to mean what he has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what I have been saying”

See: Metonymy

### Job 19:23 (#5)

“they will be inscribed on a scroll”

Job is speaking as if he wanted his **words** literally to be **inscribed** or engraved on a **scroll**. He could mean: (1) that he wants someone to record them meticulously on a scroll. Alternate translation: “they will be recorded on a scroll” (2) that he wants someone to engrave them onto a copper sheet. Alternate translation: “they will be inscribed on a copper sheet”

See: Metaphor

### Job 19:23 (#6)

“they will be inscribed”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “someone will inscribe them”

See: Active or Passive

### Job 19:24 (#1)

“With a stylus of iron”

A **stylus** was an iron tool that people in this culture used to engrave writing onto hard surfaces. They would strike the stylus with another tool such as a hammer in order to remove tiny pieces of the surface a little at a time in order to create letters. For better visibility, they would sometimes then fill these letters with lead, which is a soft metal that they could pound into shape. If your readers would not be familiar with what a stylus is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: “With a small iron tool cutting tool”

See: Translate Unknowns

## Job 19:25 (#1)

### "But I know {that}"

Job is using the word translated **But** to draw a contrast between what he has just suggested is unlikely, that his claims of innocence will be recorded for posterity, and something that he is very confident about, that his **redeemer** will ultimately vindicate him as innocent. In your translation, you may wish to introduce this verse in a way that will indicate this contrast more explicitly. Alternate translation: "But even though it is unlikely that my claims of innocence will be recorded for posterity, I still know that"

See: Connect — Contrast Relationship

## Job 19:25 (#2)

### "But I know {that}"

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the word translated **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "But I know very well {that}"

See: Pronouns — When to Use Them

## Job 19:25 (#3)

### "my redeemer lives"

Job means implicitly that even though he expects to die, his **redeemer** will still be alive to vindicate him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "even though I expect to die soon, my redeemer will still be alive"

See: Assumed Knowledge and Implicit Information

## Job 19:25 (#4)

### "my redeemer"

A **redeemer** was a close relative who would take responsibility to do whatever was necessary to help another family member who was threatened or in need. Your language and culture may have a name for a person who fulfills this role, and you could use that name in your translation. You could also use a general expression. Alternate translation: "the close relative who will vindicate me"

See: Translate Unknowns

## Job 19:25 (#5)

### "my redeemer"

As Job indicates in the next verse, he believes that God will be his **redeemer**. This is similar to the way that Job speaks in [16:19](#) of having an "advocate" in heaven and to the way that he asks God in [17:3](#) to be his "surety." Since Job speaks of God in the next verse, you do not need to explain in this verse that God is the **redeemer** whom Job is expecting. It may even be that Job wishes to generate some suspense and attention by not naming the redeemer right away, and it would be good to give your readers that same experience.

See: When to Keep Information Implicit

## Job 19:25 (#6)

### "and {that at} the last"

Job is using the adjective **last** as a noun to mean a certain time. This could mean: (1) a "later" time, after Job has died. Alternate translation: "after I have died" (2) that Job is the "last" time, the time at the end of the world. Alternate translation: "and that at the end of the world"

See: Nominal Adjectives

## Job 19:25 (#7)

### "he will stand"

In this culture, people stood up when they were about to speak. This was a symbolic action by which they indicated that they had something important to say. Standing up commanded the attention of the people they wanted to listen to them. In this context, the important thing that the redeemer had to say would be that Job was

innocent. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: “he will stand and speak in my defense”

See: Symbolic Action

### Job 19:25 (#8)

#### "upon the dust"

Job is using the term **dust** by association to mean the earth, on whose surface there is dust. This may also be a poetic allusion to the fact that Job would be dead and at “rest” in the “dust,” as he said in [17:16](#). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “upon the earth”

See: Metonymy

### Job 19:26 (#1)

#### "and {that} after my skin, they strike this off"

The pronoun **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: “and that after my skin has been stricken off”

See: Pronouns — When to Use Them

### Job 19:26 (#2)

#### "and {that} after my skin, they strike this off"

Job is speaking as if someone or something might literally **strike** the **skin** off his bones. He could mean: (1) that his body will decay so that only the bones are left. Alternate translation: “and that even after my body decays so that only the bones are left” (2) that worms, such as he mentioned in [17:14](#), will eat the skin off his bones. Alternate translation: “and that even after worms eat the skin off my bones”

See: Metaphor

### Job 19:26 (#3)

#### "yet from my flesh"

Job could be saying that he will **behold God**: (1) from the vantage point of his flesh, that is, from within his body. This would be an implicit expression of faith and confidence in the resurrection of the body. Alternate translation: “yet from my resurrected body” (2) apart from his flesh, that is, as a spirit after death. Alternate translation: “yet as a spirit after death”

See: Assumed Knowledge and Implicit Information

### Job 19:26 (#4)

#### "I will behold God"

As the General Notes to chapter 13 discuss, in this culture, a subject would be able to look a sovereign in the face if the sovereign favored that subject. Job seems to be alluding here to that cultural norm. The implication is that God will no longer consider him guilty but acknowledge that he was innocent all along. Job indicates in the previous verse that God will also acknowledge his innocence publicly to everyone on earth. Alternate translation: “I will be able to look God in the face because he will affirm that I am innocent”

See: Assumed Knowledge and Implicit Information

### Job 19:27 (#1)

#### ""I will behold for myself"

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them. Alternate translation: “I myself will see very clearly”

See: Parallelism

### Job 19:27 (#2)

#### "I will behold"

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the verb translated **will behold**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing

out this emphasis. Alternate translation: "I will certainly behold"

See: Pronouns — When to Use Them

### Job 19:27 (#3)

#### "and my eyes will see"

Job is using one part of himself, his **eyes**, to mean all of him in the act of seeing. Your language may have a similar expression that you could use in your translation. Alternate translation: "and see with my own eyes"

See: Synecdoche

### Job 19:27 (#4)

#### "and not a stranger"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. In this context, the word **stranger** means "someone else." But it is also an allusion to what Job said in verse 15, that people who knew him now regard him as a "stranger." Alternate translation: "and it will not be someone else who beholds him"

See: Ellipsis

### Job 19:27 (#5)

#### "My kidneys fail within my belly"

Here, the **kidneys** represents the emotions. Job is saying that he is overcome with emotion at the thought of seeing God. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I am overcome with emotion at this thought"

See: Metaphor

### Job 19:28 (#1)

#### "If you say, 'How we will persecute him!'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If you say that

you are still going to persecute me because you believe that the root of the matter is found in me"

See: Quotes within Quotes

### Job 19:28 (#2)

#### "you say"

The word **you** is plural here because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 19:28 (#3)

#### "For the root of the matter"

Job is saying that his friends might speak as if his situation were literally a plant that had a **root**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "For the cause of the problem"

See: Metaphor

### Job 19:28 (#4)

#### "in me"

Job seems to begin this hypothetical saying of the three friends as a direct quotation but finish it as an indirect quotation, saying **in me** rather than "in him." It may be more natural in your language to finish the quotation as a direct quotation. Alternate translation: "in him"

See: First, Second or Third Person

### Job 19:29 (#1)

#### "of the face of the sword"

Here the word **face** represents the presence of someone or something by association with the way people can see the face of someone who is present. Alternate translation: "of the presence of the sword"

See: Metonymy

**Job 19:29 (#2)****"of the face of the sword"**

Job is using one kind of severe punishment, execution by a **sword**, to mean severe punishment in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "that God may punish you severely"

See: Synecdoche

**Job 19:29 (#3)****"from} wrath {is} the punishment of the sword"**

If your language does not use an abstract noun for the idea of **wrath**, you could express the same idea in another way. Alternate translation: "when God becomes angry at people for being wicked, God punishes them severely"

See: Abstract Nouns

**Job 19:29 (#4)****"that there is judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "that God punishes wickedness justly"

See: Abstract Nouns

**Job - Chapter 20 Introduction***Structure and Formatting*

This chapter is the second speech of Job's friend Zophar. In this chapter, Zophar speaks more strongly to Job than he did the first time spoke to him.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Translation Issues in This Chapter***Zophar answering Job with his own words**

In [7:8](#), as Job was appealing to God, he said, "The eye of the one seeing me will not regard me; your eyes will be on me, but I will not exist." Zophar says

in [20:9](#) about the wicked person, "The eye that saw him will not continue." Job said in [7:10](#) of himself as a mortal person, "He will not return again to his house, and his place will not know him again." Zophar says of the wicked person in [20:9](#), "his place will no longer observe him." In both instances Zophar is suggesting that Job himself is a wicked person, using Job's own words.

Similarly, Zophar says in [20:27](#) of the wicked person that "the heavens will reveal his iniquity, and the earth will raise itself up against him" as a witness. In [16:18](#), Job called upon the earth to see that he received justice, and in [16:19](#), Job said that he had an advocate in the heavens. So Zophar is likely answering Job once again in his own words, implying that Job himself is a wicked person of the type that he has been describing in his speech.

To help your readers appreciate how Zophar is answering Job with his own words, you may wish to translate what Zophar says in these instances similarly to the way you translated what Job said earlier.

**Indelicate images that Zophar uses**

As noted above, Zophar speaks strongly to Job in this speech. He uses a couple of images drawn from bodily functions that people in your culture might consider indelicate to include in a Bible translation. If so, you could use comparable images. Zophar says in [20:7](#) of the wicked person, "he will perish forever like his dung." You could refer to something else that disappears completely, saying, for example, "he will perish forever like the dust that the wind blows away." Zophar says of the wicked person in [20:15](#), "He swallows wealth, but he will vomit it." You might say instead something such as, "Though he may become rich, he will lose all his money."

**Job 20:2 (#1)****"Therefore"**

Zophar is using the word **Therefore** to introduce the reason he is about to give for why he is speaking to Job again. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "This is why"

See: Connecting Words and Phrases



**Job 20:2 (#2)****"my thoughts turn me back"**

Zophar is speaking of his **thoughts** as if they were a living thing that could **turn** him **back**, that is, make him turn around and return to Job as if he had left him. He means that he wants to speak to Job again and share what he is thinking in response to what Job has just said. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I need to speak to you again and tell you what I am thinking"

See: Personification

**Job 20:2 (#3)****"because of my urgency in me"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "because I feel such urgency"

See: Making Assumed Knowledge and Implicit Information Explicit

**Job 20:3 (#1)****"a rebuke of dishonor to me"**

Zophar is using this possessive form to describe a **rebuke** that he feels has brought **dishonor** to him. It may be helpful to clarify this for your readers. Alternate translation: "a rebuke that dishonors me"

See: Possession

**Job 20:3 (#2)****"but a spirit from my understanding answers me"**

Zophar is speaking as if there were a **spirit** in his **understanding** that could **answer** him, that is, show him how to respond to Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but I have had a good idea that enables me to understand how I should respond"

See: Personification

**Job 20:4 (#1)****""Do you {not} know this from long ago,"**

Zophar is using the question form for emphasis. (The question continues into the next verse.) If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Surely you are aware of this from long ago, from the placing of man upon the earth"

See: Rhetorical Question

**Job 20:4 (#2)****""Do you {not} know this from long ago,"**

Zophar is speaking as if Job himself should have known **from long ago** what he is about to say. He means that Job is one member of the human community that has known this for as long as it has existed. As a member of that community, Job should know it because it has been passed down to him through traditional wisdom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Surely you are aware of this traditional wisdom that we have received from our earliest ancestors"

See: Synecdoche

**Job 20:4 (#3)****"from the placing of man upon the earth"**

Zophar is using one thing that God did when he created people, **placing** them on the **earth**, to mean all that God did in creating people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "ever since God created man"

See: Synecdoche

**Job 20:4 (#4)****"from the placing of man upon the earth"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "ever since God created people"

See: When Masculine Words Include Women

### Job 20:5 (#1)

""that the triumph of the wicked {is} from near,"

In this verse, Zophar completes the question that he began in the previous verse, using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "that the triumph of the wicked {is} from near, and the joy of the godless {is} for a moment!"

See: Rhetorical Question

### Job 20:5 (#2)

"the wicked"

Zophar is using the adjective **wicked**, which is plural, as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

### Job 20:5 (#3)

"is} from near"

Zophar is using this expression to mean that the **triumph** of the **wicked** does not extend very far. He means that it does not extend very far in time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "does not last very long"

See: Idiom

### Job 20:5 (#4)

"the godless"

Job is using the adjective **godless**, which is singular, as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the godless person"

See: Nominal Adjectives

### Job 20:5 (#5)

"the godless"

Zophar is not referring to a specific **godless** person. He means all godless people. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "godless people"

See: Generic Noun Phrases

### Job 20:6 (#1)

""Though his height rises to the skies"

Zophar is speaking as if a wicked person might literally become so tall that his head would be at the same level as **cloud** in the **skies**. He means that a wicked person might become very prosperous and powerful. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Though a wicked person may become very prosperous and powerful"

See: Metaphor

### Job 20:6 (#2)

"to the cloud"

Zophar is not referring to a specific **cloud**. He means the many clouds that appear in the sky. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "to the clouds"

See: Generic Noun Phrases

### Job 20:7 (#1)

"like his dung"

The point of this comparison may be the one that Zophar makes explicitly, that a wicked person will perish **forever** as **dung** perishes forever. However, the point of the comparison could also be that just as people consider **dung** a loathsome substance and dispose of it, people will consider a wicked person to be loathsome and not commemorate him in any way. If it would be helpful in your language,

you could make this point explicitly. Alternate translation: “and no one will commemorate him, because they consider him so loathsome”

See: Simile

### Job 20:7 (#2)

**"will say, 'Where {is he}"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “will ask where he has gone”

See: Quotes within Quotes

### Job 20:7 (#3)

**"Where {is he}"**

The people who are asking about the wicked person are using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “He is gone completely!”

See: Rhetorical Question

### Job 20:8 (#1)

**"He will fly away"**

Zophar is speaking as if a wicked person would literally **fly away**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “He will vanish”

See: Metaphor

### Job 20:8 (#2)

**"like a dream"**

The point of this comparison is that just as when a **dream** ends, the person who had the dream realizes that it was not real, so it will be as if the wicked person had never existed. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “as if he had never existed”

See: Simile

### Job 20:8 (#3)

**"and they will not find him"**

**They** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: “and no one will be able to find him”

See: Pronouns — When to Use Them

### Job 20:8 (#4)

**"and he will be chased away"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he will flee”

See: Active or Passive

### Job 20:8 (#5)

**"and he will be chased away"**

Zophar is speaking as if a wicked person would literally **be chased away** or flee. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and he will vanish”

See: Metaphor

### Job 20:9 (#1)

**"The eye {that} saw him will not continue"**

Zophar is using one part of a person, his **eye**, to mean all of that person in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Anyone who previously saw him will not continue to see him”

See: Synecdoche

### Job 20:9 (#2)

**"and his place will no longer observe him"**

As Job did in [7:10](#), Zophar is speaking here of a person's **place** of residence as if it were a living thing that could **observe** that person. The idea is that the place where the person once lived will not have occasion to observe him again because he will never return to that place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he will no longer live in his former place of residence"

See: Personification

### Job 20:10 (#1)

**"His children will recompense the poor,"**

You may find it more natural to put the information about what a wicked person will have to do while he is still alive before the information about what his children will have to do after he dies. Alternate translation: "His hands will return his wealth, and his children will recompense the poor"

See: Information Structure

### Job 20:10 (#2)

**"and his hands will return his wealth"**

Zophar is using one part of a wicked person, his **hands**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he will return his wealth"

See: Synecdoche

### Job 20:10 (#3)

**"and his hands will return his wealth"**

The implication is that this is **wealth** that a wicked person obtained fraudulently or by oppression and that he has been required to **return**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and he will have to return the wealth that he obtained fraudulently and by oppression"

See: Assumed Knowledge and Implicit Information

### Job 20:11 (#1)

**"His bones are full of"**

Zophar is using one part of a wicked person, his **bones**, to mean his whole body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "His body is full"

See: Synecdoche

### Job 20:11 (#2)

**"but it will lie down with him in the dust"**

Zophar is using the phrase **lie down ... in the dust** to mean "die." This is a poetic way of referring to death. Your language may have a similar expression that you could use in your translation. Alternate translation: "but it will die with him"

See: Euphemism

### Job 20:11 (#3)

**"but it will lie down with him in the dust"**

Zophar is speaking of the **vigor** of a wicked person as if it were a living thing that could **lie down in the dust** or die. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but he will die while he is still young and strong"

See: Personification

### Job 20:12 (#1)

**"wickedness is sweet in his mouth"**

Zophar is speaking as if a wicked person could literally put **wickedness** in his **mouth** and taste it and find it **sweet**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he enjoys wickedness"

See: Metaphor

### Job 20:12 (#2)

**"wickedness is sweet in his mouth"**

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: “wicked things are sweet in his mouth” or “he enjoys doing wicked things”

See: Abstract Nouns

### Job 20:12 (#3)

**"he hides it under his tongue"**

Zophar is speaking as if a wicked person might hide wickedness **under his tongue**. The image is of a person tucking something sweet under his tongue to make it last longer so that he can savor it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he savors it” or “he savors doing wicked things”

See: Metaphor

### Job 20:13 (#1)

**"he has pity on it and does not forsake it"**

Zophar is speaking as if a wicked person would literally have **pity** on wickedness and **not forsake it**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he is reluctant to let it go” or “he is reluctant to stop doing wicked things”

See: Metaphor

### Job 20:13 (#2)

**"but keeps it in the midst of his palate"**

Zophar is speaking as if a wicked person would literally hold wickedness against the roof of his mouth so that he could savor it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “but continues to savor it” or “but continues to savor doing them”

See: Metaphor

### Job 20:14 (#1)

**""his food changes in his bowels;"**

Zophar is speaking as if a wicked person literally eats wickedness and that it turns into **the bitterness of asps** (that is, the poison of those snakes) when he starts to digest it. Zophar means, within the context of the image, that the wicked person gets a painfully upset stomach. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the consequences of his wicked actions turn out to be very unpleasant, and he suffers greatly from them”

See: Metaphor

### Job 20:14 (#2)

**"it becomes} the bitterness of asps"**

The term **asps** describes a certain type of poisonous snake. If this snake, or snakes in general, would not be familiar to your readers, you could use a general term. Alternate translation: “it becomes snake poison” or “it becomes reptile poison”

See: Translate Unknowns

### Job 20:15 (#1)

**""He swallows wealth, but he will vomit it;"**

Zophar is speaking as if a wicked person would literally swallow **wealth** but then **vomit** it back up again, and as if God would literally **expel it** or force it out of **his belly**, presumably by causing him to vomit. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “He is greedy to become rich, but he will lose all his money; God will cause him to lose it”

See: Metaphor

### Job 20:16 (#1)

**"He will suck the poison of asps"**

Zophar is speaking as if a wicked person would literally **suck the poison of asps**. This could mean: (1) that Zophar is alluding to the images in verses 12 and 13 of a wicked person savoring wickedness as if it were something he held under his tongue or against the roof of his mouth. Zophar would be saying that the delicacy that the wicked person savors or sucks turns out to be poison, meaning

something that will kill him. Alternate translation: "In the end, the wickedness that he savors will kill him" (2) that an asp will bite the wicked person and he will absorb its **poison** as if he had sucked it in. This would be a more general statement. Alternate translation: "Something deadly will destroy him"

See: Metaphor

### Job 20:16 (#2)

**"the tongue of the viper will kill him"**

Zophar may be reflecting a belief of his culture that the forked tongue of a snake was sharp and that snakes injected poison into people and animals by piercing them with their tongues. If Zophar understood, as people today now understand, that snakes inject their poison through their fangs after biting their victims, then Zophar would be using the term **tongue** by association to mean the mouth and thus the fangs. Alternate translation: "the fangs of the viper will kill him" or "a viper will kill him by biting him and injecting him with poison through his fangs"

See: Metonymy

### Job 20:16 (#3)

**""asps,"**

See how you translated the word "asps" in in [20:14](#). A **viper** is another kind of poisonous snake. If these snakes, or snakes in general, would not be familiar to your readers, you could use general terms. Alternate translation: "snakes ... the poisonous snake" or "reptiles ... the poisonous reptile"

See: Translate Unknowns

### Job 20:16 (#4)

**"the viper"**

Zophar is not referring to a specific **viper**. He means one that might bite a wicked person. Alternate translation: "a viper"

See: Generic Noun Phrases

### Job 20:17 (#1)

**""the streams,"**

Zophar is speaking as if **streams**, **rivers**, and **torrents** could literally flow with **honey** and **butter**. He is referring to the abundant quantities of these things with which God would bless a righteous person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the abundant quantities of honey and butter with which God blesses righteous people"

See: Metaphor

### Job 20:17 (#2)

**""the streams,"**

Zophar is using two agricultural products, **honey** and **butter**, to mean agricultural products in general and thus, in this culture, wealth in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the abundant wealth with which God blesses righteous people"

See: Synecdoche

### Job 20:17 (#3)

**""the streams,"**

The terms **streams**, **rivers**, and **torrents** mean similar things. Zophar is using the three terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the deeply flowing streams of"

See: Doublet

### Job 20:18 (#1)

**"his} gain"**

It is clear from the next verse, as well as from v. 10, that by **gain** here, Zophar implicitly means money that a wicked person has made by dishonest means. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "his ill-gotten gain"

See: Assumed Knowledge and Implicit Information

**Job 20:19 (#1)****"the poor"**

Zophar is using the adjective **poor** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "poor people"

See: Nominal Adjectives

**Job 20:19 (#2)****"and he did not build it"**

If it would be clearer in your language, you could translate this as a positive expression. Alternate translation: "that someone else built" or "that belonged to someone else"

See: Double Negatives

**Job 20:20 (#1)****"he has not known satisfaction in his belly"**

Here, the **belly** or stomach represents a person's desires, and specifically in this context, greedy desires. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he has not experienced the satisfaction of his greedy desires"

See: Metaphor

**Job 20:20 (#2)****"he has not known satisfaction in his belly"**

If your language does not use an abstract noun for the idea of **satisfaction**, you could express the same idea in another way. Alternate translation: "he could never satisfy his greedy desires"

See: Abstract Nouns

**Job 20:20 (#3)****"he will not rescue {any} desired {thing} of his"**

Zophar is using the adjective **desired** as a noun to mean a certain kind of thing. The ULT adds the word **thing** to show that. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "he will not rescue any of the things that he desired"

See: Nominal Adjectives

**Job 20:20 (#4)****"he will not rescue {any} desired {thing} of his"**

If it would be clearer in your language, you could translate this with a positive expression. Alternate translation: "he will lose all of the things that he desired"

See: Double Negatives

**Job 20:21 (#1)****"There is no remnant for his eating"**

This could mean implicitly: (1) Alternate translation: "There is nothing left after he has eaten" (2) Alternate translation: "There is nothing left for him to eat"

See: Assumed Knowledge and Implicit Information

**Job 20:22 (#1)****"In the filling of his wealth"**

Zophar is speaking of the **wealth** of a wicked person as if he were a container that could become full. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Even if he becomes very wealthy,"

See: Metaphor

**Job 20:22 (#2)****"it will become narrow to him"**

Zophar is using this expression to mean that the wicked person will experience great distress. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "he will be in dire straits" or "he will experience great distress"

See: Idiom

### Job 20:22 (#3)

**"every hand of the troubling will come against him"**

Zophar is using the adjective **troubling** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the hand of every person who causes trouble will come against him"

See: Nominal Adjectives

### Job 20:22 (#4)

**"every hand of the troubling will come against him"**

Here, **hand** represents the power and activity of a person. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "every person who causes trouble will work against him"

See: Metonymy

### Job 20:22 (#5)

**"every hand of the troubling will come against him"**

Zophar says **every** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "people who cause trouble will work against him"

See: Hyperbole

### Job 20:23 (#1)

**""He will be {about} to fill his belly, he will send the burning of his nose against him,"**

The pronoun **He** at the start of this verse, the two instances of **him**, and the second instance of **his** refer to the wicked person, while the two instances of **he** later in the verse and the first instance of **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: "The wicked

person will be about to fill his belly, and God will send the burning of his nose against that wicked person, yes, God will rain it upon that person while that person is eating"

See: Pronouns — When to Use Them

### Job 20:23 (#2)

**"and he will rain {it} upon him"**

Zophar is speaking as if God would literally make his anger **rain** on a wicked person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, he will punish him severely"

See: Metaphor

### Job 20:23 (#3)

**"in his eating"**

Interpreters are not certain what Zophar means by this expression, which can be translated in various ways. It could mean: (1) Alternate translation: "while he is eating" (2) Alternate translation: "upon his flesh" or "upon his body" (3) Alternate translation: "with his arrows" or "with his weapons"

See: Assumed Knowledge and Implicit Information

### Job 20:24 (#1)

**""He flees from a weapon of iron,"**

Zophar is speaking as if different soldiers were using a **weapon of iron** and a **bow of bronze** to attack the wicked person he is describing. Zophar is using these weapons to represent dangers. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He may escape from one danger, but another danger will overtake him"

See: Metaphor

### Job 20:24 (#2)

**""He flees from a weapon of iron,"**

Since a **bow of bronze** is a more powerful and deadly weapon than a **weapon of iron** such as a



sword or spear, Zophar implicitly means that if a wicked person escapes from one danger, a greater danger will overtake him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “He may escape from one danger, but a greater danger will overtake him”

See: Assumed Knowledge and Implicit Information

### Job 20:24 (#3)

#### "a bow of bronze"

Zophar is using the term **bow** by association to mean an arrow from a bow. If you decide to retain this image in your translation, you could state the meaning plainly. Alternate translation: “an arrow that someone shoots using a bronze bow”

See: Metonymy

### Job 20:25 (#1)

#### ""He pulls, and it comes out of his back,"

Zophar is continuing to speak as if someone had shot an arrow into the wicked person he is describing. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “The wicked person realizes that the danger that has overtaken him is going to destroy him”

See: Metaphor

### Job 20:25 (#2)

#### "and the gleaming"

Zophar is using the term **gleaming** by association to mean an arrow whose metal point gleams in the sunlight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and the point of the arrow”

See: Metonymy

### Job 20:25 (#3)

#### "Terrors {are} upon him"

Zophar could be using the plural form **Terrors** in an intensive sense to mean the worst of terrors,

that is, death, as in [18:14](#). Alternate translation: “He is terrified because he realizes that he is going to die”

See: Unusual Uses of the Plural

### Job 20:26 (#1)

#### "All darkness is hidden"

Zophar says **All** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: “Great darkness is hidden”

See: Hyperbole

### Job 20:26 (#2)

#### "All darkness is hidden"

Zophar is using the term **darkness** to represent troubles. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “Great troubles are hidden”

See: Metaphor

### Job 20:26 (#3)

#### "All darkness is hidden"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, the context suggests that it is God. Alternate translation: “God has hidden great troubles”

See: Active or Passive

### Job 20:26 (#4)

#### "All darkness is hidden"

Zophar is speaking as if God had literally **hidden** darkness, representing troubles. He could mean: (1) that God has reserved those troubles to destroy the treasured possessions of the wicked person he is describing. Alternate translation: “God has reserved great troubles” (2) that it is as if those troubles were an animal that had **hidden** itself so that it could pounce on the possessions of the

wicked person. Alternate translation: "Great troubles are lying in wait"

See: Metaphor

### Job 20:26 (#5)

#### "for his treasured {things}"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "for the things that he treasures"

See: Active or Passive

### Job 20:26 (#6)

#### "a fire not blown will devour him"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a fire that no one has blown on to kindle will devour him"

See: Active or Passive

### Job 20:26 (#7)

#### "a fire not blown will devour him"

The implication is that no human being will have **blown** on this **fire** to kindle it; God will send the fire. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "A fire that God sends will devour him" or "God will send fire that will devour him"

See: Assumed Knowledge and Implicit Information

### Job 20:26 (#8)

#### "a fire not blown will devour him"

Zophar is speaking as if **fire** were literally going to **devour** or eat up this wicked person. Within the context of the image, he means that the fire will burn him up, and the image of fire itself represents God destroying the wicked person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God will destroy him"

See: Metaphor

### Job 20:26 (#9)

#### "it will consume the remnant in his tent"

Zophar is continuing to speak as if **fire** were literally going to **consume** this wicked person and his possessions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, God will completely destroy everything in his tent, leaving nothing"

See: Metaphor

### Job 20:26 (#10)

#### "it will consume the remnant in his tent"

Zophar is using one possession of this wicked person, the **tent** in which he lives, to mean all of his possessions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "yes, God will completely destroy all of his possessions, leaving nothing"

See: Metonymy

### Job 20:27 (#1)

#### ""The heavens will reveal his iniquity,"

Zophar is speaking as if the **heavens** and the **earth** were living things that could testify against this wicked person. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "If the sky could speak, it would testify that it had observed his iniquity; if the earth could speak, it would raise itself up against him"

See: Personification

### Job 20:27 (#2)

#### "and the earth will raise itself up against him"

Zophar means that the earth would **raise itself up**, that is, stand up, against this wicked person in order to bring charges against him or to serve as a witness in a legal proceeding. In this culture, in order to begin a case against someone, a person would stand up among those who had gathered in

the public square. Someone who had evidence to bring in such a proceeding would similarly stand up. Either way, the earth, Zophar says, would testify that the wicked person was guilty. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: “and the earth will stand and bring charges against him” or “and the earth will stand and be a witness against him”

See: Assumed Knowledge and Implicit Information

### Job 20:28 (#1)

#### "The wealth of his house will depart"

Zophar is speaking of the **wealth** that the wicked person has in his **house** as if it were a living thing that could **depart**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “He will lose the wealth that is in his house”

See: Personification

### Job 20:28 (#2)

#### "flowing away"

Zophar is speaking as if the wicked person's **wealth** were a liquid that could literally be **flowing away**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “vanishing” or “being destroyed”

See: Metaphor

### Job 20:28 (#3)

#### "on the day of his nose"

While God would punish the wicked person on a specific **day**, Zophar is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “at the time when God angrily punishes him”

See: Idiom

### Job 20:29 (#1)

#### ""This {is} the portion of the wicked man from God,"

Zophar is speaking as if God were literally giving a **wicked man** a **portion**, probably meaning a portion of family property, and a **heritage**, similarly meaning an inheritance. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “This is the punishment that the wicked man deserves, and God will punish him in that way”

See: Metaphor

### Job 20:29 (#2)

#### "the wicked man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “the wicked person”

See: When Masculine Words Include Women

### Job 20:29 (#3)

#### "the wicked man"

Zophar is not referring to a specific **wicked man** or person. He means wicked people in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: “wicked people”

See: Generic Noun Phrases

### Job 20:29 (#4)

#### "and the heritage of his appointment from God"

Zophar is using this possessive form to describe a symbolic **heritage** or inheritance that God has appointed to a wicked person. It may be helpful to clarify this for your readers. Alternate translation: “and his appointed heritage from God” or “and the heritage that God has appointed to him”

See: Possession

## Job - Chapter 21 Introduction

### *Structure and Formatting*

This chapter is Job's response to Zophar's second speech.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **Punishment for the sins of one's parents or ancestors**

In the culture in which the book of Job was composed, people commonly believed that God might punish someone for the sins of their parents or ancestors. Job says in verse 19 of this chapter that this is what his three friends believe. However, while people's sins may have consequences for their children and descendants, God does not punish people directly for their parents' or ancestors' sins. Be sure that this is clear in your translation.

### *Translation Issues in This Chapter*

#### **The adjective "wicked" as a noun**

In verses 7, 16, 17, and 28, Job uses the adjective "wicked" as a noun to mean wicked people in general. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase such as "wicked people."

#### **Job 21:2 (#1)**

##### **"Hearing," - "your consolation"**

The word **your** and the implied "you" in the imperative **hear** are plural because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

#### **Job 21:2 (#2)**

##### **"Hearing, hear my words"**

Job is repeating the verb **hear** in order to intensify the idea that it expresses. If your language can

repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: "Listen carefully to my words"

See: Reduplication

#### **Job 21:2 (#3)**

##### **"my words"**

Job is using the term **words** to mean what he is about to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what I am about to say"

See: Metonymy

#### **Job 21:2 (#4)**

##### **"your consolation"**

Job is using this possessive form to describe not the **consolation** that his friends will have but the **consolation** that he wants them to offer him. It may be helpful to clarify this for your readers. Alternate translation: "the consolation that you offer to me"

See: Possession

#### **Job 21:3 (#1)**

##### **"Tolerate me" - "you may mock"**

The implied "you" in the imperative **Tolerate** is plural because Job is addressing his three friends, but the pronoun **you** later in the verse is singular because Job is responding directly to Zophar. Use the corresponding forms in your translation if your language marks a distinction between singular and plural "you."

See: Forms of 'You' — Singular

#### **Job 21:3 (#2)**

##### **"and I will speak"**

For emphasis, Job is stating the pronoun **I**, whose meaning is already present in the verb **speak**. If your language can state implied pronouns

explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “and I will take my turn and speak”

See: Pronouns — When to Use Them

### Job 21:3 (#3)

#### "you may mock"

For emphasis, Job is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means. Alternate translation: “you will probably continue to mock me, even though you should not do so”

See: Irony

### Job 21:4 (#1)

#### "is} my complaint to a man"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “my complaint is not to a man!”

See: Rhetorical Question

### Job 21:4 (#2)

#### "is} my complaint to a man"

Although the term **man** is masculine, Job does not mean specifically a male human. He is using the term to mean a mortal as opposed to God. Alternate translation: “my complaint is not to a mortal!”

See: When Masculine Words Include Women

### Job 21:4 (#3)

#### "is} my complaint to a man"

If it would be clearer in your language, you could translate this as a positive expression. Alternate translation: “my complaint is to God!”

See: Double Negatives

### Job 21:4 (#4)

#### "And if"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if that would be clearer in your language. (Some languages may be able to say simply “And if not” to follow up on a question that expects a negative answer.) Alternate translation: “And if my complaint is not to a mortal but to God”

See: Ellipsis

### Job 21:4 (#5)

#### "why may my breath not be short"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “then my breath may certainly be short!”

See: Rhetorical Question

### Job 21:4 (#6)

#### "why may my breath not be short"

Job is using his **breath** being **short** (that is, the fact that he is breathing quickly) by association to mean him being upset. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “why may I not be upset” or, as a statement, “then I may certainly be upset!”

See: Metonymy

### Job 21:5 (#1)

#### "Look" - "and lay"

The implied “you” in the imperatives **Look** and **lay** is plural because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

**Job 21:5 (#2)****"and lay the hand upon the mouth"**

Since Job is speaking to three people, it may be more natural in your language to use the plural forms of **hand** and **mouth**. Alternate translation: "and lay your hands upon your mouths"

See: Collective Nouns

**Job 21:5 (#3)****"and lay the hand upon the mouth"**

Covering the **mouth** with the **hand** prevents a person from speaking. Job is suggesting that his three friends perform this symbolic action to indicate that his situation is so tragic and distressing that nothing can be said about it. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "and lay your hands upon your mouths to show that my situation is so tragic and distressing that nothing can be said about it"

See: Symbolic Action

**Job 21:6 (#1)****"I remember"**

Job is referring implicitly to when he remembers or is mindful of his sufferings. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I think about my sufferings"

See: Assumed Knowledge and Implicit Information

**Job 21:6 (#2)****"then I am terrified"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "then that terrifies me"

See: Active or Passive

**Job 21:6 (#3)****"and trembling seizes my flesh"**

Job is speaking of **trembling** as if it were a living thing that could seize his **flesh**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and my flesh trembles"

See: Personification

**Job 21:6 (#4)****"and trembling seizes my flesh"**

Job is using one part of himself, his **flesh**, to mean his whole body. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and my whole body trembles"

See: Synecdoche

**Job 21:7 (#1)****""Why do the wicked live,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "The wicked should not live, grow old, and become mighty in power!"

See: Rhetorical Question

**Job 21:7 (#2)****"the wicked"**

As the General Notes to this chapter discuss, here, as in several other places in the chapter, Job is using the adjective **wicked** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 21:8 (#1)****"Their seed is established"**

Here, **seed** means "children." Alternate translation: "Their children are established"

See: Idiom

### Job 21:8 (#2)

#### "Their seed is established"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Their children grow up"

See: Active or Passive

### Job 21:8 (#3)

#### "to their faces"

Here the word **faces** represents the presence of people by association with the way people can see the face of someone who is present. Alternate translation: "in their presence" or "in their homes"

See: Metonymy

### Job 21:8 (#4)

#### "and their descendants to their eyes"

Job is using the term **eyes** by association to mean sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and their descendants in their sight" or "and their descendants where they can see them"

See: Metonymy

### Job 21:8 (#5)

#### "and their descendants to their eyes"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and their descendants grow up where they can see them"

See: Ellipsis

### Job 21:9 (#1)

#### "Their houses {are} peace"

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. In this instance, Job is using an abstract noun with the sense of an adjective. Alternate translation: "Their houses are peaceful"

See: Abstract Nouns

### Job 21:9 (#2)

#### "Their houses"

Job could be using the term **houses** by association to mean the households of wicked people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Their households"

See: Metonymy

### Job 21:9 (#3)

#### "and the rod of God {is} not upon them"

Job is using the term **rod** by association to mean punishment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as in UST: "and God does not punish them"

See: Metonymy

### Job 21:10 (#1)

#### "His bull breeds and it does not fail;"

Although Job uses singular pronouns in this verse, he is not referring to a specific wicked person. He is still speaking of wicked people in general. It may be more natural in your language to express his meaning by using plural pronouns. Alternate translation: "Their bulls breed and they do not fail; their cows calve and they do not miscarry"

See: Generic Noun Phrases

### Job 21:11 (#1)

#### "They send out their babes like a flock"

The point of this comparison is that just as shepherds send their flocks out to pasture, so the wicked people whom Job is describing send their young children out to play in the fields around their homes. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "They send their young children out to play in the fields around their homes as if they were a flock of sheep going out to pasture"

See: Simile

### Job 21:11 (#2)

**"They send out their babes"**

The implication is that wicked people can **send** their **babes** (young children) out to play because they are safe, as Job says in verse 9. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Because they are so safe, they can allow their young children to play outside"

See: Assumed Knowledge and Implicit Information

### Job 21:11 (#3)

**"and their children dance"**

The implication is that the **children** of wicked people **dance** because they are happy and carefree. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and their children dance because they are happy and carefree"

See: Assumed Knowledge and Implicit Information

### Job 21:12 (#1)

**"They lift up the tambourine and the harp"**

The implication is that the children **lift up** these musical instruments in order to play them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "They play the tambourine and the harp" or "They play tambourines and harps"

See: Assumed Knowledge and Implicit Information

### Job 21:12 (#2)

**"They lift up" - "and they rejoice"**

In this verse, the pronouns **They** and **they** refer to the children of wicked people, not to wicked people themselves. It may be helpful to clarify this for your readers. Alternate translation: "Their children lift up ... and those children rejoice"

See: Pronouns — When to Use Them

### Job 21:12 (#3)

**""the tambourine and the harp,"**

Job is not referring to a specific **tambourine** or **harp** or **flute**. He means those musical instruments in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "tambourines and harps ... flutes"

See: Generic Noun Phrases

### Job 21:13 (#1)

**"their days"**

Job is using the term **days** to mean a specific period of time, the lifetime of wicked people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "their lifetime"

See: Idiom

### Job 21:13 (#2)

**"in a moment"**

The implication is that wicked people do not die a painful, lingering death. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "quickly and painlessly"

See: Assumed Knowledge and Implicit Information

### Job 21:14 (#1)

**""They say to God, 'Turn away from us,'"**



If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "They tell God to turn away from them because they do not desire knowledge of his ways"

See: Quotes within Quotes

### Job 21:14 (#2)

**"Turn away from us"**

The wicked people are speaking as if they wanted God literally to **turn away** from them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Do not be concerned with us"

See: Metaphor

### Job 21:14 (#3)

**"for we do not desire knowledge of your ways"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "for we do not want to know your ways"

See: Abstract Nouns

### Job 21:14 (#4)

**"your ways"**

The wicked people are speaking of how God wants people to live as if that were a series of **ways** or paths that God wanted people to walk along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "how you want people to live"

See: Metaphor

### Job 21:15 (#1)

**""Who {is} the Almighty, that we should serve him?"**

If it would be clearer in your language, you could continue to translate this so that there is not a quotation within a quotation. Alternate translation: "They ask who the Almighty is, that they should

serve him, and how they would profit, that they should pray to him"

See: Quotes within Quotes

### Job 21:15 (#2)

**""Who {is} the Almighty, that we should serve him?"**

Job is continuing to quote what wicked people say. The wicked people may no longer be speaking "to God," as in the previous verse, but speaking about God. Alternatively, they may be speaking to God but using the third person. You might choose to translate this in the second person. Alternate translation: "Who are you, the Almighty, that we should serve you? And how will we profit, that we should pray to you?"

See: First, Second or Third Person

### Job 21:15 (#3)

**""Who {is} the Almighty, that we should serve him?"**

The wicked people are using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "The Almighty is not important, so we do not have to serve him! It would not benefit us, so we do not have to pray to him!"

See: Rhetorical Question

### Job 21:16 (#1)

**""Behold, their prosperity {is} not in their hand!"**

Job is making two statements in this verse that express strong feelings. In the previous verse, he described how wicked people say that they do not need to pray to God because that would not benefit them. In his first statement here, he insists in response that any benefit or **prosperity** that the wicked enjoy is something that God has generously given to them even though they do not deserve it. In his second statement, Job reacts strongly against the **counsel** or advice that he said wicked people give themselves, that they should not serve the

Almighty or pray to him. The ULT places exclamation marks at the end of these sentences to show that they communicate strong emotion. In your translation, use your own language's way of showing that.

See: Exclamations

### Job 21:16 (#2)

**"is} not in their hand"**

Job is using the word **hand** to represent the power and control that people have over something. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "is not of their own making" or "is not something that they have gained by themselves"

See: Metonymy

### Job 21:16 (#3)

**"May} the counsel of the wicked {be} far from me"**

Job is speaking as if he wanted the **counsel of the wicked** literally to be **far** away from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I want nothing to do with the counsel of the wicked"

See: Metaphor

### Job 21:17 (#1)

**""How often does the lamp of the wicked go out,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "The lamp of the wicked does not often go out! No, their calamity does not come upon them often! God does not distribute pains to them in his anger!"

See: Rhetorical Question

### Job 21:17 (#2)

**"How often does the lamp of the wicked go out"**

Job is speaking as if wicked people literally had a **lamp** that might **go out** or stop burning. He is using this image to represent them dying. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "How often do the wicked die"

See: Metaphor

### Job 21:17 (#3)

**"or does their calamity come upon them"**

Job is speaking as if **calamity** were literally an object that **comes upon** people. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "or how often do they experience their calamity"

See: Metaphor

### Job 21:17 (#4)

**"their calamity"**

It might seem that the expression **their calamity** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "calamity"

See: Making Assumed Knowledge and Implicit Information Explicit

### Job 21:17 (#5)

**"How often,} in his nose, does he distribute pains"**

The pronouns **his** and **he** refer to God. It may be helpful to clarify this for your readers. Alternate translation: "Does God distribute pains to them in his anger"

See: Pronouns — When to Use Them

### Job 21:18 (#1)

**""How often} are they like stubble to the face of the wind"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "They are not often like stubble to the face of the wind or like chaff that a storm carries away!"

See: Rhetorical Question

## Job 21:18 (#2)

**"How often} are they like stubble to the face of the wind"**

Job is comparing God's punishment to the **wind** and a **storm**, and he is comparing wicked people to **stubble** and **chaff** that strong winds drive away quickly and completely. If it would be helpful to your readers, you could say this in plain language. Alternate translation: "How often does God destroy them quickly and completely in punishment for their sins" or, as a statement, "God does not often destroy them quickly and completely in punishment for their sins"

See: Simile

## Job 21:18 (#3)

**"to the face of the wind"**

Here the phrase **to the face of** means "in the presence of," by association with the way people can see the face of someone who is present. To say that something is in the presence of the wind is to say that the wind is blowing on it. Alternate translation: "when the wind blows on it"

See: Metonymy

## Job 21:19 (#1)

**"God lays up his guilt for his sons"**

Since this sentence does not agree with what Job says in the rest of this speech, Job must be quoting a popular saying that he knows Zophar would agree with (see, for example, [20:10](#)). You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "You say, 'God lays up his guilt for his sons'"

See: Assumed Knowledge and Implicit Information

## Job 21:19 (#2)

**"God lays up his guilt for his sons"**

If you decide to identify this explicitly as a popular saying that Job is quoting, if it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You say that God lays up his guilt for his sons"

See: Quotes within Quotes

## Job 21:19 (#3)

**"God lays up his guilt for his sons"**

This saying speaks of **guilt** as something that can be stored for later use. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God remembers what he is guilty of doing and punishes his sons for it"

See: Metaphor

## Job 21:19 (#4)

**"for his sons"**

Here the masculine term **sons** has a generic sense that includes both male and female children. If it would be helpful to your readers, you could use translate this in a way that shows that. Alternate translation: "for his sons and daughters" or "for his children"

See: When Masculine Words Include Women

## Job 21:19 (#5)

**"Let him repay to him, and he will know"**

The first instance of **him** refers to God, while the second instance of **him** and the word **he** refer to a wicked person. It may be helpful to clarify this for your readers. Alternate translation: "Let God repay to the wicked person, and that person will know"

See: Pronouns — When to Use Them

**Job 21:19 (#6)****"Let him repay to him"**

Here the word **repay** has the sense of "punish." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Let God punish him"

See: Idiom

**Job 21:19 (#7)****"and he will know"**

Job means implicitly that if God would **repay** or punish the wicked person, then that person would **know** that he was guilty of sinning. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and he will know that he is guilty of sinning"

See: Assumed Knowledge and Implicit Information

**Job 21:20 (#1)****"Let his eyes see his destruction"**

Job is using one part of the wicked person, his **eyes**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Let him see his own destruction"

See: Synecdoche

**Job 21:20 (#2)****"and from the wrath of the Almighty let him drink"**

Job is speaking as if **the wrath of the Almighty** were a liquid that a wicked person could literally **drink**. He means that he wishes that wicked people would experience that wrath. Alternate translation: "and let him experience the wrath of the Almighty" or "and let the Almighty punish him in his wrath"

See: Metaphor

**Job 21:21 (#1)****"For"**

Job is using the word **For** to introduce the reason why he said in the previous two verses that God should punish wicked people themselves rather than their children. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "Let the wicked person himself suffer, for"

See: Connecting Words and Phrases

**Job 21:21 (#2)****"what {is} his interest in his house after him"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "he has no interest in his house after him when the number of his months is cut off!"

See: Rhetorical Question

**Job 21:21 (#3)****"in his house"**

Job is most likely using the term **house** by association to mean the household or family of a wicked person. The popular saying that he quoted in verse 19 suggested that God would punish a wicked person by making his children suffer, but Job is saying here that after a wicked person dies, he will not care about that. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in his family" or "in his children"

See: Metonymy

**Job 21:21 (#4)****"when the number of his months is cut off"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when God cuts off the number of his months"

See: Active or Passive

**Job 21:21 (#5)****"when the number of his months is cut off"**

Job is speaking as if the **number** of **months** that a wicked person would live might literally be **cut off**, as if it were a branch on a tree, for example. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "when the number of his months ends" or "when his lifetime ends" or "when God ends his lifetime"

See: Metaphor

**Job 21:22 (#1)****""Will one teach knowledge to God,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No one can teach knowledge to God, since he judges the ones being high!"

See: Rhetorical Question

**Job 21:22 (#2)****"the ones being high"**

Job is probably using the term **high** by association to mean angels, who are high in heaven. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "even the angels"

See: Metonymy

**Job 21:23 (#1)****"This one"**

The pronoun **This** does not refer to a specific person. Job is using it to describe one kind of person and to introduce a contrast with a different kind of person, whom he describes as "That one" in verse 25. It may be helpful to clarify this for your readers. Alternate translation: "One person"

See: Pronouns — When to Use Them

**Job 21:23 (#2)****"in the bone of his perfection"**

In this expression, the word **bone** indicates the essence of something. Your language may have a comparable expression that you could use in your translation. Alternate translation: "at the height of his perfection"

See: Idiom

**Job 21:23 (#3)****"in the bone of his perfection"**

If your language does not use an abstract noun for the idea of **perfection**, you could express the same idea in another way. Alternate translation: "while he is still perfectly healthy"

See: Abstract Nouns

**Job 21:23 (#4)****"all of him {is} tranquil and secure"**

Job says **all** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "he is very tranquil and secure"

See: Hyperbole

**Job 21:23 (#5)****"all of him {is} tranquil and secure"**

The terms **tranquil** and **secure** mean similar things. Job may be using the two terms together for emphasis. However, there is a slight difference between them. The word **tranquil** refers more to a person not having to worry about threats, while the word **secure** refers more to a person being wealthy. You could express both words with a single phrase that would communicate emphasis, or you could use two words to bring out the different shades of meaning. Alternate translation: "he is very comfortable" or "he is so wealthy that he does not worry"

See: Doublet

**Job 21:24 (#1)****"His pails are full of milk"**

Interpreters are not entirely sure of the meaning of the word translated as **pails**. One likely interpretation is that it describes pails that people would use to collect milk from their cattle. If that is the meaning, then Job is using one aspect of this person's prosperity, the fact that his cattle give milk abundantly, to indicate that the person is prosperous in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "His cattle give milk abundantly" or "He is very prosperous"

See: Synecdoche

**Job 21:24 (#2)****"and the marrow of his bones is moistened"**

Job is using one aspect of this person's health, the fact that the **marrow of his bones** is healthy, to indicate that the person is healthy in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he is very healthy"

See: Synecdoche

**Job 21:24 (#3)****"is moistened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "is moist"

See: Active or Passive

**Job 21:25 (#1)****"But that one"**

See how you translated the expression "This one" in [21:23](#). Alternate translation: "But another person"

See: Pronouns — When to Use Them

**Job 21:25 (#2)****"in the soul of bitterness"**

Like the word "bone" in verse 21, in this expression, the word **soul** indicates the essence of something. Your language may have a comparable expression that you could use in your translation. Alternate translation: "in the depths of bitterness"

See: Idiom

**Job 21:25 (#3)****"in the soul of bitterness"**

If your language does not use an abstract noun for the idea of **bitterness**, you could express the same idea in another way. Alternate translation: "when his life is very bitter"

See: Abstract Nouns

**Job 21:25 (#4)****"and he has not eaten the good"**

Job is talking about more than food here, and so when he speaks as if a person could literally have **eaten** things that are **good** (although in this case the person did not), he means experiencing those things. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and he has not experienced the good"

See: Metaphor

**Job 21:25 (#5)****"and he has not eaten the good"**

Job is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "and he has not experienced good things" or "and he has not enjoyed good things"

See: Nominal Adjectives

**Job 21:26 (#1)****"They lie down alike in the dust"**

Job is using the phrase **lie down ... in the dust** to mean “die.” This is a poetic way of referring to death. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: “They both die and are buried”

See: Euphemism

### Job 21:26 (#2)

**"and the worm covers over them"**

Job is not referring to a specific **worm**. He means worms in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: “and worms cover them both”

See: Generic Noun Phrases

### Job 21:26 (#3)

**"and the worm covers over them"**

The implication of worms covering the bodies of these dead people is that the worms are eating their bodies. For clarity, you could indicate that in your. Alternate translation: “and worms eat their bodies”

See: Assumed Knowledge and Implicit Information

### Job 21:27 (#1)

**""I know your thoughts"**

Job implicitly means that he knows his friends are thinking of him when they speak of a wicked person. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “I know that when you speak of a wicked person, you are speaking of me, and I know the notions”

See: Assumed Knowledge and Implicit Information

### Job 21:27 (#2)

**""your thoughts"**

The words **your** and **you** are plural here because Job is addressing his three friends, so use the plural form in your translation if your language marks

that distinction. The words “you” and “your” are plural in the rest of the chapter as well, specifically in verses 29 and 34.

See: Forms of ‘You’ — Singular

### Job 21:27 (#3)

**"and the notions you wrest against me"**

Job is speaking as if his friends would literally **wrest**, or yank violently out of place, **notions** or ideas to use against him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and the ideas you misappropriate to use against me”

See: Metaphor

### Job 21:28 (#1)

**""For you say, ‘Where {is} the house of the tyrant?’"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “For you ask where the house of the tyrant is and where the tent of the habitation of the wicked is”

See: Quotes within Quotes

### Job 21:28 (#2)

**""Where {is} the house of the tyrant?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “The house of the tyrant is gone! The tent of the habitation of the wicked is gone!”

See: Rhetorical Question

### Job 21:28 (#3)

**""Where {is} the house of the tyrant?"**

In this quotation that Job attributes to his friends, he is using one possession of a **prince**, his **house**, and one possession of the wicked, their **tent**, to mean all of their possessions and ultimately their

lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as exclamations: "The tyrant no longer lives among us! The wicked no longer live among us!"

See: Synecdoche

### Job 21:28 (#4)

**"Where {is} the house of the tyrant?"**

This quotation means implicitly that the **tyrant** and the **wicked** are no longer alive because God has killed them to punish them for doing wrong. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "God punishes the tyrant by killing him! God punishes the wicked by killing them!"

See: Assumed Knowledge and Implicit Information

### Job 21:28 (#5)

**"Where {is} the house of the tyrant"**

Job is not referring to a specific **tyrant**. He means tyrants in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "Where are the houses of tyrants?" or "Tyrants no longer live among us!" or "God punishes tyrants by killing them!"

See: Generic Noun Phrases

### Job 21:28 (#6)

**"Where {is} the tent of the habitation of the wicked"**

Job is using the adjective **wicked** as a noun to mean a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Since Job is speaking of more than one person, it may be more natural in your language to use the plural form of "tent." Alternate translation: "Where are the tents in which wicked people lived?" or "Wicked people no longer live among us!" or "God punishes wicked people by killing them!"

See: Nominal Adjectives

### Job 21:28 (#7)

**"is} the tent of the habitation of the wicked"**

If your language does not use an abstract noun for the idea of **habitation**, you could express the same idea in another way. Alternate translation: "the tent in which the wicked lived"

See: Abstract Nouns

### Job 21:29 (#1)

**"Have you not asked travelers of the way"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You must have asked travelers of the way!"

See: Rhetorical Question

### Job 21:29 (#2)

**"Have you not asked travelers of the way"**

Job means implicitly that his friends must have heard from widely traveled people that the wicked are not always punished as they have been claiming. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "You must have asked travelers of the way, and they must have told you what really happens to wicked people!"

See: Assumed Knowledge and Implicit Information

### Job 21:29 (#3)

**"travelers of the way"**

Job is not referring to a specific **way**, that is, to a specific road or route. He means roads in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "people who travel on roads" or "people who have traveled widely"

See: Generic Noun Phrases



**Job 21:29 (#4)****"Or do you not acknowledge their signs"**

This is the beginning of a sentence in which Job is using the question form for emphasis. The sentence continues into the next verse. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should acknowledge their signs"

See: Rhetorical Question

**Job 21:29 (#5)****"Or" - "their signs"**

Job is using the word **signs** in a specific sense. He means proofs or tokens that something is true. He is probably referring to stories that travelers tell of wicked people whom they have seen or heard about. These stories, in Job's opinion, would offer evidence that he is right and his friends are wrong about what happens to wicked people. (Job describes the content of these stories in the next verse.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Or ... the truth of the stories they tell about wicked people"

See: Idiom

**Job 21:30 (#1)****""that the wicked is spared in the day of calamity;"**

In this verse, Job completes a sentence that he began in the previous verse using the question form for emphasis. If in the previous verse you said something such as "You should acknowledge their signs," you may be able to translate this much as it appears in the ULT, treating it as the continuation of a statement or exclamation. Alternate translation: "that the wicked is spared in the day of calamity, that in the day of wrath they are brought forth."

See: Rhetorical Question

**Job 21:30 (#2)****"the wicked is spared"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God spares the wicked"

See: Active or Passive

**Job 21:30 (#3)****"the wicked"**

Job is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a wicked person"

See: Nominal Adjectives

**Job 21:30 (#4)****"in the day of calamity"**

Job is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at the time of calamity" or "when calamity happens"

See: Idiom

**Job 21:30 (#5)****"in the day of wrath"**

Job is once again using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at the time of wrath"

See: Idiom

**Job 21:30 (#6)****"in the day of wrath"**

Job is using the term **wrath** by association to mean God punishing people in his wrath. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at the time when God punishes people,"

See: Metonymy

**Job 21:30 (#7)****"they are brought forth"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The idea is that wicked people are **brought forth** from, that is, taken out of, the group of people whom God is punishing. Alternate translation: "God brings them forth" or "God does not punish them"

See: Active or Passive

**Job 21:31 (#1)****""Who will denounce his way to his face?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "No one declares his way to his face! No one repays him for what he has done!"

See: Rhetorical Question

**Job 21:31 (#2)****"his way"**

Job is speaking of how a person lives as if that were a **way** or path that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "his manner of life"

See: Metaphor

**Job 21:31 (#3)****"to his face"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "to him personally"

See: Metonymy

**Job 21:31 (#4)****"And what he has done, who will repay to him"**

As in verse 19, here the word **repay** has the sense of "punish." If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as a statement: "God does not punish him for what he has done."

See: Idiom

**Job 21:32 (#1)****"Indeed, he will be brought forth to the grave"**

The word that the ULT translates as **brought forth** here is the same word that it translates as "brought forth" in verse 30. Job is saying that a wicked person is not only spared from God's punishment, he is buried with honor in a great procession (which Job describes further in the next verse). Your language may similarly have a term that you could use in both contexts to show the contrast that Job is drawing here between what a wicked person deserves and what he gets.

See: Connect — Contrast Relationship

**Job 21:32 (#2)****"Indeed, he will be brought forth"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Indeed, people will carry him"

See: Active or Passive

**Job 21:32 (#3)****"and one will watch over the burial mound"**

The implication is that people will keep **watch** over the wicked person's **burial mound** to make sure that it is kept in good order and not desecrated. In other words, even in death the wicked person has an honored place in the community. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and people from the community will watch his burial mound to make sure that no one desecrates it"

See: Assumed Knowledge and Implicit Information

**Job 21:32 (#4)****"the burial mound"**

In this culture, to show special honor to a person after his death, people might build a **mound** of stones or earth over his grave. If your readers would not be familiar with this practice, in your translation you could name a comparable practice of your own culture, or you could convey the meaning with a general expression. Alternate translation: "his honorable burial site"

See: Translate Unknowns

**Job 21:33 (#1)****"The clods of the torrent"**

Job is using the phrase **The clods of the torrent** by association to mean the burial mound that the wicked person's mourners build up over his grave. He is using the word **torrent** to mean the course that a torrent or stream flows through, from which people could take **clods** of dirt to build a mound. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "His burial mound"

See: Metonymy

**Job 21:33 (#2)****"will be sweet to him"**

Job is speaking as if the wicked person, even after death, could literally taste his burial mound and find it to be **sweet**. Job means that the wicked person would enjoy being honored with a burial mound. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "will honor him"

See: Metaphor

**Job 21:33 (#3)****"every man"**

Job says **every** here as a generalization for emphasis. He means that a procession consisting of a large number of people will follow the wicked person's body to its grave. If it would be clearer in your language, you could express the emphasis in a

different way. Alternate translation: "a long procession"

See: Hyperbole

**Job 21:33 (#4)****"and to his face"**

In this context, the phrase **to his face** means "in front of him" or "ahead of him." It is a further reference to the funeral procession for the wicked person. Alternate translation: "and ahead of him"

See: Metonymy

**Job 21:33 (#5)****"there is not numbering"**

As a generalization for emphasis, Job is saying that a number of people too great to count will walk in front of the wicked person's body to lead it in an honorary procession to his grave. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "people in great numbers are also walking"

See: Hyperbole

**Job 21:34 (#1)****"So how do you comfort me in vain"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You are comforting me in vain!"

See: Rhetorical Question

**Job 21:34 (#2)****"And falsehood is left in your answers"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Job is saying that once he disregards everything that seems to be present in his friends' **answers** but is not actually present, falsehood is the only thing that will remain. Alternate translation: "And your answers are nothing but falsehood"

See: Active or Passive

### Job 21:34 (#3)

#### "And falsehood is left in your answers"

If your language does not use an abstract noun for the idea of **falsehood**, you could express the same idea in another way. Alternate translation: "And what you are saying in answer to me is entirely false"

See: Abstract Nouns

## Job - Chapter 22 Introduction

### *Structure and Formatting*

This chapter is the third and last speech of Job's friend Eliphaz. What he says in this speech is stronger than what he says in his previous two speeches. He insists that Job must have done wrong, and he suggests several specific evil things that Job may have done.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Translation Issues in This Chapter*

#### Eliphaz answering Job with his own words

In several places in this chapter, Eliphaz answers Job with his own words. That is, Eliphaz uses the same expressions that Job did earlier, but with different meaning and implications. To help your readers appreciate this, you may wish to translate Eliphaz's expressions in these places in the same way that you translated Job's similar expressions earlier. Notes will suggest ways to do this.

### Job 22:2 (#1)

#### "Can a man be useful to God"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "A man cannot be useful to God!"

See: Rhetorical Question

### Job 22:2 (#2)

#### "a man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a person"

See: When Masculine Words Include Women

### Job 22:3 (#1)

#### ""Is it} pleasure to the Almighty that you are righteous?"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "It is not pleasure to the Almighty that you are righteous! It is not gain to him that you perfect your ways!"

See: Rhetorical Question

### Job 22:3 (#2)

#### "Or if {it is} gain that you perfect your ways"

Eliphaz is using the word **if** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "it is not gain to him that you perfect your ways, is it"

See: Idiom

### Job 22:3 (#3)

#### "your ways"

Job is speaking of how a person lives as if that were a series of **ways** or paths that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "your manner of life"

See: Metaphor

**Job 22:4 (#1)****""For your fear does he rebuke you,"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "God is certainly not rebuking you and entering into judgment with you because of your reverent respect for him!"

See: Rhetorical Question

**Job 22:4 (#2)****"For your fear"**

By **fear**, Eliphaz implicitly means the fear of God, that is, reverent respect for God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "For your reverent respect for him"

See: Assumed Knowledge and Implicit Information

**Job 22:5 (#1)****"Is not your wickedness great"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Your wickedness is great!"

See: Rhetorical Question

**Job 22:5 (#2)****"And there is no end to your iniquities"**

Eliphaz says **no end** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "And you are guilty of very many iniquities"

See: Hyperbole

**Job 22:6 (#1)****"For"**

Eliphaz is not saying that Job has definitely done the wrongs that he describes in this verse and the next three verses. He is using the word **For** to encourage Job to consider what he might have done wrong, since God seems to be punishing him for something. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "Perhaps" or "Consider whether"

See: Connecting Words and Phrases

**Job 22:6 (#2)****"you have bound your brother {with a pledge} without cause"**

By **without cause**, Eliphaz probably means that Job did not need to take a garment in pledge as security for the kind of small loan that a laborer in this culture would require. Job was a wealthy man, Eliphaz notes in verse 8, and he could afford a relatively small loss, while the outer garment the laborer would have to give in pledge (described in the second half of the verse) probably represented his most valuable possession. Eliphaz may also be suggesting that the laborer was trustworthy and Job could have and should have trusted him to repay the loan without demanding security. Your culture may have terms and customs relating to loans and pledges that you could use in your translation to bring out the implicit meaning here. Alternate translation: "you have forced your brother to give you his outer garment as security for a loan, even though you did not need to do that"

See: Assumed Knowledge and Implicit Information

**Job 22:6 (#3)****"your brother"**

Eliphaz is using the term **brother** figuratively to mean a fellow human being. He is suggesting that Job should feel an affinity for any fellow human. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "your fellow human being"

See: Metaphor

**Job 22:6 (#4)**

**"and you have stripped off the clothing of the naked"**

The word translated **naked** can describe people who have little clothing, and that seems to be the meaning here. It would not make sense to speak of the **clothing** of people who were **naked** in the sense of having no clothing. The idea seems to be that by taking in pledge an outer garment that a laborer would also use as a blanket at night, Job was leaving that person without enough clothing to stay warm. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "indeed, you have left that person without enough clothing to stay warm"

See: Assumed Knowledge and Implicit Information

**Job 22:7 (#1)**

**"the weary" - "and from the hungry"**

Eliphaz is using the adjectives **weary** and **hungry** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "weary people ... and from hungry people"

See: Nominal Adjectives

**Job 22:7 (#2)**

**"bread"**

Eliphaz is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "food"

See: Synecdoche

**Job 22:8 (#1)**

**""but the man of arm, the earth {was} to him,"**

Eliphaz could mean: (1) that Job himself was this **man of arm**. In that case he would be speaking of Job in the third person, even though he was speaking directly to Job. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "even though, as a man of arm, the earth was to you, and

you dwelt upon it as someone lifted of face" (2) that Job showed favoritism to powerful and honored people. Alternate translation: "but you decided in favor of the man of arm and the lifted of face, so that the earth was to them and they dwelt upon it"

See: First, Second or Third Person

**Job 22:8 (#2)**

**"but the man of arm, the earth {was} to him"**

The expression **the man of arm** means a powerful person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but the powerful person, the earth was to him" or "but as a powerful person, the earth was to you"

See: Idiom

**Job 22:8 (#3)**

**"the earth {was} to him"**

Eliphaz is speaking as if this **man of arm** possessed the entire **earth**. He likely means that this person (possibly Job) owned much land. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "he owned much land"

See: Hyperbole

**Job 22:8 (#4)**

**"and the lifted of face dwelt"**

The expression **lifted of face** means to be favored or honored. (See the discussion of the phrase "lift his face" in the General Notes to chapter 13.) Alternate translation: "and honored people dwelt" or "and you as an honored person dwelt"

See: Idiom

**Job 22:8 (#5)**

**"and the lifted of face"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and people who received honors"

See: Active or Passive

### Job 22:9 (#1)

**"and the arms of the fatherless have been broken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and you have broken the arms of the fatherless"

See: Active or Passive

### Job 22:9 (#2)

**"and the arms of the fatherless have been broken"**

Job is using the adjective **fatherless** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent word or phrase. Alternate translation: "and you have broken the arms of orphans"

See: Nominal Adjectives

### Job 22:9 (#3)

**"and the arms of the fatherless have been broken"**

Eliphaz is speaking as if Job had literally **broken** the **arms** of **fatherless** people. He means that Job has not helped orphans but has treated them in a way that has made them even weaker and more destitute. (As in the previous verse, the arm is a symbol of power.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you have taken advantage of orphans" or "and you have exploited orphans"

See: Metaphor

### Job 22:10 (#1)

**"snares {are} around you"**

Eliphaz is speaking as if **snares** or traps were literally surrounding Job. If it would be clearer in

your language, you could state the meaning plainly. Alternate translation: "you are having many different kinds of trouble"

See: Metaphor

### Job 22:10 (#2)

**"and fear suddenly terrifies you"**

Eliphaz is using the term **fear** by association to mean things that cause fear. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and fearful things suddenly terrify you"

See: Metonymy

### Job 22:11 (#1)

**"Or darkness—you cannot see"**

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And that is why you are in darkness and cannot see"

See: Ellipsis

### Job 22:11 (#2)

**"Or darkness—you cannot see"**

Eliphaz is speaking as if Job were literally in **darkness** and could not **see** anything. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And that is why your troubles are so great that you do not know what to do about them"

See: Metaphor

### Job 22:11 (#3)

**"And an abundance of waters covers you"**

Eliphaz is speaking as if Job were literally engulfed in deep **waters**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Yes, that is why you feel completely overwhelmed"

See: Metaphor

### Job 22:12 (#1)

#### "Is not God in the height of the heavens"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "God is in the height of the heavens!"

See: Rhetorical Question

### Job 22:12 (#2)

#### "in the height of the heavens"

Eliphaz is using this possessive form to describe the highest part of the **heavens**. It may be helpful to clarify this for your readers. Alternate translation: "in the highest heaven" or "in heaven, above the sky"

See: Possession

### Job 22:12 (#3)

#### "And behold the head of the stars, that they are high"

In this context, the word **head** means "height." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And behold how high the stars are"

See: Idiom

### Job 22:12 (#4)

#### "And behold the head of the stars, that they are high"

The implication is that since God is above the stars, and the stars are very high up, the highest things that people can see, then God must be supremely high. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "God is even above the stars, even though those are the highest things that we can see"

See: Assumed Knowledge and Implicit Information

### Job 22:13 (#1)

#### ""But you say, 'What does God know?'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But you say that God does not know what is happening here on earth and that he cannot judge through thick darkness"

See: Quotes within Quotes

### Job 22:13 (#2)

#### ""What does God know?"

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "God does not know what is happening here on earth! He cannot judge through thick darkness!"

See: Rhetorical Question

### Job 22:13 (#3)

#### "Will he judge through thick darkness"

As is clear from the next verse, Eliphaz is using the expression **thick darkness** by association to mean dark clouds. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as a statement: "He cannot see through dark clouds in order to know how to judge people!"

See: Metonymy

### Job 22:14 (#1)

#### ""Clouds {are} a covering to him and he does not see;"

If you decided in the previous verse to translate this quotation as an indirect quotation, you can continue to do that in this verse. In many languages it will not be necessary to change the wording from that of a direct quotation.

See: Quotes within Quotes



**Job 22:14 (#2)****"and he does not see"**

Eliphaz implicitly means that by saying this, Job means that God does not **see** what is happening on earth. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and he does not see what is happening on earth"

See: Assumed Knowledge and Implicit Information

**Job 22:14 (#3)****"indeed, he walks around on the dome of the heavens"**

The implication is that because the **dome of the heavens** is above the clouds, the clouds block God's view of the earth. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "indeed, he walks around on the dome of the heavens, where the clouds block his view of the earth"

See: Assumed Knowledge and Implicit Information

**Job 22:15 (#1)****""Will you keep the old way"**

Eliphaz is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. This sentence continues for the next two verses. Alternate translation: "You should not keep the old way that men of iniquity have walked"

See: Rhetorical Question

**Job 22:15 (#2)****""Will you keep the old way"**

Eliphaz is speaking of how people live as if that were a **way** or path that people were walking along. When Eliphaz asks whether Job will **keep** that way or stay on that path, he is asking whether Job really wants to live that way himself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Will you live as men of iniquity have customarily lived" or, as a

statement, "You should not live as men of iniquity have customarily lived"

See: Metaphor

**Job 22:15 (#3)****"men of iniquity"**

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: "wicked people"

See: Abstract Nouns

**Job 22:16 (#1)****"who were carried off"**

Eliphaz is speaking as if these "men of iniquity" were literally **carried off** as if they were a bundle of sticks that someone had collected. He means that they died. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "who died"

See: Metaphor

**Job 22:16 (#2)****"who were carried off"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "whom death carried off"

See: Active or Passive

**Job 22:16 (#3)****"and {it was} not time"**

Eliphaz implicitly means that these wicked men died before it was their **time** to die. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "before it was their time to die" or "while they were still young"

See: Assumed Knowledge and Implicit Information

**Job 22:16 (#4)**

**"their foundations were washed away by a torrent"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a torrent washed away their foundations"

See: Active or Passive

**Job 22:16 (#5)**

**"their foundations were washed away by a torrent"**

Eliphaz is speaking as if these wicked men were buildings that collapsed when a **torrent** of water destroyed their **foundations**. The suggestion in the image is that the men died unexpectedly and violently. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "yes, they died unexpectedly and violently"

See: Metaphor

**Job 22:17 (#1)**

**"the ones saying to God, 'Turn away from us,'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the ones who told God to turn away from them and asked what the Almighty would do to them"

See: Quotes within Quotes

**Job 22:17 (#2)**

**"Turn away from us"**

Eliphaz depicts these wicked people as speaking as if they wanted God literally to **turn away** from them. If it would be clearer in your language, you could state the meaning plainly. See how you translated the same expression in [21:14](#). Alternate translation: "Do not be concerned with us"

See: Metaphor

**Job 22:17 (#3)**

**"and, 'What will the Almighty do to them'"**

The wicked people are speaking about themselves in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "and, 'What will the Almighty do to us'"

See: First, Second or Third Person

**Job 22:17 (#4)**

**"and, 'What will the Almighty do to them'"**

The wicked people are using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "and, 'The Almighty will not do anything to us!'"

See: Rhetorical Question

**Job 22:17 (#5)**

**"and, 'What will the Almighty do to them'"**

The wicked people implicitly mean that the Almighty will not do anything to punish them if they do the wrong actions that they are contemplating. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and, 'The Almighty will not do anything to us if we do evil things!'"

See: Assumed Knowledge and Implicit Information

**Job 22:18 (#1)**

**"Yet he filled their houses with good"**

The pronoun **he** refers to God. Eliphaz is echoing what Job said about wicked people in [21:16](#), "their prosperity is not in their hand," that is, their prosperity is not of their own making. Eliphaz is saying, as Job did, that any **good** the wicked enjoy is something that God has generously given to them even though they do not deserve it. Eliphaz is agreeing with Job on that point, although he is making it in support of a different conclusion, that in the end, God actually does punish the wicked in this life. Alternate translation: "Yet God filled their houses with good"

See: Pronouns — When to Use Them

### Job 22:18 (#2)

#### "Yet he filled their houses with good"

Eliphaz is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "Yet he filled their houses with good things"

See: Nominal Adjectives

### Job 22:18 (#3)

#### "Yet he filled their houses with good"

Eliphaz says **filled** here as an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "Yet he generously gave them many good things"

See: Hyperbole

### Job 22:18 (#4)

#### "so {may} the counsel of the wicked {be} far from me"

Eliphaz is echoing what Job said in [21:16](#). He is speaking as if he wanted the **counsel of the wicked** literally to be **far** away from him. If it would be clearer in your language, you could state the meaning plainly. See how you translated the similar expression in [21:16](#). Alternate translation: "so I want nothing to do with the counsel of the wicked"

See: Metaphor

### Job 22:19 (#1)

#### "The righteous see"

Eliphaz implicitly means that the righteous **see** what happens to wicked people. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "The righteous see what happens to wicked people"

See: Assumed Knowledge and Implicit Information

### Job 22:19 (#2)

#### "The righteous" - "and the innocent"

Eliphaz is using the adjectives **righteous** and **innocent** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "Righteous people ... and innocent people"

See: Nominal Adjectives

### Job 22:20 (#1)

#### ""If our enemy is not cut off?"

The pronoun **their** refers to the **enemy** mentioned in the first part of the verse. It may be more natural in your language to make the pronoun agree in number. Since Eliphaz speaks of wicked people in the plural in these verses, you may find it appropriate to do that by saying "enemies." Alternate translation: "If our enemies are not cut off? And fire has devoured their possessions"

See: Pronouns — When to Use Them

### Job 22:20 (#2)

#### ""If our enemy is not cut off?"

Eliphaz is quoting what righteous and innocent people say about wicked people whom God destroys. If that would be helpful to your readers, you could indicate that in your translation. Alternate translation: "They say, 'If our enemies are not cut off? And fire has devoured their possessions!'"

See: Direct and Indirect Quotations

### Job 22:20 (#3)

#### ""If our enemy is not cut off?"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "They say that their enemies have been cut off and that fire has devoured their possessions"

See: Quotes within Quotes

**Job 22:20 (#4)****"If our enemy is not cut off"**

The righteous and innocent people are using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "Our enemies have been cut off, have they not"

See: Idiom

**Job 22:20 (#5)****"If our enemy is not cut off"**

The righteous and innocent people are using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Our enemies have been cut off!"

See: Rhetorical Question

**Job 22:20 (#6)****"If our enemy is not cut off"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "God has cut off our enemies!"

See: Active or Passive

**Job 22:20 (#7)****"If our enemy is not cut off"**

To make a different point, that God actually judges wicked people in this life, Eliphaz is echoing what Job said in [21:21](#). There Job spoke of a wicked person dying as if he were literally being **cut off**, like a branch from a tree. See how you translated the similar expression there. Alternate translation: "God has ended the lives of our enemies!"

See: Metaphor

**Job 22:20 (#8)****"And fire has devoured their possessions"**

Eliphaz depicts innocent and righteous people as speaking as if **fire** had destroyed the **possessions** of wicked people. Eliphaz depicts them as speaking as if the fire had literally **devoured** or eaten the possessions. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And they have lost their possessions" or "And other people will now get their possessions"

See: Metaphor

**Job 22:21 (#1)****"Reconcile now with him and be at peace"**

Eliphaz is echoing his own words at the beginning of this speech and Job's words in his preceding speech. In verse 2, Eliphaz insisted that a person cannot be "useful to God," that is, a person can do nothing to win God's favor or to put God under obligation. Here Eliphaz uses a different form of the same verb to encourage Job to **Reconcile** with God. A person, he says, can at least cultivate a good relationship with God. Job said in [21:19](#) that he wished God would "repay" wicked people, that is, punish them. Eliphaz uses the same verb here to encourage Job to be **at peace** with God, with the suggestion that to that end, Job should do whatever is necessary to make up for any wrong things he has done. Your language may have terms that you could use here and in [21:19](#) and [22:2](#) in order to show these connections.

See: Assumed Knowledge and Implicit Information

**Job 22:21 (#2)****"and be at peace"**

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: "and have a peaceful relationship with him"

See: Abstract Nouns

**Job 22:21 (#3)****"by these"**

The pronoun **these** refers to the actions of reconciling and being at peace with God. It may be helpful to clarify this for your readers. Alternate translation: “if you do these things”

See: Pronouns — When to Use Them

### Job 22:21 (#4)

#### "good will come to you"

Eliphaz is using the adjective **good** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “good things will come to you”

See: Nominal Adjectives

### Job 22:21 (#5)

#### "good will come to you"

Eliphaz is speaking of **good** as if it were a living thing that could **come** to Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “you will have good things once again”

See: Personification

### Job 22:22 (#1)

#### "accept instruction from his mouth"

Eliphaz is using the term **mouth** by association to mean what God says by using his mouth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “let what God says instruct you”

See: Metonymy

### Job 22:22 (#2)

#### "and set his words in your heart"

Eliphaz is speaking as if Job could literally **set** God's **words** in his **heart**. He is using the **heart** to represent the memory. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “yes, carefully remember his words”

See: Metaphor

### Job 22:22 (#3)

#### "and set his words in your heart"

Eliphaz is using the term **words** to mean what God says by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “yes, carefully remember what he says”

See: Metonymy

### Job 22:23 (#1)

#### ""you will be built up,""

If it would be more natural in your language, you could reverse the order of these phrases, since the phrase **if you distance unrighteousness from your tent**, like the phrase \*\* If you return to the Almighty\*\*, gives the reason for the result that would follow, **you will be built up**. Alternate translation: “if you distance unrighteousness from your tent, you will be built up”

See: Connect — Reason-and-Result Relationship

### Job 22:23 (#2)

#### "you will be built up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “he will build you up”

See: Active or Passive

### Job 22:23 (#3)

#### "you will be built up"

Eliphaz is speaking as if Job were a building that God would rebuild after it had been ruined. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “God will restore you to health and prosperity”

See: Metaphor

**Job 22:23 (#4)**

**"if you distance unrighteousness from your tent"**

Eliphaz is speaking as if **unrighteousness** were an object that Job could literally set at some **distance** from the **tent** in which he lives. In this image, the tent represents Job's life. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "if you stop practicing unrighteousness in your life"

See: Metaphor

**Job 22:23 (#5)**

**"if you distance unrighteousness from your tent"**

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "if you stop doing unrighteous things"

See: Abstract Nouns

**Job 22:24 (#1)**

**""And set gold in the dust,"**

Eliphaz is using an imperative sentence to tell the condition under which something would happen. If it would be helpful to your readers, you could translate this as a conditional sentence. Alternate translation: "Now if you set your gold in the dust, and Ophir among the stones of the torrents"

See: Imperatives — Other Uses

**Job 22:24 (#2)**

**""And set gold in the dust,"**

Eliphaz is speaking as if he wants Job literally to throw away his **gold**, including the fine gold he has from the land of **Ophir**, so that it lands **in the dust** and **among the stones of the torrents**. He means that Job should not depend on gold as a source of security. If it would be clearer in your language, you could state the meaning plainly. Alternate translation, combining the parallel statements into a single statement and conveying the emphasis of the parallelism in another way: "Now if you do not rely on gold at all"

See: Metaphor

**Job 22:24 (#3)**

**""And set gold in the dust,"**

Eliphaz is using one type of wealth, **gold**, including fine gold from **Ophir**, to mean wealth in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And abandon all of your wealth" or "Now if you do not rely on wealth at all"

See: Synecdoche

**Job 22:24 (#4)**

**"Ophir"**

The word **Ophir** is the name of a land that produced gold of excellent quality.

See: How to Translate Names

**Job 22:24 (#5)**

**"Ophir"**

Eliphaz is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "set Ophir"

See: Ellipsis

**Job 22:24 (#6)**

**"Ophir"**

Eliphaz is using the name **Ophir** by association to mean gold from the country of Ophir. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "set the gold of Ophir"

See: Metonymy

**Job 22:25 (#1)**

**""then the Almighty will be your golds"**

Eliphaz is speaking as if **the Almighty** would literally be precious metals that Job owned. He means that Job would value the Almighty more than anything else. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “then you will value the Almighty more than anything else”

See: Metaphor

## Job 22:25 (#2)

### "your golds"

Eliphaz is using the plural form **golds** to indicate gold of supreme excellence. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: “more valuable to you than the finest gold you could possess”

See: Unusual Uses of the Plural

## Job 22:25 (#3)

### "and silver of heights"

Eliphaz is using the plural form **heights** to indicate silver of superlative quality. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: “and silver of the highest quality”

See: Unusual Uses of the Plural

## Job 22:26 (#1)

### "and you will lift your face to God"

In [10:15](#), Job said to God, “I will not lift my head.” He means that he would look down as a symbolic action to express that he was feeling shame. Here Eliphaz responds that Job will no longer need to do that. See how you translated the similar expression in [10:15](#). Alternate translation: “and you will no longer need to look down, away from God, in shame” or “and you will be confident that God accepts you”

See: Symbolic Action

## Job 22:27 (#1)

### "and he will hear you"

In this context, the word **hear** means to grant a request. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and he will grant your request”

See: Idiom

## Job 22:27 (#2)

### "and your vows you will pay"

Eliphaz assumes that Job will understand that by **vows** he means the vows that a person in this culture would make to God to promise public recognition of mercies granted. The implication is that God would grant such mercies to Job and so he would have occasion to **pay** such **vows**. You could say that explicitly if that would be helpful to your readers. Alternate translation: “and you will have occasion to thank God publicly for mercies that he has granted to you”

See: Assumed Knowledge and Implicit Information

## Job 22:28 (#1)

### "And you will decree a word"

Eliphaz is using the term **word** to mean what Job might say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “And you will say what you want to happen” or “And you will say what you plan to do”

See: Metonymy

## Job 22:28 (#2)

### "and it will stand for you"

In this context, the word **stand** means “happen,” with the idea of surety and durability. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and it will certainly happen for you” or “and you will certainly be able to do it”

See: Idiom

**Job 22:28 (#3)****"and on your paths light will shine"**

Eliphaz is speaking of the plans Job might want to carry out as if they were a series of **paths** that Job would be walking along. When he says that **light** will **shine** on these paths, he means that Job will know clearly how to carry out his plans. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and you will know clearly how to carry out your plans successfully"

See: Metaphor

**Job 22:29 (#1)****"they cast down and you say, 'Lifting up'"**

Eliphaz is speaking as if people might literally **cast** Job **down**, that is, throw him down from a height or throw him onto the ground. He is also speaking as if Job might ask God to lift him up from where people had thrown him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "you are in difficult circumstances and you say, 'Help me!'"

See: Metaphor

**Job 22:29 (#2)****"they cast down"**

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "when you are cast down"

See: Pronouns — When to Use Them

**Job 22:29 (#3)****"and you say, 'Lifting up'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and you ask God to lift you up"

See: Quotes within Quotes

**Job 22:29 (#4)****"he will save"**

The pronoun **he** refers to God. Eliphaz is talking about the results of prayer, as he described in verse 27. It may be helpful to clarify this for your readers. Alternate translation: "God will save"

See: Pronouns — When to Use Them

**Job 22:29 (#5)****"then" - "the lowered of eyes"**

Job is using the adjective phrase **the lowered of eyes** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "then ... the person who has lowered his eyes" or "then ... the who is looking down"

See: Nominal Adjectives

**Job 22:29 (#6)****"then" - "the lowered of eyes"**

In this culture, lowering one's **eyes** was a symbolic action that indicated that one was in difficult circumstances and felt humbled by them. If it would be helpful to your readers, you could indicate the significance of this action. Alternate translation: "then ... the person who is humbled by being in difficult circumstances"

See: Symbolic Action

**Job 22:29 (#7)****"then" - "the lowered of eyes"**

Eliphaz is speaking about Job in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "then ... you from the difficult circumstances that have humbled you"

See: First, Second or Third Person

**Job 22:30 (#1)****"He will rescue" - "indeed, he will be rescued"**



The pronoun **He** in the first part of this verse refers to God, while the pronoun **he** in the second part of the verse refers to a person who is not innocent. It may be helpful to clarify this for your readers. Alternate translation: “God will rescue ... indeed, that person will be rescued”

See: Pronouns — When to Use Them

## Job 22:30 (#2)

### "the not-innocent"

Job is using the adjective **not-innocent** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “people who are not innocent” or “people who are guilty of sin”

See: Nominal Adjectives

## Job 22:30 (#3)

### "indeed, he will be rescued"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “indeed, God will rescue him”

See: Active or Passive

## Job 22:30 (#4)

### "through the cleanness of your hands"

Eliphaz is likely using the term **hands** by association to mean “prayers,” since people in this culture lifted their hands when they prayed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “through the cleanness of your prayers”

See: Metonymy

## Job 22:30 (#5)

### "through the cleanness of your hands"

Eliphaz is speaking as if Job would have literally refrained from doing things that would make his **hands** dirty. He means that Job would not have done wrong things, and so he could offer prayers to

God as an innocent person whose prayers God would answer. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “through the prayers that you, as an innocent person, offer for him”

See: Metaphor

## Job - Chapter 23 Introduction

### Structure and Formatting

This chapter is the beginning of Job’s response to Eliphaz’s third and final speech. Job’s response continues in the next chapter.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### Special Concepts in This Chapter

#### Legal proceeding

In this chapter, Job speaks of making a legal case to prove his innocence to God. As a note to [9:3](#) explains, in this culture, people typically presented such cases to community leaders in public places such as the gate of a town. Each party in a dispute would question the other party in the presence of the leaders, and the leaders would then discuss the case and decide which party was guilty and which party was innocent. However, the Bible indicates that judges would also travel around from place to place and hear cases. For example, [1 Samuel 7:16-17](#) says that Samuel “went around to Bethel and Gilgal and Mizpah and judged Israel in all those places.” Job is envisioning God serving as this kind of judge and hearing his case. In your translation, express his language in such a way that readers who are familiar with the legal process in your own culture will recognize what Job is saying.

### Translation issues in This chapter

#### “he,” “him,” and “his”

The pronouns “he,” “him,” and “his” refer to God throughout this chapter. The UST models how a translation may say “God” regularly in order to make this clear.

#### “my hand” or “his hand” (23:2)

In verse 2, Hebrew manuscripts read “my hand.” The ULT follows that reading. Some ancient

translations of the Hebrew Bible into other languages say “his hand,” and some modern versions follow that reading. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

### Job 23:2 (#1)

#### "Even today"

Job is using this expression to emphasize to his friends that their arguments have not changed his situation at all. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “Despite all the things you have said to me,”

See: Assumed Knowledge and Implicit Information

### Job 23:2 (#2)

#### "my complaint is bitter"

Job is speaking as if his **complaint** about what has happened to him is **bitter** or bad-tasting. The image is that what he says is so unpleasant that it leaves a bad taste in his mouth when he says it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I have many unpleasant things to complain about”

See: Metaphor

### Job 23:2 (#3)

#### "my hand is heavy upon my groaning"

Job is speaking as if he were literally holding his **hand** down hard on his **groaning** in order to suppress it. He means that there is more that he could groan or complain about than he has actually stated yet. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I have been suppressing my groaning”

See: Metaphor

### Job 23:3 (#1)

"Who will give {that} I knew and I would find him"

See how you translated the expression **Who will give** in [11:5–6](#). Alternate translation: “I wish that I knew and I would find him!”

See: Idiom

### Job 23:3 (#2)

#### "I knew and I would find him"

This phrase expresses a single idea by using two words connected with **and**. The word **knew** tells in what way Job would be able to **find** God. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “I knew where to find him”

See: Hendiadys

### Job 23:3 (#3)

#### ""I knew and I would find him?"

The pronouns **him** and **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: “I knew where to find God ... the place where God lives”

See: Pronouns — When to Use Them

### Job 23:4 (#1)

#### "to his face"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: “in his presence” or “to him personally”

See: Metonymy

### Job 23:4 (#2)

#### "and I would fill my mouth with arguments"

Job is speaking as if **arguments** were objects with which he could literally **fill** his mouth. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and I would make many arguments as I spoke”

See: Metaphor

**Job 23:5 (#1)****"I would know the words he would answer me"**

Job is using the term **words** to mean what God would say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I would know what he would tell me in response"

See: Metonymy

**Job 23:6 (#1)****"he would only set upon me"**

Job is leaving out some of the words of a characteristic Hebrew expression that occurs in full form in [1:8](#), [2:3](#), and [7:17](#). Alternate translation: "he would only set his heart upon me"

See: Ellipsis

**Job 23:6 (#2)****"he would only set upon me"**

See how you translated this expression in [1:8](#), [2:3](#), and [7:17](#). Alternate translation: "he would only consider what I had to say"

See: Metaphor

**Job 23:7 (#1)****"There"**

**There** implicitly means in God's presence, as Job describes in verses 3 and 4. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "In God's presence,"

See: Assumed Knowledge and Implicit Information

**Job 23:7 (#2)****"the upright is arguing with him"**

Job is using the participle **arguing** to depict action as occurring regularly in order to indicate that it is possible. Alternate translation: "the upright can reason with him"

See: Irregular Use of Tenses

**Job 23:7 (#3)****"the upright is arguing with him"**

Job is likely referring to himself when he speaks of an **upright** person. In that case, he would be speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "an upright person like me can reason with him" or "I, as an upright person, can reason with him"

See: First, Second or Third Person

**Job 23:7 (#4)****"the upright"**

Job is using the adjective **upright** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "an upright person"

See: Nominal Adjectives

**Job 23:8 (#1)**

""

In this verse and the next verse, Job is using the four major directions to mean everywhere in creation. He is speaking of looking everywhere for the "place" where God lives, as he described in verse 3. To show this, you could create a verse bridge for verses 8–9. It might say something like this: "Behold, I could go everywhere in creation, and I might see evidence of God at work, but I would not find him personally"

See: Verse Bridges

**Job 23:9 (#1)****"in his working in the north, I do not behold {him}"**

Many interpreters believe that when Job refers to God's **working in the north**, he means the northern lights (the aurora borealis). You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "when I see the northern lights, I believe that God

must be present to create such beauty, but if I went to the north, I would not behold him personally"

See: Assumed Knowledge and Implicit Information

### Job 23:10 (#1)

**"the way {that is} with me"**

Job is speaking of how he has been living as if that were a **way** or path that he has been walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "how I have been living"

See: Metaphor

### Job 23:10 (#2)

**"he has tested me, I have come out like gold"**

Job is using the past tense in order to refer to something that he hopes will happen in the future. He is doing this to describe what he is confident the outcome would be. If it would be helpful in your language, you could use the future tense. Alternate translation: "when he tests me, I will come out like gold"

See: Predictive Past

### Job 23:10 (#3)

**"he has tested me, I have come out like gold"**

The point of this comparison is that just as genuine **gold** is shown to be pure when it is **tested**, so God giving Job a hearing would show that he is innocent. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "when he tests me, this will show that I am innocent, just as testing gold shows its purity"

See: Simile

### Job 23:11 (#1)

**"My foot has held onto his step"**

Job is speaking as if he has used his **foot** literally to hold onto each place where God had stepped. He means that he has walked exactly where God had walked, putting his feet down right where God put his feet down. Job is using this image to mean that

he has obeyed God exactly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have obeyed God exactly"

See: Metaphor

### Job 23:11 (#2)

**"I have kept {to} his way and I have not turned aside"**

Job is speaking of how God wants a person to live as if that were a **way** or path that the person should walk along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have lived consistently in the way God wants people to live"

See: Metaphor

### Job 23:12 (#1)

**"I have not departed from the commandment of his lips"**

Job is speaking as if he had not physically gone away from or **departed** from God's **commandment**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have not disobeyed the commandment of his lips" or, positively, "I have obeyed the commandment of his lips"

See: Metaphor

### Job 23:12 (#2)

**"from the commandment of his lips"**

Job is using the term **lips** by association to mean speaking, since people use their lips when they speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from the commandment that he has spoken"

See: Metonymy

### Job 23:12 (#3)

**"from the commandment of his lips"**

Job is not referring to a specific **commandment**. He means God's commandments in general. It may be

more natural in your language to express this meaning by using a plural form. Alternate translation: “from the commandments that he has spoken”

See: Generic Noun Phrases

### Job 23:12 (#4)

#### "the words of his mouth"

Job is using the term **words** to mean what God has commanded by using words, and he is similarly using the term **mouth** to mean speaking, since people use their mouths when they speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the things his mouth has said”

See: Metonymy

### Job 23:12 (#5)

#### "the words of his mouth"

Job is using one part of God, his **mouth**, to mean all of him in the act of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “the things that he has said”

See: Synecdoche

### Job 23:12 (#6)

#### "more than my portion"

By **portion**, Job implicitly means his daily portion of food. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “more than the food that I eat”

See: Assumed Knowledge and Implicit Information

### Job 23:13 (#1)

#### "But he {is} of one"

Job is leaving out a word that in many languages a sentence would need in order to be complete. The context suggests that Job means that God **is of one** opinion, that is, he has decided one thing definitively. If it would be clearer in your language, you can supply the missing word. Your language

may have a natural expression that would suit this context. Alternate translation: “But he is of one mind”

See: Ellipsis

### Job 23:13 (#2)

#### "and who will turn him back"

Job is speaking as if someone might physically **turn** God **back** from going in one direction and make God go in a different direction. He is speaking of someone making God change his mind. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and who will make him change his mind”

See: Metaphor

### Job 23:13 (#3)

#### "and who will turn him back"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “and no one will turn him back” or “and no one can make him change his mind”

See: Rhetorical Question

### Job 23:13 (#4)

#### "For his soul desires, and he does"

Job is using one part of God, his **soul**, to mean all of God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “For he desires to do something, and he does it” or “For he does whatever he desires”

See: Synecdoche

### Job 23:14 (#1)

#### "my decree"

Job is using this possessive form to describe what God has decreed for him, not a **decree** that he has made himself. It may be helpful to clarify this for your readers. Alternate translation: “what he has

decreed for me” or “what he has decided to do to me”

See: Possession

## Job 23:14 (#2)

**"and many like these {are} with him"**

The pronoun **these** probably refers to the sufferings that Job is already experiencing. It may be helpful to clarify this for your readers. Alternate translation: “and he is capable of afflicting me with many more sufferings if my present ones are not sufficient to fulfill his purpose”

See: Pronouns — When to Use Them

## Job 23:15 (#1)

**"I am terrified from his face"**

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: “I am too terrified to be in his presence”

See: Metonymy

## Job 23:15 (#2)

**"I consider"**

Job is implicitly referring to when he might **consider** all that God might still do to him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “I consider all that he might still do to me”

See: Assumed Knowledge and Implicit Information

## Job 23:16 (#1)

**"For God has softened my heart"**

Here, the **heart** represents the emotions and specifically the emotion of courage. Job is speaking as if God had literally made his heart **soft**. He means that God has caused him to lose courage. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “For God has caused me to lose courage”

See: Metaphor

## Job 23:17 (#1)

**"For"**

Job is using the word **For** to introduce the reason why he is terrified of God, as he described in the previous two verses. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: “I am terrified of God because”

See: Connecting Words and Phrases

## Job 23:17 (#2)

**"I was not cut off"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God did not cut me off”

See: Active or Passive

## Job 23:17 (#3)

**"I was not cut off"**

Job is speaking as if he might literally have been **cut off**, as if he were a branch on a tree, for example. He is talking about dying. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I did not die” or “God did not let me die”

See: Metaphor

## Job 23:17 (#4)

**"from the face of the darkness"**

In this instance, the phrase **from the face of** means “in front of” or “before.” It refers to time rather than to place. Alternate translation: “before the time of darkness” or “before the darkness came”

See: Metonymy

**Job 23:17 (#5)****"from the face of the darkness"**

Job is using the term **darkness** to represent troubles. See how you translated the similar expression in [20:26](#). Alternate translation: "before these troubles began"

See: Metaphor

**Job 23:17 (#6)****"and from my face gloom covers"**

In this instance, the phrase **\*\*from my face \*\*** means "in front of." It could refer either to place or to time. Alternate translation: "and gloom covers everything in front of me" or "and gloom covers everything that will happen to me in the future"

See: Metonymy

**Job 23:17 (#7)****"and from my face gloom covers"**

Job is speaking as if **gloom** were literally covering everything in front of him or everything that would happen to him in the future. He is using **gloom**, like **darkness** earlier in the verse, to represent troubles. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and there is trouble everywhere I look" or "and I can only anticipate further trouble happening to me"

See: Metaphor

**Job - Chapter 24 Introduction***Structure and Formatting*

This chapter is the continuation of Job's response to Eliphaz's third and final speech. Job's response began in the previous chapter.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Special Concepts in This Chapter***God's judgment of wicked people**

In verses 1–17, Job protests that God does not judge wicked people. He lists many oppressive things that wicked people do to vulnerable, innocent people, and he complains that God acts as if there were nothing wrong with those things. But in verses 18–24, Job then describes how God actually does judge wicked people. There is an explanation for this apparent contradiction. In the speech as a whole, Job is saying that he knows God will judge wicked people in the end, but it is very distressing to him that God does not judge and punish them now in order to keep them from continuing to oppress vulnerable people. In your translation, you can use language that shows that Job firmly believes what he says in both parts of the chapter, since it is actually consistent for him to say both that God seemingly does not judge wicked people now and that God ultimately will judge wicked people in the end. This is not a contradiction, it is a paradox, and the Bible speaks of it in other passages as well. For example, [Ecclesiastes 8:11](#) says that because God does not immediately punish people who do wrong, people feel that they can get away with doing wrong. But Ecclesiastes goes on to say in the next verse that even if a sinner might do a hundred evil things and live a long time, it is still better to obey God.

*Translation Issues in This Chapter***Changing referents of "they"**

Job uses the word "they" throughout this chapter to mean both wicked people and the poor people whom they exploit. He does not often indicate when he changing the referent of the word. Notes indicate the referent in each verse. In your translation, to be helpful to your readers, you may wish to specify "wicked people" or "poor people" each time the referent changes.

**Job 24:1 (#1)****""Why are times not set by the Almighty?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "Times should be set by the

Almighty! The ones knowing him ought to see his days!"

See: Rhetorical Question

### Job 24:1 (#2)

#### "Why are times not set by the Almighty"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Why does the Almighty not set times" or, as an exclamation, "The Almighty should set times!"

See: Active or Passive

### Job 24:1 (#3)

#### "times"

Job implicitly means **times** for judgment. (See the discussion in the General Notes to chapter 23 of how judges in Israel would come to specific places at appointed times.) You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "times for judgment"

See: Assumed Knowledge and Implicit Information

### Job 24:1 (#4)

#### "And {why} do the ones knowing him not see his days"

In this context, to **see** means to experience. See how you translated the similar expression in [7:7](#). Alternate translation: "And why do the ones knowing him not experience his days?"

See: Idiom

### Job 24:1 (#5)

#### "his days"

Job implicitly means **days** on which God would judge wicked people. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "days on which God judges wicked people"

See: Assumed Knowledge and Implicit Information

### Job 24:2 (#1)

#### "They remove boundary markers"

The pronoun **They** refers to wicked people, not to "the ones knowing" God, as it does in the previous verse. It may be helpful to clarify this for your readers. The pronoun **they** in the second part of the verse also refers to wicked people, and that is also the reference in the next two verses. Alternate translation: "Wicked people remove boundary markers"

See: Pronouns — When to Use Them

### Job 24:2 (#2)

#### "They remove boundary markers"

Job implicitly means that wicked people steal land from others by removing the **boundary markers** that indicate property lines and arguing that their property extends farther into their neighbor's land than it actually does. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "They steal land from others by removing boundary markers"

See: Assumed Knowledge and Implicit Information

### Job 24:2 (#3)

#### "they seize the flock and pasture {it}"

Job is not referring to a specific **flock**. He means flocks in general that wicked people steal from vulnerable people such as widows and orphans, whom he names specifically in the next verse. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "they seize flocks and pasture them"

See: Generic Noun Phrases

### Job 24:2 (#4)

#### "and pasture {it}"

Job implicitly means that wicked people steal flocks from others and **pasture** them with their own flocks as if they had owned them all along. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and



put others' animals in with their own as if those animals belonged to them"

See: Assumed Knowledge and Implicit Information

### Job 24:3 (#1)

**"The donkey of the fatherless they lead away;"**

Job is not referring to a specific **donkey**, **fatherless** person, **ox**, or **widow**. He means those animals and people in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "Wicked people lead away donkeys that belong to fatherless people; they take in pledge oxen that belong to widows"

See: Generic Noun Phrases

### Job 24:3 (#2)

**"the fatherless"**

Job is using the adjective **fatherless** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "children whose fathers have died" or "orphans"

See: Nominal Adjectives

### Job 24:3 (#3)

**"they take in pledge"**

See the note to [22:6](#) about the cultural practice of taking possessions **in pledge**. See how you translated the similar expression there.

See: Assumed Knowledge and Implicit Information

### Job 24:4 (#1)

**"They turn the needy from the way"**

This could mean: (1) that needy people avoid walking on the main road or **way** in order to avoid wicked people who would exploit them. In that sense, it is as if the wicked people are actively forcing the needy people off the road. Alternate translation: "Needy people stay off the main roads in order to avoid wicked people" (2) that wicked people push needy people aside on the road so that

they can go ahead of them. Alternate translation: "Wicked people push needy people aside on the road so that they can go ahead of them"

See: Assumed Knowledge and Implicit Information

### Job 24:4 (#2)

**"the needy" - "the poor of"**

Job is using the adjectives **needy** and **poor** as nouns to mean certain groups of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "needy people ... the poor people of"

See: Nominal Adjectives

### Job 24:4 (#3)

**"the poor of the land are hidden together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Wicked people are the implied agent. Job is not saying simply that poor people hide themselves to avoid the wicked; he is saying that wicked people force poor people to hide themselves to escape oppression. Alternate translation: "all the poor people of the land have to hide in order to avoid the wicked people who would oppress them"

See: Active or Passive

### Job 24:5 (#1)

**"like} wild donkeys in the wilderness they go out in their work"**

The point of this comparison is that the need to escape from oppressive wicked people forces poor people to go far away from human community, **like wild donkeys in the wilderness**. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "like wild donkeys in the wilderness, far away from human community,"

See: Simile

**Job 24:5 (#2)****"they go out"**

Here and through verse 8, the pronoun **they** refers to poor people. It may be helpful to clarify this for your readers. Alternate translation: "poor people go out"

See: Pronouns — When to Use Them

**Job 24:5 (#3)****"is} to him bread for their children"**

The pronoun **him** does not refer to a specific poor person. Job means poor people in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "provides them with bread for their children"

See: Generic Noun Phrases

**Job 24:5 (#4)****"is} to him bread for their children"**

Job is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could use a general term in your translation, or you could name the kind of food that people would find in the **Arabah** or desert. Alternate translation: "provides them with roots and herbs to feed to their children"

See: Synecdoche

**Job 24:6 (#1)****""They gather his fodder in the field,"**

The pronoun **him** could refer to: (1) the wicked person whom Job mentions in the second part of the verse. If that is the meaning, it may be helpful to mention the wicked person in the first part of the verse instead. Alternate translation: "Poor people gather fodder for their animals from what the wicked person has left in his field, and they glean in his vineyard" (2) an individual poor person. Alternate translation: "Each of these poor people gathers his fodder in the field, and they all glean the vineyard of the wicked"

See: Pronouns — When to Use Them

**Job 24:6 (#2)****"and the vineyard of the wicked"**

Job is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "and the vineyard of a wicked person"

See: Nominal Adjectives

**Job 24:6 (#3)****"and the vineyard of the wicked"**

Job is not referring to a specific **wicked** person. He means wicked people in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "and the vineyards of wicked people"

See: Generic Noun Phrases

**Job 24:7 (#1)****"naked"**

As in [22:6](#), the word **naked** here does not mean without any clothing. Rather, as the context indicates, it means without sufficient clothing, in this case **without** an outer **garment** that would also serve as a blanket. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "exposed"

See: Assumed Knowledge and Implicit Information

**Job 24:7 (#2)****"without a garment"**

The poor people whom Job is talking about may be **without a garment** because: (1) wicked people have taken their outer garments in pledge and not returned them, as Eliphaz describes in [22:6](#). This would suit the context, in which Job is describing how wicked people oppress poor people. Alternate translation: "without a garment because wicked people have taken their garments in pledge and not returned them" (2) they are too poor to afford outer garments. Alternate translation: "without

outer garments because they have become too poor to afford them"

See: Assumed Knowledge and Implicit Information

### Job 24:8 (#1)

#### "and from {being} without shelter"

In this instance, the word **without** means "without any other." You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and because they have no other shelter,"

See: Assumed Knowledge and Implicit Information

### Job 24:8 (#2)

#### "they hug the rock"

Job is not referring to a specific **rock**. He means rocks in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "they hug the rocks"

See: Generic Noun Phrases

### Job 24:8 (#3)

#### "they hug the rock"

Job is using this expression to mean that poor people huddle up close to rocks in order to seek shelter from the rain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they huddle up close to rocks"

See: Idiom

### Job 24:9 (#1)

#### "They snatch" - "they bind {a pledge}"

The pronoun **They** in the first part of the verse and the pronoun **they** in the second part of the verse refer to wicked people. It may be helpful to clarify this for your readers. Alternate translation: "Wicked people snatch ... wicked people bind a pledge"

See: Pronouns — When to Use Them

### Job 24:9 (#2)

#### "the fatherless" - "the poor"

Job is using the adjectives **fatherless** and **poor** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "fatherless children ... poor people" or "children whose fathers have died ... people who are poor"

See: Nominal Adjectives

### Job 24:9 (#3)

#### "They snatch the fatherless from the breast"

Job implicitly means that wicked people snatch **fatherless** children **from the breast** of their mother, that is, while they are nursing, in order to claim the children as slaves in payment of a debt. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Wicked people even take infants away from their mothers while they are nursing, in order to claim the children as slaves in payment of a debt"

See: Assumed Knowledge and Implicit Information

### Job 24:9 (#4)

#### "and upon the poor they bind {a pledge}"

See how you translated the similar expression in [22:6](#). Alternate translation: "and they require the poor to give them their outer garments as security for loans"

See: Assumed Knowledge and Implicit Information

### Job 24:10 (#1)

#### "They go about" - "they carry"

The pronoun **They** in the first part of the verse and the pronoun **they** in the second part of the verse refer to poor people. It may be helpful to clarify this for your readers. Alternate translation: "Poor people go about ... poor people carry"

See: Pronouns — When to Use Them

**Job 24:10 (#2)****"They go about naked, without clothing"**

As in [22:6](#), the word **naked** here does not mean without any clothing. Job is describing the result of what he said at the end of the previous verse, that wicked people "bind a pledge" upon the poor, that is, they take their outer garments as security for loans. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Because wicked people take their outer garments in pledge, poor people go about exposed to the elements, not having sufficient clothing"

See: Assumed Knowledge and Implicit Information

**Job 24:10 (#3)****"and, hungry, they carry a sheaf"**

Job is not referring to a specific **sheaf**. He means sheaves in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "and, hungry, they carry sheaves"

See: Generic Noun Phrases

**Job 24:10 (#4)****"and, hungry, they carry a sheaf"**

Job is saying that poor people must try to earn money to feed themselves by working as day laborers, harvesting the grain in the fields of wicked people. But those poor people still go **hungry**, even with all that food around them, because the wicked people do not pay or feed their workers adequately. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and they are hungry, even though they work as harvesters, because the wicked people who own the fields they are harvesting do not pay or feed them adequately"

See: Assumed Knowledge and Implicit Information

**Job 24:11 (#1)****""Within their walls they press oil;"**

In this verse, the pronoun **they** refers to poor people and the pronoun **their** refers to wicked

people. It may be helpful to clarify this for your readers. Alternate translation: "Within the walls of wicked people, poor people press oil; poor people tread the winepresses of wicked people, but those poor people suffer thirst"

See: Pronouns — When to Use Them

**Job 24:11 (#2)****"they press oil"**

Job is referring to the way that workers would **press oil** from olives, which were a staple food in this culture. You could indicate that explicitly in your translation if that would be helpful to your readers. You could also use a general expression if your readers might not be familiar with olives. Alternate translation: "they press oil from olives" or "they work hard to produce oil from plants"

See: Assumed Knowledge and Implicit Information

**Job 24:11 (#3)****"they tread their winepresses, but they thirst"**

Job is commenting here on the injustice of wicked people having poor people **tread their winepresses** but then not giving them any of the wine to drink. (In this culture, the water was often unsafe to drink. People drank wine to quench their thirst, and, because the wine had a low alcohol content, they could do that without getting drunk. Job is not saying that the wicked people should have given the poor people wine so that they could get drunk, only that they should have given them wine to quench their thirst.) See how you expressed the implicit meaning in the previous verse, where Job described how poor people carried grain but went hungry. Alternate translation: "they are thirsty, even though they work treading winepresses, because the wicked people who own the presses do not give them any of the wine to quench their thirst"

See: Assumed Knowledge and Implicit Information

**Job 24:12 (#1)****"men"**

Here the masculine term **men** has a generic sense that includes both men and women. If it would be

helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “men and women”

See: When Masculine Words Include Women

### Job 24:12 (#2)

**"and the soul of the wounded cries out"**

Job is using the adjective **wounded** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “and the souls of wounded people cry out”

See: Nominal Adjectives

### Job 24:12 (#3)

**"and the soul of the wounded cries out"**

Job is using one part of a **wounded** person, his **soul**, to mean all of him in the act of crying out. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and wounded people cry out”

See: Synecdoche

### Job 24:12 (#4)

**"and the soul of the wounded cries out"**

Job implicitly means that these people are crying out to God for justice. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and wounded people cry out to God for justice”

See: Assumed Knowledge and Implicit Information

### Job 24:12 (#5)

**"but God does not ascribe impropriety"**

Job implicitly means that God seems to feel that there is nothing wrong with what the wicked people are doing, and so God does not punish them in response to the poor people's cries for justice. You could indicate that in your translation if it would be helpful to your readers. Alternate

translation: “but God does not punish the wicked people who have caused their suffering”

See: Assumed Knowledge and Implicit Information

### Job 24:13 (#1)

**"They" - "they do not regard" - "and they do not stay"**

The pronoun **They** at the start of the verse and the two instances of the pronoun **they** later in the verse refer to the wicked people whom Job has been describing. It may be helpful to clarify this for your readers. Alternate translation: “These wicked people ... these wicked people ... and they do not stay”

See: Pronouns — When to Use Them

### Job 24:13 (#2)

**"against} the light"**

Job is speaking as if **light** were an authority and these wicked people were **rebelling** against it. Job is using light to represent what God has revealed to humans about how they should live. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “against God's moral revelation”

See: Metaphor

### Job 24:13 (#3)

**""they do not regard its ways,"**

Job is speaking as if **light** maintained certain **ways** and **paths** that people should walk along. He means that God's revelation shows people how they should conduct their lives. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “they do not regard the manner of life that God has shown people they should follow; no, they live in a different way”

See: Metaphor

### Job 24:13 (#4)

**"they do not regard its ways"**

Here the word **regard** means “look at” with the implication of looking with approval. Alternate translation: “they do not admire its ways”

See: Assumed Knowledge and Implicit Information

### Job 24:13 (#5)

**"and they do not stay in its paths"**

If it would be clearer in your language, you could translate this as a positive expression. Alternate translation: “and they leave its paths”

See: Double Negatives

### Job 24:14 (#1)

**"At light"**

This expression describes the time of day when it is just beginning to get **light**. There is enough light for the **murderer** to see, but not enough light for him to be identified. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “In the morning twilight,”

See: Idiom

### Job 24:14 (#2)

**""the murderer arises;"**

Job is not referring to a specific **murderer**. He means murderers in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “murderers arise; they kill ... they are like thieves”

See: Generic Noun Phrases

### Job 24:14 (#3)

**"the poor and the needy"**

Job is using the adjectives **poor** and **needy** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “poor people and needy people”

See: Nominal Adjectives

### Job 24:14 (#4)

**"the poor and the needy"**

The terms **poor** and **needy** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “desperately poor people”

See: Doublet

### Job 24:14 (#5)

**"and he is like a thief in the night"**

The point of this comparison is that the **murderer** escapes apprehension because he commits his crime in dim light and at a time when people are sleeping. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “and he is like a thief in the night, whom no one sees commit his crime”

See: Simile

### Job 24:15 (#1)

**"And the eye of the adulterer"**

Job is using one part of an **adulterer**, his **eye**, to mean all of him in the act of watching. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “And the adulterer”

See: Synecdoche

### Job 24:15 (#2)

**"the adulterer"**

Job is not referring to a specific **adulterer**. He is describing the behavior that is characteristic of any adulterer. It may be more natural in your language to make **adulterer** an indefinite noun rather than a definite one. Alternate translation: “an adulterer”

See: Generic Noun Phrases

### Job 24:15 (#3)

**"saying, 'No eye will perceive me'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “saying to himself that no one will perceive him”

See: Quotes within Quotes

### Job 24:15 (#4)

**"No eye will perceive me"**

The characteristic adulterer is using one part of someone who might **perceive** him, that person's **eye**, to mean all of that person in the act of perceiving him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “No one will perceive me”

See: Synecdoche

### Job 24:15 (#5)

**"and he puts a cover {over} {his} face"**

Job is not speaking of a **cover** that would keep the **adulterer** from seeing. He is speaking of a disguise intended to keep people from recognizing who the adulterer is. You could express this in a way that would be familiar in your culture. Alternate translation: “and he pulls his hat down low over his face”

See: Assumed Knowledge and Implicit Information

### Job 24:16 (#1)

**"One digs {into} houses"**

The pronoun **One** refers to a wicked person. It may be helpful to clarify this for your readers. Since, as the rest of the verse shows, Job is actually describing behavior that is characteristic of wicked people in general, you may wish to use a plural term. Alternate translation: “Wicked people dig into houses”

See: Pronouns — When to Use Them

### Job 24:16 (#2)

**"One digs {into} houses in the darkness"**

In this culture, **houses** were made of clay or sun-dried brick, so thieves could gain entry to a house

most easily by digging through one of its walls. If houses in your culture are made of different materials that a thief would not or could not dig through, you may wish to use a general expression in your translation. Alternate translation: “Wicked people break into houses”

See: Assumed Knowledge and Implicit Information

### Job 24:16 (#3)

**"they shut themselves up"**

This expression means “they stay indoors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “they stay indoors”

See: Idiom

### Job 24:16 (#4)

**"they do not know the light"**

This expression means that wicked people are not familiar with **light**, and the reason is that they do not leave their homes when it is light. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “they do not go out when it is light”

See: Idiom

### Job 24:16 (#5)

**"they do not know the light"**

While the word **light** here is literal, since Job is using it to mean **day**, there is also a moral overtone, as in verse 13, where Job said that wicked people rebel against the light, meaning God's revelation. If your language has a term for “light” that also has these moral connotations, it would be appropriate to use it here in your translation.

See: Assumed Knowledge and Implicit Information

### Job 24:17 (#1)

**"For together, morning for them"**

Job is using the word **For** to introduce the reason why he said in the preceding verse that wicked people do not go out during the day. If it would be

helpful to your readers, you could indicate this in your translation. Alternate translation: "They do not go out because for all of them, morning"

See: Connecting Words and Phrases

### Job 24:17 (#2)

**"morning for them {is} deep darkness"**

Job is speaking as if **morning** were literally **deep darkness** for wicked people. He means that they dread and avoid morning just as honest people dread and avoid the night. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they dread the morning as if it were deep darkness"

See: Metaphor

### Job 24:17 (#3)

**"for them {" - "one regards"**

The pronoun **them** refers to wicked people, and the pronoun **one** refers to a representative or characteristic wicked person. It may be helpful to clarify this for your readers. Alternate translation: "for wicked people ... each one of them regards"

See: Pronouns — When to Use Them

### Job 24:17 (#4)

**"one regards"**

As in [24:13](#), here the word **regards** means "looks at" with the implication of looking with approval. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "each one of them admires"

See: Assumed Knowledge and Implicit Information

### Job 24:18 (#1)

**"He {is} swift on the face of the waters"**

As the General Notes to this chapter discuss, at this point in his speech, Job implicitly begins to draw a contrast between the present situation of wicked people and their ultimate fate. If it would be helpful to your readers, you could indicate this explicitly in

your translation. Alternate translation: "Nevertheless, he is swift"

See: Connect — Contrast Relationship

### Job 24:18 (#2)

**"He {is} swift on the face of the waters"**

Job is speaking as if the surface of the **waters** were literally their **face**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He {is} swift on the surface of the waters"

See: Idiom

### Job 24:18 (#3)

**"He {is} swift on the face of the waters"**

Job is speaking as if a wicked person were literally something light that would float on the surface of the **waters** of a brook or river and pass swiftly downstream. He means that a wicked person only flourishes for a short time and then is gone. If it would be clearer in your language, you could state the meaning plainly. Since Job speaks of wicked people in the plural in the next phrase, you may wish to use the plural in this phrase as well. Alternate translation: "Wicked people flourish only for a short time, then they are gone, like debris that water carries swiftly downstream"

See: Metaphor

### Job 24:18 (#4)

**"one does not turn {to} the way of their vineyards"**

This expression means that no one goes to work in the **vineyards** of wicked people. Since Job says in verse 13 that poor people do work in their vineyards, he is talking here about what will happen to wicked people in the future. Alternate translation: "their vineyards will be abandoned"

See: Metonymy



**Job 24:19 (#1)**

""Drought and heat strip away the waters of snow;"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Job is drawing a comparison. Alternate translation: "Just as drought and heat strip away the waters of snow, so Sheol strips away those who have sinned."

See: Ellipsis

**Job 24:19 (#2)**

"strip away the waters of snow"

Job is speaking as if, in the hot season, **Drought** and **heat** literally **strip away** the **waters** in his arid region that come from melting **snow** in the mountains. He means that the heat makes these waters evaporate. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "make water from melted snow evaporate"

See: Metaphor

**Job 24:20 (#1)**

""The womb will forget him,"

The pronouns **him** and **he** refers to a wicked person. It may be helpful to clarify this for your readers. Alternate translation: "The womb will forget a wicked person, the worm will dine on that person, until he is not remembered"

See: Pronouns — When to Use Them

**Job 24:20 (#2)**

"The womb will forget him"

Job is using the term **womb** by association to mean the mother who carried the wicked person in her womb and gave birth to him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "As for a wicked person, even his own mother will forget him"

See: Metonymy

**Job 24:20 (#3)**

"the worm will dine on him"

The term translated **dine** means to eat with enjoyment. Job is describing an ironic consequence that wicked people will experience. During their lives, as he said earlier, they had oil and wine and grain that they enjoyed but did not share with others. Now, after death, they provide a satisfying meal for the worms that eat them in their graves. Your language may have a term similar to **dine** that you could use in your translation.

See: Irony

**Job 24:20 (#4)**

""until he is not remembered"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "until no one remembers him and wickedness is like a tree that a windstorm has broken"

See: Active or Passive

**Job 24:20 (#5)**

"and wickedness is broken like a tree"

The point of this comparison is that just as a **tree** may be **broken** (by a powerful wind, for example) so that it falls over and dies, so a wicked person will lose his possessions and status and ultimately die. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and wickedness is broken, just as a windstorm knocks down a tree and it dies"

See: Simile

**Job 24:21 (#1)**

"the one devouring the barren"

The pronoun **one** refers to a wicked person. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "A wicked person devours the barren"

See: Pronouns — When to Use Them

**Job 24:21 (#2)****"the one devouring"**

Job is speaking as if a wicked person would literally devour or eat up childless women and widows. He means that the wicked person would cheat and exploit them in the ways he described earlier in this speech. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one exploiting"

See: Metaphor

**Job 24:21 (#3)****"the barren, who has not borne"**

Job is using the adjective **barren** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the barren woman, who has not borne"

See: Nominal Adjectives

**Job 24:21 (#4)****"the barren, who has not borne"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "the childless woman"

See: Making Assumed Knowledge and Implicit Information Explicit

**Job 24:21 (#5)****"the barren, who has not borne"**

Job is not referring to a specific **barren** woman. He means women in general who have not had children. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "childless women"

See: Generic Noun Phrases

**Job 24:21 (#6)****"and he does not do good {to} the widow"**

Job is not referring to a specific **widow**. He means widows in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "and he does not do good to widows"

See: Generic Noun Phrases

**Job 24:21 (#7)****"and he does not do good {to} the widow"**

If it would be clearer in your language, you could translate this as a positive expression. Alternate translation: "and he harms the widow" or "and he harms widows"

See: Double Negatives

**Job 24:22 (#1)****"But he drags away the mighty by his power"**

In this first part of the verse, the pronouns **he** and **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: "But God drags away the mighty by his power"

See: Pronouns — When to Use Them

**Job 24:22 (#2)****"But he drags away"**

Job is speaking as if God literally **drags away** people who are **mighty**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "But he destroys"

See: Metaphor

**Job 24:22 (#3)****"the mighty"**

Job is using the adjective **mighty** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "mighty people"

See: Nominal Adjectives

### Job 24:22 (#4)

**"he arises and he does not believe in life"**

Interpreters are uncertain as to whom the pronoun **he** refers in the two instances in the second part of this verse. This could mean: (1) that God **arises** against mighty people, so that each one of them realizes that he is doomed. Alternate translation: "God arises against them, so that each one of them despairs of life" (2) that a wicked person **arises** or prospers for a time, but he has no assurance of a long life. Alternate translation: "a wicked person may prosper for a time, but he has no assurance of a long life"

See: Pronouns — When to Use Them

### Job 24:23 (#1)

**"He gives him security and he is supported,"**

The pronoun **He** in its first instance and the pronoun **his** refer to God, and the pronoun **he** in its second instance and the pronoun **him** refer to a wicked person. The pronoun **them** refers to wicked people in general. It may be helpful to clarify this for your readers. Alternate translation: "God gives a wicked person security, and that person is supported, but God's eyes are on the ways of wicked people"

See: Pronouns — When to Use Them

### Job 24:23 (#2)

**"He gives him security and he is supported"**

If your language would not use the passive form **he is supported**, you could express the idea in active form or in another way that is natural in your language. If you would need to say who does the action, the context indicates that it is God. Alternate translation: "God gives him security and supports him"

See: Active or Passive

### Job 24:23 (#3)

**"He gives him security and he is supported"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them. While Job seems to say that God actively **gives** security and support to wicked people, the idea is that God actually allows these things. Alternate translation: "God may allow a wicked person to feel a sense of security"

See: Parallelism

### Job 24:23 (#4)

**"but his eyes are on their ways"**

Job is using one part of God, his **eyes**, to mean all of him in the act of seeing. Sight, in turn, represents awareness. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but he watches their ways carefully" or "but he is very aware of their ways"

See: Synecdoche

### Job 24:23 (#5)

**"but his eyes are on their ways"**

Job is speaking of how a person lives as if that were a **way** or path that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "but he is very aware of how wicked people are living"

See: Metaphor

### Job 24:24 (#1)

**"They are exalted"**

The pronoun **They** (or **they**) refers to wicked people in all of its instances in this verse. It may be helpful to clarify this for your readers in the first instance. Alternate translation: "Wicked people are exalted"

See: Pronouns — When to Use Them

### Job 24:24 (#2)

**"They are exalted"**

Job is speaking of wicked people as if they were literally **exalted** or raised up to a high position. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "They achieve greatness"

See: Metaphor

### Job 24:24 (#3)

**"They are exalted"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "They achieve greatness"

See: Active or Passive

### Job 24:24 (#4)

**"a little"**

This could mean: (1) that wicked people are exalted for a **little** while. Alternate translation: "for a short time" (2) that wicked people are exalted a **little** bit. Alternate translation: "to a limited extent"

See: Assumed Knowledge and Implicit Information

### Job 24:24 (#5)

**"indeed, they are brought low"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: "indeed, God brings them low"

See: Active or Passive

### Job 24:24 (#6)

**"then there is not to them"**

This expression means that these "mighty" people no longer exist. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "then they no longer exist"

See: Idiom

### Job 24:24 (#7)

**"indeed, they are brought low"**

Job is speaking as if wicked people were literally **brought low** or moved down to a low position. If it would be clearer in your language, you could state the meaning plainly. Since this phrase repeats the meaning of **then they do not exist**, the meaning seems to be that they die. Alternate translation: "indeed, they die"

See: Metaphor

### Job 24:24 (#8)

**""like all, they are gathered and,"**

The phrase **they are gathered** could be: (1) a characteristic Hebrew expression that describes death. Alternate translation: "like all people, they are die; yes, like the tops of ears of grain, they are cut off" (2) part of the comparison to **ears of grain**. In that case, it would be appropriate to translate it literally. Alternate translation: "like all people, they are gathered and cut off like the tops of ears of grain"

See: Idiom

### Job 24:24 (#9)

**""like all, they are gathered and,"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: (1) "God gathers them among the dead, as he does all people; yes, God cuts them off like the tops of ears of grain" or (2) "as he does to all people, God gathers them and cuts them off like the tops of ears of grain"

See: Active or Passive

### Job 24:25 (#1)

**""And if not, then who will falsify me"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "And if anyone believes that what I have said is not true, then I challenge him to prove

me wrong and show that what I have said is not valid”

See: Rhetorical Question

## Job 24:25 (#2)

### "And if not"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “And if what I am saying is not true”

See: Ellipsis

## Job 24:25 (#3)

### "and make my word nothing"

This expression means to show that something is of no value, that is, not valid. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and show that my word is not valid”

See: Idiom

## Job 24:25 (#4)

### "my word"

Job is using the term **word** to mean what he has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what I have said”

See: Metonymy

## Job - Chapter 25 Introduction

### *Structure and Formatting*

This chapter is the third and final speech of Job’s friend Bildad.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

## *Special Concepts in This Chapter*

### **The brevity of Bildad’s speech**

This speech by Bildad is much shorter than his first two speeches. It is also much shorter than the three speeches that Eliphaz has given to this point in the book and the two speeches that Zophar has given. The likely explanation is that Job’s friends are running out of things to say to him. Indeed, Zophar does not give a third speech at all. The narrator says in [32:3](#) that the three friends “found no answer” for Job’s arguments. The brevity of Bildad’s third speech and the absence of a third speech by Zophar dramatize this. Since the narrator eventually offers an explanation, it would not be necessary to put an explanation in your translation at the end of this chapter such as, “And that was all that Job’s friends had to say to him.”

### **God’s holiness and human sinfulness**

In this short speech, Bildad describes God’s holiness and human sinfulness. While the points he makes are accurate, they are not convincing for Job, because he has actually been righteous. (See: Holy and Sin and Righteous)

### *Translation Issues in This Chapter*

### **Bildad using the words of Eliphaz**

Although Bildad speaks only briefly, he repeats significant phrases from Eliphaz’s first and second speeches. Bildad asks in verse 4, “So how will a man be righteous with God? Or how will one born of a woman be pure?” Eliphaz had asked similarly in 4:17, “Will a man be more righteous than God? If a man will be more pure than his Maker?” and in 15:14, “What is man, that he should be pure, or that one born of a woman should be righteous?” To show this, it would be helpful to use the same wording in your translation of 25:4 that you used in 4:17 and 15:14.

## Job 25:2 (#1)

### **"Dominion and fear {are} with him"**

The pronoun **him** refers to God. It may be helpful to clarify this for your readers. Alternate translation: “Dominion and awe are with God” or “God possesses dominion and awe”

See: Pronouns — When to Use Them

**Job 25:2 (#2)****"Dominion and fear {are} with him"**

This phrase expresses a single idea by using two words connected with **and**. The word **fear** tells what response God's **Dominion** produces in those who recognize its powerful and holy character. (In this context, the word **fear** describes reverence and respect for God and awe at his greatness.) If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "Fearful dominion is with him" or "Awesome dominion is with him"

See: Hendiadys

**Job 25:2 (#3)****"Dominion and fear {are} with him"**

If your language does not use abstract nouns for the ideas of **Dominion** and **fear**, you could express the same ideas in other ways. Alternate translation: "God rules in a way that inspires great respect"

See: Abstract Nouns

**Job 25:2 (#4)****"the one making peace in his heights"**

The word translated **peace** could mean: (1) harmonious order. Alternate translation: "the one who establishes harmonious order" (2) the absence of conflict. Alternate translation: "the one who rules without opposition" or "the one who rules without rebellion"

See: Assumed Knowledge and Implicit Information

**Job 25:2 (#5)****"in his heights"**

See how you translated the same expression in [16:19](#). Alternate translation: "in his highest heaven" or "in heaven, where he rules supremely"

See: Unusual Uses of the Plural

**Job 25:3 (#1)****""Is there a number to his troops?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "There is no number to his troops! His light arises on everyone!"

See: Rhetorical Question

**Job 25:3 (#2)****"Is there a number to his troops"**

In this verse, Bildad is describing God's greatness by saying that at night, there are too many stars in the sky to count, and by day, the sun shines all over the world. So in this context, the word **troops** implicitly refers to the stars as if they were soldiers. Alternate translation: "Is there a number to the stars?" or "There are too many stars in the sky to count!"

See: Metaphor

**Job 25:3 (#3)****"And upon whom does his light not arise"**

Bildad is using the term **light** by association to mean the sun. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And upon whom does the sun not rise?" or "And the sun shines on everyone!"

See: Metonymy

**Job 25:4 (#1)****""So how will a man be righteous with God?"**

Bildad is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "A man cannot be righteous with God! One born of a woman cannot be clean!"

See: Rhetorical Question

**Job 25:4 (#2)****"a man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a person"

See: When Masculine Words Include Women

**Job 25:4 (#3)****"one born of a woman"**

See how you translated this expression in [15:14](#). Alternate translation: "a mortal"

See: Active or Passive

**Job 25:5 (#1)****"the moon does not shine"**

Bildad implicitly means that compared with God's holiness, the **moon** does not **shine** with the brightness of a pure, holy thing. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "the moon has no holy brightness"

See: Assumed Knowledge and Implicit Information

**Job 25:5 (#2)****"in his eyes"**

Bildad is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in his perspective"

See: Metonymy

**Job 25:6 (#1)****"Indeed that a man, a worm"**

**Indeed that** is an expression that indicates that what follows is greater in degree than what a person has just said. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "How much less a man, a worm"

See: Idiom

**Job 25:6 (#2)****"Indeed that a man, a worm"**

Bildad is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "How much less could a man, a worm, be pure"

See: Ellipsis

**Job 25:6 (#3)****"a man," - "or a son of man"**

Although the terms **man** and **son** are masculine, here both words have a generic sense that includes both men and women. If it would be helpful to your readers, you could use terms in your language that are clearly inclusive of both men and women. Alternate translation: "a human ... or a human child"

See: When Masculine Words Include Women

**Job 25:6 (#4)****"a man, a worm"**

Bildad is speaking as if a human were literally a **worm**. He probably means that humans are lowly, just as worms are lowly, living in the dirt. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "that lowly creature"

See: Metaphor

**Job 25:6 (#5)****"or a son of man, a grub"**

Bildad is similarly speaking as if a human were literally a **grub**. Once again the basis of the comparison seems to be that just as grubs live in the earth, God originally formed humans from the earth. So this is a parallel poetic reference to

human mortality. Rather than repeat the image, it may be more natural in your language to translate this as an explanatory phrase. Alternate translation, not preceded by a comma: “whom God formed from the earth”

See: Metaphor

## Job - Chapter 26 Introduction

### *Structure and Formatting*

This chapter begins a long response by Job first to Bildad’s last speech and then to the friends in general. Bildad had spoken briefly of the greatness of God. Job shows that he is a truly godly man who appreciates God’s greatness by describing it in this chapter at greater length and in more eloquent language. Job told the friends in 12:3 that he had just as much wisdom as they did, and he demonstrates that in this chapter.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Important Figures of Speech in This Chapter*

#### **Litany**

In verses 7–9, Job makes a series of statements about God that have a similar form. A series of statements such as this is known as a litany. If your readers would recognize what Job is doing, you can translate and format this litany the way the ULT does. If the litany form would not be familiar to your readers, you could help them appreciate it by putting each sentence of the litany on a separate line. See what you did with the similar litany in chapter 12. If it would be helpful to your readers, you could make each verse in the litany a separate sentence. For example, you could begin verse 7, “God stretches out.” Notes to verses 7–9 offer further suggestions.

### *Translation Issues in This Chapter*

#### **Reference of “he,” “him,” and “his”**

The pronouns “he,” “him,” and “his” all refer to God throughout this chapter. If it would be helpful to your readers, you could specify the referent and say “God” or “God’s” at regular intervals for clarity.

#### **Job 26:2 (#1)**

**“How you have helped {the one} without power!”**

For emphasis, Job is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means. Alternate translation: “You have not helped the one without power! You have not saved the arm of no strength”

See: Irony

#### **Job 26:2 (#2)**

**“How you have helped {the one} without power!”**

Job is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “You have not helped me, even though I was without power! You have not saved me, even though my arm had no strength”

See: First, Second or Third Person

#### **Job 26:2 (#3)**

**“you have helped {” - “You have saved”**

In this verse, as well as in verses 3 and 4, the word **you** is singular because Job is addressing Bildad directly. So use the singular form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

#### **Job 26:2 (#4)**

**“the arm of no strength”**

Job is using one part of himself, his **arm**, to mean all of him as someone who is struggling to have **strength** during difficulties. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “a person of no strength” or “me, even though I had no strength”

See: Synecdoche



**Job 26:3 (#1)**

**""How you have advised {one} without wisdom!"**

For emphasis, Job is continuing to say the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means. Alternate translation: "You have not really advised one without wisdom! You have not really made known insight in abundance"

See: Irony

**Job 26:3 (#2)**

**"How you have advised {one} without wisdom"**

Job is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "You have not really advised me, even though I was without wisdom"

See: First, Second or Third Person

**Job 26:4 (#1)**

**""With whom did you declare words?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "Someone must have helped you declare those words! Someone else's breath must have come out from you!"

See: Rhetorical Question

**Job 26:4 (#2)**

**""With whom did you declare words?"**

Job is implying that God must have helped Bildad speak, although he does not really mean it (see next note). You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "God must have helped you declare those words! God's own breath must have come out from you!"

See: Assumed Knowledge and Implicit Information

**Job 26:4 (#3)**

**""With whom did you declare words?"**

For emphasis, Job is continuing to say the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Job actually means. Alternate translation: "You are merely sharing human opinions! You have no divinely granted insights!"

See: Irony

**Job 26:4 (#4)**

**"With whom did you declare words"**

Job is using the term **words** to mean what Bildad has just said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God must have helped you say what you did!" or, showing that Job is saying the opposite of what he means, "What you said was merely your own human opinion"

See: Metonymy

**Job 26:4 (#5)**

**"And the breath of whom came out from you"**

The word translated **breath** can also mean "spirit," so this could mean: (1) that Job is making a parallel statement to the first part of the verse, using the **breath** that comes out of a person's mouth while he is speaking to mean the act of speaking itself. Alternate translation: "And who was speaking with you as you spoke" or "And who enabled you to speak so well" or "It is certainly not as if God was helping you speak!" (2) that Job is suggesting (while meaning the opposite of what he is saying) that an angel or God's Spirit must have inspired Bildad to say what he did. Alternate translation: "And what spirit inspired you to speak so well" or "And was it not God's Spirit who inspired you to speak so well"

See: Metonymy

**Job 26:5 (#1)**

**"The Raphaite tremble"**

As the General Notes to this chapter discuss, at this point in this speech, Job begins a description of the

greatness of God. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “But as for the greatness of God, the Raphaites tremble”

See: Assumed Knowledge and Implicit Information

### Job 26:5 (#2)

““from below the waters”

Job implicitly means that the spirits of dead people **tremble** from their abode in Sheol, which he names specifically in the next verse but which he identifies by its location in this verse. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “from their abode deep below the sea, deep below the creatures that live in the sea”

See: Assumed Knowledge and Implicit Information

### Job 26:6 (#1)

“Sheol {is} naked before him”

As the General Notes to this chapter discuss, the pronoun **him** in this verse refers to God, as do the pronouns “he,” “him,” and “his” throughout the chapter. It may be helpful to clarify this for your readers, here and at selected other places in the chapter. Alternate translation: “Sheol is naked before God”

See: Pronouns — When to Use Them

### Job 26:6 (#2)

“Sheol {is} naked before him”

Job is speaking of **Sheol** as if it were literally not wearing any clothing. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “Sheol is open before God” or “God can look right into Sheol”

See: Metaphor

### Job 26:6 (#3)

“and {there is} no covering to Abaddon”

The word **Abaddon**, which means “destruction,” is another name for Sheol.

See: How to Translate Names

### Job 26:6 (#4)

“and {there is} no covering to Abaddon”

Job is speaking as if it might be possible to put an actual **covering** over **Abaddon** to keep God from seeing into it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and nothing keeps God from seeing into Abaddon”

See: Metaphor

### Job 26:7 (#1)

““the one stretching out the north over nothingness,”

Job is using the two major components of creation, the sky (which he calls the **north**) and the **earth**, to mean all of creation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: “the one having made all of creation where previously nothing was”

See: Merism

### Job 26:7 (#2)

““the one stretching out the north over nothingness,”

Job is speaking as if God had literally stretched out the **north** (the sky) over **nothingness** and hung the **earth** on **nothing**. Since he speaks of the “pillars” of the heavens in verse 11, he is probably not saying directly that the sky and the earth are suspended over empty space. Instead, he is probably referring to God having created the sky and the land by bringing order to watery chaos. Job says this specifically in verses 12 and 13. Alternate translation: “the one having created the sky and the land by bringing order to watery chaos”

See: Metaphor

### Job 26:7 (#3)

“the one stretching out”

As the General Notes to this chapter discuss, this is the beginning of a litany that extends through verse 9. See that discussion and the notes to verses 7–9 for suggestions of how to present this material in a way that may be helpful to your readers.

See: Litany

### Job 26:7 (#4)

#### "the one stretching out"

The pronoun **one** refers to God, not to Abaddon. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "God is the one stretching out"

See: Pronouns — When to Use Them

### Job 26:7 (#5)

#### "the north"

Job is using the term **north** by association to mean the bright constellations in the northern sky, and so by further association the stars, and by even further association the sky itself, where the stars appear. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the sky"

See: Metonymy

### Job 26:8 (#1)

#### "the one binding the waters in his clouds,"

Job is speaking as if God literally uses **clouds** to bind or tie up the waters that eventually fall from those clouds to earth as rain. If it would be clearer in your language, you could state the meaning plainly. Alternate translation, as a new sentence: "God makes rainclouds that contain much water"

See: Metaphor

### Job 26:8 (#2)

#### "but the cloud is not torn under them"

Job is not referring to a specific **cloud**. He means clouds, specifically rainclouds, in general. It may be more natural in your language to express this

meaning by using a plural form. Alternate translation: "but those rainclouds are not torn under those waters"

See: Generic Noun Phrases

### Job 26:8 (#3)

#### "but the cloud is not torn under them"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "but those waters do not tear the clouds under them" or "but the weight of those waters does not tear the clouds apart"

See: Active or Passive

### Job 26:9 (#1)

#### "the face of"

Job is speaking as if the surface of the **moon** were literally its **face**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the surface of"

See: Metaphor

### Job 26:9 (#2)

#### "his cloud"

Job is not referring to a specific **cloud**. He means all the clouds that God would use to cover the moon. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "his clouds"

See: Generic Noun Phrases

### Job 26:10 (#1)

#### "He has circled a limit on the face of the waters"

Job is speaking as if the surface of the **waters** or oceans were literally their **face**. He is describing the horizon, which, to a land-bound observer, seems to be a limit on how far the oceans extend. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God has placed a circular limit on the surface of the oceans"

See: Metaphor

## Job 26:10 (#2)

### "unto the boundary of light with darkness"

Job implicitly means that the **limit** that God has placed on the extent of the oceans coincides with the bottom of the dome of the sky, which people in this culture considered to be a solid object. Beneath the dome, in which the sun, moon, and stars shone, there was light. Beyond the dome was darkness. So Job is using **the boundary of light with darkness** to refer by association to the sky. You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "at the bottom of the dome of the sky"

See: Metonymy

## Job 26:11 (#1)

### ""The pillars of the heavens tremble"

Many interpreters believe that here Job is speaking of high mountains as if they were the **pillars of the heavens**, since they appear to hold up the sky. Job would also be speaking as if God were literally issuing a **rebuke** to the mountains and that in response, they **tremble and marvel**. The reference may be to an earthquake, which causes mountains to shake. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God sends earthquakes that make even the high mountains shake"

See: Personification

## Job 26:11 (#2)

### ""tremble"

This phrase expresses a single idea by using two words connected with **and**. The word **marvel**, a reference to being astonished by the power of God, tells why the pillars of the heavens **tremble**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "shake with fear"

See: Hendiadys

## Job 26:12 (#1)

### "he shattered Rahab"

See how you translated the name Rahab in [9:13](#). Alternate translation: "he defeated the sea monster that is associated with chaos"

See: How to Translate Names

## Job 26:13 (#1)

### "By his breath the skies {become} clearness"

Job is probably speaking as if strong winds, which clear the clouds from the sky after a storm, are the **breath** of God. Even though the word translated **breath** can also mean "wind" or "Spirit," Job is probably using a poetic image rather than a literal statement to describe the power of God. If it would be more natural in your language, you could state the meaning plainly. Alternate translation: "God sends strong winds to clear the sky of clouds after a storm"

See: Metaphor

## Job 26:13 (#2)

### "the fleeing serpent"

The expression **the fleeing serpent** is another name for the sea monster. (In [Isaiah 27:1](#), the sea monster is called "the fleeing serpent" and Leviathan.) See how you translated the name Leviathan in [3:8](#) and the name Rahab in the previous verse. Alternate translation: "the sea monster that is associated with chaos"

See: Assumed Knowledge and Implicit Information

## Job 26:13 (#3)

### "his hand pierced the fleeing serpent"

Job is using one part of God, his **hand**, to mean all of him in the act of doing combat with the chaos monster. He means that with a weapon such as a sword, God **pierced** the monster, that is, stabbed it to death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in combat, he killed the chaos monster"

See: Synecdoche

**Job 26:14 (#1)****"are the edges of his ways"**

Job is speaking of the things that God does as if they were **ways** or paths that God was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "are a small part of his actions"

See: Metaphor

**Job 26:14 (#2)****"and how small a word we hear of him"**

Job may be using the term **word** in the sense of the sound of a word, in which case the term **small** would indicate a faint sound or whisper. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and how faint a whisper we hear of him"

See: Assumed Knowledge and Implicit Information

**Job 26:14 (#3)****"And the thunder of his power, who will understand"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No, no one can understand the thunder of his power!"

See: Rhetorical Question

**Job 26:14 (#4)****"And the thunder of his power"**

Job is using this possessive form to describe **thunder** that is characterized by **power**. It may be helpful to clarify this for your readers. Alternate translation: "And his powerful thunder"

See: Possession

**Job - Chapter 27 Introduction***Structure and Formatting*

This chapter is a continuation of Job's response to Bildad and the other two friends.

- Verses 1–10: Job insists that he is godly and will continue to live that way
- Verses 11–23: Job describes how God punishes wicked people

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Translation Issues in This Chapter***Reference of "he," "him," and "his"**

From verse 14 through to the end of the chapter, the pronouns "he," "him," and "his" refer to the "wicked man" whom Job first mentions in verse 13. If it would be helpful to your readers, you could specify the referent and say "a wicked man" at regular intervals for clarity. Notes suggest how you might do this at various places.

**Job 27:1 (#1)****"And Job continued to take up his discourse, and he said"**

The narrator is speaking as if Job's **discourse** or speech were an object that he could **take up** or pick up. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "As Job continued his speech, he said" or "Job continued speaking and he said"

See: Metaphor

**Job 27:2 (#1)****"As God lives, {who} has taken away my justice,"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "As God lives, who has taken

away my justice; as the Almighty lives, who has made my life bitter”

See: Ellipsis

### Job 27:2 (#2)

“As God lives, {who} has taken away my justice,”

Job is swearing an oath in the way that was characteristic in his culture. In your translation, you can translate this in the way that would be characteristic in your culture. Alternate translation: “I swear by God, who has turned away my justice; I swear by the Almighty, who has made my life bitter”

See: Oath Formulas

### Job 27:2 (#3)

“who} has taken away my justice”

Job is speaking of his **justice** as if it were an object that God had **taken away** from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “who has denied justice to me”

See: Personification

### Job 27:3 (#1)

“that”

Job is using the word **that** to introduce the content of the oath that he began to swear in the previous verse. In some cases, if you translated the previous verse to reflect the way people swear oaths in your culture, you may not need to include the word **that** here. If you chose to reflect the way Job swore this oath following the practices of his own culture, it may be helpful to show what he is using the word **that** to mean. Alternate translation: “I swear that”

See: Oath Formulas

### Job 27:3 (#2)

“and breath from God {being} in my nose”

Job is using the **breath** in his **nose** by association to mean breathing, and he is using breathing by

association to mean being alive. Your language may have a similar expression that you could use in your translation. You could also state the meaning plainly. Alternate translation: “and for as long as I draw the breath of life” or “and for as long as I am alive”

See: Metonymy

### Job 27:4 (#1)

“if my lips speak wickedness,”

This is the conclusion of the oath that Job is swearing. In this culture, people would swear an oath by stating the first part of a condition but not the second part. (But see the General Notes to chapter 31, which explain how Job does state the second part of many conditions in the oaths that he swears in that chapter.) If it would be helpful to your readers, you could explicitly state the implied second part of the condition. Alternate translation: “if my lips speak wickedness, or if my tongue utters deceit, may God punish me severely!”

See: Oath Formulas

### Job 27:4 (#2)

“if my lips speak wickedness,”

Job is using parts of himself, his **lips** and his **tongue**, to mean all of him in the act of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “if I speak wickedness or utter deceit”

See: Synecdoche

### Job 27:4 (#3)

“if my lips speak wickedness,”

If your language does not use abstract nouns for the ideas of **wickedness** and **deceit**, you could express the same ideas in other ways. Alternate translation: “if I say anything that is wicked or deceitful”

See: Abstract Nouns

### Job 27:5 (#1)

“Sacrilege to me if I justify you”

Job is using this expression to mean that he would no more **justify** his friends (that is, agree that they are right) than he would commit a **Sacrilege**, that is, do something that he knew would be offensive to God in a religious sense. Your language may have an expression with a similar sense that you could use in your translation. Alternate translation: "God forbid that I justify you" or "Far be it from me to justify you"

See: Idiom

## Job 27:5 (#2)

"you"

The word **you** is plural here because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

## Job 27:5 (#3)

"I expire"

See how you translated the term **expire** in [3:11](#). Alternate translation: "I pass away"

See: Euphemism

## Job 27:5 (#4)

"I will not turn my integrity away from me"

Job is speaking as if his **integrity**, meaning in this case his conviction that he has been acting properly, were a person whom he could **turn away** and make go somewhere else. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I will keep insisting that I have been acting properly"

See: Metaphor

## Job 27:6 (#1)

"I grasp my righteousness and I will not let it go"

Job is speaking as if his **righteousness** were literally an object that he was holding onto. If it would be clearer in your language, you could state

the meaning plainly. Alternate translation: "I am going to continue to insist that I am righteous"

See: Metaphor

## Job 27:6 (#2)

"my heart will not reproach {me}"

Job is speaking as if his **heart**, which in this context represents his conscience, were a person who might **reproach** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I will not have a guilty conscience"

See: Personification

## Job 27:6 (#3)

"my heart will not reproach {me}"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **reproach**. Alternate translation: "I will be confident that I have acted properly"

See: Double Negatives

## Job 27:6 (#4)

"from my days"

Job is using this expression to describe his lifetime. He means the period extending from his earliest **days** of life to the present. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for as long as I live"

See: Idiom

## Job 27:7 (#1)

""May my enemy be like the wicked,""

In this culture, people would make clear that they did not want something to happen to them by saying they wanted it to happen to their enemies. That showed that it was the opposite of what they wanted for themselves. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "I do not want to be anything like the wicked or the unrighteous"

See: Idiom

### Job 27:7 (#2)

**"like the wicked,"**

Job is using the adjectives **wicked** and **unrighteous** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "like wicked people ... like unrighteous people"

See: Nominal Adjectives

### Job 27:7 (#3)

**"and the one rising up against me like the unrighteous"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and may the one rising up against me be like the unrighteous"

See: Ellipsis

### Job 27:7 (#4)

**"and the one rising up against me"**

Job is speaking as if this person were literally **rising up**, that is, standing up from a seating or lying position, in order to attack him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and the one opposing me"

See: Metaphor

### Job 27:8 (#1)

**"For what {is} the hope of the godless when he cuts {him} off,"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate

translation: "For the godless has no hope when he cuts him off, when God takes away his life."

See: Rhetorical Question

### Job 27:8 (#2)

**"For what {is} the hope of the godless"**

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "For what does the godless hope for" or, as a statement, "For the godless has nothing to hope for"

See: Abstract Nouns

### Job 27:8 (#3)

**"the godless"**

Job is using the adjective **godless** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a godless person"

See: Nominal Adjectives

### Job 27:8 (#4)

**"when he cuts {him} off,"**

As the context makes clear, the pronoun **he** refers to God. It may be helpful to clarify this for your readers by naming God in the first part of the verse and using a pronoun in the second part of the verse. Alternate translation: "when God cuts him off, when he takes away his life"

See: Pronouns — When to Use Them

### Job 27:8 (#5)

**"he cuts {him} off"**

See how you translated the similar expression in [6:9](#). Alternate translation: "he kills him" or "God kills him"

See: Metaphor



**Job 27:9 (#1)****""Will God hear his cry"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "God will not hear his cry when trouble comes upon him!"

See: Rhetorical Question

**Job 27:9 (#2)****"Will God hear his cry"**

Job is using the term **hear** in a specific sense to mean "answer." Alternate translation: "Will God answer his cry for help"

See: Idiom

**Job 27:9 (#3)****"when trouble comes upon him"**

Job is speaking of **trouble** as if it were a living thing that could **come upon** a wicked person (for example, as an animal might pounce on its prey). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when he experiences trouble" or "when he gets into trouble"

See: Personification

**Job 27:10 (#1)****""If he will delight himself in the Almighty?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "He will not delight himself in the Almighty! He will not call to God in every time!"

See: Rhetorical Question

**Job 27:11 (#1)**

"you"

The word **you** is plural here because Job is addressing his three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 27:11 (#2)****"about the hand of God"**

Here, **hand** represents the activity of a person by association with the way that people use their hands to do things. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "about the activity of God"

See: Metonymy

**Job 27:11 (#3)****"what {is} with the Almighty"**

Job is not using this expression to suggest that there are certain things **with** the Almighty, that is, objects that are in his presence. Rather, the expression refers to the things that pertain to the Almighty, meaning his characteristic ways of doing things. In this context, the expression refers to the way that the Almighty actually treats the wicked. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "how the Almighty does things" or "how the Almighty actually treats the wicked,"

See: Idiom

**Job 27:11 (#4)****"I will not conceal"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **conceal**. Alternate translation: "I will reveal"

See: Double Negatives

**Job 27:12 (#1)**

"you have seen {this} yourselves, all of you"

For emphasis, Job is stating the pronoun **you**, whose meaning is already present in the verb translated **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. The ULT does so by using the intensive pronoun **yourselves**. Alternate translation: "all of you have seen this quite clearly"

See: Pronouns — When to Use Them

### Job 27:12 (#2)

**"you have seen {this} yourselves, all of you"**

In this context, to **see** means to "experience." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all of you have experienced this quite consistently"

See: Idiom

### Job 27:12 (#3)

**"why then do you vainly speak this vanity"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "therefore you should not vainly speak this vanity"

See: Rhetorical Question

### Job 27:12 (#4)

**"why then do you vainly speak this vanity"**

For emphasis, Job is using a construction in which a subject and its verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: "why then do you speak this utter vanity" or, as a statement, "you should therefore not speak this utter vanity"

See: Poetry

### Job 27:13 (#1)

**"This {is} the portion of a wicked man with God"**

Job is speaking as if the punishment that God assigns to a **wicked man** were literally a **portion** or share of goods that God allotted to that person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "This is the punishment that God assigns to a wicked man"

See: Metaphor

### Job 27:13 (#2)

**"a wicked man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a wicked person"

See: When Masculine Words Include Women

### Job 27:13 (#3)

**"and the heritage of oppressors, they receive {it} from the Almighty"**

Job is speaking as if the punishment that the Almighty assigns to **oppressors** were literally a **heritage** or inheritance that he leaves to them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and this is the punishment that oppressors receive from the Almighty"

See: Metaphor

### Job 27:14 (#1)

**"If his children multiply, {it is} for the sword"**

Job is using the term **sword** by association to mean death, since in this culture people killed others with swords. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Even if a wicked person has many children, they will all die"

See: Metonymy

**Job 27:14 (#2)****"bread"**

Job is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "food"

See: Synecdoche

**Job 27:15 (#1)****"His survivor will be buried in death"**

The term **death** could mean: (1) death literally. Alternate translation: "His survivor will die and be buried" (2) a plague, in which case Job would be using a general term for death to mean one specific cause of death. There is a similar use in [Jeremiah 15:2](#). In that case Job could also be speaking as if the plague itself had buried this **survivor**, meaning that it had caused his death. Alternate translation: "His survivor will be buried by a plague" or "A plague will kill his survivor"

See: Synecdoche

**Job 27:15 (#2)****"His survivor"**

This could mean: (1) the wicked person's last surviving descendant. Alternate translation: "his last survivor" or "the end of his line" (2) not a specific **survivor** but his surviving descendants in general. Alternate translation: "his descendants"

See: Assumed Knowledge and Implicit Information

**Job 27:15 (#3)****"and his widows will not lament"**

In this culture, a man might marry more than one woman, so by **widows**, Job means implicitly that this "wicked man" had more than one wife. You may find it more suitable to use a singular form in your translation. Alternate translation: "and his widow will not lament"

See: Assumed Knowledge and Implicit Information

**Job 27:16 (#1)****""he heaps up silver like the dust"**

The point of this comparison is that just as **dust** is abundant and **clay mounds** contain great quantities of clay, so a wicked person might acquire **silver** in abundance and **clothing** in great quantities. If it would be helpful in your language, you could make this point explicitly in your translation. Alternate translation: "a wicked person acquires an abundant amount of silver and great quantities of clothing"

See: Simile

**Job 27:16 (#2)****"silver"**

Job is using one valuable commodity, **silver**, to represent wealth in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "wealth"

See: Synecdoche

**Job 27:17 (#1)****"but the righteous" - "the innocent"**

Job is using the adjectives **righteous** and **innocent** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "but a righteous person ... an innocent person"

See: Nominal Adjectives

**Job 27:18 (#1)****""He builds his house as a moth {does},"**

The point of these comparisons is that the **house** of a **moth**, that is, its cocoon, is very fragile, as is a **hut** that a **guard** would build in a field out of branches to watch over crops during harvest time. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "The house that he builds is as fragile as a moth's cocoon, as rickety as a hut that a guard would build out of branches"

See: Simile

**Job 27:18 (#2)**

**""He builds his house as a moth {does},"**

While the actual house of a wicked person might become abandoned and collapse from neglect, Job could be using the term **house** to represent the life of that person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "The life that he creates for himself is as fragile as a moth's cocoon, as rickety as a hut that a guard would build from branches"

See: Metaphor

**Job 27:18 (#3)**

**"He builds his house as a moth {does}"**

A **moth** is a flying insect that is typically active at night. It begins life as a wingless larva. The larva eventually spins a silk cocoon around itself, and inside that cocoon, it changes into a flying moth. If your readers would not be familiar with what a moth is, in your translation you could use the name of a comparable creature that your readers would recognize and that similarly builds a fragile structure. The UST models one way to do this.

See: Translate Unknowns

**Job 27:19 (#1)**

**"He lies down rich," - "he opens his eyes"**

Job is speaking of going to sleep and waking up by association with things that people do when they go to sleep (lie down in bed) and wake up (open their eyes). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He goes to sleep rich ... he wakes up"

See: Metonymy

**Job 27:19 (#2)**

**"He lies down rich," - "he opens his eyes"**

Job is making an overstatement to emphasize how quickly a wicked person loses his wealth. He is speaking as if that person would go to sleep rich and wake up with nothing, that is, as if he would lose all of his riches in a single night. If it would be

clearer in your language, you could express the emphasis in a different way. Alternate translation: "He may be rich ... only a short time passes"

See: Hyperbole

**Job 27:19 (#3)**

**"but he does not continue"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "but he does not continue to be rich"

See: Ellipsis

**Job 27:19 (#4)**

**"and there is not to him"**

This expression means that the wicked person no longer has any possessions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he discovers that he no longer has any possessions"

See: Idiom

**Job 27:20 (#1)**

**"a storm carries him away in the night"**

Job is speaking as if a **storm** would literally carry a wicked person away. He means that that person perishes as quickly and unexpectedly as he would if a storm carried him away. It may be more natural in your language to represent this image as a comparison. Alternate translation: "he perishes quickly and unexpectedly, as if a storm had carried him away in the night"

See: Metaphor

**Job 27:21 (#1)**

**""The east wind takes him away, and he leaves;"**

Job is continuing to speak as if a **wind** would literally pick up a wicked person and carry him away. If you decided to represent this image as a comparison in the previous verse, you can continue

to do that in this verse. Alternate translation: “Yes, it is as if the east wind takes him away, blowing him right out of his home, so that he is gone”

See: Metaphor

### Job 27:21 (#2)

**"The east wind"**

Job lived in a place where there was desert to the **east**, so he is referring implicitly to a strong, hot wind coming from the desert. In your translation, you could refer to the direction from which the strongest and stormiest winds come in your area.

See: Assumed Knowledge and Implicit Information

### Job 27:22 (#1)

**"And it hurls {itself} upon him and does not pity"**

Job is speaking of this wind as if it were a living thing that could hurl itself upon a wicked person and not **pity** him, that is, not show him any mercy. If you decided to represent this image as a comparison in the previous two verses, you can continue to do that in this verse. Alternate translation: “It is as if a violent wind is blowing against him relentlessly”

See: Personification

### Job 27:22 (#2)

**"fleeing, he flees"**

Job is repeating the verb “flee” in order to intensify the idea that it expresses. The specific sense here is that the wicked person is trying desperately to flee from this strong wind. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: “he tries desperately to escape” or “it is as if he is trying desperately to escape”

See: Reduplication

### Job 27:22 (#3)

**"from its hand"**

Here, **hand** represents power. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: “from its power”

See: Metonymy

### Job 27:23 (#1)

**"It claps its hands at him"**

In this culture, people would clap their hands together as a symbolic action to express negative emotions such as grief, indignation, or derision. In this context, Job is speaking as if the wind were expressing derision at the wicked person. If it would be helpful to your readers, particularly if people in your culture clap their hands together to express positive emotions such as approval and admiration, you could explain the significance of this action in your translation. You could also name a gesture that people in your culture use to express derision. Alternate translation: “It is as if such a wind claps its hands at him in derision” or “It is as if such a wind points its finger derisively at him”

See: Symbolic Action

### Job 27:23 (#2)

**"and hisses at him"**

In this culture, people would make a hissing sound in order to express derision. Job is speaking as if the wind were also expressing derision at the wicked person by making such a sound. If it would be helpful to your readers, you could explain the significance of this action in your translation. You could also name a sound that people in your culture make in order to express derision. Alternate translation: “and makes a derisive hissing sound” or “and laughs derisively at him”

See: Symbolic Action

### Job 27:23 (#3)

**"from his place"**

This could mean: (1) that the wind Job is describing **hisses** at the wicked person from within the home

that it has forced him to abandon. (Job says of the wind in verse 21, “it blasts him from his place.”) Alternate translation: “from within his former home, which this wind now occupies” (2) that the wind **hisses** at the wicked person now that he is out of **his place**. Alternate translation: “because he has had to abandon his home”

See: Assumed Knowledge and Implicit Information

## Job - Chapter 28 Introduction

### *Structure and Formatting*

This chapter is a continuation of Job’s response to Bildad and the other two friends. In this part of his speech, Job discusses how people can obtain wisdom. Both he and his friends have stressed the importance of wisdom (for example, in 12:2, 15:8, and 26:3). Job says at the end of this eloquent discussion, “Behold, the fear of the Lord—that is wisdom, and to turn from evil is understanding.” The implication is that Job, who prizes wisdom so much, would not have disrespected God, committed evil, and thus missed out on having wisdom. So in this chapter, Job gives another important defense of his innocence.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Translation Issues in This Chapter*

#### Reference of “it” in verses 13–18

Job introduces the subject of “wisdom” in verse 12. Then, from verse 14 through to the end of the chapter, he refers to wisdom most of the time with the pronouns “it” and “its.” If it would be helpful to your readers, you could specify the referent and say “wisdom” at regular intervals for clarity. Notes suggest how you might do this at various places.

#### Job 28:1 (#1)

##### **"and a place"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “and surely there is a place”

See: Ellipsis

#### Job 28:1 (#2)

##### **"where} they refine gold"**

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: “where gold is refined” or “where people refine gold”

See: Pronouns — When to Use Them

#### Job 28:2 (#1)

##### **"Iron is taken from the dust"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “People take iron from the dust”

See: Active or Passive

#### Job 28:2 (#2)

##### **"from the dust"**

Job is using one part of the ground, the **dust** on its surface, to mean the ground itself. **Iron** is actually **taken** from deep in the ground. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “from the ground”

See: Synecdoche

#### Job 28:2 (#3)

##### **"and one smelts copper {from} stone"**

Job is speaking of the ore from which **copper** is **smelted** as **stone**, since that ore is a type of stone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and people smelt copper from ore”

See: Metonymy

**Job 28:2 (#4)****"and one smelts copper {from} stone"**

The term "smelt" means to break ore into pieces and to use great heat to melt it so that a metal such as **copper** will separate from it. If your readers would not be familiar with the process of smelting, you could describe it with a general expression in your translation. Alternate translation: "and people break up ore and melt it in order to extract copper from it"

See: Translate Unknowns

**Job 28:3 (#1)****"Setting an end to darkness"**

Job means implicitly that the person he is describing either brings lights underground, where there is otherwise **darkness**, or opens a mineshaft that lets light in. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Bringing torches underground" or Opening a mine shaft"

See: Assumed Knowledge and Implicit Information

**Job 28:3 (#2)****""he is searching out, to every extremity,"**

The pronoun **he** refers to a person who is mining for precious metals. It does not refer back to anyone whom Job has mentioned previously. It may be helpful to clarify this for your readers. Alternate translation: "a miner searches, to every extremity, for a stone of"

See: Pronouns — When to Use Them

**Job 28:3 (#3)****""he is searching out, to every extremity,"**

Job says **every** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "a miner searches everywhere he can to try to find a stone of"

See: Hyperbole

**Job 28:3 (#4)****"a stone of gloom and deep darkness"**

Job is using this possessive form to describe a **stone** that can only be found in **gloom and deep darkness**. It may be helpful to clarify this for your readers. Alternate translation: "a stone that can only be found in gloom and deep darkness"

See: Possession

**Job 28:3 (#5)****"a stone of gloom and deep darkness"**

Job is not referring to a specific **stone**. He means in general stone that contains precious metal, that is, ore. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "ore that can only be found in gloom and deep darkness"

See: Generic Noun Phrases

**Job 28:3 (#6)****"a stone of gloom and deep darkness"**

The terms **gloom** and **deep darkness** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "ore that can only be found where it is very dark"

See: Doublet

**Job 28:3 (#7)****"a stone of gloom and deep darkness"**

Job is using the phrase **gloom and deep darkness** by association to mean deep underground, where it is very dark. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "ore that can only be found deep underground"

See: Metonymy

**Job 28:4 (#1)****"He opens a shaft away from habitation"**

The pronoun **He** refers once again to a person who is mining for precious metals. It may be helpful to clarify this for your readers. Since Job uses plural forms in the rest of this verse, you may wish to use a plural form here. Alternate translation: “Miners open shafts”

See: Pronouns — When to Use Them

## Job 28:4 (#2)

### "away from habitation"

If your language does not use an abstract noun for the idea of **habitation**, you could express the same idea in another way. Alternate translation: “far from where people live”

See: Abstract Nouns

## Job 28:4 (#3)

### "the ones forgotten by the foot"

Job is not referring to a specific **foot**. He means feet in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: “the ones forgotten by feet”

See: Generic Noun Phrases

## Job 28:4 (#4)

### "the ones forgotten by the foot"

Job is speaking of a **foot** as if it were a living thing that could be unaware of something. (That is what the term **forgotten** indicates here.) This could be describing: (1) the location of the mines. Job would be saying that they are in remote places where people do not go. In that case the word **foot** would represent people traveling. Alternate translation: “in places where people do not go”(2) the way that people walk on the ground above mines without realizing that miners are at work deep below them. Alternate translation, beginning a new sentence: “The people walking on the ground high above miners do not realize that they are there”

See: Personification

## Job 28:4 (#5)

### "Away from man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “Away from other people”

See: When Masculine Words Include Women

## Job 28:4 (#6)

### "they dangle and swing"

Job means implicitly that these miners **dangle and swing** from ropes in order to get down into the mines. He is emphasizing the risks that people will take in order to find precious metals. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “they dangle and swing dangerously from ropes in order to get down into their mines”

See: Assumed Knowledge and Implicit Information

## Job 28:5 (#1)

### ""The earth, from it comes bread,"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. In this verse, Job is drawing a contrast between the ordinary activities that take place on the surface of the earth and the extraordinary, dangerous activities that take place in mines below the earth. Alternate translation: “People grow food on the surface of the earth, but below the surface, people transform the earth by means such as fire”

See: Active or Passive

## Job 28:5 (#2)

### "bread"

Job is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “food”

See: Synecdoche



**Job 28:5 (#3)****"it is overturned as with fire"**

Job is speaking as if miners literally **overturned** the earth, that is, put on top what had been on the bottom. He is speaking generally of how miners reshape the terrain in which they work. (This could include actual overturning in some cases.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the terrain is reshaped as with fire" or "miners reshape the terrain as with fire"

See: Metaphor

**Job 28:5 (#4)****"it is overturned as with fire"**

Job assumes that his friends will understand that he is using the term **fire** to refer to an ancient mining practice. Miners would build fires against the walls of mines to heat the rock. They would then splash water against the heated rock to cause it to crack. This allowed them to extract ore more readily. You could say that explicitly if that would be helpful to your readers. Alternate translation: "miners reshape the terrain as they heat rock with fire and then douse it with water to crack it"

See: Assumed Knowledge and Implicit Information

**Job 28:6 (#1)****""Its stones {are} the place of sapphire,"**

The pronouns **Its** and **it** refer to the earth. It may be helpful to clarify this for your readers. Alternate translation: "The stones of the earth contain sapphire, and there is gold in some of the dusts of the earth"

See: Pronouns — When to Use Them

**Job 28:6 (#2)****"sapphire"**

A **sapphire** is a rare and valuable blue gemstone. If your readers would not be familiar with what a sapphire is, in your translation you could use the name of a similar gemstone that they would

recognize, or you could use a general expression. Alternate translation: "valuable gemstones"

See: Translate Unknowns

**Job 28:7 (#1)****"No bird of prey knows the path"**

Job is referring implicitly to the **path** that miners take into the depths of the earth in search of gemstones and precious metals. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Miners take a route into the depths of the earth that not even a sharp-eyed bird of prey can detect"

See: Assumed Knowledge and Implicit Information

**Job 28:7 (#2)****"and the eye of the falcon has not seen it"**

Job is using one part of a **falcon**, its **eye**, to mean all of it in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "nor has the falcon has seen it"

See: Synecdoche

**Job 28:7 (#3)****"and the eye of the falcon has not seen it"**

Job is not referring to a specific **falcon**. He means falcons in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "nor have falcons have seen it"

See: Generic Noun Phrases

**Job 28:7 (#4)****"the falcon"**

A **falcon** is a bird that eats animals and other birds. If your readers would not be familiar with what a falcon is, in your translation you could use the name of a similar bird that they would recognize, or you could use a general expression. Alternate translation: "a hawk"

See: Translate Unknowns

### Job 28:8 (#1)

**"The sons of pride have not walked it"**

The expression **son of** describes a person or animal that possesses a certain quality. The word **pride** indicates that the animals Job is describing are confident in their strength and fierceness and are not afraid of other animals. If it would be helpful to your readers, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: "Even wild beasts that have no fear of going anywhere have not walked it"

See: Idiom

### Job 28:8 (#2)

**"have not walked it"**

The pronoun **it** refers to the "path" that Job described in the previous verse, that is, the route that miners take into the earth. It may be helpful to clarify this for your readers. Alternate translation: "have not walked on that path"

See: Pronouns — When to Use Them

### Job 28:8 (#3)

**"and the lion has not passed over it"**

Job is not referring to a specific **lion**. He means lions in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "and lions have not passed over it"

See: Generic Noun Phrases

### Job 28:9 (#1)

**"He stretches out his hand against flinty rock"**

The pronouns **He** and **his** refer to a miner. It may be helpful to clarify this for your readers, and it may be more natural in your language to use plural forms. Alternate translation: "Miners stretch out their hands against flinty rock"

See: Pronouns — When to Use Them

### Job 28:9 (#2)

**""He stretches out his hand against flinty rock;"**

The expression "stretch out one's hand against" means to attack something. Job is saying that miners will attack, that is, break up even the hardest kinds of rock in search of valuable materials. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Miners break up even the hardest kinds of rock in search of valuable materials; they overturn"

See: Idiom

### Job 28:9 (#3)

**"he overturns mountains from their roots"**

Job is speaking of the ground below mountains as if it were the **roots** of those mountains. If it would be clearer in your language, you could state the meaning plainly. Alternate translation, using a plural form: "they overturn mountains, digging deep below them"

See: Metaphor

### Job 28:9 (#4)

**"he overturns mountains from their roots"**

Job is speaking as if miners literally turn entire **mountains** upside down. He may be using the term **mountains** to represent great quantities of material. If it would be clearer in your language, you could state the meaning plainly, and once again it may be more natural in your language to use a plural form. Alternate translation: "miners dislodge great quantities of material from the depths of the earth"

See: Hyperbole

### Job 28:10 (#1)

**""He cuts out channels among the rocks,"**

The pronouns **He** and **his** refer to a miner. It may be helpful to clarify this for your readers, and it may be more natural in your language to use plural forms. Alternate translation: "Miners cut out

channels among the rocks, and their eyes see every valuable thing"

See: Pronouns — When to Use Them

### Job 28:10 (#2)

"his eye sees"

Job is using one part of a miner, his **eye**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he sees" or "they see"

See: Synecdoche

### Job 28:10 (#3)

"and" - "every valuable thing"

Job says **every** here as a generalization for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "and ... the many valuable things that the rocks contain"

See: Hyperbole

### Job 28:11 (#1)

""He binds the torrents from flowing,"

The pronouns **He** and **he** refer to a miner. It may be helpful to clarify this for your readers, and it may be more natural in your language to use plural forms. Alternate translation: "Miners bind the torrents from flowing, and they bring hidden things to light"

See: Pronouns — When to Use Them

### Job 28:11 (#2)

""He binds the torrents from flowing,"

Job is speaking as if a miner literally **binds** streams of water to keep them from **flowing**. He means that miners temporarily dam up streams or divert their flow to expose the materials that their waters usually hide. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Miners dam up or divert streams in order to expose what their waters usually hide"

See: Metaphor

### Job 28:11 (#3)

"to} light"

Job is using the term **light** by association to describe something that is in view, since people need light in order to see things. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "into view"

See: Metonymy

### Job 28:12 (#1)

""But where is wisdom found?"

Job is speaking as if **wisdom**, which he also calls **understanding**, could literally be **found** in a **place**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "But how can wisdom be obtained? How can a person get understanding?"

See: Metaphor

### Job 28:12 (#2)

""But where is wisdom found?"

Job is not using the question form simply for emphasis. He wants his listeners to consider these questions in light of what he has just said. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements. Alternate translation: "But now I want you to consider where wisdom is found. I want you to consider where the place of understanding is" or "But now I want you to consider how wisdom can be obtained. I want you to consider how a person can get understanding"

See: Rhetorical Question

### Job 28:12 (#3)

""But where is wisdom found?"

Job is drawing an implicit comparison between the difficulty of finding gemstones and precious metals and the even greater difficulty of finding **wisdom**

and **understanding**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "But wisdom is even harder to find than gemstones and precious metals. It is harder to know where the place of understanding is than it is to find those things. So I want you to consider how one can obtain wisdom."

See: Assumed Knowledge and Implicit Information

### Job 28:12 (#4)

**"But where is wisdom found?"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them. Alternate translation: "But wisdom is even harder to find than gemstones and precious metals. So I want you to consider how one can obtain wisdom."

See: Parallelism

### Job 28:12 (#5)

**"But where is wisdom found"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "But where does one find wisdom"

See: Active or Passive

### Job 28:13 (#1)

**"Man does not know"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "People do not know"

See: When Masculine Words Include Women

### Job 28:13 (#2)

**"its disposition"**

The word translated **disposition** could mean implicitly: (1) where God has put wisdom.

Alternate translation: "its location" (2) the value of wisdom. Alternate translation: "its price"

See: Assumed Knowledge and Implicit Information

### Job 28:13 (#3)

**"its disposition"**

As the General Notes to this chapter discuss, the pronoun **it** refers to wisdom here and through the rest of the chapter. It may be helpful to clarify this for your readers at various points in your translation. Alternate translation: "the disposition of wisdom"

See: Pronouns — When to Use Them

### Job 28:13 (#4)

**"and it is not found"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "nor can anyone find it"

See: Active or Passive

### Job 28:13 (#5)

**"in the land of the living"**

Job is using the adjective **living** as a noun to mean a certain group of people, those who are alive on earth. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "among the people who live on earth"

See: Nominal Adjectives

### Job 28:14 (#1)

**"The deep says, 'It {is} not in me,'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The deep says that wisdom is not in it, and the sea says that it is not with it"

See: Quotes within Quotes

**Job 28:14 (#2)****""The deep says, 'It {is} not in me,'"**

Job is speaking of the **deep** (that is, the depths of the ocean) and of the **sea** (probably meaning its broad expanse) as if they were living things that could speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If the deep could speak, it would say, 'Wisdom {is} not in me,' and if the sea could speak, it would say, 'It is not with me.'"

See: Personification

**Job 28:14 (#3)****""The deep says, 'It {is} not in me,'"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could combine them. Alternate translation: "The deep, wide ocean says, 'It is not in me'"

See: Parallelism

**Job 28:15 (#1)****""Gold is not given for it,"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "One cannot give gold in exchange for wisdom, nor can one weigh out silver to pay for it"

See: Active or Passive

**Job 28:16 (#1)****"It is not valued with the gold of Ophir"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "One cannot measure the value of wisdom with the gold of Ophir"

See: Active or Passive

**Job 28:16 (#2)****"with precious onyx or sapphire"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "nor is it valued with precious onyx or sapphire" or "nor can one measure its value with precious onyx or sapphire"

See: Ellipsis

**Job 28:16 (#3)****"with precious onyx or sapphire"**

An **onyx** is a valuable gemstone that comes in many colors but is best known in its black color. If your readers would not be familiar with what an onyx is, in your translation you could use the name of a similar gemstone that they would recognize, or you could use a general expression. See how you translated the term "sapphire" in [28:6](#). Alternate translation: "with valuable black or blue gemstones"

See: Translate Unknowns

**Job 28:17 (#1)****"nor crystal"**

The term **crystal** could be describing: (1) a beautiful natural form that a clear or colored mineral might take, allowing light to shine through it. Your readers might be familiar with a mineral that forms crystals, and if so, you could use its name here in your translation. Alternate translation: "nor quartz" (2) clear, sparkling glass. Alternate translation: "nor sparkling glass"

See: Translate Unknowns

**Job 28:18 (#1)****"Coral and jasper are not mentioned"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "One does not mention coral or jasper"

See: Active or Passive

See: Translate Unknowns

## Job 28:18 (#2)

### "Coral and jasper are not mentioned"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "One does not even mention coral or jasper when discussing things that might be worth as much as wisdom"

See: Ellipsis

## Job 28:18 (#3)

### "Coral"

**Coral** is a beautiful, hard substance that grows on ocean reefs. If your readers would not be familiar with what coral is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "Beautiful seashells"

See: Translate Unknowns

## Job 28:18 (#4)

### "and jasper"

The word **jasper** describes a precious stone, often reddish-brown, that often has streaks and markings of other colors. If your readers would not be familiar with what jasper is, in your translation you could use the name of a comparable precious stone that they would recognize. You could also use a general expression. Alternate translation: "and precious stones"

See: Translate Unknowns

## Job 28:18 (#5)

### "is} more than rubies"

The word **rubies** describes brilliant gemstones that are often deep red. If your readers would not be familiar with what rubies are, in your translation you could use the name of a gemstone that they would recognize. You could also use a general expression. Alternate translation: "is more than that of red gemstones"

## Job 28:19 (#1)

### "The topaz of Cush"

The word **topaz** describes a valuable gemstone that is often blue or yellow. If your readers would not be familiar with what topaz is, in your translation you could use the name of a gemstone that they would recognize, or you could use a general expression. Alternate translation: "The gemstones that come from Cush"

See: Translate Unknowns

## Job 28:19 (#2)

### "Cush"

The word **Cush** is the name of a place. It is the ancient name for the upper Nile region.

See: How to Translate Names

## Job 28:19 (#3)

### "it is not valued in pure gold"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "one cannot value wisdom in terms of pure gold"

See: Active or Passive

## Job 28:20 (#1)

### ""From whence, then, does wisdom come?"

See how you translated the similar questions in [28:12](#). Alternate translation: "So then people do need to consider very carefully how to obtain wisdom. They should think deeply about how to get understanding."

See: Rhetorical Question

**Job 28:21 (#1)**

""It is hidden from the eyes of each living {thing};"

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "The eyes of no living thing can see it; not even the birds of the heavens can spot it"

See: Active or Passive

**Job 28:21 (#2)**

"from the eyes of"

Job is using one part of a **living thing**, its **eyes**, to mean all of it in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from the sight of"

See: Synecdoche

**Job 28:22 (#1)**

""Abaddon and death say,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Abaddon and death say that they have heard a rumor of it with their ears"

See: Quotes within Quotes

**Job 28:22 (#2)**

""Abaddon and death say,"

Job is speaking as if **Abaddon** and **death** were living things that could speak. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If Abaddon and death could speak, they would say, 'We have heard a rumor of it with our ears'"

See: Personification

**Job 28:22 (#3)**

""Abaddon and death say,"

The terms **Abaddon** and **death** mean similar things. As a note to [26:6](#) explains, Abaddon is another name for Sheol, the abode of the dead. In this context, the term **death** likely refers by association to the abode of the dead. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "The underworld says, 'I have heard a rumor of it with my ears'"

See: Doublet

**Job 28:22 (#4)**

"We have heard a rumor of it with our ears"

The speakers mean that while they have **heard** of wisdom with their **ears**, they have not seen it with their eyes or encountered it in person. So the mention of the **ears**, which might otherwise seem like extra information because the notion is already implicit in the term **heard**, actually serves to limit the statement. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "We have only heard a rumor of it"

See: Making Assumed Knowledge and Implicit Information Explicit

**Job 28:23 (#1)**

""God understands its way,"

Job is continuing to speak as if wisdom could literally be found in a **place** and that there was a **way** to get there. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "God understands how humans can obtain wisdom, yes, he knows how they can become wise"

See: Metaphor

**Job 28:23 (#2)**

"its way"

Job is using this possessive form to describe not the **way** that wisdom takes but the **way** that leads to wisdom. It may be helpful to clarify this for your readers. Alternate translation: "the way that leads to wisdom"

See: Possession

## Job 28:24 (#1)

### "For"

Job is using the word **For** to introduce the reason why he said in the preceding verse that God knew where to find wisdom. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "God knows where to find wisdom because"

See: Connecting Words and Phrases

## Job 28:24 (#2)

### ""he looks to the ends of the earth;"

Job is using the two main components of creation, **earth** and the **heavens**, to mean the entire creation. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: "he can see everything in the entire creation"

See: Merism

## Job 28:24 (#3)

### "he looks"

For emphasis, Job is stating the pronoun **he**, whose meaning is already present in the verb translated **looks**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "he is the one who looks"

See: Pronouns — When to Use Them

## Job 28:25 (#1)

### "When he made the weight for the wind"

Job is using the term **weight** to mean "force." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "When he determined the force of the wind"

See: Idiom

## Job 28:25 (#2)

### "and apportioned the waters by measure"

Job is referring implicitly to the rain **waters** that clouds contain. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and apportioned rain waters to the clouds by measure"

See: Assumed Knowledge and Implicit Information

## Job 28:25 (#3)

### "and apportioned the waters by measure"

Job is speaking as if God literally used a **measure** in order to put the right amount of rain **waters** in the clouds. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and carefully apportioned rain waters to the clouds"

See: Metaphor

## Job 28:26 (#1)

### "for the flash of the thunders"

Job is using the expression **the flash of the thunders** by association to mean the bolts of lightning that accompany thunder. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for the lightning bolts"

See: Metonymy

## Job 28:27 (#1)

### "then he saw it and recounted it"

The pronoun **he** refers to God, and the pronoun **it** refers to wisdom. It may be helpful to clarify this for your readers. Alternate translation: "then God recognized what wisdom would be, and he described it"

See: Pronouns — When to Use Them



**Job 28:28 (#1)****""And he said to man,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And he told man that the fear of the Lord was indeed wisdom and that to turn from evil was understanding"

See: Quotes within Quotes

**Job 28:28 (#2)****"to man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "to humankind"

See: When Masculine Words Include Women

**Job 28:28 (#3)****"the fear of the Lord"**

The Lord is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "to fear me" or "to reverence me"

See: First, Second or Third Person

**Job 28:28 (#4)****"and to turn from evil {is} understanding"**

The Lord is speaking as if people should physically **turn** away from evil. He means that if people want to have **understanding**, they should not live in an evil way but instead live in a good way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and people will obtain understanding if they reject what is evil"

See: Metaphor

**Job - Chapter 29 Introduction***Structure and Formatting*

This chapter is a continuation of Job's final response to his three friends. In this chapter, Job recalls the honor he enjoyed and the influence he exercised within his community before he suffered so many misfortunes.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Important Figures of Speech in This Chapter***Litany**

In verses 2–6, Job makes a series of statements about what his life was like before his present troubles. He expresses a wish in verse 2 that his life could be like this again, and in verses 3–6 he offers a series of descriptions that each begin with "when" or "as that." A series of statements such as this is known as a litany. If your readers would recognize what Job is doing, you can translate and format this litany the way the ULT does. If the litany form would not be familiar to your readers, you could help them appreciate it by putting each sentence of the litany on a separate line. See what you did with the similar litany in chapter 12. If it would be helpful to your readers, you could make each verse in the litany a separate sentence. For example, you could begin verse 3, "At that time."

*Translation Issues in This Chapter***Reference of "they" in verses 21–25**

Job uses "they" in verses 21–25 as an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful to your readers, you could specify a general referent such as "people" at regular intervals for clarity. Notes suggest how you might do that at various places.

**Job 29:1 (#1)****"And Job continued to take up his discourse, and he said"**

See how you translated the same expression in [27:1](#). Alternate translation: "As Job continued his speech, he said" or "Job continued speaking and he said"

See: Metaphor

### Job 29:2 (#1)

**"Who will give me {to be} as {in} the months of"**

See how you translated the expression **Who will give** in [11:5-6](#). Alternate translation: "Oh that I were as I was in the months of"

See: Idiom

### Job 29:2 (#2)

**""to be} as {in} the months of the past,"**

Job is using the terms **months** and **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to be as I was in time past, as in the time when God kept me"

See: Idiom

### Job 29:3 (#1)

**""when his lamp shone over my head,"**

Job is speaking as if God literally **shone** a **lamp** above and around him so that he could see where to walk even in the **darkness**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "when God showed me clearly what to do so that I could make the right choices even in confusing situations"

See: Metaphor

### Job 29:3 (#2)

**"over my head"**

Job is using one part of himself, his **head**, to mean all of him when speaking as if God **shone** a **lamp** above and around him. He is probably speaking of himself in terms of his head because that would have been the part of him closest to the lamp. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "above and around me"

See: Synecdoche

### Job 29:4 (#1)

**"in the days of my prime"**

Job is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at the time when I was in my prime"

See: Idiom

### Job 29:4 (#2)

**"when the friendship of God {was} upon my tent"**

Job is speaking as if God's **friendship** were literally an object that had rested **upon** his tent. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "when God in friendship blessed my tent"

See: Metaphor

### Job 29:4 (#3)

**"my tent"**

As the next two verses indicate, Job is referring to his family by association with the **tent** in which they lived and to his possessions by association with the same **tent**, in which he kept them. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: "my family and my possessions"

See: Metonymy

### Job 29:5 (#1)

**"my children around me"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "when my children were still around me"

See: Ellipsis

**Job 29:6 (#1)****""when my steps were bathed in butter"**

Job is speaking as if his herds used to produce so much milk that there was **butter** everywhere he went, so that when he walked anywhere, it was as if his feet were literally being **bathed** in butter. He is also speaking as if his olive trees used to produce so many olives that it was as if there were literally **streams** of oil coming to him out of the rocks. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "when my herds produced milk in great abundance and my olive trees yielded great quantities of oil for me"

See: Metaphor

**Job 29:6 (#2)****"when my steps were bathed in butter"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when butter bathed my steps"

See: Active or Passive

**Job 29:6 (#3)****"and the rock"**

Job is not referring to a specific **rock**. He means rocks in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "and the rocks"

See: Generic Noun Phrases

**Job 29:7 (#1)****"when} I took my seat in the square"**

Taking a **seat** in the public **square** by the city **gate** was a symbolic action by which Job showed that he was a recognized community leader, a member of the council that settled legal matters for the city residents. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "when I took my seat in the square as a recognized community leader"

See: Symbolic Action

**Job 29:8 (#1)****"and hid themselves"**

This expression does not mean that these **young men** looked for hiding places where no one would find them. It means that they moved back from the place where the leaders sat, blending into the crowd. The idea is that before Job came, they thought they might have something to contribute to the deliberations after their elders had spoken, as Elihu does in this book starting in chapter 32. But once Job arrived, they knew that his wise counsel would settle matters and they would have no need or opportunity to contribute. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and withdrew" or "and stepped aside out of respect"

See: Idiom

**Job 29:8 (#2)****"and old men rose, they stood"**

Rising and standing when Job arrived was a symbolic action that showed respect for his wisdom and place in the community. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "and old men rose and stood out of respect for me"

See: Symbolic Action

**Job 29:8 (#3)****"rose, they stood"**

The terms **rose** and **stood** mean similar things. Job is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "stood to their feet"

See: Doublet

**Job 29:9 (#1)****"refrained from words"**

Job is using the term **words** to mean what these **princes** had been saying by using words before he arrived. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "stopped speaking"

See: Metonymy

### Job 29:9 (#2)

**"and they put a hand on their mouth"**

Since Job is speaking of many people, it may be more natural in your language to use the plural forms of **hand** and **mouth**. Alternate translation: "and they put their hands on their mouths" or "and they covered their mouths with their hands"

See: Collective Nouns

### Job 29:9 (#3)

**"and they put a hand on their mouth"**

Covering the **mouth** with the **hand** prevents a person from speaking. While the **princes** could simply have stopped talking without doing that, they did it as a symbolic action to show respect for Job, indicating that there was nothing they could say that would be more valuable than what he would say. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "and they covered their mouths with their hands to indicate respectfully that there was nothing they could say that would be more valuable than what I would say"

See: Symbolic Action

### Job 29:10 (#1)

**"The voice of" - "and their tongue" - "to their palate"**

Since Job is speaking of many people, it may be more natural in your language to use the plural forms of **voice**, **tongue**, and **palate**. Alternate translation: "The voices of ... and their tongues ... to their palates"

See: Collective Nouns

### Job 29:10 (#2)

**"The voice of the nobles—they were hushed"**

If your language does not use this passive form, you could express the idea in active form or in another

way that is natural in your language. Alternate translation: "The nobles hushed their voices"

See: Active or Passive

### Job 29:10 (#3)

**"and their tongue stuck to their palate"**

Job is speaking as if the **tongue** of each noble literally **stuck** to his **palate**, that is, to the roof of his mouth. He means that they did not say anything, as no one could say anything if his tongue truly had become stuck in this way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and they did not say anything"

See: Metaphor

### Job 29:11 (#1)

**"For"**

Job is using the word **For** to introduce the reason why he said in the preceding verses that these various groups of people kept silent when he arrived at the city gate. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "They all kept silent because"

See: Connecting Words and Phrases

### Job 29:11 (#2)

**"the ear heard, and they blessed me"**

Job is using one part of each of these community members, his **ear**, to mean all of him in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they heard me and they blessed me"

See: Synecdoche

### Job 29:11 (#3)

**"the ear heard"**

If you decide to retain the term **ear** in your translation to mean hearing, it may be more natural in your language to use the plural form of that word, since Job is speaking about many people. Alternate translation: "their ears heard"

See: Collective Nouns

### Job 29:11 (#4)

#### "and they blessed me"

Job means implicitly that the people **blessed** him for giving such wise, godly counsel. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and they blessed me for giving such wise, godly counsel"

See: Assumed Knowledge and Implicit Information

### Job 29:11 (#5)

#### "and the eye saw, and they attested me"

Job is using the term **eye** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and when they perceived that the advice I had given was wise, they attested that I had said the right thing"

See: Metonymy

### Job 29:11 (#6)

#### "and the eye saw"

If you decide to retain the term **ear** in your translation to mean hearing, it may be more natural in your language to use the plural form of that word, since Job is speaking about many people. Alternate translation: "and their eyes saw"

See: Collective Nouns

### Job 29:12 (#1)

#### "the afflicted" - "and the fatherless" - "to him"

Job is using the adjectives **afflicted** and **fatherless** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "poor people who were ... and fatherless people ... to them"

See: Nominal Adjectives

### Job 29:12 (#2)

#### "the afflicted"

The term **afflicted** may seem like a passive verbal form, but it is actually an adjective. It indicates people who are suffering from affliction, not people whom others have afflicted. However, if your language does not use passive verbal forms, it may be more natural to express this idea with a term other than "afflicted." Alternate translation: "people who were suffering from affliction"

See: Active or Passive

### Job 29:13 (#1)

#### ""The blessing of the one perishing came upon me,"

Job is not referring to a specific person who was **perishing** or to a specific **widow**. He means those types of people in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "The blessing of people who were perishing came upon me, and I gladdened the hearts of widows"

See: Generic Noun Phrases

### Job 29:13 (#2)

#### "The blessing of the one perishing came upon me"

Job is speaking of the **blessing** that he received from someone who was **perishing** as if it were a living thing that could come **upon** him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "People who were perishing blessed me"

See: Personification

### Job 29:13 (#3)

#### "and I gladdened the heart of the widow"

Job is using one part of a **widow**, her **heart**, to mean all of her in the act of feeling joy. Here the **heart** represents the feelings. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: “and I made widows rejoice”  
or “and I gave widows reason to rejoice”

See: Synecdoche

### Job 29:14 (#1)

**"I clothed myself {with} righteousness, and it clothed me"**

Job is repeating the verb **clothed** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: “I wrapped righteousness all around me”

See: Reduplication

### Job 29:14 (#2)

**"I clothed myself {with} righteousness, and it clothed me"**

Job is speaking as if he literally **clothed** himself with **righteousness** during the time that he is describing. In this context, the image of clothing represents the character of a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I was very careful to practice righteousness”

See: Metaphor

### Job 29:14 (#3)

**"I clothed myself {with} righteousness, and it clothed me"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: “I was very careful to be righteous in my dealings with people”

See: Abstract Nouns

### Job 29:14 (#4)

**"my justice {was} like a robe and a turban"**

In this comparison, clothing once again represents the character of a person. If it would be clearer in

your language, you could state the meaning plainly. Alternate translation: “and I was also careful to make sure that people received justice”

See: Simile

### Job 29:14 (#5)

**"my justice {was}"**

Job is using this possessive form to describe not **justice** that he received but just decisions that he helped the city leaders make. It may be helpful to clarify this for your readers. Alternate translation: “the just decisions that I helped the city leaders make were”

See: Possession

### Job 29:15 (#1)

**""I was eyes to the blind,"**

Job is speaking as if he had literally been **eyes** and **feet** that other people needed. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I saw and read things to help people who could not see, and I went places on behalf of people who could not go to those places themselves”

See: Metaphor

### Job 29:15 (#2)

**""to the blind,"**

Job is using the adjectives **blind** and **lame** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “for blind people ... for lame people”

See: Nominal Adjectives

### Job 29:16 (#1)

**"a father to the needy"**

Job is speaking as if he had literally been a **father** to **needy** people. He means that he fulfilled the role of a father by being a protector and advocate. If it would be clearer in your language, you could state

the meaning plainly. Alternate translation: “a protector of the needy” or “an advocate for the needy”

See: Metaphor

### Job 29:16 (#2)

**"to the needy"**

Job is using the adjective **needy** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “to needy people”

See: Nominal Adjectives

### Job 29:16 (#3)

**"and the case {that} I did not know, I examined it"**

Job is referring implicitly to a **case** whose details he did not **know** before someone brought it to the city gate for adjudication. Job did not know these details because he was not personally acquainted with the person bringing the case. So he was not motivated by friendship or family loyalty, but simply by the interests of justice. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and I made sure that each person got justice even if he was not a friend or relative of mine”

See: Assumed Knowledge and Implicit Information

### Job 29:17 (#1)

**""And I broke the jaws of the unrighteous,"**

Job is speaking as if an **unrighteous** person had been a wild animal that was holding a vulnerable person like captured **prey** in its **teeth** and as if he had broken the **jaws** of this animal so that they could no longer hold the vulnerable person, who would **drop** out to safety. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “And when an unrighteous person had coerced a vulnerable person into an oppressive arrangement, I made the unrighteous person release the vulnerable person from that arrangement”

See: Metaphor

### Job 29:17 (#2)

**""the unrighteous,"**

Job is using the adjective **unrighteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “unrighteous people, and ... from their teeth”

See: Nominal Adjectives

### Job 29:18 (#1)

**""And I said, 'I will expire in my nest,'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “And I said that I would expire in my nest and that I would multiply days like sand”

See: Quotes within Quotes

### Job 29:18 (#2)

**""And I said, 'I will expire in my nest,'"**

Since Job would live a long life before expiring, it might be more natural to put the second phrase before the first one. Alternate translation: “I will multiply days like sand, and then I will expire in my nest”

See: Information Structure

### Job 29:18 (#3)

**"I will expire"**

See how you translated the term **expire** in [3:11](#). Alternate translation: “I will pass away”

See: Euphemism

### Job 29:18 (#4)

**"in my nest"**

Job is speaking of his home as if it were literally a **nest** such as a bird would live in. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "in my own home"

See: Metaphor

### Job 29:18 (#5)

**"and I will multiply days like sand"**

The point of this comparison is that just as **sand** consists of a very large number of grains, so Job expected to live for a very large number of days. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "after I have lived for very many days" or "after I have lived for a long time"

See: Simile

### Job 29:19 (#1)

**""My root is spread out to the waters,"**

If you decided in the previous verse to translate this quotation in a such way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: "I said that my root was spread out to the waters and that the dew lodged on my branch"

See: Quotes within Quotes

### Job 29:19 (#2)

**""My root is spread out to the waters,"**

Job spoke of himself in those days as if he were literally a tree that was healthy and flourishing because it was getting all the moisture that it required. Since Job is describing what he used to say, it may be good to retain this image in your translation, but if it would be more natural in your language, you could express it as a comparison. Alternate translation: "I said that I was like a tree that was healthy and flourishing because it was getting all the moisture that it required through roots that reached down to ground water and through dew that formed at night on its branches"

See: Metaphor

### Job 29:19 (#3)

**"My root is spread out" - "on my branch"**

Since Job was speaking of many roots and branches, it may be more natural in your language to use plural forms here. Alternate translation: "My roots are spread out ... on my branches"

See: Collective Nouns

### Job 29:19 (#4)

**"and the dew lodges on my branch"**

Job was speaking as if the **dew** had been a traveler that had found lodging for the night on a **branch** of the tree that he was using to represent himself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and dew forms at night on my branches"

See: Metaphor

### Job 29:20 (#1)

**""My glory {is} fresh in me,"**

If you have been translating this quotation in such a way that there is not a quotation within a quotation, you can continue doing that here. Alternate translation: "I said that my glory was fresh in me and that my bow sprouted in my hand"

See: Quotes within Quotes

### Job 29:20 (#2)

**"My glory {is} fresh in me"**

Job means implicitly that the **glory** or honor that he enjoys is always **fresh** because people keep honoring him in new ways. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "People keep honoring me in new ways"

See: Assumed Knowledge and Implicit Information

### Job 29:20 (#3)

**"and my bow sprouts in my hand"**



Job is speaking as if he had a **bow**, a weapon that he used with arrows, and that it grew freshly in his **hand** the way that a branch sprouts from a tree trunk. (Job uses the same verb for “sprout” in [14:7-9](#) to describe a tree reviving and sending out shoots when moisture returns to the ground.) He means that the bow, which represents his strength, is lively and vigorous. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and I stay vigorously strong”

See: Metaphor

### Job 29:21 (#1)

#### "They listened to me and they waited"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “Because people were waiting to hear what I would say, they listened to me”

See: Connect — Reason-and-Result Relationship

### Job 29:21 (#2)

#### "They listened"

**They** is an indefinite pronoun that does not have a specific referent in the immediate context. (As the General Notes to this chapter discuss, Job continues to use the pronoun “they” with this same indefinite sense through to the end of the chapter.) If it would be helpful in your language, here and in the following verses you could translate the term with an equivalent expression that does not use an indefinite pronoun. Alternate translation: “People listened”

See: Pronouns — When to Use Them

### Job 29:22 (#1)

#### "After my word"

Job is using the term **word** to mean what he said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “After I had spoken”

See: Metonymy

### Job 29:22 (#2)

#### "for my speech dripped on them"

Job is speaking as if his speech literally **dripped**, that is, fell in drops, on his listeners. He means that it was refreshing and invigorating to them, like gentle rain. This enabled them to recognize that he was giving sound advice. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “for what I said was refreshing to them”

See: Metaphor

### Job 29:23 (#1)

#### "And they waited for me as {for} rain"

The point of this comparison is that just as people are eager for rain to fall and water their crops, so Job’s listeners were eager to hear him speak. If it would be helpful in your language, you could make this point explicitly. Alternate translation: “And people as waited eagerly to hear me speak as they wait for rain to fall on their crops”

See: Simile

### Job 29:23 (#2)

#### "and they opened their mouth {as} for the latter rain"

Job is using a complex image here. First, he is speaking as if the people listening to him were literally the ground. Second, he is speaking of the ground soaking up rainfall as if it were opening its **mouth** to drink water. Job does not mean that the people opened their mouths to speak; he is actually describing them listening. If it would be clearer in your language, you could state the meaning plainly. It may be helpful to begin a new sentence here. Alternate translation: “Yes, they were eager to listen to everything I said, just as the dry ground soaks up the latter rain when it falls”

See: Metaphor

### Job 29:23 (#3)

#### "as} for the latter rain"

In the region where the book of Job was composed, people would plant crops in the fall. Rain at that time would help the crops start growing. But farmers depended on later rains, which would fall in the spring after an interval during which little rain fell, to enable the crops grow to maturity. Express this in a way that would be meaningful to your readers. Alternate translation: “as for the rain that falls again after the dry season”

See: Translate Unknowns

### Job 29:24 (#1)

**"I smiled on them {when} they did not believe"**

The pronouns **them** and **they** refer to people who were in desperate situations and did not **believe** that they would get justice or receive help. Alternate translation: “I smiled on people who felt desperate and hopeless”

See: Pronouns — When to Use Them

### Job 29:24 (#2)

**"I smiled on them {when} they did not believe"**

Job is describing one thing he did to encourage despondent people, he **smiled on them**, to mean all that he did to encourage them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “I encouraged people who felt desperate and hopeless”

See: Synecdoche

### Job 29:24 (#3)

**"and they did not cause the light of my face to fall"**

Job is speaking as if there had been light shining from his face. He is describing a cheerful facial expression that indicated hope and a favorable disposition. Job is also using a further characteristic image for facial expressions. In this culture, people would say that someone “lifted up” his face if he made a cheerful expression but that his face “fell” if he made a gloomy expression. Job means that he did not let the situations of the people he wanted to help discourage him. Job is combining the two images and saying that they did

not cause the light of his face to fall. If it would be clearer in your language, you could use a different image that has this meaning or you could state the meaning plainly. Alternate translation: “and I did not let their situations discourage me”

See: Metaphor

### Job 29:25 (#1)

**"I chose their way and I sat as a chief"**

Since Job **chose** the **way** for the people of his community because he was their **chief**, it might be more natural to reverse the order of these phrases. Alternate translation: “I sat as a chief and I chose their way”

See: Information Structure

### Job 29:25 (#2)

**"I chose their way"**

Job is speaking of what he determined his community should do as if that were a **way** or path for the people to walk along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I guided them about the right things to do”

See: Metaphor

### Job 29:25 (#3)

**"and I sat as a chief"**

Job is describing how he held the position of a **chief** by association with the way he **sat** in a place reserved for such a leader. (He refers similarly to “my seat” in verse 7.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and I was their chief”

See: Metonymy

### Job 29:25 (#4)

**"and I dwelt like a king in an army"**

In this culture, kings would accompany their armies into the field as their commanders. The point of this comparison is probably that just as the authority of a **king** would be unquestioned within

his **army**, so people did not question Job's directions as their leader. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and everyone respected my authority"

See: Simile

## Job 29:25 (#5)

### "as when one comforts mourners"

Job makes this further comparison to specify that he led the community gently and in its own best interests. He did not exercise his authority in an arbitrary, despotic way. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "but I was gentle and encouraging as a leader"

See: Simile

## Job - Chapter 30 Introduction

### *Structure and Formatting*

This chapter is a continuation of Job's final response to his three friends.

- Verses 1–14: Job describes the disrespect he now experiences because he has suffered so many misfortunes
- Verses 15–19: Job describes his sufferings
- Verses 20–23: Job addresses God directly to complain that God has not helped him
- Verses 34–31: Job describes how he is suffering even though he helped others when they suffered

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Translation Issues in This Chapter*

#### Reference of "they" in verses 2–10

In verses 2–10, Job uses the pronouns "they," "them," and "their" to mean the young men who

now treat him disrespectfully. If it would be helpful to your readers, you could specify this reference at regular intervals for clarity. Various notes suggest ways to do that. (In verse 5, as a note will clarify, one instance of "they" refers to other people.)

## Job 30:1 (#1)

### "the fewer in days than me"

Job is using the adjective phrase **fewer in days** as a noun to mean a certain kind of person. (He is contrasting his present situation, in which younger people now disrespect him, with the way that "young men" formerly withdrew respectfully from his presence and "old men" stood up out of respect for him, as he described in [29:8](#).) Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "those who are much younger than I am"

See: Nominal Adjectives

## Job 30:1 (#2)

### "whose fathers I disdained to put with the dogs of my flock"

The implications of this statement is that the **fathers** of the young men who now **laugh at** Job were shiftless and incompetent. This could mean: (1) that Job would not employ these men to do even such menial tasks as shepherd **dogs** do. Alternate translation: "whose fathers I could not even employ to do menial tasks" (2) that Job would not specifically employ these men as shepherds for his flocks, working with his sheepdogs. Alternate translation: "whose fathers I would not even employ as shepherds"

See: Assumed Knowledge and Implicit Information

## Job 30:2 (#1)

### "the strength of their hands, for what {is it} to me"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I have no use for the strength of their

hands!" or "the strength of their hands is useless to me!"

See: Rhetorical Question

### Job 30:2 (#2)

**"the strength of their hands, for what {is it} to me"**

Job is using one part of these young men, their **hands**, to mean all of them in the act of using **strength** to work. As the rest of the verse indicates, these young men have only feeble strength. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have no use for their feeble strength!" or "their feeble strength is useless to me!"

See: Synecdoche

### Job 30:2 (#3)

**"In them old age has perished"**

Job is speaking of **old age** as if it were a living thing that has **perished** in these young men. Eliphaz uses the same term for "old age" in 5:26. There it means the maturity and accomplishment that come from a long life well lived. Here the term seems to indicate the vigor that someone would have in his youth that would enable him to live such a long life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "They have lost the vigor that would have enabled them to live a long life" or "They have lost their youthful vigor"

See: Personification

### Job 30:2 (#4)

**"In them"**

As the General Notes to this chapter discuss, the pronoun **them** refers to the young men who now treat Job disrespectfully, as do the pronouns "they," "them," and "their" in verses 4–10. It may be helpful to clarify this for your readers. Alternate translation: "In these young men"

See: Pronouns — When to Use Them

### Job 30:3 (#1)

**"ones gnawing the dry land"**

Job is speaking of the **dry land** by association to mean the roots that grow in the land, as the next verse makes clear. If it would be helpful in your language, you could state the meaning plainly. It may also be helpful to begin a new sentence here. Alternate translation: "These young men gnaw on the roots that they find in the ground"

See: Metonymy

### Job 30:3 (#2)

**"the dry land yesterday {in} waste and desolation"**

The term **yesterday** could mean: (1) time gone by. Alternate translation: "the land that has long been dry, a waste and desolation" (2) the darkness of the night that precedes day. Alternate translation: "the dry land in the gloom of waste and desolation"

See: Idiom

### Job 30:3 (#3)

**"in} waste and desolation"**

This phrase expresses a single idea by using two words connected with **and**. The word **desolation** tells what kind of **waste** this is. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "in a desolate wasteland"

See: Hendiadys

### Job 30:4 (#1)

**"mallow"**

The word **mallow** describes a kind of flowering plant whose leaves are edible. Your language may have a name of its own for this plant that you could use in your translation. If your readers would not be familiar with the plant, you could use a general expression. Alternate translation: "desert plants"

See: Translate Unknowns

**Job 30:4 (#2)****"and the root of broom trees {is} their bread"**

Since Job is speaking of many roots, it may be more natural in your language to use the plural form of **root**. Alternate translation: "and the roots of broom trees are their bread"

See: Collective Nouns

**Job 30:4 (#3)****"broom trees"**

A **broom** tree is a kind of shrub that grows in desert areas. If your readers would not be familiar with this shrub, in your translation you could use the name of a comparable one that they would recognize, or you could use a general expression. Alternate translation: "shrubs"

See: Translate Unknowns

**Job 30:4 (#4)****"is} their bread"**

Job is using one kind of food, **bread**, to mean food in general. While the roots of the **broom** tree are edible, they have a bitter taste, and only a desperate person would eat them. So there is a sense here that the people whom Job is describing eat these roots out of desperation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is their food" or "is all they have to eat"

See: Synecdoche

**Job 30:5 (#1)****"They are driven out"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People drive these young men out"

See: Active or Passive

**Job 30:5 (#2)****"from the midst"**

Job means implicitly that these young men are **driven out** from the **midst** of human community. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "from society"

See: Assumed Knowledge and Implicit Information

**Job 30:5 (#3)****"they shout after them"**

Here the pronoun **they** is an indefinite pronoun that does not have a specific referent in the immediate context. It means the people of society in general. (The pronoun **them** refers to the young men whom Job has been describing.) If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "people shout after these young men"

See: Pronouns — When to Use Them

**Job 30:5 (#4)****"as {after} a thief"**

Job is speaking of people chasing others away, so this seems to be a reference to people shouting at a would-be **thief** in order to call attention to him and get him to flee before he steals something. Job is probably not referring to people shouting to get others to pursue and apprehend a thief who has already stolen something. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "as they would shout to chase away a would-be thief"

See: Simile

**Job 30:6 (#1)****"to dwell"**

This phrase indicates the result of what Job describes in the previous verse, "They are driven out from the midst." It may be helpful to indicate that explicitly, and it may be helpful to begin a new sentence here. Alternate translation: "As a result, they have to live"

See: Connect — Reason-and-Result Relationship

**Job 30:6 (#2)****"on the slope of wadis"**

Since Job is speaking of the slopes of many **wadis**, it may be more natural in your language to use the plural form of **slope**. Alternate translation: "on the slopes of wadis"

See: Collective Nouns

**Job 30:6 (#3)****"in} holes of the dust"**

Job is using one part of the ground, the **dust** on its surface, to mean the ground itself. **Iron** is actually **taken** from deep in the ground. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in holes in the ground"

See: Synecdoche

**Job 30:7 (#1)****"they bray"**

Job is speaking as if these young men literally **bray** as if they were donkeys. He likely means that they moan with hunger, as wild animals cry out when they need food. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "these young men moan with hunger"

See: Metaphor

**Job 30:7 (#2)****"they are gathered together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they gather together"

See: Active or Passive

**Job 30:8 (#1)**

**"Sons of a fool, indeed, sons of {one} without a name"**

Job is not referring to a specific **fool** or person **without a name**. He means such people in general. It may be more natural in your language to express these meanings by using plural forms. Alternate translation: "Sons of fools, indeed, sons of people without names"

See: Generic Noun Phrases

**Job 30:8 (#2)**

**"Sons of a fool, indeed, sons of {one} without a name"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be helpful to your readers. However, you might also leave the words out in order to show the force of this exclamation, with which Job concludes his description of these young men. Alternate translation: "These young men are sons of fools! Indeed, they are sons of people without names"

See: Ellipsis

**Job 30:8 (#3)**

**"Sons of a fool, indeed, sons of {one} without a name"**

In this context, the expression **sons of** describes people who share the qualities of something. Job is using this expression to describe the behavior and character of these young men. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. The word **fool** here does not indicate someone who lacks intelligence or education; it means someone who chooses to disobey God, thinking there will be no consequences. The word **name** here means a good reputation. Alternate translation: "People who foolishly think they can disobey God! No wonder they are people of no reputation"

See: Idiom

**Job 30:8 (#4)**

**"They are scourged from the land"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "People scourge them from the land"

See: Active or Passive

### Job 30:8 (#5)

#### "They are scourged from the land"

Job is using one means by which authorities might drive such young men out of the community, by scourging (whipping) them, to mean all of the ways in which they would drive them out. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "They are driven from the land" or "People drive them from the land"

See: Synecdoche

### Job 30:9 (#1)

#### "their song"

Job means implicitly that these young men are singing about him disrespectfully. Your language may have a term that you could use to indicate that in your translation. Alternate translation: "the subject of their taunt-song"

See: Assumed Knowledge and Implicit Information

### Job 30:9 (#2)

#### "and I am a word for them"

The meaning of the term **word** here is the same as the meaning of the term "saying" in [17:6](#). Job means that these young men are citing him by name as an outstanding example of someone who seemed to be prospering because he was righteous but who came to ruin because he was actually wicked. Your language may have an expression for this practice of citing people by name as examples, and you may be able to use that expression in your translation. See how you translated the term "saying" in [17:6](#).

See: Assumed Knowledge and Implicit Information

### Job 30:10 (#1)

#### "they stay away from me"

Staying **away from** Job, that is, not approaching him or speaking with him, was a symbolic action that conveyed disrespect and disapproval. Even though physically it was the same thing that young men formerly did to show respect for Job, discreetly withdrawing from his presence, now it had the opposite meaning. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "they stay away from me to show their disapproval" or "they shun me"

See: Symbolic Action

### Job 30:10 (#2)

#### "but from my face they do not withhold spit"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **withhold**. Alternate translation: "but they spit in my face"

See: Double Negatives

### Job 30:10 (#3)

#### "but from my face they do not withhold spit"

Spitting in Job's face was a symbolic action that showed contempt for him as someone who was presumably a sinner. If it would be helpful to your readers, you could explain the significance of this action. See how you translated the similar expression in [17:6](#). Alternate translation: "but they spit contemptuously in my face"

See: Symbolic Action

### Job 30:10 (#4)

#### "but from my face they do not withhold spit"

Job does not mean that these young men **spit** at him from a distance, even though he says that they **stay away** from him. He means that when they must unavoidably pass near him, they use the occasion to spit in his face. You could indicate that in your translation if it would be helpful to your readers.

Alternate translation: "but they spit contemptuously in my face when they pass by"

See: Assumed Knowledge and Implicit Information

### Job 30:11 (#1)

"he has loosed" - "they cast away"

The pronoun **he** refers to God, and the pronoun **they** refers to the young men whom Job has been describing. It may be helpful to clarify this for your readers. Alternate translation: "God has loosed ... these young men cast away"

See: Pronouns — When to Use Them

### Job 30:11 (#2)

"he has loosed my cord"

Job is speaking as if God has in some way literally **loosed** a **cord** that belongs to him or pertains to him. This could mean: (1) that God has loosened the bowstring on a bow that belongs to Job, so that the bow is no longer useful. The bow would represent Job's strength. Alternate translation: "he has taken away my strength" (2) that God has released a cord that was holding up the tent in which Job lived, so that the tent has collapsed. The tent would represent Job's life. Alternate translation: "he has ruined my life"

See: Metaphor

### Job 30:11 (#3)

"so they cast away restraint"

Job is speaking as if **restraint** were literally an object that people could **cast away**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "so they act without restraint"

See: Metaphor

### Job 30:11 (#4)

"from my face"

Here the word **face** represents the presence of a person by association with the way people can see

the face of someone who is present. Alternate translation: "in my presence"

See: Metonymy

### Job 30:12 (#1)

"On {my} right the brood arise"

Job is using the adjective **right** as a noun to mean his right side. Your language may also use adjectives this way. If not, you can translate this word with an equivalent phrase. Alternate translation: "On my right side the brood arise"

See: Nominal Adjectives

### Job 30:12 (#2)

"On {my} right the brood arise"

The right side was usually the most dangerous side on which to approach an enemy soldier, since a majority of soldiers were right-handed and would use their right hands and arms to wield their swords. The implication is that these young men have no fear of what Job might do to them. Alternate translation: "Without fear the brood arise"

See: Assumed Knowledge and Implicit Information

### Job 30:12 (#3)

"the brood"

Job is speaking of these young men as if they were the **brood** of a bird or animal. The image is of a cluster of immature offspring moving agitatedly about. Your language may have a comparable expression that you could use in your translation. Alternate translation: "the rabble"

See: Metaphor

### Job 30:12 (#4)

"they thrust aside my foot"

Job is using one part of himself, his **foot**, to mean all of him in the act of walking. He probably means that as he is walking on the road, when these young men are approaching from the opposite direction, they do not stand respectfully aside so that he can



pass. Instead, they shove him out of the way so that they can pass. When young men traveling in the same direction overtake him, they similarly push him aside so that they can go by. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "on the roads, they push me out of the way"

See: Synecdoche

### Job 30:12 (#5)

**"and they pile up roads of destruction against me"**

Job is speaking of siege mounds by association with the way that they provide **roads** or ways for attacking armies to get into cities and cause their **destruction**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they build siege mounds against me"

See: Metonymy

### Job 30:12 (#6)

**"and they pile up roads of destruction against me"**

Job is speaking as if he were a city and these young men were literally building siege mounds in order to conquer that city. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and they look for ways to attack me"

See: Metaphor

### Job 30:13 (#1)

**"They destroy my path"**

Job is speaking as if there were literally a **path** that he could take to escape from the attacks of these young men and that they are destroying it so that Job cannot use it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "They prevent me from escaping"

See: Metaphor

### Job 30:13 (#2)

**"they advance my calamity"**

Job is speaking as if **calamity** were literally an object that these young men could move forward, farther along its route to a destination. He means that in addition to all the bad things that have happened to him, they do further bad things to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "they add to my sufferings"

See: Metaphor

### Job 30:13 (#3)

**"there is} no help for them"**

This could mean: (1) that they do despicable things to Job that no decent person would join them in doing. Alternate translation: "they do things to me that no decent person would do" (2) that they are contemptible people. This may be a popular expression indicating that. Alternate translation: "they are contemptible people"

See: Idiom

### Job 30:14 (#1)

**"As {through} a wide breach they come;"**

Job is continuing the image of himself as a city and these young men as a besieging army. He is describing an attack in full force: The army has made a **wide breach** in the city wall and the soldiers are pouring through it. Job says within this image that they **roll on**, perhaps like waves of the sea, one wave after another. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "These young men attack me without restraint, time and time again"

See: Metaphor

### Job 30:15 (#1)

**"Terrors are turned against me"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. The word **Terrors** could indicate: (1) things that create fear or terror. Alternate translation: "Terrible things

keep happening to me" (2) terrors or fears themselves. Alternate translation: "I have many fears"

See: Active or Passive

### Job 30:15 (#2)

#### "each} one pursues my dignity"

Job is speaking of these **Terrors** as if they were living things that could **pursue** him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "each one deprives me of dignity"

See: Personification

### Job 30:15 (#3)

#### "like the wind"

The point of this comparison is that just as a strong wind relentlessly drives away light objects, so the **Terrors** that Job is experiencing are relentlessly depriving him of dignity. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "relentlessly"

See: Simile

### Job 30:15 (#4)

#### "and my deliverance passes away like a cloud"

The point of this comparison is that just as a **cloud** fades from the sky, so all hope of **deliverance** has faded for Job. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "and I no longer have any hope of deliverance"

See: Simile

### Job 30:15 (#5)

#### "and my deliverance passes away like a cloud"

If your language does not use an abstract noun for the idea of **deliverance**, you could express the same idea in another way. Alternate translation: "and I no longer have any hope that someone will deliver me"

See: Abstract Nouns

### Job 30:16 (#1)

#### "my life pours itself out within me"

Job is speaking as if his **life** were a liquid that was being poured out of a container so that soon none of it would be left in the container. (Although the verb is reflexive, it has a passive sense; Job is not saying, within this image, that his life is doing this on its own initiative.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my life is ebbing away within me"

See: Metaphor

### Job 30:16 (#2)

#### "days of affliction seize me"

Job is speaking of these **days** as if they were living things that could **seize** him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am continually experiencing days of affliction"

See: Personification

### Job 30:16 (#3)

#### "days of affliction"

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: "days during which I am afflicted"

See: Abstract Nouns

### Job 30:17 (#1)

#### "Night pierces my bones"

Job is speaking of **Night** as if it were a living thing that could pierce his **bones**. He is doing this to describe the pain that he feels more keenly at night. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "At night, pain pierces my bones"

See: Personification

**Job 30:17 (#2)****"Night pierces my bones"**

Job is using one part of himself, his **bones**, to mean all of him in the act of feeling pain. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "At night, pain pierces my body"

See: Synecdoche

**Job 30:17 (#3)****"Night pierces my bones"**

Job is speaking as if pain were literally piercing his body or putting holes in it. He means that he gets a stabbing sensation of pain as if he were actually being stabbed. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "At night, I have stabbing sensations of pain"

See: Metaphor

**Job 30:17 (#4)****"from upon me"**

It is not entirely clear what Job means by this expression. He uses the same expression in [30:30](#) to describe how his skin, darkened by disease, is peeling off. So this could be a reference to the pain from his sores radiating deep into his body. Alternate translation: "from the sores on my skin"

See: Idiom

**Job 30:17 (#5)****"and the ones gnawing me do not rest"**

Job is speaking of the pains he is suffering as if they were living things that could be **gnawing** him and could **rest** (although they do not). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and the pain is like someone chewing on me, and it never stops"

See: Personification

**Job 30:18 (#1)****"By great force"**

Job is referring implicitly to the **great force** of his skin disease, its power to do so much damage. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Because of my serious disease,"

See: Assumed Knowledge and Implicit Information

**Job 30:18 (#2)****"my clothing is changed"**

Job is probably speaking of his skin as if it were his **clothing**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my skin is changed" or "my skin is disfigured"

See: Metaphor

**Job 30:18 (#3)****"it binds me like the collar of my tunic"**

The pronoun **it** refers to Job's skin disease. It may be helpful to clarify this for your readers. Alternate translation: "my skin disease binds me like the collar of my tunic"

See: Pronouns — When to Use Them

**Job 30:18 (#4)****"it binds me like the collar of my tunic"**

Job is speaking as if his disease were literally binding him, or wrapping him up tightly, the way a person in his culture would put on a **tunic** and then wrap its **collar** tightly around his neck. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my skin disease afflicts me continually"

See: Metaphor

**Job 30:19 (#1)****"He has thrown me into the mud"**

The pronoun **He** refers to text. It may be helpful to clarify this for your readers. Alternate translation: "God has thrown me into the mud"

See: Pronouns — When to Use Them

## Job 30:19 (#2)

### "He has thrown me into the mud"

Job is speaking as if God had literally **thrown** him into **mud**. This could mean: (1) that Job is using the image of being **thrown** into **mud** to represent his loss of position and status. Alternate translation: "God has reduced me to meager circumstances" (2) that Job is referring to the way he has been demonstrating his distress by sitting in the midst of the ash pile outside the city, as [2:8](#) describes. Alternate translation: "God has caused me such distress that I have been sitting in this ash heap"

See: Metaphor

## Job 30:19 (#3)

### "and I have become like dust and ashes"

Job is speaking as if he had literally become like **dust** and **ashes**. This could be: (1) a physical description. Job may mean that the dust and ashes from the pile where he is sitting have stuck to his skin because of his oozing sores and so now he physically resembles dust and ashes himself. Job describes the appearance of his body in the previous verse, and this could be a continuation of that description. Alternate translation: "and I now appear to have become dust and ashes" (2) a comparison. Job may be saying that in some way his situation resembles some characteristic of **dust and ashes**, perhaps their lowliness of being on the ground. Alternate translation: "and I am greatly humiliated"

See: Simile

## Job 30:20 (#1)

### "I stand"

Standing up was a symbolic action by which someone in this community would call attention to the fact that they needed help. Job may mean that he does this literally as an appeal to God for help, or he may be speaking as if he does it when actually

he appeals for help in some other way, such as by praying, as he describes in the first part of the verse. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "I stand to get your attention and appeal for help"

See: Symbolic Action

## Job 30:20 (#2)

### "but you gaze at me"

Job means implicitly that God does nothing but **gaze** at him without helping him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "but you only look at me and do not help me"

See: Assumed Knowledge and Implicit Information

## Job 30:21 (#1)

### "with the strength of your hand"

Here, God's **hand** represents his power. Job is using this possessive form to describe how God's **strength** is characterized by power, that is, God's strength is very great. Alternate translation: "with your great strength"

See: Possession

## Job 30:22 (#1)

### ""You lift me up on the wind; you make me ride on it,""

Job is speaking as if God uses the wind to **lift** him off the ground and as if the wind carries him away as if he were riding on it the way a person would **ride** a horse. He is also speaking as if God uses a **storm** to **toss** him about. He means that God is causing him such great distress that he feels as if these things are happening to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "You are causing me such great distress that it feels as if a storm wind is picking me up, carrying me away, and tossing me about"

See: Metaphor

**Job 30:23 (#1)****""to} death"**

These two phrases mean similar things. Job is using repetition to emphasize the idea that the phrases express. If it would be helpful to your readers, you could indicate that by using a word other than "and" in your translation. Alternate translation: "to death, yes, to the house of appointment to all the living"

See: Parallelism

**Job 30:23 (#2)****"to} death"**

As the rest of the verse shows, Job is using the term **death** by association to mean Sheol, the abode of the dead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to Sheol"

See: Metonymy

**Job 30:23 (#3)****"and {to} the house of appointment to all the living"**

Job is speaking as if Sheol were a **house** in which dead people lived. He means that it is the place to which people go when they die. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and to the place of appointment to all the living"

See: Metaphor

**Job 30:23 (#4)****"and {to} the house of appointment to all the living"**

Job is using this possessive form to indicate that God has appointed Sheol as the place where living people are to go when they die. It may be helpful to clarify this for your readers. Alternate translation: "and to the place God has appointed for living people to go when they die"

See: Possession

**Job 30:23 (#5)****"the living"**

Job is using the adjective **living** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "living people"

See: Nominal Adjectives

**Job 30:24 (#1)****""does not one in a heap stretch out a hand?"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "one in a heap certainly stretches out a hand! He certainly cries out because he is in trouble!"

See: Rhetorical Question

**Job 30:24 (#2)****"does not one in a heap stretch out a hand"**

Job is using a hypothetical situation as an example and applying it by implication to his own situation. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "if someone is in a heap of ruins, then he certainly stretches out a hand, and in the same way I am calling to you for help."

See: Hypothetical Situations

**Job 30:24 (#3)****"does not one in a heap stretch out a hand"**

Reaching out with one's **hand** when in a desperate situation is a symbolic action that constitutes an appeal for help. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "does not one in a heap of ruins appeal for help"

See: Symbolic Action

**Job 30:24 (#4)**

**"If in his trouble he does {not} therefore cry out"**

Job is using the word **If** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "He cries out because he is in trouble, does he not"

See: Idiom

**Job 30:25 (#1)**

**"If I did not weep for the difficult of day"**

Job is using the word **If** to introduce a question that anticipates a contrary answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I wept for the difficult of day, did I not?"

See: Idiom

**Job 30:25 (#2)**

**"If I did not weep for the difficult of day"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I certainly wept for the difficult of day!"

See: Rhetorical Question

**Job 30:25 (#3)**

**"for the difficult of day"**

Job is using the adjective phrase **difficult of day** as a noun to mean a certain kind of person. (In this phrase, the word **day** indicates a time, and the possessive form indicates that this time was characterized by difficulty.) Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "for people who were going through difficult times"

See: Nominal Adjectives

**Job 30:25 (#4)**

**"My soul grieved for the needy"**

Job is suggesting implicitly that since he helped others who were in trouble, it is only fair for him to ask God for help now that he is in trouble himself. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "My soul grieved for the needy, so it is only fair for me to ask you for help now"

See: Assumed Knowledge and Implicit Information

**Job 30:25 (#5)**

**"My soul grieved"**

Job is using one part of himself, his **soul**, to mean all of him in the act of grieving sympathetically. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I grieved sympathetically"

See: Synecdoche

**Job 30:26 (#1)**

**"For"**

Job is using the word **For** to introduce the reason why he has been saying that he can legitimately appeal for help. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I can legitimately appeal for help because"

See: Connecting Words and Phrases

**Job 30:26 (#2)**

**"for} good, but bad came"**

Job is using the adjectives **good** and **bad** as nouns to mean certain kinds of things. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "for good things ... but bad things happened to me instead"

See: Nominal Adjectives

**Job 30:26 (#3)****"for light, but darkness comes"**

Job is speaking as if helpful things were literally **light** and harmful things were literally **darkness**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "for helpful things, but harmful things happen instead"

See: Metaphor

**Job 30:27 (#1)****"My innards are boiled and they do not rest"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "My innards are boiling and they do not rest"

See: Active or Passive

**Job 30:27 (#2)****"My innards are boiled and they do not rest"**

Job is speaking as if his **innards** have literally **boiled** and that they are literally not taking any opportunity to **rest**. This could mean: (1) that his abdomen continually has a hot, painful sensation because he is very upset and this has affected his digestion. Alternate translation: "My stomach is continually upset" (2) that he continually has feelings, which he is using his **innards** to represent, of anger and frustration. Alternate translation: "I continually feel anger and frustration"

See: Metaphor

**Job 30:27 (#3)****"days of affliction confront me"**

Job is speaking of the difficult **days** he is experiencing as if they were living things that could **confront** him. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "I am facing day after day of affliction" or "I am experiencing day after day of affliction"

See: Personification

**Job 30:28 (#1)****"I go about being dark not by the sun"**

Job means that his skin disease, **not** the **sun**, has darkened his skin, as he says explicitly in verse 30. The implication is that this darkened skin makes him appear as if he is a manual laborer who works out in the sun. [1:6](#) suggests that in this culture, a person in that situation would be less respected than someone who could employ others to do outdoor work and so did not have sun-darkened skin. You could indicate this in your translation if it would be helpful to your readers. Alternate translation: "My disease-darkened skin makes me appear to be a manual laborer"

See: Assumed Knowledge and Implicit Information

**Job 30:28 (#2)****"I stand up in the assembly and cry out"**

Job may be implicitly indicating a further loss of dignity here. He has had to appeal for help in a public place where people gather. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I have had to humiliate myself by appealing for help in public"

See: Assumed Knowledge and Implicit Information

**Job 30:29 (#1)****"I have become a brother to jackals"**

Job is speaking as if he had literally become a **brother** to **jackals** and a **companion** to ostriches. These wild dogs and wild birds live in deserted areas, and Job is suggesting that they are now his only relatives and friends, since he has become an outcast. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I have become such an outcast that it is as if I live far away from other people"

See: Metaphor

**Job 30:29 (#2)****"to the daughters of clamor"**

In this context, the expression **daughters of** describes creatures that share the qualities of something. The word **clamor** is one possible meaning of an uncertain term that interpreters suggest could also mean “greed” or “the desert.” Whatever the meaning of that term, interpreters agree that the reference is to ostriches. If your language can refer to this kind of bird with a descriptive phrase rather than with a name, you could use that phrase in your translation. You could also use plain language. Alternate translation: “to ostriches”

See: Idiom

### Job 30:29 (#3)

#### **"to the daughters of clamor"**

An ostrich is a large, heavy bird that cannot fly but can run very fast. If your readers would not be familiar with ostriches, in your translation you could use a general expression. Alternate translation: “to large, flightless, desert birds”

See: Translate Unknowns

### Job 30:30 (#1)

#### **"My skin is black from upon me"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “My skin has turned black and it is falling off from upon me”

See: Ellipsis

### Job 30:30 (#2)

#### **"and my bone burns from heat"**

Job is using one part of himself, a **bone**, to mean all of him in the act of feeling hot. He is likely referring to the **heat** of fever. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and my body is hot with fever”

See: Synecdoche

### Job 30:31 (#1)

#### **""So my harp is to mourning"**

Job is using musical instruments, the **harp** and the **flute**, to represent happiness, by association with the way that people play music when they are happy. He is using **mourning** and **the sound of weeping** to represent sorrow, since people mourn and weep when they are sad. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “So while I used to be joyful, now I am very sorrowful”

See: Metonymy

## Job - Chapter 31 Introduction

### *Structure and Formatting*

This chapter is the conclusion of Job’s final response to his three friends.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Important Figures of Speech in This Chapter*

#### **Litany**

In verses 1–34 and 38–40, Job swears a series of oaths to insist on his innocence. Typically he uses a statement that begins with “if” to suggest something he might have done wrong, and he then uses a statement that uses verbal forms such as “may” or “let” to wish that he would receive an appropriate punishment if he has indeed committed such a sin. In some cases, rather than wish for punishment, Job gives a reason why he would not have committed the sin he has described. In some other cases, Job makes only the “if” statement, leaving the rest of the conditional statement to be inferred. Notes throughout the chapter indicate how Job responds to each of the “if” statements that he makes.

A series of similar statements such as this is known as a litany. If your readers would recognize what Job is doing, you can translate and format this litany the way the ULT does. If the litany form would not be familiar to your readers, you could help them appreciate it by putting each sentence of the litany on a separate line. See what you did with the similar litanies in chapters 9, 12, 26, and 29.



(See: <rc:///ta/man/translate/figs-litany> and <rc:///ta/man/translate/writing-oathformula>)

### *Special Concepts in This Chapter*

#### **Job's understanding of appropriate punishment for sin**

In this chapter, Job insists that he has been righteous by wishing aloud that he would receive the just punishment for any crimes that he may have committed. In most cases, Job himself would suffer the punishment that he describes. But in verses 9 and 10, Job says that if he has committed adultery with another man's wife, then may other men have sexual relations with his wife. It seems that Job is wishing that God would punish his wife for something that he himself had done. Since the book describes Job as a wise and righteous, it appears that readers are supposed to consider that this would be a just punishment, but it does not seem to be just or fair. One way to understand this may be to consider that Job is saying that if he has been unfaithful to his wife, then may his wife be unfaithful to him in return. This is not the ideal that the Bible as a whole teaches. As Christians, we are not supposed to take revenge on others by doing to them what they have done to us. But in this specific context, in which Job is swearing oaths to guarantee his innocence, having his wife be unfaithful to him if he had been unfaithful to her would be a punishment that fit the crime, and Job is insisting on his innocence by saying that he is prepared to receive the punishments that fit any crimes he has committed.

#### **Job 31:1 (#1)**

##### **"I have cut a covenant with my eyes"**

In this culture, people would say that they had **cut** a **covenant** because making a covenant often involved a ceremony in which the two parties would cut up an animal and walk between the cut-up pieces. [Jeremiah 34:18](#) refers to such a ceremony, and [Genesis 15:8-19](#) describes God making a covenant with Abraham in this way. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have made a covenant with my eyes"

See: Idiom

#### **Job 31:1 (#2)**

##### **"I have cut a covenant with my eyes"**

Job is speaking of his **eyes** as if they were living things with which he could make a **covenant**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have resolved to exercise self-control regarding what I look at"

See: Personification

#### **Job 31:1 (#3)**

##### **"how then would I gaze upon a virgin"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I would not gaze upon a virgin!"

See: Rhetorical Question

#### **Job 31:1 (#4)**

##### **"how then would I gaze"**

Job means implicitly that he would not **gaze** lustfully. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "how then would I gaze lustfully" or "I would not gaze lustfully"

See: Assumed Knowledge and Implicit Information

#### **Job 31:1 (#5)**

##### **"upon a virgin"**

Job is using one kind of woman, a **virgin**, to mean women in general. He is not saying that if a woman had not had sexual relations with anyone, he would not look at her lustfully, but if a woman had had sexual relations, then he might look at her lustfully. Job is mentioning a virgin as one example of a woman whom he might be tempted to look at that way. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "at a woman"

See: Synecdoche

**Job 31:2 (#1)**

""For what {would be} the portion from God above,"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. This could mean: (1) a good **portion** and **inheritance** as a reward for obedience. These terms typically have a positive meaning. Alternate translation: "For then there would be no portion from God above or inheritance from the Almighty in the heights!" (2) a bad **portion** and **inheritance**, that is, a punishment, for disobedience. This would mean the same thing that Job says in the next verse. Alternate translation: "For then the portion from God above would not be good, nor the inheritance from the Almighty in the heights"

See: Rhetorical Question

**Job 31:2 (#2)**

""would be} the portion from God above,"

Depending on the meaning (see previous note), Job is speaking as if either a reward or punishment from God would literally be a **portion** or a share in an **inheritance**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: (1) "the reward from God above, or the blessing from the Almighty" or (2) "the punishment from God above, or the chastisement from the Almighty"

See: Metaphor

**Job 31:2 (#3)**

"or the inheritance from"

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "or what would be the inheritance"

See: Ellipsis

**Job 31:2 (#4)**

"in the heights"

See how you translated this same expression in [25:1](#). Alternate translation: "in highest heaven"

See: Unusual Uses of the Plural

**Job 31:3 (#1)**

""Is} not calamity for the unrighteous"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "After all, calamity is for the unrighteous, and disaster for doers of wickedness!"

See: Rhetorical Question

**Job 31:3 (#2)**

"for the unrighteous"

Job is using the adjective **unrighteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "for unrighteous people"

See: Nominal Adjectives

**Job 31:3 (#3)**

"for doers of wickedness"

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: "for people who do wicked things"

See: Abstract Nouns

**Job 31:4 (#1)**

""Does he not see my ways"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate

translation: "Certainly God sees my ways and counts all my steps!"

See: Rhetorical Question

### Job 31:4 (#2)

#### "my ways"

Job is speaking of how he has been living as if that were a series of **ways** or paths that he has been walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "how I have been living"

See: Metaphor

### Job 31:4 (#3)

#### "and count all my steps"

Within the image of life as a series of paths, Job is speaking as if God would literally **count** each of the **steps** he was taking. By **steps**, he probably means individual actions, and by **count**, he probably means that God notices each one specifically. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and take note of each of my actions"

See: Metaphor

### Job 31:5 (#1)

#### "If I have walked with falsehood"

Job is speaking of **falsehood** as if it were a living thing with which he could have **walked**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If I have conducted myself with falsehood"

See: Personification

### Job 31:5 (#2)

#### "If I have walked with falsehood"

If your language does not use an abstract noun for the idea of **falsehood**, you could express the same idea in another way. Alternate translation: "If I have conducted myself dishonestly"

See: Abstract Nouns

### Job 31:5 (#3)

#### "or my foot has hurried to deceit"

Job is using one part of himself, his **foot**, to mean all of him in the act of hurrying or being eager to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or I have hurried to deceit"

See: Synecdoche

### Job 31:5 (#4)

#### "or my foot has hurried to deceit"

If your language does not use an abstract noun for the idea of **deceit**, you could express the same idea in another way. Alternate translation: "or I have eagerly done something deceitful"

See: Abstract Nouns

### Job 31:6 (#1)

#### ""let him weigh me in balances of righteousness,""

In this verse, Job interrupts the if-then statement he is making in verses 5, 7, and 8. He does that in order to assert that if God judges him fairly, then God will recognize that he does not deserve the punishment he describes in verse 8 or any of the other punishments he describes in this chapter. If it would be clearer in your language, you could put this assertion before the if-then statement by creating a verse bridge for verses 5–6. It might say something like this: "Now if God would weigh me in balances of righteousness, then he would know my integrity. If I have walked with falsehood or my foot has hurried to deceit"

See: Verse Bridges

### Job 31:6 (#2)

#### "let him weigh me in balances of righteousness"

Job is speaking as if God might literally **weigh** him in a set of **balances**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "let him judge me by standards of righteousness"

See: Metaphor

### Job 31:6 (#3)

**"let him weigh me in balances of righteousness"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "let him judge me in a way that is right"

See: Abstract Nouns

### Job 31:6 (#4)

**"my integrity"**

See how you translated the term **integrity** in [2:3](#). Alternate translation: "that I live in the right way"

See: Abstract Nouns

### Job 31:7 (#1)

**"if my step has turned aside from the way"**

Job is using one part of himself, a **step** that he would take, to mean all of him in the act of walking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "if I have turned aside from the way"

See: Synecdoche

### Job 31:7 (#2)

**"if my step has turned aside from the way"**

Job is speaking of the right manner in which to live as if it were a **way** or path that people should walk along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "if I have failed to live correctly"

See: Metaphor

### Job 31:7 (#3)

**"my heart" - "a spot"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the

context if that would be clearer in your language. Alternate translation: "if my heart ... if a spot"

See: Ellipsis

### Job 31:7 (#4)

**"or my heart has gone after my eyes"**

Job is speaking of his **heart** and his **eyes** as if they were living things that could go places, the eyes going somewhere first and the heart following. Here Job is using his **heart** to mean his desires and his **eyes** to mean what he sees. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or if I have seen something that did not belong to me but I have coveted it for myself"

See: Personification

### Job 31:7 (#5)

**"or a spot has stuck to my hands"**

As in [17:9](#), Job is speaking as if people who are innocent of wrongdoing literally have clean **hands**, so that when he speaks of a **spot** or stain having **stuck** to his **hands**, he is raising the issue of whether he has done something wrong. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "or I have done something morally wrong"

See: Metaphor

### Job 31:8 (#1)

**"let me sow and may another eat"**

Job means implicitly that if he has done any of the wrong things he has just listed, then the appropriate punishment would be for someone else to **eat** the crops that grew from seeds he would **sow**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "may someone else eat the crops that grow from the seeds that I sow"

See: Assumed Knowledge and Implicit Information

**Job 31:9 (#1)****"If my heart has been opened by a woman"**

When Job speaks of whether his **heart** has been **opened** by a **woman**, he is using an expression that means to be enticed by a woman. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If my heart has been enticed by a woman"

See: Idiom

**Job 31:9 (#2)****"If my heart has been opened by a woman"**

Job is using one part of himself, his **heart**, meaning his desires, to mean all of him in the act of being enticed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If I have been enticed by a woman"

See: Synecdoche

**Job 31:9 (#3)****"If my heart has been opened by a woman"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. However, be careful to translate Job's meaning accurately. Job is not describing a situation in which a woman would be essentially responsible for seducing him. He is describing a situation in which he would not have exercised self-control over what he looked at (as described in verse 1) and in which he allowed the beauty of a woman to entice him to do something he knew was wrong. Alternate translation: "If I have allowed a woman to entice me"

See: Active or Passive

**Job 31:9 (#4)****"and I have lurked at the door of my neighbor"**

The implication is that this **woman** is married and that Job would have waited in hiding outside her **door** for her to open the door and let him come into her home and have sexual relations with her at a time when her husband was away. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and

I have waited for my neighbor's wife to let me into her home so that I could have sexual relations with her"

See: Assumed Knowledge and Implicit Information

**Job 31:10 (#1)****"may my wife grind for another"**

Job is using the term **grind**, meaning to grind grain, by association to mean "be a concubine," since concubines did the work of grinding grain for their masters, who were also their husbands. If it would be helpful in your language, you could state the meaning plainly. See the General Notes to this chapter for a further discussion of this verse. Alternate translation: "may my wife become the concubine of another man"

See: Metonymy

**Job 31:10 (#2)****"and may others bow down upon her"**

Job is using the phrase **bow down upon** to mean "have sexual relations with." This is mild way of referring to something that is usually done in private. Your language may have a similar expression that you could use in your translation. Alternate translation: "and may others sleep with her"

See: Euphemism

**Job 31:11 (#1)****"For that {would be} lewdness"**

The pronoun **that** refers to what Job described in verse 9, not to what he described in verse 10. It may be helpful to clarify this for your readers. Alternate translation: "For if I had sexual relations with another man's wife, that would be lewdness"

See: Pronouns — When to Use Them

**Job 31:11 (#2)****"and it would be iniquity of judges"**

Job is using this possessive form to describe **iniquity** that **judges** would punish, not iniquity

that judges would commit. It may be helpful to clarify this for your readers. Alternate translation: “and judges would certainly punish such iniquity”

See: Possession

### Job 31:12 (#1)

#### "For"

Job is using the word **For** to introduce the reason why he would not commit adultery, not the reason why judges would punish adultery. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “I would not commit adultery, because I know that”

See: Connecting Words and Phrases

### Job 31:12 (#2)

#### "it {is} a fire"

The pronoun **it** refers to adultery. It may be helpful to clarify this for your readers. Alternate translation: “adultery is a fire”

See: Pronouns — When to Use Them

### Job 31:12 (#3)

#### "it {is} a fire"

Job is speaking as if adultery were literally a **fire**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “it is very destructive”

See: Metaphor

### Job 31:12 (#4)

#### "it consumes unto Abaddon"

Job is speaking of the **fire** that he is using to represent adultery as if it burns everything in its path right down to the underworld. As a note to [26:6](#) explains, the word **Abaddon** is another name for Sheol. However, the word literally means “destruction,” and Job may be using it in that sense, even within the image of this fire. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “it burns until everything before it is completely destroyed”

See: Metaphor

### Job 31:12 (#5)

""

Job is also speaking as if adultery were something that would **uproot** his entire **harvest**. He is probably using this image to represent the loss of all of his possessions. [Proverbs 6:26–35](#) indicates that in this culture, men found guilty of adultery could have to pay great amounts in fines and compensation. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and it could cost me all of my possessions” or “and it could make me lose all of my wealth”

See: Metaphor

### Job 31:13 (#1)

#### "If I disdained the justice of my male servant or my female servant"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: “If I did not consider it important to treat my male servant or my female servant justly”

See: Abstract Nouns

### Job 31:14 (#1)

#### ""then what would I do if God arose?"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “then I would not be able to do anything if God arose, or if he visited, I would not be able to answer him”

See: Rhetorical Question

### Job 31:14 (#2)

#### "God arose"

Job is asking implicitly what he would do if God **arose** or stood up to bring charges against him. As

a note to [20:27](#) explains, in order to begin a case against someone, people in this culture would stand up among those who had gathered in the public square. See how you translated the similar expression in [20:27](#). Alternate translation: "God stood up to bring charges against me"

See: Assumed Knowledge and Implicit Information

### Job 31:14 (#3)

#### "Or if he visited"

Job is using the term **visited** in a particular sense. When applied to God, the term often indicates that God takes action in the life of a person or group, whether to help needy people or to punish guilty people. For example, [Ruth 1:6](#) says that Naomi, who had left Israel because of a famine, returned there after she heard that "Yahweh had visited his people, giving them bread." Here the sense is that God would "visit" Job to help Job's servants and to punish him for mistreating them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Or if he came to help my servants"

See: Idiom

### Job 31:15 (#1)

#### "Did not the one making me in the belly make him?"

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "After all, the one who made me in the belly also made him. Indeed, the same person fashioned us both in the womb."

See: Rhetorical Question

### Job 31:15 (#2)

#### "Did" - "make him"

Although the pronoun **him** is masculine, Job is using the word in a generic sense that refers both to the "male servant" and "female servant" whom he describes in verse 13. If it would be helpful to your readers, you could use an expression in your language that would indicate this. Alternate

translation: "Did ... make my male servant and my female servant" or "Did ... make them"

See: When Masculine Words Include Women

### Job 31:15 (#3)

#### "And did {not} one fashion us"

By **us**, Job means himself and his servants but not the friends to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction.

See: Exclusive and Inclusive 'We'

### Job 31:16 (#1)

#### "from the desire of the poor"

Job is using this possessive form to describe something that the **poor** would **desire**. The sense is that they would desire this because they needed it. It may be helpful to clarify this for your readers. Alternate translation: "something that the poor desired" or "something that the poor needed"

See: Possession

### Job 31:16 (#2)

#### "the poor"

Job is using the adjective **poor** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "poor people"

See: Nominal Adjectives

### Job 31:16 (#3)

#### "or I have made the eyes of the widow fail"

Job is using one part of this **widow**, her **eyes**, to mean all of her in the act of looking for help, that is, expecting and awaiting help. If her eyes were to **fail**, that would mean that she had given up hope of receiving the help she needed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or if I have neglected to help a widow for so long that she gave up hope of receiving help"

See: Synecdoche

### Job 31:16 (#4)

#### "the widow"

Job is not referring to a specific **widow**. He means any widow who might have needed help. It may be more natural in your language to express this meaning by using an indefinite article. Alternate translation: "a widow"

See: Generic Noun Phrases

### Job 31:17 (#1)

#### "the fatherless"

Job is using the adjective **fatherless** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the fatherless person" or "the orphan"

See: Nominal Adjectives

### Job 31:17 (#2)

#### "the fatherless"

Job is not referring to a specific **fatherless** person. He means any orphan who might have needed food. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "any orphan who might have needed food"

See: Generic Noun Phrases

### Job 31:18 (#1)

#### "for"

Job is using the word **for** to introduce the reason why he does not even need to specify a consequence in this case if he has committed the sins he has just described. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "but I do not even need to say what God should do to me if I have done those things, because"

See: Connecting Words and Phrases

### Job 31:18 (#2)

#### "from my youth" - "and from the belly of my mother"

Job says **from my youth** and **from the belly of my mother** as overstatements for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "throughout my life ... and continually"

See: Hyperbole

### Job 31:18 (#3)

#### "he has grown up with me" - "I have guided her"

The pronoun **he** refers to the representative orphan whom Job described in the verse 17, and the pronoun **her** refers to the representative widow he described in verse 16. It may be helpful to clarify this for your readers. Alternate translation: "the orphan has grown up with me ... I have guided the widow"

See: Pronouns — When to Use Them

### Job 31:19 (#1)

#### "for the needy"

Job is using the adjective **needy** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "for a needy person"

See: Nominal Adjectives

### Job 31:19 (#2)

#### "for the needy"

Job is not referring to a specific **needy** person. He means any person who might have needed a **covering**, probably meaning an outer garment that would also have served as a blanket. You could indicate in your translation whom Job means if that would be helpful to your readers. Alternate translation: "for any person who needed one"

See: Generic Noun Phrases



**Job 31:20 (#1)****""if his loins have not blessed me"**

Since this representative needy person may have first **warmed himself** with a garment that Job provided and then **blessed** Job for this practical help, it may be more natural to reverse the order of these clauses. Alternate translation: "if he has not warmed himself from the wool of my sheep and blessed me for my kindness"

See: Information Structure

**Job 31:20 (#2)****"if his loins have not blessed me"**

Job is using one part of this representative needy person, his **loins**, to mean all of him in the act of blessing Job. Job probably chooses the waist area to symbolize this person because that is the area that a person who needed clothing would cover first. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "if he has not blessed me"

See: Synecdoche

**Job 31:20 (#3)****"and" - "from the wool of my sheep"**

Job is using this phrase by association to mean a garment that someone in his household would have woven from **wool** that his **sheep** had produced. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and ... with a warm woolen garment that I provided"

See: Metonymy

**Job 31:21 (#1)****"if I have shaken my hand against the fatherless"**

Shaking the **hand**, probably formed into a fist, **against** someone would be a symbolic action that threatened harm if the person did not acquiesce to one's wishes. In this context, it would be a gesture that threatened severe consequences if an opponent in court did not agree to settle a case on favorable terms. If it would be helpful to your

readers, you could explain the significance of this action. Alternate translation: "if I have tried to intimidate the fatherless into settling a case in my favor"

See: Symbolic Action

**Job 31:21 (#2)****"I saw my help at the gate"**

Job is using the term **gate** by association to mean the community court, which would hold its sessions in the public square near the city gate. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I saw that there were people in court who would take my side"

See: Metonymy

**Job 31:22 (#1)****"yes, may my arm be broken from its socket"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "yes, may my arm break off from its socket"

See: Active or Passive

**Job 31:23 (#1)****"For"**

Job is using the word **For** to reassert the reason why he did not commit any of the crimes he has been describing. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "No, I did not do any of those things, because"

See: Connecting Words and Phrases

**Job 31:23 (#2)****"the destruction of God"**

Job is using this possessive form to describe the **destruction** of a wicked person by **God**, not the destruction of God by anything. It may be helpful to

clarify this for your readers. Alternate translation: "the knowledge that God destroys wicked people"

See: Possession

### Job 31:23 (#3)

**"and from his majesty, I was not able"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Job is referring to neglecting the poor and intimidating the fatherless, as he described in verses 19–21. Alternate translation: "and because of his majesty, I was not able to do any of those things" or "and because of his majesty, I could not have done any of those things"

See: Ellipsis

### Job 31:24 (#1)

**"and I have said to fine gold, 'My confidence'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and I have told fine gold that it was my confidence"

See: Quotes within Quotes

### Job 31:24 (#2)

**"and I have said to fine gold, 'My confidence'"**

If Job had spoken to **fine gold** in this way, he would have been speaking to something that he knew could not hear him in order to show in a strong way how he felt about it. If a speaker in your language would not do that, you could state the meaning plainly. Alternate translation: "and I have said that fine gold was my confidence"

See: Apostrophe

### Job 31:24 (#3)

**"and I have said to fine gold, 'My confidence'"**

If your language does not use an abstract noun for the idea of **confidence**, you could express the same

idea in another way. Alternate translation: "and I have said that I was confiding in fine gold"

See: Abstract Nouns

### Job 31:25 (#1)

**"and because my hand had acquired much"**

In this instance, Job is swearing an oath by stating the first part of a condition ("if") but not the second part ("then"). If it would be helpful to your readers, you could explicitly state the implied second part of this condition. You could use the same language that Job uses in verses 11 and 28, or you could use plain language. Alternate translation: "and because my hand had acquired much, then judges would certainly punish such iniquity" or "and because my hand had acquired much, then I would certainly deserve punishment"

See: Oath Formulas

### Job 31:25 (#2)

**"my hand had acquired much"**

Job is using one part of himself, his **hand**, to mean all of him in the act of acquiring wealth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I had acquired much"

See: Synecdoche

### Job 31:25 (#3)

**"much"**

Job is using the adjective **much** as a noun to mean wealth in quantity. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "a fortune"

See: Nominal Adjectives

### Job 31:26 (#1)

**"the light"**

Job is using the term **light** by association to mean the sun. If it would be helpful in your language, you

could state the meaning plainly. Alternate translation: "the sun"

See: Metonymy

### Job 31:26 (#2)

#### "or the moon walking"

Job is speaking as if the **moon** were literally **walking** across the sky. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "or the moon moving across the sky"

See: Metaphor

### Job 31:27 (#1)

#### "and my heart opened"

See how you translated the similar expression about the "heart" being "opened" in [31:9](#). Alternate translation: "and I was attracted to the sun or the moon"

See: Idiom

### Job 31:27 (#2)

#### "and my hand kissed my mouth"

Job is speaking as if his **hand** were a living thing that could have **kissed** his **mouth**. He means that if he had wanted to offer worship to the sun or the moon, following the customs of this culture, he would have touched his hand to his mouth in a kiss and then waved the kiss up to the sun or the moon. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "and I had blown a kiss to the sun or the moon" or "and I had worshiped the sun or the moon"

See: Personification

### Job 31:28 (#1)

#### "this also {would be} iniquity of judges"

See how you translated the expression **iniquity of judges** in [31:11](#). Alternate translation: "judges would certainly also punish such iniquity"

See: Possession

### Job 31:29 (#1)

#### "or lifted myself up"

This expression means to consider oneself in a better position than another who has suffered a misfortune. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or gloated"

See: Idiom

### Job 31:29 (#2)

#### "because evil found him"

Job is speaking of **evil** as if it were a living thing that could have **found** someone who hated him. Here the word **evil** has the sense of "misfortune" rather than of moral wrong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "because he suffered misfortune"

See: Personification

### Job 31:29 (#3)

#### "because evil found him"

This is the conclusion of an oath that Job is swearing in this verse. See what you did in [31:25](#), where Job similarly does not state the second part of the condition in an oath that he is swearing. Alternate translation: "because evil found him, then judges would certainly punish such iniquity" or "because evil found him, then I would certainly deserve punishment"

See: Oath Formulas

### Job 31:30 (#1)

#### "For I have not caused my palate to sin"

Job is speaking as if his **palate** or mouth were a living thing that he could have caused to **sin**. He means that he himself could have sinned in something that he said. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "For I have not said something sinful"

See: Personification

### Job 31:31 (#1)

**"If the men of my tent have not said,"**

As in [31:25](#) and [31:29](#), here Job does not state the second part of the condition in an oath that he is swearing. See what you did in those verses. Alternate translation: "If the men of my tent have not said, 'Who will give one who has not been satisfied from his flesh?' then judges would certainly punish such iniquity" or "If the men of my tent have not said, 'Who will give one {who} has not been satisfied from his flesh?' then I would certainly deserve punishment"

See: Oath Formulas

### Job 31:31 (#2)

**"If the men of my tent have not said,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If the men of my tent have not asked who could show one who has not been satisfied from my flesh!"

See: Quotes within Quotes

### Job 31:31 (#3)

**"the men of my tent"**

Job is using the term **tent** by association to mean his household. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the men of my household"

See: Metonymy

### Job 31:31 (#4)

**"the men of my tent"**

Although Job refers to his male and female servants separately in [31:13](#), Job is likely using the masculine term **men** here in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in

your translation that is clearly inclusive of both men and women. Alternate translation: "the men and women of my household" or "my servants"

See: When Masculine Words Include Women

### Job 31:31 (#5)

**"Who will give one {who} has not been satisfied from his flesh"**

Job's servants would be using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. (In this context, unlike elsewhere in the book, the expression **Who will give** does not express a wish. The servants are not saying, "We wish there was one who has not been satisfied.") Alternate translation: "No one can show anyone who has not been satisfied from his flesh!" or, positively, "Everyone has been satisfied from his flesh!"

See: Rhetorical Question

### Job 31:31 (#6)

**"one {who} has not been satisfied"**

As the next verse shows, Job's servants would be speaking implicitly of hungry people. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "a hungry person who has not been satisfied"

See: Assumed Knowledge and Implicit Information

### Job 31:31 (#7)

**"from his flesh"**

Job's servants would be using the term **flesh** by association to mean meat and, by further association, food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from his food"

See: Metonymy

### Job 31:32 (#1)

**"The sojourner has not stayed overnight in the outdoors"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative phrase **stayed overnight in the outdoors**. Alternate translation: "I have allowed the sojourner to stay in my home"

See: Double Negatives

### Job 31:32 (#2)

**"The sojourner has not stayed overnight" - "to the traveler"**

Job is not referring to a specific **sojourner** or to a specific **traveler**. He means sojourners and travelers in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "Sojourners have not stayed overnight ... to travelers"

See: Generic Noun Phrases

### Job 31:32 (#3)

**"I have opened my doors to the traveler"**

Job is using one thing he would do to provide hospitality, open his **doors**, to mean the entire act of providing hospitality. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have provided hospitality to travelers"

See: Synecdoche

### Job 31:33 (#1)

**"like man"**

The word translated **man** could mean: (1) even though it is masculine, humanity in general, including both men and women. Alternate translation: "as people do" (2) Adam, the first man whom God created and who tried to hide from God when he realized that he had sinned. (However, many interpreters question whether Job would have been familiar with the book of Genesis.) Alternate translation: "like Adam"

See: When Masculine Words Include Women

### Job 31:33 (#2)

**"I have concealed my sins"**

Job is speaking as if **guilt** were an object that he could **hide** in his chest. Your language may have a similar expression that you could use in your translation. You could also use plain language. Alternate translation: "I have concealed the guilt of my sins by keeping it inside" or "I have concealed my sins by not telling anyone about what I was guilty of doing"

See: Metaphor

### Job 31:34 (#1)

**"I did not go out the door"**

Job is using a thing he would do to confess his sins publicly, **go out the door**, to mean the entire act of making a public confession. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I did not confess my sin publicly"

See: Synecdoche

### Job 31:34 (#2)

**"I did not go out the door"**

This is the conclusion of an oath that Job is swearing in this verse. See what you did in [31:25](#), where Job similarly does not state the second part of the condition in an oath that he is swearing. Alternate translation: "I did not go out the door, then judges would certainly punish such iniquity" or "I did not go out the door, then I would certainly deserve punishment"

See: Oath Formulas

### Job 31:35 (#1)

**"Who will give to me one hearing me"**

See how you translated the expression **Who will give** in [11:5-6](#). Alternate translation: "I wish that I had someone who was hearing me!"

See: Idiom

**Job 31:35 (#2)****"one hearing me"**

By **one hearing me**, Job implicitly means someone impartial "hearing" his case in the judicial sense and judging it. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "someone impartial who will judge between me and God"

See: Assumed Knowledge and Implicit Information

**Job 31:35 (#3)****"Behold, my mark"**

It appears that in this culture, both parties in a legal proceeding would submit their arguments to the court in writing and that they would sign them with their names or with a **mark** to authenticate them. Job is speaking as if he is putting his mark on a written record of his testimony in order to declare that everything he has just said is true. (It seems unlikely that he has actually put all of his testimony in writing, since this is not an actual court proceeding and God would not be submitting a corresponding written document.) You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I certify that I have been telling the truth"

See: Metaphor

**Job 31:35 (#4)****"And the scroll that the man of my case has written"**

Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And who will give to me the scroll that the man of my case has written?" or "And I wish that I had the scroll that the man of my case has written!"

See: Ellipsis

**Job 31:35 (#5)****"the man of my case"**

This expression refers to an opponent in a legal proceeding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "my opponent"

See: Idiom

**Job 31:36 (#1)****"If I would not bear it on my shoulder"**

Job is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I would bear it on my shoulder, would I not?"

See: Idiom

**Job 31:36 (#2)****"If I would not bear it on my shoulder"**

Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I would certainly bear it on my shoulder!"

See: Rhetorical Question

**Job 31:36 (#3)****"If I would not bear it on my shoulder"**

Job is speaking as if he would literally **bear** his opponent's written legal argument against him on his **shoulder**. He means that he would have no reason to be ashamed of any of the accusations, knowing that they would be proven false and his honor would be vindicated. Your language may have a similar expression that you could use in your translation. Alternate translation: "I would wear it as a badge of honor!"

See: Metaphor

**Job 31:36 (#4)****"I would bind it to me {as} crowns"**

Job is using the plural form **crowns** to refer to a crown of superlative quality. Your language may

use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "I would wear it on my head as a splendid crown" or "I would wrap it around my head as a splendid garland"

See: Assumed Knowledge and Implicit Information

### Job 31:37 (#1)

#### "my steps"

Job is speaking of his actions as if they were **steps** along a path that he had been walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "my actions"

See: Metaphor

### Job 31:37 (#2)

#### "like a noble"

The point of this comparison is that just as a **noble** does things confidently and with self-assurance because of his position, so Job would **approach** the Almighty confidently, knowing that he was innocent. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "confidently"

See: Simile

### Job 31:38 (#1)

#### "If my soil cries out against me"

Job is speaking of the **soil** on his land and its **furrows** as if they were living things that could cry out for justice and **weep** because of oppression. If it would be helpful in your language, you could state the meaning plainly, in light of what Job says in the next verse. Alternate translation: "If I have committed a sin in the way that I have used my land"

See: Personification

### Job 31:39 (#1)

#### "without silver"

Job is using the term **silver** by association to mean money, since silver was used as money in this culture. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "without paying for it"

See: Metonymy

### Job 31:39 (#2)

#### "or caused the breath of its masters to expire"

This could mean: (1) that as a poetic way of referring to death, Job is speaking of how someone might **expire** or breathe out **breath**. He would mean implicitly that he had not even left the people who were farming his land enough crops to live on. Alternate translation: "or caused its masters to die of starvation" (2) that Job had grieved the people who were farming his land by oppressing them, though he had not actually caused them to die. The word translated **breath** can also mean "soul," and the word translated **expire** could mean "sigh." In that case Job would be using the souls of these farmers to mean the farmers themselves. Alternate translation: "or caused the souls of its masters to sigh" or "or caused its masters to sigh from oppression"

See: Euphemism

### Job 31:39 (#3)

#### "its masters"

In this context, the term **masters** describes people who are farming the land, not people who own it. It could refer to people who were tenants of land that Job owned. In that case, they would likely be sharecropping, that is, growing crops on Job's land in exchange for giving him a share of the crops. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "its tenants" or "its sharecroppers" or "the people who were farming it"

See: Idiom

### Job 31:40 (#1)

#### "may a thorn grow instead of wheat"

Job is leaving out some of the words that in many languages a sentence would need in order to be

complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “may a thorn grow instead of wheat, and may a weed grow instead of barley”

See: Ellipsis

## Job 31:40 (#2)

### “may a thorn grow instead of wheat”

Job is not referring to a specific **thorn** or to a specific **weed**. He means thorns and weeds in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “may thorns grow instead of wheat, and may weeds grow instead of barley”

See: Generic Noun Phrases

## Job 31:40 (#3)

### “The words of Job have ended”

The narrator is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “This is the end of what Job said”

See: Metonymy

## Job - Chapter 32 Introduction

### *Structure and Formatting*

This chapter introduces a younger man named Elihu, who has been listening to the conversation between Job and his three friends. Elihu explains that he waited for the friends to speak first, out of respect for their age. But since they have not been able to answer Job effectively, he would now like to speak himself. Elihu continues to speak through chapter 37.

The ULT sets the lines 32:6–22 farther to the right on the page than the rest of the text because those verses are poetry.

## *Translation Issues in This Chapter*

### Reference of “you” and “your”

In verses 6 and 11–14, Elihu says “you” and “your” in order to refer to Job’s three friends, so use the plural form in your translation if your language marks that distinction.

### “words” meaning speaking or what a person says

Several times in verses 11–18, Elihu uses the term “words” to mean speaking or what a person says by using words. The narrator also uses the term in that sense in verse 4. Notes suggest ways to translate the term “words” in these various individual contexts.

## Job 32:1 (#1)

### “the three of these men”

By **the three of these men**, the narrator implicitly means Eliphaz, Bildad, and Zophar. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “Eliphaz, Bildad, and Zophar”

See: Assumed Knowledge and Implicit Information

## Job 32:1 (#2)

### “in his eyes”

The narrator is using the term **eyes** by association to mean sight. Sight, in turn, represents attention, perspective, and judgment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “in his own perspective”

See: Metonymy

## Job 32:2 (#1)

### “Then the nose burned of Elihu son of Barakel the Buzite, from the clan of Ram. His nose burned against Job”

See how you translated the word **nose** in [9:5](#). The narrator is speaking as if Elihu’s **nose** or anger could literally have **burned**. He means that Elihu became very angry. If it would be clearer in your language, you could state the meaning plainly.



Alternate translation: "Then Elihu son of Barakel the Buzite, of the family of Ram, became very angry. He became very angry against Job"

See: Metaphor

### Job 32:2 (#2)

"Then" - "burned"

The narrator is using the word translated **Then** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

### Job 32:2 (#3)

"Elihu son of Barakel the Buzite, from the clan of Ram"

The author is introducing **Elihu** as a new participant in the story by naming his father, his people group, and his clan. If your language has its own way of introducing new participants, you can use it here in your translation. You may wish to indicate in your translation, as the UST does, that Elihu had been listening as Job spoke with his three friends.

See: Introduction of New and Old Participants

### Job 32:2 (#4)

"Elihu" - "Barakel the Buzite," - "Ram"

The words **Elihu**, **Barakel**, and **Ram** are the names of men. **Buzite** is the name of the people group to which Elihu belonged. The term identifies him as one of the descendants of a man named Buz.

See: How to Translate Names

### Job 32:3 (#1)

"his nose burned"

See how you translated the similar expression in the previous verse. Alternate translation: "he became very angry"

See: Metaphor

### Job 32:3 (#2)

"but they had declared Job wrong"

A marginal notation in traditional manuscripts of the Hebrew Bible indicates that scribes changed this reading from "they had declared God wrong" to **they had declared Job wrong**. The scribes made this change in order to avoid the uncomfortable suggestion that God could be declared wrong. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: "and so they had made it appear as if God were wrong"

See: Euphemism

### Job 32:4 (#1)

"Now Elihu had awaited Job with words, because they {were} older in days than he {was}"

If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Now Job's friends were much older than Elihu, so he had waited until they had finished speaking to Job before he spoke himself"

See: Connect — Reason-and-Result Relationship

### Job 32:4 (#2)

"Now Elihu had awaited Job with words, because"

As the General Notes to this chapter discuss, the narrator is using the term **words** to mean what Elihu wanted to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Now Elihu had waited to speak to Job because"

See: Metonymy

### Job 32:4 (#3)

"they {were} older in days"

See how you translated the similar expression in [30:1](#). Alternate translation: "they were older in age"

See: Idiom

### Job 32:5 (#1)

**"there was no answer in the mouths of the three of the men"**

The narrator is speaking as if an **answer** were an object that could have been in the **mouths** of Job's friends. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Job's three friends could say nothing further to answer him"

See: Metaphor

### Job 32:6 (#1)

**"And" - "answered and said"**

As the General Introduction to Job discusses, this phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose a person **said** something. Specifically, the person said it in order to answer or respond to what someone else said. See how you have been translating this expression. Alternate translation: "And ... responded"

See: Hendiadys

### Job 32:6 (#2)

**"in days"**

Elihu is using the term **days** to refer to his age. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "in age"

See: Idiom

### Job 32:6 (#3)

**"and you"**

As the General Notes to this chapter discuss, the word **you** is plural here because Elihu is addressing Job's three friends, so use the plural form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

### Job 32:7 (#1)

**""I said, 'Let days speak,""**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "I told myself that days should speak and that a multitude of years should teach wisdom"

See: Quotes within Quotes

### Job 32:7 (#2)

**""Let days speak,""**

Elihu is speaking of **days** and **years** as if they were living things that could **speak** and **teach wisdom**. If it would be helpful in your language, you could state the meaning plainly. He means that people who have lived for many days and years should do those things. Alternate translation: "Let people who have lived for many days speak; yes, let those who have lived for a multitude of years teach wisdom"

See: Personification

### Job 32:7 (#3)

**"wisdom"**

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "what is wise"

See: Abstract Nouns

### Job 32:8 (#1)

**"a spirit, it {is} in man"**

Elihu means implicitly that God created humans with a **spirit** as well as a body. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "man has a spirit, not just a body"

See: Assumed Knowledge and Implicit Information

### Job 32:8 (#2)

**"in man"**

Although the term **man** is masculine, Elihu is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “in humans”

See: When Masculine Words Include Women

### Job 32:8 (#3)

**"and the breath of the Almighty gives them understanding"**

Elihu means implicitly that because the Almighty breathed life into humans, divinely bestowing on them the gift of life (the Bible presents this concept in [Genesis 2:7](#)), humans have **understanding**, not just instinct as animals do. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and it is because the Almighty has breathed life into them that they have understanding”

See: Assumed Knowledge and Implicit Information

### Job 32:9 (#1)

**""The great are not wise,"**

Elihu means implicitly that it is not the **great** or the **aged** alone who are wise and understand justice. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “It is not only the great who are wise, and it is not the aged alone who understand justice”

See: Assumed Knowledge and Implicit Information

### Job 32:9 (#2)

**"The great" - "and the aged"**

Elihu is using the adjectives **great** and **aged** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “Great people ... and aged people”

See: Nominal Adjectives

### Job 32:9 (#3)

**"justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: “what is just”

See: Abstract Nouns

### Job 32:10 (#1)

**""Therefore I say, 'Listen to me;'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Therefore I ask you to listen to me so that I also can declare my knowledge”

See: Quotes within Quotes

### Job 32:10 (#2)

**"my knowledge"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: “what I know”

See: Abstract Nouns

### Job 32:11 (#1)

**""for your words;"**

Elihu is using the term **words** to mean what Job's friends said and tried to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “for you to speak ... for something to say”

See: Metonymy

### Job 32:12 (#1)

**"his words"**

Elihu is using the term **words** to mean what Job said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what he said” or “his arguments”

See: Metonymy

## Job 32:13 (#1)

**"lest you say, 'We have found wisdom'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: "So do not say that you have found wisdom"

See: Quotes within Quotes

## Job 32:13 (#2)

**"not man"**

Elihu is using the masculine term **man** in a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "not a mere human being"

See: When Masculine Words Include Women

## Job 32:14 (#1)

**"Now he has not arrayed words against me"**

Elihu is using the term **words** to mean what Job and his friends have been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Now Job has said nothing to provoke me, so I can speak reasonably to him, unlike you"

See: Metonymy

## Job 32:15 (#1)

**""They are dismayed; they do not answer any longer;"**

Elihu has been speaking directly to Job's friends in the second person, but in this verse he starts speaking about them in the third person. This could mean: (1) that Elihu is now speaking to himself, but out loud, about the people to whom he had been speaking. He would be doing that to indicate in a strong way how he feels about those people. Alternate translation: "I am indignant that Job's

friends are dismayed and are no longer answering him and have nothing further to say to him" (2) that Elihu is now speaking about Job's friends to others who are present. (It is unlikely that Elihu is turning to address Job himself here; Elihu begins addressing Job directly by name in [33:1](#).) Alternate translation: "Look, all the rest of you, at how Job's friends are dismayed and are no longer answering him and have nothing further to say to him!" Since Job's friends can hear what Elihu is saying, and since he is saying it partly for their benefit, you could also continue to use the second person in your translation, as the UST does.

See: Aside

## Job 32:15 (#2)

**"words have gone from them"**

Elihu is speaking of **words** as if they were living things that could have **gone** away from Job's friends. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they have nothing further to say"

See: Personification

## Job 32:16 (#1)

**""Shall I wait because they are not speaking,"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I shall not wait because they are not speaking, because they stand, they answer no more!"

See: Rhetorical Question

## Job 32:16 (#2)

**""Shall I wait because they are not speaking,"**

Elihu is using a future statement to give himself an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form. Alternate translation: "I should not wait because they are not speaking, because they stand, they answer no more!"

See: Statements — Other Uses

### Job 32:16 (#3)

#### "they stand, they answer no more"

Elihu is expressing a single idea by using the two verbs **stand** and **answer**. In this context, the word **stand** means to stop doing something. He does not mean that Job's friends have stood to their feet. Alternate translation: "they have ceased to answer any more"

See: Hendiadys

### Job 32:17 (#1)

#### "my knowledge"

See how you translated the similar expression in verse 10. Alternate translation: "what I know"

See: Abstract Nouns

### Job 32:18 (#1)

#### "I am full of words"

Elihu is using the term **words** to mean what he wants to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am full of things to say"

See: Metonymy

### Job 32:18 (#2)

#### "I am full of words"

Elihu is speaking of himself as if he were a container that was **full of words**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I have very many things to say"

See: Metaphor

### Job 32:18 (#3)

#### "the spirit"

By **spirit**, Elihu could mean God's Spirit, as he described in verse 8 and implied in verse 13. If this is the meaning, your language may have some convention, such as capitalization, for distinguishing God's Spirit from the spirit of a person. Alternate translation: "the Spirit"

See: Assumed Knowledge and Implicit Information

### Job 32:18 (#4)

#### "in my belly"

Elihu is using one part of himself, his **belly**, to mean all of him in the act of being compelled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "within me"

See: Synecdoche

### Job 32:19 (#1)

#### "is} like wine"

Elihu is using the term **wine** by association to mean a wine container. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "is like a wine container"

See: Metonymy

### Job 32:19 (#2)

#### "like new wineskins, it is bursting open"

Elihu is speaking as if his **belly** were literally **bursting open** the way **new wineskins** do if they are not able to stretch enough to accommodate the gases that form as the wine inside them ferments. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I feel as if I can barely contain all the things I want to say, as if I were a new wineskin that could hardly stretch enough to contain all the gases that were forming as the wine inside it fermented"

See: Metaphor

### Job 32:20 (#1)

#### "and refresh myself"

The idea of being able to breathe freely once again is implicit in the word translated **refresh**. Your

language may have an equivalent expression that you can use in your translation. Alternate translation: “so that I can breathe a sign of relief”

See: Assumed Knowledge and Implicit Information

## Job 32:20 (#2)

### "I will open my lips"

See how you translated the similar expression in [11:5](#). Alternate translation: “I will talk”

See: Synecdoche

## Job 32:21 (#1)

### ""a man,"

In both instances, the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “anyone ... anyone”

See: When Masculine Words Include Women

## Job 32:21 (#2)

### "let me not lift the face of a man"

See how you translated the similar expression in [13:8](#). Alternate translation: “let me not show favoritism to anyone”

See: Idiom

## Job 32:21 (#3)

### "and let me not give a title to a man"

Elihu may be using one thing that he might do to flatter someone, address him by an honorary **title**, to mean all the ways in which he might flatter someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and let me not flatter anyone”

See: Synecdoche

## Job 32:22 (#1)

### "I do not know giving titles"

This could mean: (1) that Elihu is using the word **know** in the sense of being acquainted with something. He may mean that this is not his custom. Alternate translation: “it is not my custom to address people by honorary titles” (2) that Elihu is saying that he is not skilled at **giving titles**. Alternate translation: “I am not very good at giving titles” or “I am not very good at flattery”

See: Idiom

## Job 32:22 (#2)

### "my Maker would soon take me away"

When Elihu says that his **Maker** (God) would **take** him **away** if he flattered people, he is referring to death in a poetic way. He means that God would punish him by killing him. Your language may have a similar expression that you could use in your translation. Alternate translation: “my Maker would do away with me”

See: Euphemism

## Job - Chapter 33 Introduction

### *Structure and Formatting*

This chapter is a continuation of Elihu’s speech. In this chapter, Elihu addresses Job directly. He invites Job to listen to him, summarizes what Job has said, and tells Job that he is wrong that God does not respond to people. Elihu says that God speaks to people in dreams to warn them not to keep sinning. He says that God also uses sickness to correct people. The implications are that Job’s sufferings are a warning from God not to sin; they are not a punishment from God for sins that Job has committed. In that sense, as Elihu says at the end of the chapter, Job has been right and his friends have been wrong about what has been happening to Job.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **ransom**

In verse 24, Elihu describes how God may say of a person who is suffering because of his sin, “I have found a ransom.” The term “ransom” can describe a payment that is made in exchange for someone’s freedom. The term “redeem,” which Elihu uses earlier in that verse, can similarly mean to make a payment in order to have someone set free. However, in this context, the term “ransom” seems to describe instead a valuable consideration, not necessarily a monetary one, that provides the grounds for sparing someone from punishment. Be sure that it is clear in your translation of this verse that God is not saying that he is going to make a payment to someone else on behalf of the suffering person.

A further implication seems to be that the person whom Elihu is describing has repented because of his sufferings after an interpreting angel has explained to him the change needed in his actions. This repentance shows that the person has responded positively to God’s initiatives to get him to stop living in the wrong way and to start living in the right way once again. Be sure that it is also clear in your translation of verse 24 that there is nothing that the person has done to redeem or ransom himself. As Elihu says, God “is gracious to him.” It is God who brings the sickness into the person’s life to “chasten” him, and it is God who sends the angel to warn and admonish the person, and so the person is spared from punishment through the actions of God.

### *Translation Issues in This Chapter*

#### **“words” meaning speaking or what a person says**

As in chapter 32, many times in this chapter Elihu uses the term “words” to mean speaking or what a person says by using words. Notes suggest ways to translate the term “words” in these various individual contexts.

#### **reference of “you” and “your”**

Throughout this chapter, Elihu uses the pronouns “you” and “your” to address Job individually, so use the singular form in your translation if your language marks that distinction.

#### **“man” and “men” with generic meaning**

In several places in this chapter, Elihu uses the words “man” and “men” in a generic sense that is clearly inclusive of both men and women. It may be helpful in your translation to say “men and women” or to use a term in your language that is clearly inclusive of both men and women. Notes suggest translation possibilities at various places (See: When Masculine Words Include Women).

#### **“seals their correction” or “terrifies them with warnings” (verse 16)**

In verse 16, the ULT follows the standard Hebrew text by saying “seals their correction.” However, as a footnote in the ULT indicates, many biblical scholars believe that the original reading was more likely “terrifies them with warnings,” and some translations say that. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of the ULT.

### **Job 33:1 (#1)**

#### **“my words,”**

As the General Notes to this chapter discuss, Elihu is using the term **words** to mean what he wants to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what I have to say ... all that I tell you”

See: Metonymy

### **Job 33:2 (#1)**

#### **“I have now opened my mouth;”**

Elihu is using the past tense to describe something that he intends to do in the immediate future. He is doing that in order to indicate his resolve to do what he describes. Alternate translation: “I am now about to open my mouth; my tongue is about to speak on my palate”

See: Predictive Past

### **Job 33:2 (#2)**

#### **“I have now opened my mouth”**

Elihu is using the first part of the speaking process, opening one's **mouth**, to mean the entire process of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I am now about to speak"

See: Synecdoche

### Job 33:2 (#3)

#### "my tongue has spoken on my palate"

Elihu is speaking of his **tongue** as if it were a living thing that could speak on its own. He means that he is about to use his tongue to form words by touching it against his **palate** and other places in his mouth. Your language may have a similar expression that you could use in your translation. Alternate translation: "the words are on the tip of my tongue"

See: Personification

### Job 33:3 (#1)

#### "My words {are}"

Elihu is using the term **words** to mean what he plans to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will speak"

See: Metonymy

### Job 33:3 (#2)

#### "from} the uprightness of my heart"

Elihu is using his **heart** to represent his character. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "from the uprightness of my character"

See: Metaphor

### Job 33:3 (#3)

#### "from} the uprightness of my heart"

If your language does not use an abstract noun for the idea of **uprightness**, you could express the same idea in another way. Alternate translation: "as someone whose character is upright"

See: Abstract Nouns

### Job 33:3 (#4)

#### "and my lips speak pure knowledge"

Elihu is speaking of his **lips** as if they were living things that could **speak** on their own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what I say will be pure knowledge"

See: Personification

### Job 33:4 (#1)

#### ""The Spirit of God made me;"

Elihu is reasserting the reason he gave in [32:8](#) to account for how he will be able to speak knowledgeably. See how you translated the similar expression there. Alternate translation: "I will be able to speak knowledgeably because the Spirit of God made me; yes, it was the Almighty who breathed the breath of life into me"

See: Connect — Reason-and-Result Relationship

### Job 33:5 (#1)

#### "array" - "station yourself"

Although they are used in other contexts as well, the words translated as **array** and **station** can have the sense of organizing troops into formations and placing them on a field of battle in order to defend a certain position. Elihu may be speaking as if Job's words were troops that he wanted him to organize and as if Job himself were an army that should make a stand on a battlefield. Your language may have a comparable expression that you can use in your translation. You could also use plain language. Alternate translation: "marshal your arguments ... draw up your defense" or "organize what you want to say ... prepare to defend yourself"

See: Metaphor

### Job 33:5 (#2)

#### "to my face"



Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: “in my presence” or “to me personally”

See: Metonymy

### Job 33:6 (#1)

#### "I am for God according to your mouth"

Elihu could be using the term **mouth** to mean: (1) what Job said when he wished that God would respond to him. Job said something like this in [31:35](#) and in several other places earlier in his speeches. Alternate translation: “I will reply to you on behalf of God, as you wished” (2) Job himself. Elihu would be using part of Job, the part he has been using to pursue his case against God, to mean all of Job. If you follow this second interpretation in your translation, you may wish to put the sentence break at the end of the verse rather than in the middle of the verse, since the two halves of the verse would be parallel statements. Alternate translation: “I am just like you to God”

See: Assumed Knowledge and Implicit Information

### Job 33:6 (#2)

#### "I too have been formed from clay"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context suggests that it is God. Alternate translation: “God formed me too from clay”

See: Active or Passive

### Job 33:6 (#3)

#### "I too have been formed from clay"

Elihu is speaking as if God had literally **formed** him from **clay**. He is indicating that he is only a mortal human being by alluding to the way that God originally formed humans from the dust of the earth. The Bible presents this concept in [Genesis 2:7](#). As the next verse makes clear, Elihu is reassuring Job that he does not have to be afraid of how he will respond to him, in contrast with the way Job said in [30:21-23](#) and other places that he

was afraid that God would respond to him violently and with great force. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “I am only a mortal human being”

See: Metaphor

### Job 33:7 (#1)

#### "my fear"

Elihu is using this possessive form to describe Job's fear of him, not his own fear of something. It may be helpful to clarify this for your readers. Alternate translation: “the fear of me”

See: Possession

### Job 33:7 (#2)

#### "and my pressure will not be heavy on you"

Elihu is speaking as if he might literally use his arms and hands to push down hard on Job and keep him from getting up, although he says that he will not do that. He means that he will not treat Job severely. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and I will not treat you severely”

See: Metaphor

### Job 33:8 (#1)

#### "you have spoken in my ears"

Elihu is using the term **ears** by association to mean hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “you have spoken in my hearing” or “you have spoken while I was listening”

See: Metonymy

### Job 33:8 (#2)

#### "and I have heard the sound of the words"

Elihu is using the term **words** to mean what Job has said by using words. Elihu may be referring to the **sound** of the words to mean the exact words, that is, exactly what Job said. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: “and this is exactly what I heard you say”

See: Metonymy

### Job 33:9 (#1)

“‘I {am} pure, without transgression;”

In this verse and the next two verses, Elihu is telling what he heard Job say. You may wish to indicate that with an introductory phrase. While Elihu quotes many words and phrases directly from Job’s speeches (for example, Job described his prayer as “pure” in [16:17](#)), this is a general summary, not a series of exact quotations. Nevertheless, you may wish to present verses 9–11 as a direct quotation. Alternate translation: “You have said, ‘I am pure, without transgression; I am innocent, and I have no iniquity’”

See: Quotations and Quote Margins

### Job 33:9 (#2)

“‘I {am} pure, without transgression;”

If it would be clearer in your language, you could translate verses 9–11 so that there is not a quotation within a quotation. Alternate translation: “You have said that you are pure, without transgression; you have said that you are innocent and that you have no iniquity”

See: Quotes within Quotes

### Job 33:10 (#1)

“‘Behold, he finds occasions against me;”

Elihu is continuing to provide a general summary of what he heard Job say, directly quoting certain words and phrases. For example, Job asked God in [13:24](#) why God considered him an enemy. If you decided to translate the previous verse as an indirect quotation, you can continue to do that here. Alternate translation: “You have said that God finds occasions against you and that he considers you to be his enemy”

See: Quotes within Quotes

### Job 33:11 (#1)

“‘He puts my feet in shackles;”

Elihu is continuing to provide a general summary of what he heard Job say. In this verse he quotes directly what Job said in [13:27](#). If you decided to translate the previous two verses as an indirect quotation, you can continue to do that here. Alternate translation: “You have said that God puts your feet in shackles and that he watches all of your paths.”

See: Quotes within Quotes

### Job 33:11 (#2)

“‘He puts my feet in shackles;”

Job spoke as if God had literally put his **feet** in **shackles** and as if his courses of action were literally **paths** that he was walking along. If you chose to express the ideas behind these images rather than the images themselves in [13:27](#), you can do the same thing here so that it will be clear that Elihu is quoting what Job said there.

See: Metaphor

### Job 33:12 (#1)

“in} this”

By **this**, Elihu seems to mean Job’s belief that God was not treating him fairly, which Elihu has just summarized. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “in thinking that God is not treating you fairly,”

See: Assumed Knowledge and Implicit Information

### Job 33:12 (#2)

“in} this you are not right.”

If it would be more natural in your language, you could move this phrase to the start of the verse (after **Behold**), since it gives the reason why Elihu says that Job is **not right**. Alternate translation: “since God is greater than man, you have misunderstood how he is treating you”

See: Connect — Reason-and-Result Relationship

**Job 33:12 (#3)****"than man"**

As the General Notes to this chapter discuss, here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "than humans"

See: When Masculine Words Include Women

**Job 33:13 (#1)****""Why do you contend against him,"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You should not contend against him, that he does not answer any of one's words"

See: Rhetorical Question

**Job 33:13 (#2)****"that he does not answer any of one's words"**

Elihu could be saying: (1) that Job's complaint is that God has not responded to his questions and protests. In that case, Elihu would be using the term translated **words** to mean what Job has been saying. Alternate translation: "that he does not respond when one speaks to him" (2) that God does not give an account for his own actions. The term translated **words** can also describe the matters with which someone is concerned or the things that someone does. Alternate translation: "that he does not account to anyone for how he treats that person"

See: Assumed Knowledge and Implicit Information

**Job 33:13 (#3)****"that he does not answer any of one's words"**

Since Elihu is speaking to Job and he probably means that Job is complaining that God is not answering him, you could translate this in the second person if that would be more natural in your language. Alternate translation: "that does not

answer any of your words" or "that he does not respond when you speak to him"

See: First, Second or Third Person

**Job 33:13 (#4)****"that he does not answer any of one's words"**

It may be more natural in your language to make this a direct quotation. Alternate translation: "saying, 'He does not answer any of my words'" or "saying, 'He does not respond when I speak to him'"

See: Direct and Indirect Quotations

**Job 33:14 (#1)****"God speaks once—yes, twice"**

As Eliphaz did in [5:19](#), here Elihu is naming a number that should be sufficient to illustrate his point and then increasing that number by one for emphasis. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis another way. Alternate translation: "God indeed speaks to people"

See: Poetry

**Job 33:14 (#2)****"one does not perceive it"**

Elihu is drawing an implicit contrast between God's genuine speaking and people's failure to perceive it. You may wish to indicate this contrast explicitly in your translation. Alternate translation: "the only problem is, people do not perceive it"

See: Connect — Contrast Relationship

**Job 33:15 (#1)****""In a dream, in a vision of the night,"**

Elihu is using two of the same phrases that Eliphaz used in [4:13](#) in order to make a very similar point. The implication is that Elihu believes that Eliphaz was right to say what he did. Since Elihu is echoing Eliphaz implicitly, it would probably not be appropriate to add an explicit phrase to the text saying something like "as Eliphaz said," but it may

be helpful to translate the phrases here the same way you did in [4:13](#).

See: Assumed Knowledge and Implicit Information

## Job 33:15 (#2)

### "in slumbers"

Elihu is using the plural form **slumbers** in a context where the singular term "slumber" would suffice. This suggests that he is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "in sound slumber"

See: Unusual Uses of the Plural

## Job 33:16 (#1)

### "he opens the ear of men"

Since Elihu is speaking of many people, if you retain the term **ear** in your translation, it may be more natural in your language to use the plural form of the word. Alternate translation: "God opens the ears of people"

See: Collective Nouns

## Job 33:16 (#2)

### "he opens the ear of men"

Elihu is using the term **ear** by association to mean hearing. When he says that God **opens** people's ears, he means that God enables them to hear. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God enables people to hear him speaking"

See: Metonymy

## Job 33:16 (#3)

### "he opens the ear of men"

In this context, hearing represents understanding. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God enables people to understand what he is saying to them"

See: Idiom

## Job 33:16 (#4)

### "and seals their correction"

Elihu is using the possessive form **their correction** to describe the correction that God gives to people, not the correction that people give. It may be helpful to clarify this for your readers. Alternate translation: "and seals the correction that he gives to them"

See: Possession

## Job 33:16 (#5)

### "and seals their correction"

Elihu is speaking as if God literally placed a seal over the **correction** that he gave to people. He means that God preserves the value and influence of the correction. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and enables them to appreciate and benefit from the correction that he gives to them"

See: Metaphor

## Job 33:17 (#1)

### "to bring a man back from {his} doing"

Elihu is speaking implicitly of a person **doing** something that was wrong. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "to bring a person back from doing what is wrong"

See: Assumed Knowledge and Implicit Information

## Job 33:17 (#2)

### "to bring a man back from {his} doing"

Elihu is speaking as if God would literally **bring** a person who was doing wrong **back** from a certain place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to warn that person to stop doing what is wrong"

See: Metaphor

**Job 33:17 (#3)****"and to conceal pride from a man"**

Elihu is speaking as if **pride** were literally an object that God would **conceal** from a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and to keep that person from becoming proud"

See: Metaphor

**Job 33:18 (#1)****"He spares his soul"**

The pronoun **He** refers to God, and the pronoun **his** refers to a person. It may be helpful to clarify this for your readers. Alternate translation: "God spares a person's soul"

See: Pronouns — When to Use Them

**Job 33:18 (#2)****"his soul" - "and his life"**

Elihu is using parts of a person, his **soul** and his **life**, to mean all of him in the act of being spared from death. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "him ... and he spares him"

See: Synecdoche

**Job 33:18 (#3)****"from crossing over"**

Elihu is using the phrase **crossing over** to mean "dying." This is a poetic way of referring to death; it suggests the image of crossing a river that is the boundary between one territory and another. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "from dying"

See: Euphemism

**Job 33:18 (#4)****"by a weapon"**

Elihu is using the term **weapon** by association to being killed by a weapon. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by being killed by a weapon"

See: Metonymy

**Job 33:19 (#1)****"He is also chastened"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God also chastens a person"

See: Active or Passive

**Job 33:19 (#2)****"and the contention of his bones {is} continual"**

Elihu is speaking as if there were literally **contention** or warfare among the **bones** of this person. He is using an image similar to the one that Job used in [30:17](#) when he said, "Night pierces my bones." Job meant that he got a stabbing sensation of pain in his body when he lay down at night. Here Elihu speaks similarly as if Job's bones were being wounded in battle and Job was feeling the pain of that. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and he feels continual discomfort in his body"

See: Metaphor

**Job 33:20 (#1)****"and his soul food of desire"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and his soul abhors food of desire"

See: Ellipsis

**Job 33:20 (#2)****"his life" - "and his soul"**

Elihu is using parts of a person, his **life** and his **soul**, to mean all of him in the act of abhorring food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he ... and he abhors"

See: Synecdoche

**Job 33:20 (#3)****"bread"**

Elihu is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "food"

See: Synecdoche

**Job 33:20 (#4)****"food of desire"**

Elihu is using this possessive form to describe **food** that a person would especially **desire**, not food that belongs to desire. It may be helpful to clarify this for your readers. Alternate translation: "desirable food" or "delicacies"

See: Possession

**Job 33:21 (#1)****"and his bones, not seen, are exposed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and his bones, which people could not see before, become visible"

See: Active or Passive

**Job 33:22 (#1)****"his soul" - "and his life"**

Elihu is using parts of a person, his **soul** and his **life**, to mean all of him in the act of approaching death. If it would be helpful in your language, you could

state the meaning plainly. Alternate translation: "he ... and he draws near"

See: Synecdoche

**Job 33:22 (#2)****"to the ones causing death"**

Elihu may be referring implicitly to specific angels who were believed to be agents through whom God caused people to die. (There are suggestions of this in [2 Samuel 24:16](#) and [78:49](#).) You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "to the angels of death"

See: Assumed Knowledge and Implicit Information

**Job 33:23 (#1)****"If"**

Elihu is drawing an implicit contrast between the angels of death whom he described in the previous verse and the type of angel he describes in this verse, who helps keep a person from going "down to the pit" (as he says in the next verse). If it would be helpful to your readers, you could indicate the contrast explicitly in your translation. Alternate translation: "But if"

See: Connect — Contrast Relationship

**Job 33:23 (#2)****"an interpreter"**

The word translated **interpreter** is used elsewhere in the Bible to mean someone who translates what someone says in one language into another language, for example, in [Genesis 42:23](#). Here, however, it implicitly means someone who speaks on behalf of another person, not necessarily translating what that person says into another language. Alternate translation: "an advocate" or "a spokesman"

See: Assumed Knowledge and Implicit Information

**Job 33:23 (#3)****"one of a thousand"**

Elihu does not necessarily mean that exactly **one** out of every **thousand** angels is an interpreter such as he describes. Instead, this expression may mean in a general sense that such angels are rare. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “that rare kind of angel”

See: Idiom

### Job 33:23 (#4)

**“to declare to a man his uprightness”**

This could mean: (1) that the angel would **declare** to a person how he would need to change his actions so that he would be upright or have a right standing with God (**his** would refer to the person) or so that his actions would conform to God’s **uprightness** (**his** would refer to God). Alternate translation: “to declare to a person how he needs to change his actions in order to become upright” (2) that the angel would **declare** to God on behalf of a person (the word translated **to** would mean “for”) that the person was upright or had the potential to change his actions and become upright and so did not need to die. Alternate translation: “to declare to God on a person’s behalf that he is upright”

See: Assumed Knowledge and Implicit Information

### Job 33:24 (#1)

**“and he is gracious to him”**

The pronoun **he** refers to God and the pronoun **him** refers to the person whom Elihu has been describing. It may be helpful to clarify this for your readers. Alternate translation: “and God is gracious to that person”

See: Pronouns — When to Use Them

### Job 33:24 (#2)

**“and says,”**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “and tells the angels of death to spare him from going down to the pit because he has found a ransom”

See: Quotes within Quotes

### Job 33:24 (#3)

**“I have found a ransom”**

If your language does not use an abstract noun for the idea of **ransom**, you could express the same idea in another way. See the discussion of this idea in the General Notes to this chapter. Alternate translation: “I have found a good reason to spare him”

See: Abstract Nouns

### Job 33:24 (#4)

**“I have found a ransom”**

The word **found** does not mean that God did not know where this **ransom** was and had to look for it and finally found it. Rather, it means that when the suffering person repented, this was a consideration that helped provide grounds for sparing him. (See the discussion in the General Notes to this chapter.) You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “I have recognized a good reason to spare him”

See: Assumed Knowledge and Implicit Information

### Job 33:25 (#1)

**“his flesh”**

Elihu is using one part of this person’s body, his **flesh**, to mean his whole body in the act of being rejuvenated. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “his body”

See: Synecdoche

### Job 33:25 (#2)

**“it returns to the days of his youth”**

Elihu is speaking of this person’s **flesh** as if it were a living thing that could go back in time to his **youth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “it becomes as it was in the days of his youth”



See: Personification

### Job 33:25 (#3)

#### "to the days of his youth"

Elihu is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to the time of his youth"

See: Idiom

### Job 33:26 (#1)

#### ""and he will accept him,"

The pronoun **he** means God in the first instance and, in the second instance, **he** means the person whom Elihu has been describing. The pronoun **him** refers to this person, and the pronoun **his** refers to God. It may be helpful to clarify this for your readers. Alternate translation: "and God will accept this person, and the person will see God's face with joy"

See: Pronouns — When to Use Them

### Job 33:26 (#2)

#### "and he will see his face"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Based on what Elihu says in the next two verses, this probably means that he will come into God's presence in a temple. Alternate translation: "and he will come into God's presence in a temple"

See: Metonymy

### Job 33:26 (#3)

#### "and he will restore to the man his righteousness"

This could mean: Alternate translation: (1) "for God will restore the man to a right standing with him" or (2) "and God will restore his reputation as a righteous person" or (3) "and God will set things right for the man again"

See: Assumed Knowledge and Implicit Information

### Job 33:27 (#1)

#### "He will sing to men"

Elihu assumes that Job will understand that by **sing**, he means that the person will go to a temple and publicly sing a song of thanksgiving to celebrate how God has delivered him, as was the custom in this culture. You could say that explicitly if that would be helpful to your readers. Alternate translation: "He will sing a song of thanksgiving in a temple"

See: Assumed Knowledge and Implicit Information

### Job 33:27 (#2)

#### ""and say,"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and say that he sinned and turned aside uprightness but that God did not requite to him"

See: Quotes within Quotes

### Job 33:27 (#3)

#### "and I turned aside uprightness"

If your language does not use an abstract noun for the idea of **uprightness**, you could express the same idea in another way. Alternate translation: "and I turned aside what was right"

See: Abstract Nouns

### Job 33:27 (#4)

#### "and I turned aside uprightness"

Elihu is speaking of **uprightness** as if it were a living thing that had been walking down the right path and he **turned** it **aside** so that it began going down the wrong path. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I did what was not right"

See: Personification



**Job 33:28 (#1)**

**""He has redeemed my soul from going over into the pit,"**

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: "He will say that God has redeemed his soul from going over into the pit and that his life will see light"

See: Quotes within Quotes

**Job 33:28 (#2)**

**"my soul" - "and my life"**

Elihu is using parts of this person, his **soul** and his **life**, to mean all of him in the act of being redeemed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "me ... and I"

See: Synecdoche

**Job 33:28 (#3)**

**"and my life will see light"**

This person is using the term **light** by association to mean life on earth. As in many other places in the book, here the realm of the living is described as a place of light, by contrast with the realm of the dead, which is a place of darkness. (For example, in [18:18](#), "They will drive him from light into darkness, and they will chase him from the world.") If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and I will continue to live on earth"

See: Metonymy

**Job 33:29 (#1)**

**"twice, thrice"**

As he did in verse 14, here Elihu is naming a number that should be sufficient to illustrate his point and then increasing that number by one for emphasis. This was a common device in Hebrew poetry. If a speaker of your language would not do this, in your translation you could express the emphasis another way. Alternate translation: "again and again"

See: Parallelism

**Job 33:30 (#1)**

**"his soul"**

Elihu is using one part of this person, his **soul**, to mean all of him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "him"

See: Synecdoche

**Job 33:30 (#2)**

**"for being enlightened with the light of the living"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "so that he can enlighten him with the light of the living"

See: Active or Passive

**Job 33:30 (#3)**

**"for being enlightened with the light of the living"**

Elihu is using the plural adjective **living** as a noun to mean a certain group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "so that he can enlighten him with the light of living people"

See: Nominal Adjectives

**Job 33:30 (#4)**

**"for being enlightened with the light of the living"**

Elihu is using the possessive form, **the light of the living**, to describe the light that living people have and by which they see, not light that living people give off. It may be helpful to clarify this for your readers. Alternate translation: "so that he can enlighten him with the light that living people have"

See: Possession

**Job 33:30 (#5)**

**"for being enlightened with the light of the living"**

As in verse 38, the term **light** refers by association to life on earth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so that he can restore him to life among the other people who live on earth"

See: Metonymy

**Job 33:31 (#1)**

**"and I will speak"**

For emphasis, Elihu is stating the pronoun **I**, whose meaning is already present in the verb translated **speak**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "and let me be the one who speaks"

See: Pronouns — When to Use Them

**Job 33:32 (#1)**

**"If"**

Since Elihu told Job in the previous verse to **listen** and be **silent**, when he tells him in this verse to **speak** and **answer**, he implicitly means that Job should do this only after listening to him. You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "Then if"

See: Connect — Sequential Time Relationship

**Job 33:32 (#2)**

**"there are words"**

Elihu is using the term **words** to mean what Job would say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "you have something to say"

See: Metonymy

**Job 33:32 (#3)**

**"I desire to justify you"**

Elihu seems to mean that he desires to show that Job has been right in saying that God is not punishing him for committing sin. Elihu has been suggesting that Job's sufferings are instead a warning from God not to take a sinful course of action. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: "I am trying to show that you have been right in saying that God is not punishing you for committing sin"

See: Assumed Knowledge and Implicit Information

**Job 33:33 (#1)**

**"If"**

Elihu is implicitly drawing a contrast, suggesting that, on the other hand, Job may not have anything to say once he has listened to him further. If it would be helpful to your readers, you could indicate the contrast explicitly in your translation. Alternate translation: "But if"

See: Connect — Contrast Relationship

**Job 33:33 (#2)**

**"you listen to me"**

For emphasis, Elihu is stating the pronoun **you**, whose meaning is already present in the verb translated **listen**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "you be the one who listens while I speak"

See: Pronouns — When to Use Them

**Job 33:33 (#3)**

**"wisdom"**

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: "what is wise"

See: Abstract Nouns

## Job - Chapter 34 Introduction

### *Structure and Formatting*

This chapter is a continuation of Elihu's speech. In this chapter, Elihu speaks first to Job's friends and others who may be listening, then from verse 16 onward he addresses Job directly, and then he speaks again to the others about Job starting in verse 34.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **Elihu speaking harshly about Job**

It may be puzzling to your readers that while Elihu promises Job in 33:7 that he will be gentle with him, in this chapter, in verses 7–8 and 35, Elihu speaks very harshly about Job. However, this is really a matter of interpretation rather than translation, so it is not necessary to offer an explanation within the text of your translation.

### *Translation Issues in This Chapter*

#### **Elihu quoting Job and his friends**

In several places in this chapter, Elihu directly quotes Job or his friends. He does this to affirm what the friends said and to challenge what Job said. To help your readers appreciate that Elihu is doing this, you may wish to translate his expressions the same way you translated them when Job or his friends used them. In 34:3, Elihu quotes what Job said in 12:11. In 34:5, Elihu quotes what Job said in 27:2. In 34:6, Elihu quotes what Job said in 6:4, 16:13, and 27:4. In 34:7, Elihu quotes what Eliphaz said in 15:16. In 34:12, Elihu quotes what Bildad said in 8:3.

#### **“man” and “men” with generic meaning**

In several places in this chapter, Elihu uses the words “man” and “men” in a generic sense that is clearly inclusive of both men and women. It may be helpful in your translation to say “men and women” or to use a term in your language that is clearly inclusive of both men and women. Notes suggest

ways in which you might do this. (See: When Masculine Words Include Women.)

#### **“For” at the start of a verse introducing a reason**

Several times in this chapter, Elihu says “For” at the beginning of a verse to introduce the reason for something he said in the previous verse. Elihu does this in verses 3, 5, 9, 11, 21, and 37. If it would be helpful to your readers, you could refer back more explicitly to the previous verse in order to show what Elihu is doing. The UST models ways to do this in each case. (“For” at the beginning of verse 23 introduces a new consideration, as the UST also illustrates.) (See: Connecting Words and Phrases.)

### **Job 34:1 (#1)**

#### **“And Elihu answered and said”**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose a person **said** something. In this case, Elihu said more things in light of what he had already said and thus, in a sense, in answer to them. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “And Elihu said further, in light of what he had already said”

See: Hendiadys

### **Job 34:2 (#1)**

#### **“my words”**

Elihu is using the term **words** to mean what he is about to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what I have to say”

See: Metonymy

### **Job 34:2 (#2)**

#### **“wise {ones}”**

Elihu is using the adjective **wise** as a noun to mean a certain kind of person. (The ULT adds the word **ones** to show this.) Your language may use adjectives in the same way. If not, you can translate

this word with an equivalent phrase. Alternate translation: "you who are wise"

See: Nominal Adjectives

### Job 34:3 (#1)

""the ear tests words,"

As the General Notes to this chapter discuss, Elihu is using the same phrase that Job used to tell his friends in [12:11](#) that he had considered and rejected their perspective. Elihu is quoting Job in order to tell him that, for his part, he has considered Job's perspective and rejected it. To help your readers recognize this, you may wish to use the same language in your translation here as you did in [12:11](#).

See: Simile

### Job 34:3 (#2)

""the ear tests words,"

Elihu is using the word **and** to indicate that the phrase it introduces is just as true as the previous phrase. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "the ear tests words, just as the palate tastes food"

See: Connecting Words and Phrases

### Job 34:3 (#3)

""the ear tests words,"

Elihu is speaking of the **ear** as if it could **test words** by itself. He is using the ear to represent hearing, and he means that people themselves test or consider the words of others when they hear them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "people consider others' words when they hear them, just as people discern with their mouths the taste of their food"

See: Personification

### Job 34:3 (#4)

""the ear tests words,"

Though Elihu is making a general statement, he is referring implicitly to what Job has said and what he has decided about it. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "I have heard what Job has said and I have considered it and decided that it is not true, just as people discern with their mouths the taste of their food"

See: Assumed Knowledge and Implicit Information

### Job 34:3 (#5)

"words"

Elihu is using the term **words** to mean what people say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "what people say"

See: Metonymy

### Job 34:3 (#6)

"and the palate tastes food"

Elihu is speaking of the **palate** or mouth as if it could **taste** by itself. He means that with their mouths, people discern the taste of the food that they eat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "just as people discern with their mouths the taste of their food"

See: Personification

### Job 34:4 (#1)

""Let us choose justice for ourselves;"

Elihu is using the pronoun **us** to refer to himself and to the "wise ones" whom he is addressing, so use the inclusive form of that word if your language marks that distinction. (Even though Job is present and listening, Elihu is not addressing him, so Elihu is still saying **us** to include everyone whom he actually is addressing.)

See: Exclusive and Inclusive 'We'

### Job 34:4 (#2)

"justice"

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "what is just"

See: Abstract Nouns

### Job 34:5 (#1)

**"For Job has said, 'I am righteous,'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "For Job has said that he is righteous but that God has taken away his justice"

See: Quotes within Quotes

### Job 34:5 (#2)

**"but God has taken away my justice"**

Elihu is saying that Job has spoken of **justice** as if it were an object that God had **taken away** from him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "but God has not been just in the way that he has treated me"

See: Metaphor

### Job 34:6 (#1)

**"Would I lie about my justice?"**

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: "Job has said that he would not lie about his justice and that his arrow is incurable, without transgression"

See: Quotes within Quotes

### Job 34:6 (#2)

**"Would I lie about my justice"**

In this quotation by Elihu, Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "I would not lie about my justice!"

See: Rhetorical Question

### Job 34:6 (#3)

**"Would I lie about my justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "I would not lie about whether I had done the right thing!"

See: Abstract Nouns

### Job 34:6 (#4)

**"My arrow"**

In this quotation by Elihu, Job is using the term **arrow** by association to mean a wound from an arrow. (Elihu is referring back to what Job said in [16:13](#) about God's archers fatally wounding him with arrows.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "My wound"

See: Metonymy

### Job 34:6 (#5)

**"without transgression"**

In this quotation by Elihu, Job is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "even though I am without transgression"

See: Ellipsis

### Job 34:7 (#1)

**"What man {is} like Job"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "There is no other person like Job!"

See: Rhetorical Question

**Job 34:7 (#2)****"He drinks scorn like water"**

Elihu is speaking as if Job literally drank **scorn** the way he would drink **water**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He indulges freely in making scornful statements"

See: Metaphor

**Job 34:8 (#1)****""doers of iniquity"**

If your language does not use abstract nouns for the ideas of **iniquity** and **wickedness**, you could express the same ideas in other ways. Alternate translation: "people who do what is iniquitous ... people who are wicked"

See: Abstract Nouns

**Job 34:9 (#1)****""For he has said, 'It does not benefit a man'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "For he has said that it does not benefit a person when he delights himself with God"

See: Quotes within Quotes

**Job 34:10 (#1)****"men of heart"**

Here the **heart** represents understanding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "men of understanding" or "you wise men"

See: Metaphor

**Job 34:10 (#2)****"Sacrilege to God from wickedness, and the Almighty from iniquity"**

See how you translated the expression "Sacrilege to" in [27:5](#). Alternate translation: "Far be it from

God to do wickedness, and from the Almighty to do iniquity"

See: Idiom

**Job 34:10 (#3)****"Sacrilege to God from wickedness, and the Almighty from iniquity"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Far be it from God to do wickedness, and far be it from the Almighty to do iniquity"

See: Ellipsis

**Job 34:11 (#1)****"he repays" - "he causes it to find him"**

The pronoun **he** refers to God in both instances. It may be helpful to clarify this for your readers. Alternate translation: "God repays ... God causes it to find him"

See: Pronouns — When to Use Them

**Job 34:11 (#2)****"the deed of a man he repays to him"**

See how you translated the word "repay" in [21:19](#). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God punishes a person for what he does"

See: Idiom

**Job 34:11 (#3)****"and according to the path of a man"**

Elihu is speaking of how a person lives as if that were a **path** that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and based on how a person lives"

See: Metaphor

**Job 34:11 (#4)****"he causes it to find him"**

Here, **it** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with an equivalent expression that does not use an indefinite pronoun. Alternate translation: "God causes things to happen to him"

See: Pronouns — When to Use Them

**Job 34:13 (#1)****""Who appointed {him} over the earth?"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "God did not need anyone to appoint him over the earth or to set all of the world under his dominion!"

See: Rhetorical Question

**Job 34:13 (#2)****"And who set the world, all of it"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "And who set the world, all of it, under his dominion"

See: Ellipsis

**Job 34:14 (#1)****"If he set his heart upon himself"**

Here the **heart** represents the thoughts and perceptions. Alternate translation: "If he considered only himself" or "If he thought only about himself"

See: Metaphor

**Job 34:14 (#2)****"if} he gathered his Spirit and his breath to himself"**

As he did in [32:](#), here Elihu is alluding to the way that God originally breathed the breath of life into humans. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: "if he withdrew his Spirit and the breath of life from humans"

See: Assumed Knowledge and Implicit Information

**Job 34:15 (#1)****"all flesh"**

Elihu is using the term **flesh** by association to mean the creatures that God made, which generally have flesh. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "all creatures"

See: Metonymy

**Job 34:15 (#2)****"would expire together"**

Elihu is using the word **expire** to mean "die." This is a mild way of referring to death. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: "would pass away together" or "would die at the same time"

See: Euphemism

**Job 34:15 (#3)****"and man would return to the dust"**

Elihu does not mean that people would actively **return** to the **dust** on their own. Rather, as in [33:6](#), he is referring to the way that God originally formed people from the dust of the earth, and he means that humans would die and their bodies would become dust again. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and people would die be buried and their bodies would decompose and become part of the dirt again"

See: Assumed Knowledge and Implicit Information

**Job 34:16 (#1)****"But if understanding"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "But if understanding is to you" or "But if you have understanding"

See: Ellipsis

**Job 34:16 (#2)****"hear" - "listen"**

The imperatives **hear** and **listen** are singular because Elihu is now addressing Job directly. (He is marking a transition from addressing the other "wise ones" who are present by repeating those two terms, which he also used in verse 2.) So use singular imperative forms in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 34:16 (#3)****"listen to the sound of my words"**

Elihu is using the term **words** to mean what he is about to say by using words. As in [33:8](#), he may be referring to the **sound** of the words to mean the exact words, that is, exactly what he is going to say. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "listen to exactly what I am going to say"

See: Metonymy

**Job 34:17 (#1)****""Will one hating justice indeed govern?"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. (The second question continues into the next two verses, but in many languages it will not be necessary to translate those verses differently except for the punctuation at the end of verse 19.)

Alternate translation: "One hating justice will certainly not govern! No, you should not condemn the Righteous One, the Mighty One"

See: Rhetorical Question

**Job 34:17 (#2)****"Or if you will condemn the Righteous {One}, the Mighty {One}"**

Elihu is using the word **If** to introduce a question that anticipates a negative answer. If you decide to retain the question form, you could indicate this in your translation. Alternate translation: "And you will not condemn the Righteous One, the Mighty One, will you"

See: Idiom

**Job 34:17 (#3)****"the Righteous {One}, the Mighty {One}"**

Elihu is using the adjectives **Righteous** and **Mighty** as nouns to mean a certain person, God, who possesses these qualities supremely. The ULT adds the word **One** in each case to show this. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "God, who is supremely righteous and mighty"

See: Nominal Adjectives

**Job 34:18 (#1)****""the one saying 'Worthless!' to a king,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the one telling a king that he is worthless and telling nobles that they are wicked"

See: Quotes within Quotes

**Job 34:18 (#2)****"to a king"**

Elihu is not referring to a specific **king**. He means kings in general. It may be more natural in your



language to express this meaning by using a plural form. Alternate translation: “to kings”

See: Generic Noun Phrases

### Job 34:19 (#1)

**"who does not lift the faces of princes"**

See how you translated the similar expression in [13:8](#). Alternate translation: “who does not show favoritism to princes”

See: Idiom

### Job 34:19 (#2)

**"to the face of the poor"**

In this context, the phrase **to the face of** means “in front of” or “ahead of.” Alternate translation: “ahead of the poor” or “more than the poor”

See: Metonymy

### Job 34:19 (#3)

**"the rich" - "the poor"**

Elihu is using the adjectives **rich** and **poor** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “rich people ... poor people”

See: Nominal Adjectives

### Job 34:19 (#4)

**"all of them {are} the work of his hands"**

Elihu is using one part of God, his **hands**, to mean all of him in the act of making people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he has made all of them”

See: Synecdoche

### Job 34:19 (#5)

**"his hands"**

If you decided in verse 17 to use a statement or exclamation to translate the question that begins in the middle of that verse and continues to the end of this verse, remember to use the punctuation here that your language uses to mark the end of a statement or exclamation.

See: Rhetorical Question

### Job 34:20 (#1)

**"and {in} the middle of the night"**

Elihu is speaking as if what he is describing generally happens to people literally **in the middle of the night**. He means that it happens suddenly and unexpectedly, as if it happened at the time when people are usually asleep. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and suddenly and unexpectedly”

See: Metaphor

### Job 34:20 (#2)

**"people are shaken"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God shakes people”

See: Active or Passive

### Job 34:20 (#3)

**"and they pass"**

Elihu is using the word **pass** to mean “die.” This is a mild or poetic way of referring to death. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: “and they depart” or “and they die”

See: Euphemism

### Job 34:20 (#4)

**"and they take away the mighty"**

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If

it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: “and the mighty are taken away”

See: Pronouns — When to Use Them

### Job 34:20 (#5)

#### “the mighty”

Elihu is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “even the person who is mighty”

See: Nominal Adjectives

### Job 34:20 (#6)

#### “not by a hand”

Elihu is using one part of a human being, his **hand**, to mean all of him in the act of potentially taking away a mighty person (although Elihu says that no person actually does this). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “not by a human being”

See: Synecdoche

### Job 34:21 (#1)

#### “his eyes {” - “he sees”

The first instance of the pronoun **his** and the pronoun **he** refer to God. It may be helpful to clarify this for your readers. Alternate translation: “God’s eyes ... God sees”

See: Pronouns — When to Use Them

### Job 34:21 (#2)

#### “his eyes {are} upon”

Elihu is using one part of God, his **eyes**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he looks upon”

See: Synecdoche

### Job 34:21 (#3)

#### “the ways of a man,”

Elihu is speaking of how a person lives as if that were a **way** or path that the person was taking **steps** along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “how a person lives, and ... everything that he does”

See: Metaphor

### Job 34:22 (#1)

#### “There is no darkness and there is no deep darkness”

The terms **darkness** and **deep darkness** mean similar things. Elihu is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “There is no darkness at all”

See: Doublet

### Job 34:22 (#2)

#### “for the doers of iniquity to be hidden”

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “for the doers of iniquity to hide themselves”

See: Active or Passive

### Job 34:23 (#1)

#### “he does not set upon a man”

As Job does in [23:6](#), here Elihu is leaving out some of the words of a certain Hebrew expression that occurs in full form in other places in the book. See how you translated the expression “set upon” in [23:6](#). Alternate translation: “God does not set his heart upon a person” or “God does not consider a person”

See: Ellipsis

**Job 34:23 (#2)****"to go to God for judgment"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "so there is no need for any person to go to him for judgment"

See: Ellipsis

**Job 34:24 (#1)****"He shatters the mighty"**

Elihu is speaking as if God literally **shatters** mighty people or breaks them into pieces. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He punishes mighty people by taking away their power and influence"

See: Metaphor

**Job 34:24 (#2)****"the mighty"**

Elihu is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "mighty people"

See: Nominal Adjectives

**Job 34:24 (#3)****"with} no investigation"**

If your language does not use an abstract noun for the idea of **investigation**, you could express the same idea in another way. Alternate translation: "without needing to investigate how they have been living"

See: Abstract Nouns

**Job 34:25 (#1)**

**"he overthrows {them}" - "and they are crushed"**

Elihu is speaking as if God literally **overthrows** mighty people who do wrong, that is, as if God throws them down onto the ground. Elihu is also speaking as if God literally crushes these people, that is, breaks them into small pieces. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he takes away their power and influence ... and they are destroyed"

See: Metaphor

**Job 34:25 (#2)****"in the night"**

See how you translated the similar phrase "in the middle of the night" in verse 20. Alternate translation: "suddenly and unexpectedly"

See: Metaphor

**Job 34:25 (#3)****"and they are crushed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and he crushes them"

See: Active or Passive

**Job 34:26 (#1)****"their wickednesses"**

Elihu is using a plural form to indicate that these mighty people whom God judges are guilty of wickedness to a great degree. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "their great wickedness"

See: Assumed Knowledge and Implicit Information

**Job 34:27 (#1)****"they turned from after him"**

Elihu is speaking as if these wicked mighty people were literally walking behind God but then **turned** away to walk in a different direction from his. He means that they stopped obeying God's

commandments. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “they stopped obeying God’s commandments”

See: Metaphor

### Job 34:27 (#2)

**"and they did not consider any of his ways"**

Elihu is speaking of how God wants people to live as if that were a series of **ways** or paths along which God wants people to walk. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and they did not respect the manner in which God wants people to live”

See: Metaphor

### Job 34:28 (#1)

**"to cause the cry of the poor to come to him"**

In the first part of this verse, Elihu is indicating the result of what he described in the previous verse, wicked people not obeying God’s commandments or respecting the way God wants people to live. If it would be helpful to your readers, you could indicate this explicitly in your translation. It may be helpful to begin a new sentence here. Alternate translation: “As a result, they caused the cry of the poor to come to God”

See: Connect — Reason-and-Result Relationship

### Job 34:28 (#2)

**"the poor" - "the lowly"**

Elihu is using the adjectives **poor** and **afflicted** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “poor people ... afflicted people”

See: Nominal Adjectives

### Job 34:28 (#3)

**"the lowly"**

See how you translated the term **lowly** in [29:12](#).

See: Active or Passive

### Job 34:28 (#4)

**"he heard"**

Elihu is using the term **heard** in a specific sense to mean “answered.” Alternate translation: “God answered”

See: Idiom

### Job 34:29 (#1)

**""If he is silent, then who will condemn {him}?"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: “Even if God is silent, no one can condemn him. If God hides his face, no one can perceive him”

See: Rhetorical Question

### Job 34:29 (#2)

**"his} face"**

Elihu is using one part of God, his **face**, to mean all of him in the act of hiding himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “himself”

See: Synecdoche

### Job 34:29 (#3)

**"Yet {he is} over a nation and over a man alike"**

Elihu is describing God as **over** or spatially above each **nation** and **man** (person) in order to indicate that God rules them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “Yet he rules both individual nations and individual persons”

See: Metaphor

**Job 34:30 (#1)****"from the reigning of a godless man"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "to protect a nation from the reigning of a godless man" or "to keep a godless person from reigning over a nation"

See: Ellipsis

**Job 34:30 (#2)****"from snares of the people"**

Elihu is speaking as if the **people** of a nation would literally be caught in **snares** or traps if a godless person became their ruler. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to keep people from being oppressed"

See: Metaphor

**Job 34:31 (#1)****""If one says to God,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If one says to God that he has borne but he will no longer offend"

See: Quotes within Quotes

**Job 34:31 (#2)****"If one says to God"**

Elihu is suggesting a hypothetical situation in order to illustrate a point. Alternate translation: "Suppose someone said to God"

See: Hypothetical Situations

**Job 34:31 (#3)****"I have borne"**

The speaker in this hypothetical situation is leaving out some of the words that in many languages a

sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "I have borne punishment for my sin"

See: Ellipsis

**Job 34:32 (#1)****""besides [what] I see, you teach me;"**

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: "if he asks God to teach him what he cannot see, and if he says that if he has done iniquity, he will not continue"

See: Quotes within Quotes

**Job 34:32 (#2)****""besides [what] I see, you teach me;"**

This verse continues the hypothetical situation that Elihu is suggesting in order to illustrate a point. It may be helpful to begin a new sentence here. Alternate translation: "And suppose that person asked God to teach him what he could not see, and suppose he told God that if he had done iniquity, he would not continue."

See: Hypothetical Situations

**Job 34:32 (#3)****"you teach me"**

For emphasis, Elihu is stating the pronoun **you**, whose meaning is already present in the verb translated **teach**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: "please teach me"

See: Pronouns — When to Use Them

**Job 34:33 (#1)****"from with you will he repay it"**

Elihu is using the expression **from with you** to refer, while addressing Job, to the perspective that Job has been expressing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “will God still punish that repentant person, as you have been saying he would”

See: Idiom

## Job 34:33 (#2)

**"from with you will he repay it"**

This is the end of the hypothetical situation that Elihu has been suggesting in order to illustrate a point. It may be helpful to begin a new sentence here. Alternate translation: “Then, in your opinion, would God still punish that person”

See: Hypothetical Situations

## Job 34:33 (#3)

**"will he repay it"**

See how you translated the word “repay” in verse 11. Alternate translation: “will he still punish the person for having done wrong”

See: Idiom

## Job 34:33 (#4)

**"you despise"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “you belittle what we have been saying about how God deals with people”

See: Ellipsis

## Job 34:34 (#1)

**"Men of heart"**

See how you translated the same expression in verse 10. Alternate translation: “Men of understanding”

See: Metaphor

## Job 34:34 (#2)

**"and a man of wisdom"**

If your language does not use an abstract noun for the idea of **wisdom**, you could express the same idea in another way. Alternate translation: “and any wise person”

See: Abstract Nouns

## Job 34:34 (#3)

**"hearing me"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “hearing me will also say to me”

See: Ellipsis

## Job 34:35 (#1)

**""Job does not speak with knowledge,"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, with no comma at the end of verse 34: “that Job does not speak with knowledge and that his words are without understanding”

See: Quotes within Quotes

## Job 34:35 (#2)

**"with knowledge"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: “knowledgeably”

See: Abstract Nouns

## Job 34:35 (#3)

**"and his words {are} not with understanding"**

Elihu is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and what he says is not with understanding”

See: Metonymy

### Job 34:35 (#4)

#### "and his words {are} not with understanding"

If your language does not use an abstract noun for the idea of **understanding**, you could express the same idea in another way. Alternate translation: “and he does not really understand what he is talking about”

See: Abstract Nouns

### Job 34:36 (#1)

#### "Job were tested"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “God would test Job” or “God would put Job on trial”

See: Active or Passive

### Job 34:36 (#2)

#### "upon {his} answers among men of iniquity"

Elihu is using the word **among** in a sense that suggests that one thing is associated with another. He means that Job responds in a way associated with **men of iniquity**, as if Job were such a person himself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “because he answers as men of iniquity would”

See: Idiom

### Job 34:37 (#1)

#### "he claps"

As in [27:23](#), here clapping one's hands is a symbolic action that expresses derision. If it would be helpful to your readers, you could indicate that explicitly in

your translation. Alternate translation: “he claps his hands derisively”

See: Symbolic Action

### Job 34:37 (#2)

#### "and he multiplies his words against God"

Elihu is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and he says more and more things against God”

See: Metonymy

## Job - Chapter 35 Introduction

### *Structure and Formatting*

This chapter is a continuation of Elihu's speech. In this chapter, Elihu speaks primarily to Job, although in the last verse he speaks about Job to the others who are present.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Special Concepts in This Chapter*

#### **Does God not benefit when humans do what is right?**

In verses 6–8, Elihu tells Job that whether he is good or bad has no effect on God; that only affects other people. Elihu probably means that God does not owe Job anything for being good and that God does not have to defend himself against Job being bad. But if what Elihu says is taken in a general sense, then it does not express the full teaching of the Bible. Elsewhere the Bible says that God is delighted when people obey him and that God grieves when people sin, knowing the destructive effects that this will have. God is glorified when people acknowledge that humans flourish when they obey his commandments. Elihu, like Job's friends, says things that are true to a certain extent but that do not fully express the counsel of God as found in the Bible as a whole.

*Translation Issues in This Chapter***reference of “you” and “your”**

Throughout this chapter, Elihu uses the pronouns “you” and “your” to address Job individually, so use the singular form in your translation if your language marks that distinction. In verse 3, in the quotation by Elihu, the pronoun “you” is also singular because Job is using it to address God.

**Job 35:1 (#1)****"And Elihu answered and said"**

See how you translated the same expression in [34:1](#). Alternate translation: “And Elihu said further, in light of what he had already said”

See: Hendiadys

**Job 35:2 (#1)****"Do you consider this to {be} justice"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: “You should not consider this to be justice!”

See: Rhetorical Question

**Job 35:2 (#2)****"Do you consider this to {be} justice"**

As the General Notes to this chapter discuss, the word **you** is singular here and throughout the chapter because Elihu is addressing Job directly. So use the singular form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

**Job 35:2 (#3)****"Do you consider this to {be} justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: “You should not consider this a just thing to say!”

See: Abstract Nouns

**Job 35:2 (#4)****"You say, ‘I am more righteous than God’"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “You say that you are more righteous than God” or, since this is not a direct quote from Job, “You speak as if you are more righteous than God”

See: Quotes within Quotes

**Job 35:3 (#1)****"For"**

Elihu is using the word **For** to introduce the reason why he said in the previous verse that Job claimed to be more righteous than God. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “I say that because”

See: Connecting Words and Phrases

**Job 35:3 (#2)****""you have said, ‘What does it benefit you?’"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “you have said to God, ‘What does it benefit you if I am righteous? What more do I gain by not sinning than if I do sin?’”

See: Ellipsis

**Job 35:3 (#3)****""you have said, ‘What does it benefit you?’"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “you have asked God what it benefits him if you do not sin and what more you gain by not sinning than if you do sin”

See: Quotes within Quotes



**Job 35:3 (#4)****""What does it benefit you?"**

In this quotation by Elihu, Job is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "It does not benefit you if I do not sin! I do not gain more by not sinning than if I do sin!"

See: Rhetorical Question

**Job 35:3 (#5)****"What does it benefit you"**

The word **you** is singular here because in this quotation by Elihu, Job is addressing God directly. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 35:3 (#6)****"more than my sin"**

In this quotation by Elihu, Job is using the term **sin** by association to mean the act of sinning. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "more than if I had sinned"

See: Metonymy

**Job 35:4 (#1)****"I will answer you {with} words"**

Elihu is using the term **words** to mean what he is going to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will speak in reply to you"

See: Metonymy

**Job 35:4 (#2)****"I"**

For emphasis, Elihu is stating the pronoun **I**, whose meaning is already present in the verb translated **answer**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of showing this emphasis. Alternate translation: "I myself"

See: Pronouns — When to Use Them

**Job 35:4 (#3)****"and your friends with you"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and I will answer your friends with you"

See: Ellipsis

**Job 35:5 (#1)****"Observe the heavens and see"**

The terms **Observe** and **see** mean similar things. Elihu is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "Carefully observe the heavens"

See: Doublet

**Job 35:5 (#2)****"the clouds soar above you"**

Elihu is saying implicitly that God is even higher above Job than the **heavens** and the **clouds**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "the clouds soar above you; God is even greater than that!"

See: Assumed Knowledge and Implicit Information

**Job 35:6 (#1)****""If you sin, what do you accomplish against him?"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "If you sin, you do not accomplish anything against God. If your transgressions multiply, you do not do anything to him."

See: Rhetorical Question

## Job 35:6 (#2)

### "Or {if} your transgressions multiply"

Elihu is speaking of Job's supposed **transgressions** as if they were living things that could **multiply** on their own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Or if you commit many transgressions"

See: Personification

## Job 35:7 (#1)

### ""If you are righteous, what do you give to him,"

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "If you are righteous, you do not give anything to God; he does not receive anything from your hand!"

See: Rhetorical Question

## Job 35:7 (#2)

### "from your hand"

Elihu is using one part of Job, his **hand**, to mean all of him in the act of potentially giving something to God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "from you"

See: Synecdoche

## Job 35:8 (#1)

### "and" - "is} to a son of man"

See how you translated the expression "son of man" in [16:21](#). Alternate translation: "and ... is to a human being"

See: When Masculine Words Include Women

## Job 35:9 (#1)

### "From the multitude of oppressions"

Elihu is using the plural form **oppressions** in a context where the singular term "oppression" would suffice. This suggests that he is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the emphasis in another way. Alternate translation: "Because of great oppression"

See: Unusual Uses of the Plural

## Job 35:9 (#2)

### "they make a cry"

The pronoun **they** refers to people generally. It may be helpful to clarify this for your readers. Alternate translation: "people cry out for justice"

See: Pronouns — When to Use Them

## Job 35:9 (#3)

### "from the arm of"

Here, **arm** represents power, and in this context, the term indicates that **mighty** people are using their power to hurt others. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: "because of the violence of"

See: Metonymy

## Job 35:9 (#4)

### "the mighty"

Elihu is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "mighty people"

See: Nominal Adjectives

See: Quotes within Quotes

### Job 35:10 (#1)

""But one does not say, 'Where is God my Maker,'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But one does not ask where God his Maker is, the one giving songs in the night"

See: Quotes within Quotes

### Job 35:10 (#2)

"Where is God my Maker"

The expression **Where is** indicates a desire to know whether God will act. For example, in [2 Kings 2:14](#), Elisha asks, "Where is Yahweh, the God of Elijah?" as he strikes the Jordan River with Elijah's coat in order to part its waters so that he can walk across the riverbed. If it would be helpful in your language, you could translate the question as the expression of a wish. Alternate translation: "I wish that God my Maker would act on my behalf"

See: Idiom

### Job 35:10 (#3)

"the one giving songs in the night"

Here, **night** represents difficult circumstances, and **songs** represent the rejoicing of a person whom God has delivered. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the one delivering people from difficult circumstances"

See: Metaphor

### Job 35:11 (#1)

""the one teaching us more than the beasts of the earth,"

If you decided in the previous verse to translate this quotation in such a way that there would not be a quotation within a quotation, you can continue doing that here. Alternate translation: "the one teaching people more than the beasts of the earth, making them wiser than the birds of the heavens."

### Job 35:11 (#2)

""the one teaching us more than the beasts of the earth,"

In this quotation, the speaker describes **beasts** and **birds** as if they were living things that God could teach and make wise. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the one who gave us more understanding than the beasts of the earth and the birds of the heavens"

See: Personification

### Job 35:11 (#3)

"the one teaching us" - "making us wiser"

The speaker is using the pronoun **us** to mean people and thus to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

### Job 35:12 (#1)

"There"

Elihu is speaking as if the troubles that people experience were a place that they were in. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "In their troubles,"

See: Metaphor

### Job 35:12 (#2)

""but he does not answer"

Here the word **face** represents the presence of something by association with the way that people can see the face of someone who is present. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "but he does not answer, since pride is present in those evil ones" or "but he does not answer, since those evil ones are so proud"

See: Idiom

**Job 35:12 (#3)****"evil {ones}"**

Elihu is using the adjective **evil** as a noun to mean a certain kind of person. The ULT adds the word **ones** to show this. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "evil people"

See: Nominal Adjectives

**Job 35:13 (#1)****"God does not hear vanity"**

If your language does not use an abstract noun for the idea of **vanity**, you could express the same idea in another way. Here the word **vanity** describes a cry to God for help that is insincere. The person asking for God's help has not repented of the sins that have gotten him into trouble; he is still doing "evil," as verse 12 indicates. Alternate translation: "God does not hear an insincere prayer for help"

See: Abstract Nouns

**Job 35:13 (#2)****"God does not hear vanity"**

Elihu is using the term **hear** in a specific sense to mean "answer." Alternate translation: "God will not answer an insincere prayer for help"

See: Idiom

**Job 35:13 (#3)****"and the Almighty does not regard it"**

In this context, the word **regard** also means "answer." Elihu is using both hearing and seeing in parallel statements to emphasize his point. If it would be helpful in your language, you could state the meaning plainly. (You could also combine both parts of this verse into a single statement, as the UST does.) Alternate translation: "no, the Almighty will not answer such a prayer"

See: Parallelism

**Job 35:14 (#1)****"How much less that"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "How much less will God answer your prayers, given that"

See: Ellipsis

**Job 35:14 (#2)****""you say you do not see him,""**

It may be more natural in your language to have a direct quotation here. Alternate translation: "you say, 'I do not see him; the case is to his face, and I am waiting for him,'"

See: Direct and Indirect Quotations

**Job 35:14 (#3)****"the case {is} to his face"**

In this context, the phrase **to his face** means "in front of him." This is likely a reference to the written documents that people in this culture prepared for legal proceedings, as a note to [31:35](#) discusses. Job would be saying that his testimony was "in front of" God, that is, he had submitted it for God to read. Alternate translation: "you have submitted your case to him"

See: Metonymy

**Job 35:15 (#1)****""and now that {in} his nose, he does not visit,""**

If you decided in the previous verse to translate the beginning of this indirect quotation as a direct quotation, you can also translate the continuation of the indirect quotation here as a direct quotation. Alternate translation: "and also, 'In his anger, he does not visit, and he does not take much notice of transgression!'"

See: Quotes within Quotes

**Job 35:15 (#2)****"he does not visit"**

As Job did in [31:14](#), here Elihu is using the term **visit** in a particular sense. When applied to God, the term often indicates that God takes action in the life of a person or group, whether to help needy people or to punish guilty people. Here it has the latter sense. Alternate translation: "God does not punish people who are guilty of committing sin"

See: Idiom

**Job 35:16 (#1)****"So Job opens his mouth"**

Elihu is using the first part of the speaking process, opening one's **mouth**, to mean the entire process of speaking. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "So Job speaks"

See: Synecdoche

**Job 35:16 (#2)****"without knowledge"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation, as in the UST: "without knowing what he is talking about"

See: Abstract Nouns

**Job 35:16 (#3)****"he multiplies words"**

Elihu is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "he says many things"

See: Metonymy

**Job - Chapter 36 Introduction***Structure and Formatting*

This chapter is a continuation of Elihu's speech. In this chapter, Elihu speaks primarily to Job, although others are present and listening.

- Verses 1–21: Elihu says that God uses suffering to warn and correct people.
- Verses 22–23: Elihu describes how great God is, using a storm that is gathering and approaching to describe God's great power.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

*Translation Issues in This Chapter***The difficulty of understanding verses 17–21**

Verses 17–21 are very difficult to understand. Biblical scholars have offered a variety of explanations of what Elihu says in each verse. Published versions of the Bible differ significantly from one another in their renderings of this material. The ULT seeks to offer a consistent and reasonable translation of these verses. But if a translation of the Bible exists in your region, you may find that it differs from the ULT in several places in the way that it translates these verses. If there is a Bible translation in your region, you may wish to use the readings that it uses. If not, you may wish to follow the readings of ULT.

**singular "you" and "your"**

The pronouns "you" and "your" and the implied "you" in imperative verbs are singular throughout this chapter because Elihu is addressing Job. If your language marks a distinction between singular and plural "you," use singular forms in your translation.

**"hear" meaning "obey"**

In verses 10, 11, and 12, Elihu uses the term "hear" in a specific sense to mean "obey." You may wish to use the term "obey" in each instance in your translation.

**Job 36:1 (#1)****"And Elihu continued and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **continued** tells for what purpose a person **said** something. Specifically, the person said it to add more to what he had already said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "And Elihu said further"

See: Hendiadys

## Job 36:2 (#1)

**"Be patient" - "and I will show you"**

As the General Notes to this chapter discuss, the word **you** and the implied "you" in the imperative **Be patient** are singular here because in this chapter, Elihu is addressing Job directly. So if your language marks a distinction between singular and plural "you," use the singular form in your translation here and throughout the chapter.

See: Forms of 'You' — Singular

## Job 36:2 (#2)

**"and I will show you"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and I will show you that God has not been punishing you unfairly"

See: Ellipsis

## Job 36:2 (#3)

**"there are} yet words to God"**

Elihu is using the term **words** to mean what he wants to say further by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "there are more things to say on behalf of God"

See: Metonymy

## Job 36:3 (#1)

**"I will carry my knowledge to from afar"**

Elihu is describing places that are **afar** off from the perspective of how far a person would have to travel to come from those places. That is why he speaks of the places as being **from afar** and why he speaks of going to those places as going **to from afar**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "I will carry my knowledge to distant places"

See: Idiom

## Job 36:3 (#2)

**"I will carry my knowledge to from afar"**

Elihu is speaking as if his **knowledge** were an object that he could literally **carry** to distant places. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: "I will show a wide knowledge of my subject" or "I will speak with comprehensive knowledge"

See: Metaphor

## Job 36:3 (#3)

**"I will carry my knowledge to from afar"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "I will show that I know a wide range of things"

See: Abstract Nouns

## Job 36:3 (#4)

**"and I will attribute righteousness to my Maker"**

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "and I will show that my Maker is righteous"

See: Abstract Nouns

## Job 36:3 (#5)

**"and" - "to my Maker"**

By **my Maker**, Elihu implicitly means God, who made him. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and ... to God, who made me”

See: Assumed Knowledge and Implicit Information

### Job 36:4 (#1)

#### "my words"

Elihu is using the term **words** to mean what he is about to say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “what I say”

See: Metonymy

### Job 36:4 (#2)

#### "the complete in knowledge {is} with you"

Elihu is using the adjective phrase **complete in knowledge** as a noun to mean a certain kind of person. Your language may use adjective phrases in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: “someone who has complete knowledge is with you”

See: Nominal Adjectives

### Job 36:4 (#3)

#### "the complete in knowledge {is} with you"

Elihu says **complete** here as an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: ““someone who has very comprehensive knowledge is with you”

See: Hyperbole

### Job 36:4 (#4)

#### "the complete in knowledge {is} with you"

Elihu is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “I who have very comprehensive knowledge am with you”

See: First, Second or Third Person

### Job 36:5 (#1)

#### "and he does not despise"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. He is probably responding to what Job said to God in [10:3](#), “you ... despise the work of your hands.” If that would be clearer in your language, you can supply these words from the context, specifically from verse 2, where Elihu speaks of God as his “Maker.” Alternate translation: “and he does not despise any of the people whom he has made”

See: Ellipsis

### Job 36:5 (#2)

#### "mighty, strong in heart"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “he is also mighty in that he is strong in heart”

See: Ellipsis

### Job 36:5 (#3)

#### "mighty, strong in heart"

Here the **heart** represents the mind or understanding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he is also mighty in that he has great understanding”

See: Metaphor

### Job 36:6 (#1)

#### "He does not keep the wicked alive"

Elihu is expressing a positive meaning by using a negative word together with a word that is the opposite of his intended meaning. If it would be clearer in your language, you could state the

meaning plainly. Alternate translation: "He punishes the wicked by killing them"

See: Litotes

### Job 36:6 (#2)

**"the wicked" - "the lowly"**

Elihu is using the adjectives **wicked** and **lowly** as nouns to mean certain kinds of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "wicked people ... lowly people"

See: Nominal Adjectives

### Job 36:6 (#3)

**"but he gives the lowly justice"**

If your language does not use an abstract noun for the idea of **justice**, you could express the same idea in another way. Alternate translation: "but he makes sure that others treat lowly people fairly"

See: Abstract Nouns

### Job 36:6 (#4)

**"the lowly"**

See how you translated the term **lowly** in [29:12](#).

See: Active or Passive

### Job 36:7 (#1)

**"He does not withdraw his eyes from the righteous"**

Elihu is expressing a positive meaning by using a negative word together with a word that is the opposite of his intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "He keeps his eyes on the righteous"

See: Litotes

### Job 36:7 (#2)

**"He does not withdraw his eyes from the righteous"**

Elihu is using one part of God, his **eyes**, to mean all of him in the act of watching over the righteous. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "He continually watches over the righteous"

See: Synecdoche

### Job 36:7 (#3)

**"from the righteous"**

Elihu is using the adjective **righteous** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "from the person who is righteous"

See: Nominal Adjectives

### Job 36:7 (#4)

**"from the righteous"**

Elihu is not referring to a specific **righteous** person. He means righteous people in general. It may be more natural in your language to express this meaning by using a plural form, particularly since Elihu uses plural forms in the rest of this verse. Alternate translation: "from righteous people"

See: Generic Noun Phrases

### Job 36:7 (#5)

**"but he sets them on a throne with kings"**

Elihu is speaking as if God literally put **righteous** people on a **throne** together with **kings**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "but he gives them positions of power and influence"

See: Metaphor



**Job 36:7 (#6)****"and they rise high"**

Elihu is speaking as if righteous people literally **rise high** when God helps them. He is speaking of the esteem in which others come to hold them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and others esteem them greatly"

See: Metaphor

**Job 36:8 (#1)****""But if {they are} bound in chains"**

The phrase **bound in chains** could mean: (1) the same thing as **caught in cords of affliction**. Elihu may be using repetition to emphasize the idea that these phrases express. In that case, he would be speaking in both phrases as if righteous people were literally **bound** or **caught** by affliction in order to say that they were suffering from affliction. Alternate translation: "If they are bound in chains of affliction; yes, if they are caught in cords of affliction" (2) being bound in actual **chains**. This would mean that people who had previously been righteous had unfortunately committed some crime and had been punished with imprisonment. In that case Elihu would be using **chains** in the first part of the verse to mean actual physical restraint and **cords** in the second part of the verse to represent sufferings. Alternate translation: "But if they are put in prison for some crime or if they are suffering from affliction"

See: Parallelism

**Job 36:8 (#2)****""they are} bound in chains"**

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: "chains are binding them and cords of affliction have caught them"

See: Active or Passive

**Job 36:9 (#1)****"their deeds and their transgressions"**

This phrase expresses a single idea by using two words connected with **and**. The word **transgressions** tells what kind of **deeds** these people did. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "their evil deeds"

See: Hendiadys

**Job 36:9 (#2)****"for they magnified themselves"**

Elihu is using the word **for** to introduce the reason why these people committed **deeds** that were **transgressions**. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "which they did because they became proud"

See: Connecting Words and Phrases

**Job 36:10 (#1)****"and he opens their ear to correction"**

Elihu is using one part of these righteous people who unfortunately have sinned, their **ear**, to mean all of them in the act of hearing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he enables them to hear correction"

See: Synecdoche

**Job 36:10 (#2)****"and he opens their ear to correction"**

As the General Notes to this chapter discuss, in this context, to hear means to obey. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he enables them to obey correction"

See: Idiom

**Job 36:10 (#3)****"and he opens their ear to correction"**

If your language does not use an abstract noun for the idea of **correction**, you could express the same

idea in another way. Alternate translation: “and he enables them to obey him when he corrects them”

See: Abstract Nouns

### Job 36:10 (#4)

**"their ear"**

If you retain the use of the term **ear** for the whole person in your translation, since Elihu is speaking of many people, it may be more natural in your language to use the plural form of **ear**. Alternate translation: “their ears”

See: Collective Nouns

### Job 36:10 (#5)

**"and says that they shall return from iniquity"**

It may be more natural in your language to have a direct quotation here. Alternate translation: “and says, ‘You shall return from iniquity!’”

See: Direct and Indirect Quotations

### Job 36:10 (#6)

**"and says that they shall return from iniquity"**

In this quotation by Elihu, God is using a future statement to give a command. If it would be helpful in your language, you could translate these words using a command form. Alternate translation: “and says, ‘You must return from iniquity!’”

See: Statements — Other Uses

### Job 36:10 (#7)

**"and says that they shall return from iniquity"**

In this quotation by Elihu, God is speaking as if **iniquity** were a place from which disobedient people had to **return**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and says, ‘You must stop committing iniquity!’”

See: Metaphor

### Job 36:10 (#8)

**"and says that they shall return from iniquity"**

If your language does not use an abstract noun for the idea of **iniquity**, you could express the same idea in another way. Alternate translation: “and says, ‘You must stop doing things that are iniquitous!’”

See: Abstract Nouns

### Job 36:11 (#1)

**"they hear"**

As the General Notes to this chapter discuss, Elihu is using the term **hear** in a specific sense to mean “obey.” If it would be helpful in your language, you could state the meaning plainly, here and in the next two verses. Alternate translation: “they obey”

See: Idiom

### Job 36:11 (#2)

**""they will complete their days in good"**

Elihu is using the terms **days** and **years** to refer to a specific time, the lifetimes of these repentant people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “they will complete their lifetimes in good; yes, they will have pleasantness for the rest of their lifetimes”

See: Idiom

### Job 36:11 (#3)

**""they will complete their days in good"**

If your language does not use abstract nouns for the ideas of **good** and **pleasantness**, you could express the same ideas in other ways. Alternate translation: “they will enjoy good things and be in pleasant situations for the rest of their lifetimes”

See: Abstract Nouns

### Job 36:12 (#1)

**"they will cross over by a weapon"**

See how you translated the similar expression in [33:18](#). Alternate translation: “someone will kill them with a weapon”

See: Euphemism

### Job 36:12 (#2)

#### "and they will expire"

Elihu is using the word **expire** to mean “die.” This is a mild way of referring to death. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: “and they will pass away” or “and they will die”

See: Euphemism

### Job 36:12 (#3)

#### "as without knowledge"

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: “because they acted as if they did not know how God wanted them to live”

See: Abstract Nouns

### Job 36:13 (#1)

#### "And the godless of heart"

Elihu is using the adjective phrase **godless of heart** as a noun to mean a certain kind of person. Your language may use adjective phrases in the same way. If not, you can translate this with an equivalent phrase. Alternate translation: “And people who are godless in their hearts”

See: Nominal Adjectives

### Job 36:13 (#2)

#### "And the godless of heart"

Here the **heart** represents the character of a person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “And people whose character is godless” or “And people of godless character”

See: Metaphor

### Job 36:13 (#3)

#### "keep the nose"

Elihu is speaking as if anger, represented here by a part of the body, the **nose**, were an object that people could **keep**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “remain angry with God”

See: Metaphor

### Job 36:13 (#4)

#### "he binds them"

Elihu is speaking as if God literally **binds** disobedient people. He is using the same image as in verse 8 to mean that God afflicts them in order to correct them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he afflicts them”

See: Metaphor

### Job 36:14 (#1)

#### ""Their soul dies in youth,"

You may find it more natural to put the information about what happens during the **life** of these disobedient people before the information about when they die. Alternate translation: “They live among the cultic prostitutes, and they die young”

See: Information Structure

### Job 36:14 (#2)

#### "Their soul dies in youth"

Elihu is using one part of these disobedient people, their **soul**, to mean all of them in the act of dying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “They die in youth”

See: Synecdoche

**Job 36:14 (#3)****"Their soul dies"**

If you retain the use of the term **soul** for the whole person in your translation, since Elihu is speaking of many people, it may be more natural in your language to use the plural form of **soul**. Alternate translation: "Their souls die"

See: Collective Nouns

**Job 36:14 (#4)****"in youth"**

If your language does not use an abstract noun for the idea of **youth**, you could express the same idea in another way. Alternate translation: "while they are still young"

See: Abstract Nouns

**Job 36:14 (#5)****"and their life {is} among the cultic prostitutes"**

Elihu is using the **life** of these people to mean all of them in the act of living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and they live among the cultic prostitutes"

See: Synecdoche

**Job 36:14 (#6)****"and their life {is} among the cultic prostitutes"**

Elihu means implicitly that these disobedient people are reduced to making their living as **cultic prostitutes**, that is, as people who perform sexual acts in connection with religious rites. (Your language may have a discreet expression for this kind of activity that you may wish to use in your translation. The UST models one way to do that.) Alternate translation: "and they are reduced to making a living as cultic prostitutes"

See: Assumed Knowledge and Implicit Information

**Job 36:15 (#1)****"He delivers the afflicted by his affliction"**

If your language does not use an abstract noun for the idea of **affliction**, you could express the same idea in another way. Alternate translation: "God uses the things that afflict a person to deliver that person"

See: Abstract Nouns

**Job 36:15 (#2)****"the afflicted"**

Elihu is using the adjective **afflicted** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "an afflicted person" or "someone who is suffering from affliction"

See: Nominal Adjectives

**Job 36:15 (#3)****"and he opens their ear by oppression"**

If your language does not use an abstract noun for the idea of **oppression**, you could express the same idea in another way. Alternate translation: "and he uses the things that oppress people to open their ear"

See: Abstract Nouns

**Job 36:15 (#4)****"and he opens their ear"**

See how you translated the similar expression in [36:10](#). Alternate translation: "and he leads them to obey"

See: Synecdoche

**Job 36:15 (#5)****"their ear"**

If you retain the use of the term **ear** for the whole person in your translation, since Elihu is speaking of many people, it may be more natural in your language to use the plural form of **ear**. Alternate translation: "their ears"

See: Collective Nouns

**Job 36:16 (#1)****"he has drawn you" - "he has filled"**

Elihu is using the past tense in order to refer to something that he believes God would have done if Job had repented (if Job had actually been guilty of sin). Alternate translation: "he would have drawn you ... he would have filled"

See: Predictive Past

**Job 36:16 (#2)****"he has drawn you from the mouth of distress"**

Elihu is speaking of **distress** as if it were a living thing that had Job in its **mouth** and was about to swallow him. Your language may have a similar expression that you can use in your translation. You could also use plain language. Alternate translation: "he would have snatched you from the jaws of distress and brought you" or "he would have rescued you from the distress that you were in and brought you"

See: Personification

**Job 36:16 (#3)****"to} a broad place {with} no constriction under it"**

These two expressions mean the same thing. Elihu is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "to a place where you have plenty of room" or "to a place where you would have had plenty of room"

See: Doublet

**Job 36:16 (#4)****"to} a broad place {with} no constriction under it"**

Elihu is speaking as if God literally would have brought Job to a **broad place**, that is, to an open square such as Job mentioned in [29:7](#). Elihu means that God would have brought Job into a situation in life where he had many opportunities and the

means to pursue them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "into a situation where you had many opportunities and the means to pursue them"

See: Metaphor

**Job 36:16 (#5)****"with} no constriction under it"**

Elihu is using the expression **under it** to describe what this place is like. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "with no constriction there" or "where there is no constriction"

See: Idiom

**Job 36:16 (#6)****"and the setting of your table he has filled {with} fatness"**

Elihu is speaking of the **setting** of Job's **table**, that is, the food on his table, as if it were a container that God had filled with **fatness**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and he has given you much rich food to eat" or "and he would have given you much rich food to eat"

See: Metaphor

**Job 36:17 (#1)****"But you are full of the judgment of the wicked"**

For emphasis, Elihu is speaking as if Job were a container that was **full of judgment**. If it would be clearer in your language, you could express the emphasis in another way. Elihu could mean: (1) that Job is like the godless people he described in verse 13, who remain angry with God because they judge that God is punishing them unfairly. Alternate translation: "But you are judging God very unfairly, as the wicked do" (2) that Job is experiencing the consequences of God's judgment against him. Alternate translation: "but God is judging you severely, as he judges the wicked"

See: Metaphor

**Job 36:17 (#2)****"the wicked"**

Elihu is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 36:17 (#3)****"judgment and justice take hold"**

The terms **judgment** and **justice** mean similar things. Elihu is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "strict justice takes hold"

See: Doublet

**Job 36:17 (#4)****"judgment and justice take hold"**

Elihu is speaking of these **judgment** and **justice** as if they were living things that could **take hold** of someone or something. He could mean: (1) that God is executing judgment against Job by punishing him. In that case, Elihu would be using **judgment** in a different sense than he did in the first part of the verse, to mean God's judgment of Job rather than Job's judgment of God. Alternate translation: "God is judging you strictly by punishing you" (2) that **judgment** and **justice** take hold of one another, meaning that they work together closely to show that Job is guilty. Alternate translation: "a just judgment is that you are guilty"

See: Personification

**Job 36:18 (#1)****"For wrath, lest it entice you"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "For there is wrath, so

beware lest it entice you" or "For you are angry, so beware lest your anger entice you"

See: Ellipsis

**Job 36:18 (#2)****"into clapping"**

Elihu is using the term **clapping** by association to mean derision, since the people in this culture clapped their hands in order to express derision, as [27:23](#) and [34:37](#) indicate. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "into mocking God"

See: Metonymy

**Job 36:18 (#3)****"and the greatness of a ransom will not deliver you"**

It may be more natural in your language to express the meaning here by using a form other than a possessive form. Alternate translation: "and no ransom, no matter how great, will deliver you"

See: Possession

**Job 36:19 (#1)****"Will he esteem your riches"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "God would not esteem your riches!" or "God would not want your money so much that he will accept a bribe and not punish you."

See: Rhetorical Question

**Job 36:19 (#2)****"Not gold or all of the strengths of wealth"**

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "No, God would not esteem gold or all of the strengths of wealth!"

See: Ellipsis

### Job 36:19 (#3)

#### "or all of the strengths of wealth"

Elihu is speaking of **wealth** as if it were a living thing that had **strengths**. He is using the idea of strength to refer to an amount or quantity of wealth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "or any other kind of wealth, no matter how much of it there might be"

See: Personification

### Job 36:20 (#1)

#### "the night"

Elihu is probably using the image of **night** to mean death, similarly to the way Bildad used "darkness" to mean death in [18:18](#). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "death" or "to die"

See: Metaphor

### Job 36:20 (#2)

#### "which is} to the departing of peoples {from} their place"

By **their place**, Elihu seems to mean this earth. This may be an implicit warning to Job that once he dies, he will no longer have the opportunity that people on this earth have to repent and be reconciled to God. Alternate translation: "because when people die, they leave this earth and they have no further opportunity to repent"

See: Assumed Knowledge and Implicit Information

### Job 36:21 (#1)

#### "do not turn to sin"

Elihu is speaking as if **sin** were in a particular direction and Job might literally **turn** towards that direction. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "do not commit sin"

See: Metaphor

### Job 36:21 (#2)

#### "rather than affliction"

Elihu is using the term **affliction** by association to mean God's correction. (Elihu said in verses 8–10 and 15 that God used affliction to correct people.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "rather than accepting the correction that God is bringing to you through affliction"

See: Metonymy

### Job 36:22 (#1)

#### "Behold, God causes to be high in his power"

This could mean, depending on the meaning of the rest of the sentence: (1) that Elihu is beginning his description of a gathering storm and he is calling the attention of the others who are present to the clouds that are forming in the sky. In that case, Elihu would mean the term **Behold** literally. Alternate translation: "Look, God causes to be high in his power!" (2) that while Elihu is going to use the storm to illustrate God's power, here he is asking the others to reflect on how great God's power is. Alternate translation: "Consider this: God causes to be high in his power"

See: Assumed Knowledge and Implicit Information

### Job 36:22 (#2)

#### "Behold, God causes to be high in his power"

Elihu could be saying: (1) that God makes **high** things, specifically in this case storm clouds, and that demonstrates his **power**. Alternate translation: "Look at what high clouds God is making in his power!" (2) that God has caused himself to be high, that is, that God has exalted himself. Alternate translation: "Consider how great God has shown himself to be"

See: Assumed Knowledge and Implicit Information

### Job 36:22 (#3)

#### "Who {is} a teacher like him"

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "No one is a teacher like him!" or "He is about to teach us something in a way that no one else could."

See: Rhetorical Question

### Job 36:23 (#1)

**"Who has appointed his way to him?"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate these questions as statements or as exclamations. Alternate translation: "No one has appointed his way to him! And no one has told him, 'You have committed unrighteousness!'"

See: Rhetorical Question

### Job 36:23 (#2)

**"Who has appointed his way to him"**

Elihu is speaking of how someone conducts himself as if that were a **way** or path that the person was walking along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Who has told him how to live" or "No one has told him how to live!"

See: Metaphor

### Job 36:23 (#3)

**"Or who has said, 'You have committed unrighteousness'"**

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Or who has told him that he has committed unrighteousness" or "And no one has told him that he has committed unrighteousness!"

See: Quotes within Quotes

### Job 36:23 (#4)

**"Or who has said, 'You have committed unrighteousness'"**

If your language does not use an abstract noun for the idea of **unrighteousness**, you could express the same idea in another way. Alternate translation: "Or who has told him that he has done what is not right" or "And no one has told him that he has done what is not right!"

See: Abstract Nouns

### Job 36:24 (#1)

**"Remember"**

Elihu is using the term **Remember** in a particular sense to mean "ensure." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Ensure"

See: Idiom

### Job 36:24 (#2)

**"men"**

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "people"

See: When Masculine Words Include Women

### Job 36:25 (#1)

**"Every man has looked upon it;"**

Elihu could possibly be indicating the storm that is gathering. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Everyone can see the storm clouds that God is forming in the sky, even though they are so high up and far away"

See: Assumed Knowledge and Implicit Information

### Job 36:25 (#2)

**"Every man" - "man has regarded"**



Here again the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “Each person ... people have regarded”

See: When Masculine Words Include Women

### Job 36:25 (#3)

#### "man has regarded from afar"

Elihu is speaking as if people have literally seen God's work **from afar**, that is, from a distance. He probably means that people only see and understand God's work indistinctly and without recognizing many specific details. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “however, people only understand God's work indistinctly”

See: Metaphor

### Job 36:25 (#4)

#### "man has regarded"

Elihu is implying a slight contrast: While people can see God's work, they can only see it **from afar**. In your translation, you may wish to indicate this contrast in a way that is natural in your language. Alternate translation: “however, man has only regarded”

See: Connect — Contrast Relationship

### Job 36:26 (#1)

#### "the number of his years, indeed, {there is} no searching"

Elihu may be using the term **years**, indicating age, by association to mean wisdom. The book makes this association in various other places, such as [12:12](#) and [32:7](#). If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “and he is extremely wise, since he is older than anyone can determine”

See: Metonymy

### Job 36:27 (#1)

#### "For"

Elihu is using the word **For** to introduce the immediate reason why he has been saying that God is powerful and wise. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “We can see how powerful and wise God is from the way that”

See: Connecting Words and Phrases

### Job 36:27 (#2)

#### "he draws up the drops of water"

Elihu is referring implicitly to the way God **draws up** water from the earth and sea as mist into the air. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “he makes drops of water rise into the air as mist”

See: Assumed Knowledge and Implicit Information

### Job 36:27 (#3)

#### "into his stream"

Elihu is speaking as if the water that evaporates from the earth and sea literally forms a **stream** in the sky that supplies clouds with rainwater. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “into God's supply” or “into the clouds”

See: Metaphor

### Job 36:28 (#1)

#### "which the clouds pour down"

The pronoun **which** refers to the “drops of water” that Elihu described in the previous verse. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: “The clouds pour down these drops of water”

See: Pronouns — When to Use Them

**Job 36:28 (#2)****"man"**

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "humans"

See: When Masculine Words Include Women

**Job 36:29 (#1)****""if one will understand the spread of the cloud,"**

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "no one can understand how God makes clouds spread or how he makes thunder come from his hut!"

See: Rhetorical Question

**Job 36:29 (#2)****"from his hut"**

Elihu is speaking as if God literally lived in a **hut** in the sky. (He is using the same term that Job used in [27:18](#) to describe a guard booth.) If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "from his dwelling place in the sky"

See: Metaphor

**Job 36:30 (#1)****"Behold"**

In this instance, Elihu seems to be using the term **Behold** literally. Alternate translation: "Look!"

See: Assumed Knowledge and Implicit Information

**Job 36:30 (#2)****"he spreads his lightning upon it"**

The pronoun **it** refers to God's "hut," that is, his dwelling in the sky, which Elihu described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: "he spreads his lightning upon his dwelling place in the sky"

See: Pronouns — When to Use Them

**Job 36:30 (#3)****"he spreads his lightning upon it"**

Elihu is speaking as if God literally **spreads** lightning upon the sky. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "his lightning lights up the whole sky"

See: Metaphor

**Job 36:30 (#4)****"and he covers the roots of the sea"**

Elihu is speaking of the depths of the sea as if they were the **roots** of the **sea**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and he covers the depths of the sea"

See: Metaphor

**Job 36:30 (#5)****"and he covers the roots of the sea"**

This could mean: (1) that God **covers** the depths of the sea with light. Alternate translation: "and the lightning is so bright that it even lights up the sea down to its depths" (2) that God **covers** the depths of the sea with water by refilling the sea with rainwater. Alternate translation: "and he refills the whole sea with rainwater"

See: Assumed Knowledge and Implicit Information

**Job 36:30 (#6)****"and he covers the roots of the sea"**

Elihu says that lightning lights up the sea all the way down to its depths as an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way.

Alternate translation: “and the lightning shines deep into the ocean”

See: Hyperbole

### Job 36:31 (#1)

#### "For"

Elihu is using the word **For** to introduce the reason why the storms that God creates are so far-reaching in their effects, as he has just described. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “The storms that God creates are so far-reaching in their effects because”

See: Connecting Words and Phrases

### Job 36:31 (#2)

#### "by them"

The pronoun **them** refers either to the clouds that Elihu describes in verses 28 and 29 or to the thunder and lightning that he describes in verses 29 and 30. But either way, he is referring ultimately to thunderstorms such as the one whose formation he is narrating in this part of his speech. It may be helpful to clarify this for your readers. Alternate translation: “by such storms”

See: Pronouns — When to Use Them

### Job 36:31 (#3)

#### "he judges the peoples"

If it would be helpful to your readers, you could indicate explicitly in your translation how God **judges the peoples** through the storms that he creates. Alternate translation: “he judges the peoples, sending lightning to punish those who disobey him but sending rain to bless those who obey him”

See: Assumed Knowledge and Implicit Information

### Job 36:31 (#4)

#### "he gives food in abundance"

If it would be helpful to your readers, you could indicate explicitly in your translation how God

**gives food in abundance** through the storms that he creates. Alternate translation: “the rain from these storms causes crops to grow in abundance”

See: Assumed Knowledge and Implicit Information

### Job 36:32 (#1)

#### "He covers over his hands {with} lightning"

Elihu is using this expression to mean that God picks up so much lightning with his hands that his hands are no longer visible beneath it. Your language may have a comparable expression that you can use in your translation. Alternate translation: “He fills his hands with lightning”

See: Idiom

### Job 36:32 (#2)

#### "and he enjoins upon it against the mark"

Elihu is speaking as if God literally gave a command to the lightning that it should hit a certain **mark**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and he makes it strike where he wishes”

See: Metaphor

### Job 36:33 (#1)

#### "He declares his shout about it"

Elihu is speaking as if thunder were a **shout** that God made. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “God announces it with thunder”

See: Metaphor

### Job 36:33 (#2)

#### "He declares his shout about it"

The pronoun **it** could refer to: (1) the storm in general. The second half of the verse suggests that this may be the case. Alternate translation: “God proclaims the coming storm with thunder” (2) the lightning Elihu describes in the previous verse. Alternate translation: “God proclaims the lightning with thunder”

See: Pronouns — When to Use Them

### Job 36:33 (#3)

#### "the cattle also about the thing arising"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "the cattle also declare their shout about the thing arising" or "the cattle also make noise about the thing arising"

See: Ellipsis

### Job 36:33 (#4)

#### "about the thing arising"

Elihu is using the phrase **the thing arising** to mean the coming storm by association with the way that its thunderclouds are rising up into the sky. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "about the coming storm"

See: Metonymy

## Job - Chapter 37 Introduction

### *Structure and Formatting*

This is the conclusion of Elihu's speech. Elihu continues to use the storm that is gathering and approaching to describe God's great power. He concludes by telling Job that he should not expect to be able to speak with such a powerful God.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

### *Translation Issues in This Chapter*

#### singular "you" in verses 15–19

The pronoun "you" and the implied "you" in imperative verbs are singular in verses 15–19 because Elihu is addressing Job. If your language marks a distinction between singular and plural "you," use singular forms in your translation.

### The nature of the questions in verses 15–18

Elihu asks Job a series of questions in verses 15–18. He may want Job to try to answer these questions so that Job will have to admit that he does not understand what God does. So these could be actual questions that Elihu is using to get information, specifically, these admissions from Job. Alternatively, Elihu may be using the question form for emphasis. A note to verse 15 suggests two possible ways in which you could translate the question there. Consider the most appropriate way to translate each of the questions in verses 15–18.

### Job 37:1 (#1)

#### ""my heart trembles at this,"

Elihu is speaking as if his **heart** were literally trembling and leaping. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "at this, my heart pounds with emotion and skips a beat"

See: Metaphor

### Job 37:1 (#2)

#### "at this"

The pronoun **this** refers to the approaching storm. It may be helpful to clarify this for your readers. Alternate translation: "as this storm approaches"

See: Pronouns — When to Use Them

### Job 37:2 (#1)

#### "Hearing, hear"

Elihu is repeating the verb **hear** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: "Oh, hear"

See: Reduplication

### Job 37:2 (#2)

#### "hear"

The implied “you” in the imperative **hear** is plural because Elihu is addressing Job, his three friends, and any others who may be present and listening. So use the plural form in your translation if your language marks that distinction.

See: Forms of ‘You’ — Singular

### Job 37:2 (#3)

“the roar of his voice”

These two phrases mean the same thing. Elihu is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “how very loudly God is speaking”

See: Doublet

### Job 37:2 (#4)

“the roar of his voice”

Elihu is speaking as if thunder were literally God’s **voice**. If it would be clearer in your language, you could express this image as a comparison. Alternate translation: “this loud thunder! It is as if God is roaring”

See: Metaphor

### Job 37:3 (#1)

“He lets it loose under all of the heavens,”

Elihu is speaking as if thunder and lightning were captive or restrained and God let them **loose** or released them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “God makes it thunder so loudly that it can be heard under the whole sky, and he makes the lightning flash so brightly that it can be seen everywhere on earth”

See: Metaphor

### Job 37:3 (#2)

“He lets it loose under all of the heavens,”

Elihu says that thunder can be heard everywhere under the sky and that lightning can be seen in the most distant places on earth as overstatements for

emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: “God makes it thunder so loudly in the sky that people who are far away can hear it, and he makes the lightning flash so brightly that even people who are distant from where it strikes can see it”

See: Hyperbole

### Job 37:3 (#3)

“He lets it loose”

The pronoun **it** refers to the thunder that Elihu described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: “God lets the thunder loose”

See: Pronouns — When to Use Them

### Job 37:3 (#4)

“and his lightning”

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “and he lets his lightning loose”

See: Ellipsis

### Job 37:3 (#5)

“to the edges of the earth”

People in this culture believed that the **earth** was a flat surface that had **edges**. If it would be helpful to your readers, you could express the meaning here in terms of your own culture. Alternate translation: “all around the world”

See: Assumed Knowledge and Implicit Information

### Job 37:4 (#1)

“A voice roars”

Elihu is speaking as if thunder were a **voice**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “Thunder sounds loudly”

See: Metaphor

## Job 37:4 (#2)

### "after it"

The pronoun **it** refers to a flash of lightning. It may be helpful to clarify this for your readers. Alternate translation: "after there is a flash of lightning"

See: Pronouns — When to Use Them

## Job 37:4 (#3)

### "he thunders with the voice of his majesty"

Elihu is speaking as if thunder were God speaking. If it would be clearer in your language, you could express this image as a comparison. Alternate translation: "when we hear thunder, it sounds as if God is speaking in his majesty"

See: Metaphor

## Job 37:4 (#4)

### "and he does not restrain them"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **restrain**. (The pronoun **them** refers to bolts of lightning.) Alternate translation: "and he releases the lightning bolts"

See: Double Negatives

## Job 37:4 (#5)

### "when his voice is heard"

Elihu is once again speaking as if thunder were God speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "after thunder is heard"

See: Metaphor

## Job 37:4 (#6)

### "when his voice is heard"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "when we hear his voice" or "when we hear thunder"

See: Active or Passive

## Job 37:5 (#1)

### "God thunders marvelously with his voice"

Elihu is once again speaking as if thunder were God speaking. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "How marvelous thunder is! It is as if God himself is speaking"

See: Metaphor

## Job 37:5 (#2)

### "and we do not know"

Here the term **know** has the sense of "understand" rather than "be aware of." Elihu is not saying that people do not realize that God is doing **great things**. He is saying that people are not able to understand or appreciate the great things they see God doing. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "that people cannot comprehend"

See: Assumed Knowledge and Implicit Information

## Job 37:6 (#1)

### "For"

Elihu is using the word **For** to introduce the reason why he said in the previous verse that God did things marvelously that people could not comprehend. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I say this because"

See: Connecting Words and Phrases

## Job 37:6 (#2)

""he says to the snow, 'Be {on} the earth,'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he tells the snow to be on the earth and he tells the shower of rain, yes, the shower of rains, to be strong”

See: Quotes within Quotes

### Job 37:6 (#3)

“he says to the snow, ‘Be {on} the earth,’”

Elihu is speaking as if **snow** and **rain** were living things to which God spoke. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “he makes snow fall on the earth and he makes the shower of rain, yes, the shower of rains, become strong”

See: Personification

### Job 37:6 (#4)

“and {to} the shower of rain”

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “and he says to the shower of rain”

See: Ellipsis

### Job 37:6 (#5)

“to} the shower of rains”

Elihu is using the plural form **rains** for emphasis. Your language may use plural forms in the same way. If not, you could express the emphasis in another way. Alternate translation: “to the heavy rain shower”

See: Unusual Uses of the Plural

### Job 37:6 (#6)

“Strength”

In the quotation by Elihu, God is using the term **Strength** as a command. You could indicate that in your translation if it would be helpful to your

readers. Alternate translation: “Have strength” or “Be strong”

See: Assumed Knowledge and Implicit Information

### Job 37:7 (#1)

“He seals the hand of every man”

Elihu is speaking as if God literally put a seal on every person’s **hand** to restrict it from being used. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “He restrains the hand of every man”

See: Metaphor

### Job 37:7 (#2)

“He seals the hand of every man”

Elihu is using one part of a person, his **hand**, to mean all of him in the act of working. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “He restrains every person from working”

See: Synecdoche

### Job 37:7 (#3)

“He seals the hand of every man”

Elihu is referring implicitly to the way that a heavy downpour of rain prevents people from working in their fields. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “He sends heavy downpours that keep people from working in their fields”

See: Assumed Knowledge and Implicit Information

### Job 37:7 (#4)

“man”

Here the masculine terms **man** and **men** have a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: “person so that all the people whom he has made will know”

See: When Masculine Words Include Women

### Job 37:7 (#5)

#### "for the knowing of all of men of his making"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be clearer in your language, you can indicate from the context what God wants people to be **knowing**. Alternate translation: "so that all the people whom he has made will appreciate the great things that he does"

See: Ellipsis

### Job 37:8 (#1)

#### ""And the beast goes into {its} den"

Elihu is not referring to a specific **beast**. He means beasts in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "And the beasts go into their dens and remain in their lairs"

See: Generic Noun Phrases

### Job 37:8 (#2)

#### "and remains in its lairs"

Elihu could be envisioning that a single **beast** would have several **lair**s, but he may be using the plural form for emphasis. Your language may also use plural forms for emphasis. If not, you could express the emphasis in another way. Alternate translation: "and remains safely in its lair"

See: Unusual Uses of the Plural

### Job 37:9 (#1)

#### "from the chamber"

As a note to [9:9](#) explains, people in this culture believed that God kept natural forces in "chambers" or storerooms and brought them out when he needed them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "from the chamber where God keeps storms"

See: Assumed Knowledge and Implicit Information

### Job 37:9 (#2)

#### "and the cold from the north winds"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and the cold comes from the north winds" or "and the north winds bring cold"

See: Ellipsis

### Job 37:10 (#1)

#### "From the breath of God ice is made"

Elihu is speaking as if cold wind were the **breath of God**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "From the cold wind ice is made"

See: Metaphor

### Job 37:10 (#2)

#### "From the breath of God ice is made"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The breath of God makes ice" or "The cold wind makes ice"

See: Active or Passive

### Job 37:10 (#3)

#### "and the breadth of the waters {is} in narrowness"

While water actually expands when it freezes, Elihu probably means that when water freezes solid, it does not move around with the wind and so it remains within a smaller area. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and the waters freeze solid and stay in one place"

See: Assumed Knowledge and Implicit Information



**Job 37:11 (#1)****"Indeed"**

Elihu may be using the word translated **Indeed** to call the attention of Job and the others back to the gathering thunderstorm after talking about other things such as snow and ice. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Look!"

See: Assumed Knowledge and Implicit Information

**Job 37:11 (#2)****"the cloud" - "the cloud of his lightning"**

Elihu is not referring to a specific **cloud**. He means clouds in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "the clouds ... his lightning-clouds"

See: Generic Noun Phrases

**Job 37:12 (#1)****"And it is turning itself around"**

The pronoun **it** refers to the cloud that Elihu described in the previous verse. It may be helpful to clarify this for your readers, and if you decided to use plural forms there, you can use a plural form here as well. Alternate translation: "And the clouds swirl around"

See: Pronouns — When to Use Them

**Job 37:12 (#2)****"above the face of the habitation of the earth"**

Elihu is using the term **face** in a specific sense to mean "surface." Alternate translation: "above the surface of the inhabited world"

See: Idiom

**Job 37:13 (#1)****"to the rod"**

Elihu is using the term **rod** by association to mean punishment. If it would be helpful in your language,

you could state the meaning plainly. Alternate translation: "to punish people"

See: Metonymy

**Job 37:13 (#2)****"to his earth"**

Elihu seems to be referring implicitly to God taking care of the earth that he created. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "for the good of his earth"

See: Assumed Knowledge and Implicit Information

**Job 37:13 (#3)****"to kindness"**

If your language does not use an abstract noun for the idea of **kindness**, you could express the same idea in another way. Alternate translation: "in order to be kind to people"

See: Abstract Nouns

**Job 37:13 (#4)****"he causes it to find it"**

The pronoun **it** refers in its first instance to rain and in its second instance to the place where the rain falls or to the people on whom it falls. It may be helpful to clarify this for your readers. Alternate translation: "God causes the rain to find the right place" or "God causes the rain to find the right people"

See: Pronouns — When to Use Them

**Job 37:13 (#5)****"he causes it to find it"**

Elihu is speaking of rain as if it were a living thing that God abled to **find** the right location on which to fall. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God makes it rain in the right place"

See: Personification

**Job 37:14 (#1)****"Do hear this"**

Elihu is using an emphatic form of the imperative. If your language has an emphatic imperative, it would be appropriate to use it here in your translation. Other languages may have other ways of expressing the emphasis. Alternate translation: "Pay close attention to this"

See: Imperatives — Other Uses

**Job 37:14 (#2)****"stand and consider"**

Elihu is expressing a single idea by using the two verbs **stand** and **consider**. In this context, the word **stand** means not to do anything else. Elihu does not want Job to stand to his feet. Alternate translation: "only consider"

See: Hendiadys

**Job 37:14 (#3)****"the marvelous {things} of God"**

Elihu is using the term **marvelous** (which is a participle serving as an adjective) as a noun to mean things of a certain kind. The ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you can translate this term with a different expression. Alternate translation: "the marvels that God does"

See: Nominal Adjectives

**Job 37:15 (#1)****""Do you know of the placing of God upon them,"**

As the General Notes to this chapter discuss, this could mean: (1) that Elihu wants Job to try to answer this question and the following three questions so that Job will have to admit that he does not understand what God does. Alternate translation: "You do not know of the placing of God upon them, and his cloud causes lightning to flash, do you?" (2) that Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation.

Alternate translation: "Surely you do not know of the placing of God upon them, and his cloud causes lightning to flash!"

See: Rhetorical Question

**Job 37:15 (#2)****"Do you know"**

As the General Notes to this chapter discuss, the word **you** is singular here and through verse 19 because Elihu is addressing Job directly. So use the singular form in your translation if your language marks that distinction.

See: Forms of 'You' — Singular

**Job 37:15 (#3)****"of the placing of God upon them"**

Elihu is using this possessive form to describe God **placing** a command on the clouds (that is, giving them an order), not to describe someone placing God or God placing himself on the clouds. It may be helpful to clarify this for your readers. Alternate translation: "how God gives orders to the clouds"

See: Possession

**Job 37:15 (#4)****"and his cloud causes lightning to flash"**

Elihu is using the word **and** to introduce the result of God **placing** a command on the clouds. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "so that his cloud causes lightning to flash"

See: Connecting Words and Phrases

**Job 37:15 (#5)****"and his cloud causes lightning to flash"**

Job is speaking of this **cloud** as if it were a living thing that could cause lightning to flash. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so that lightning flashes from his cloud"

See: Personification

### Job 37:15 (#6)

#### "and his cloud causes lightning to flash"

Elihu is not referring to a specific **cloud**. He means clouds in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "and his clouds cause lightning to flash" or "so that lightning flashes from his clouds"

See: Generic Noun Phrases

### Job 37:16 (#1)

#### ""Do you know about the balancing of the cloud,"

See how you translated the question in the previous verse, either as a question that Elihu wanted Job to answer or one whose form Elihu was using for emphasis.

See: Rhetorical Question

### Job 37:16 (#2)

#### "about the balancing of the cloud"

By **balancing**, Elihu seems to be referring to how clouds float in the sky. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "how God makes the cloud float in the sky"

See: Assumed Knowledge and Implicit Information

### Job 37:16 (#3)

#### "about the balancing of the cloud"

Elihu is not referring to a specific **cloud**. He means clouds in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation, as in the UST: "how God makes clouds float in the sky"

See: Generic Noun Phrases

### Job 37:16 (#4)

#### "the wonders of the perfect in knowledges"

Elihu is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation, following a semicolon: "do you know about the wonders of the perfect in knowledges"

See: Ellipsis

### Job 37:16 (#5)

#### "the perfect in knowledges"

Elihu is using the adjective **perfect** as a noun to mean a certain person, God, whose knowledge is perfect, that is, complete and comprehensive. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "God, who is perfect in knowledges"

See: Nominal Adjectives

### Job 37:16 (#6)

#### "the perfect in knowledges"

Elihu is using the plural form **knowledges** in a context where the singular term "knowledge" would suffice. This suggests that he is using the plural form for emphasis. Your language may use plural forms in the same way. If not, it might be natural for you to use a singular form, or you could express the emphasis in another way. Alternate translation: "God, who knows everything perfectly"

See: Unusual Uses of the Plural

### Job 37:17 (#1)

#### "You} whose garments {are} hot"

Elihu is using one part of Job, his **clothes**, to mean all of him in the act of being **hot**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "You who sweat in your garments"

See: Synecdoche

**Job 37:17 (#2)****"in the quieting of the earth from the south"**

Elihu assumes that Job will understand that by **south** he is referring to the desert. The book of Job is set in a location where there was a desert to the south. You could indicate that explicitly in your translation if that would be helpful to your readers. Alternate translation: "when the air comes from the desert and the land is still"

See: Assumed Knowledge and Implicit Information

**Job 37:18 (#1)****"will you hammer out the sky with him"**

People in this culture believed that the sky was a solid object, a great dome that God had made and placed above the earth. Elihu is speaking as if God had literally melted metal and then hammered it flat in order to make the sky. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Would you be able to create the sky as he did"

See: Metaphor

**Job 37:18 (#2)****"as a cast mirror"**

A **mirror** is an object that reflects images. People look into mirrors to check their appearance. In this culture, mirrors were made of bright metal. If your readers would not be familiar with what a mirror is, in your translation you could use the name of a comparable metal object in your culture, or you could use a general expression. Alternate translation: "as an object cast from metal"

See: Translate Unknowns

**Job 37:18 (#3)****"as a cast mirror"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "as a mirror that someone has cast from metal"

See: Active or Passive

**Job 37:19 (#1)****""Teach us what we shall say to him;"**

Elihu is using the term **us** to refer to himself and the others who are listening but not to Job, whom he is addressing, so use the exclusive form of "us" in your translation if your language marks that distinction. Elihu seems to be using the term **we** to refer to Job as well as to himself and the others who are listening, since he is describing a general human condition. It may be natural in your language to use the inclusive form of "we" in this second instance if your language marks that distinction.

See: Exclusive and Inclusive 'We'

**Job 37:19 (#2)****"Teach us what we shall say to him"**

For emphasis, Elihu is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what Elihu actually means. Alternate translation: "I do not believe that you would be able to teach us what we should say to him"

See: Irony

**Job 37:19 (#3)****"we can not array"**

See how you translated the term "array" in [33:5](#). Alternate translation: "we cannot marshal our arguments" or "we cannot organize what we want to say"

See: Metaphor

**Job 37:19 (#4)****"from the face of darkness"**

Here the word **face** represents the presence of a person or thing by association with the way people can see the face of someone who is present. Alternate translation: "because of the darkness that is present"

See: Metonymy

See: Rhetorical Question

### Job 37:19 (#5)

#### "from the face of darkness"

Elihu is referring to the limitations of human understanding. He is speaking as if people were in **darkness** and so could not see or distinguish very much. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "because of the limitations of our human understanding"

See: Metaphor

### Job 37:20 (#1)

#### "Shall it be recounted to him that I would speak"

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "It should not be recounted to him that I would speak!"

See: Rhetorical Question

### Job 37:20 (#2)

#### "Shall it be recounted to him that I would speak"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Should someone recount to him that I would speak?" or "No one should recount to him that I would speak!"

See: Active or Passive

### Job 37:20 (#3)

#### "If a man spoke, that he would be swallowed up"

Elihu is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "If a man spoke, surely he would be swallowed up!"

### Job 37:20 (#4)

#### "a man"

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "a person"

See: When Masculine Words Include Women

### Job 37:20 (#5)

#### "he would be swallowed up"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "God would swallow him up"

See: Active or Passive

### Job 37:20 (#6)

#### "he would be swallowed up"

Elihu is speaking as if God would literally **swallow** an insolent person. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "he would be destroyed" or "God would destroy him"

See: Metaphor

### Job 37:21 (#1)

#### "And now"

Elihu is using the phrase **And now** to introduce an important point, the conclusion of his speech, that Job should not be asking to speak with God. Your language may have a comparable expression that you can use in your translation. Alternate translation: "So then"

See: Connecting Words and Phrases

**Job 37:21 (#2)****"they do not look at"**

Here, **they** is an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: "people do not look at"

See: Pronouns — When to Use Them

**Job 37:21 (#3)****"the bright light that {is} in the skies"**

Elihu is using a poetic expression to describe the sun. It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "the sun"

See: Making Assumed Knowledge and Implicit Information Explicit

**Job 37:21 (#4)****"and cleansed them"**

Elihu is speaking as if the **wind** literally **cleansed** the **skies** when it drove away all the clouds. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and driven away all the clouds"

See: Metaphor

**Job 37:22 (#1)****"Out of the north"**

Elihu assumes that Job will understand that by **the north** he means the abode of God. In this culture, people believed that there was a divine residence in the northern regions of the earth. You could translate this with a general expression or with a term that your readers would recognize as describing the abode of God. Alternate translation: "From God's abode" or "From heaven"

See: Assumed Knowledge and Implicit Information

**Job 37:22 (#2)****"comes gold"**

Elihu is using the term **gold** by association to mean golden splendor, that is, the glory of God. He is actually speaking of God coming in glory. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "God comes in his glory"

See: Metonymy

**Job 37:22 (#3)****"around God {is} awesome majesty"**

Elihu is drawing an implicit contrast between the brightness of the sun, which people cannot look at directly, and the infinitely greater brightness of God's glory. You may wish to make this contrast explicit in your translation. The UST models one way to do that.

See: Connect — Contrast Relationship

**Job 37:23 (#1)****"The Almighty, we do not find him"**

Job said in [23:3](#) that he wished he knew where to find God so that he could go to where God was. Here Elihu is implicitly responding to Job in his own words. You could indicate that explicitly in your translation if it would be helpful to your readers. Alternate translation: "So, Job, none of us are able to find God and go where he is"

See: Assumed Knowledge and Implicit Information

**Job 37:23 (#2)****"The Almighty, we do not find him"**

Elihu is using the pronoun **we** to refer to himself and to Job, to whom he is speaking, so use the inclusive form of that word if your language marks that distinction.

See: Exclusive and Inclusive 'We'

**Job 37:23 (#3)**

**"and he does not oppress justice and an abundance of righteousness"**

Elihu is expressing a positive meaning by using a negative word together with a word that is the opposite of his intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and he ensures that there is justice and an abundance of righteousness"

See: Litotes

**Job 37:23 (#4)**

**"and he does not oppress justice and an abundance of righteousness"**

If your language does not use abstract nouns for the ideas of **justice** and **righteousness**, you could express the same ideas in other ways. Alternate translation: "and he is careful to treat people justly and to ensure that people everywhere do what is right"

See: Abstract Nouns

**Job 37:24 (#1)**

**"men"**

Here the masculine term **men** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "all people"

See: When Masculine Words Include Women

**Job 37:24 (#2)**

**"He does not regard any of the wise of heart"**

Elihu does not mean that God is not pleased when people become **wise**. He means that God would not show favoritism to a person who was particularly wise compared with other people, because compared with God's infinite wisdom, all people have only a little wisdom. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "He does not respect any person more than he respects other people, no

matter how wise that person might be by human standards"

See: Assumed Knowledge and Implicit Information

**Job 37:24 (#3)**

**"the wise of heart"**

As in [34:10](#), here the **heart** represents the understanding. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the wise in understanding"

See: Metaphor

**Job 37:24 (#4)**

**"any of the wise of heart"**

Elihu is using the adjective **wise** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "any people who are wise of heart" or "any people who are able to understand things wisely"

See: Nominal Adjectives

**Job - Chapter 38 Introduction***Structure and Formatting*

This chapter is the beginning of Yahweh's response to Job. His response continues through chapter 41.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

In this chapter, Yahweh begins asking Job a series of questions in order to show that Job does not understand the workings of the created world. Yahweh asks questions about the earth in verses 4–20, with a summary challenge to Job in verse 21. Yahweh then asks questions about the sky in verses 22–38. He starts asking questions about animals and birds in verse 39; this part of his speech continues into the next chapter.

The implication is that if Job does not understand and cannot explain how God makes things work in the visible creation, he certainly does not understand and cannot explain what God is doing

as he works in unseen, mysterious ways to accomplish his purposes in the lives of people and over the course of human history.

When God comes to Job in the storm and responds to his questions, it becomes obvious that Elihu was wrong to say that God would not meet with Job. This shows God's generosity to Job in granting him an interview as he requested, even though in the interview, God has to humble Job by demonstrating how little he actually knows.

### *Special Concepts in This Chapter*

#### **Yahweh's description of the creation**

In this chapter, Yahweh describes the earth, sea, and sky according to the way the people of Job's culture understood them. For example, in verse 16 Yahweh speaks of "springs" at the bottom of the sea that provide it with water. In verse 22, he speaks of "storehouses" in the sky where snow and hail are kept. In some parts of the chapter, these references occur within poetic images, such as the image in verses 4–6 of the earth as a building with "foundations" or the image in verses 12–13 of the dawn grasping the "edges" of the earth and shaking it. But in other places, the references do not occur within poetic images. In such places, Yahweh's questions to Job, which demonstrate the limits of Job's knowledge, depend for their force on these features being real, even though they do not correspond to the creation as we would describe it today. We may consider that Yahweh is using terminology that Job and the others who are listening would understand in order to communicate moral and spiritual insights to them. If it would be helpful to your readers, you could translate these descriptions of the natural world from an ancient perspective with equivalent expressions that use terms that reflect your own culture's perspective. Notes suggest how you might do this in various places. For example, a note to verse 16 suggests speaking of the "bottom of the sea" rather than of the "springs of the sea."

### *Translation Issues in This Chapter*

#### **The nature of the questions in verses 4–41**

Yahweh asks Job a series of questions in verses 4–41. He may want Job to try to answer these questions so that Job will have to admit that he does not know the answers. So these could be actual questions that Yahweh is using to get information, specifically, the information from Job

that he does not know the answers. Alternatively, Yahweh may be using the question form for emphasis. A note to verse 4 suggests two possible ways in which you could translate the question there. Consider the most appropriate way to translate each of the questions in this chapter.

#### **Job 38:1 (#1)**

##### **"And Yahweh answered Job from the storm and said"**

The narrator is using the word translated **And** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for making a transition from what has already been happening in a story and introducing a new event. Alternate translation: "And when the storm that Elihu had been watching and describing finally arrived where he and the others were, Yahweh answered Job from the storm and said"

See: Introduction of a New Event

#### **Job 38:1 (#2)**

##### **"And Yahweh answered Job from the storm and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose a person **said** something. Specifically, the person said it in order to answer or respond to what someone else said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "And from the storm Yahweh responded to Job"

See: Hendiadys

#### **Job 38:2 (#1)**

##### **""Who {is} this, darkening counsel"**

Yahweh is using the question form for emphasis as he begins his reply to Job. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You have been darkening counsel by words without knowledge!"

See: Rhetorical Question



**Job 38:2 (#2)****"darkening counsel"**

Yahweh is speaking as if Job had literally been making **counsel** (that is, proper understanding) darker. He means that Job has been making the truth harder to understand. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "obscuring proper understanding"

See: Metaphor

**Job 38:2 (#3)****"by words"**

Yahweh is using the term **words** to mean what Job has been saying by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "by speaking"

See: Metonymy

**Job 38:2 (#4)****"without knowledge"**

If your language does not use an abstract noun for the idea of **knowledge**, you could express the same idea in another way. Alternate translation: "without knowing what he is talking about"

See: Abstract Nouns

**Job 38:3 (#1)****"gird up your loins"**

Yahweh is speaking as if he literally wanted Job to **gird up** his **loins**, that is, to tuck the bottom of his robe into a belt so that he could move freely, as a soldier would do before going into battle. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "get ready for a difficult contest"

See: Metaphor

**Job 38:3 (#2)****"like a man"**

Yahweh is using a particular word for **man** that can, in contexts such as this one, emphasize the strength and valor of a warrior. The point of this comparison is that Job should be brave, as a soldier must be when going into battle. Yahweh is not using the term **man** to suggest that men are strong and that women are weak. Alternate translation: "like a brave person" or "as a soldier would do when going into battle"

See: Simile

**Job 38:3 (#3)****"and I will question you and you will inform me"**

Yahweh is answering Job with his own words. In [13:22](#), Job said to God (who was not visibly present at the time), "And call, and I will answer, or I will speak, and answer me." Yahweh is telling Job that he will take the first option: He, Yahweh, will "call" (ask questions) and Job can respond. However, Yahweh says something slightly different than Job did. He says that Job can **inform** him. For emphasis, Yahweh is actually saying the opposite of what he means. He already knows everything, so he does not need Job to provide him with information that he lacks. If a speaker of your language would not say the opposite of what he means for emphasis, in your translation you could indicate what Yahweh actually means. Alternate translation: "and I will question you and you can tell me what you think I do not already know"

See: Irony

**Job 38:4 (#1)****"Where were you in my founding of the earth"**

As the General Notes to this chapter discuss, this could mean: (1) that Yahweh wants Job to try to answer this question and the questions in the rest of the chapter so that Job will have to admit that he does not know the answers. Alternate translation: "You were not there when I founded the earth, were you?" (2) that Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an

exclamation. Alternate translation: "You were not there when I founded the earth!"

See: Rhetorical Question

### Job 38:4 (#2)

#### "in my founding of the earth"

Yahweh is speaking as if the earth were literally a building and he had **founded** it, that is, laid a foundation for it (made a solid base on which to build it). Since this is poetry, you may wish to retain the image in your translation, using construction terms from your own culture, even if a speaker of your language would not ordinarily describe the creation of the world in this way. Alternatively, you could state the meaning plainly. Alternate translation: "when I cleared a space on which to build the earth" or "when I first started to create the earth"

See: Metaphor

### Job 38:4 (#3)

#### "Declare"

Yahweh assumes that Job will understand that by **Declare** he means that he wants Job to declare how the foundations of the earth were laid. You could indicate that explicitly if that would be helpful to your readers. Alternate translation: "Explain how the foundations of the earth were laid" or "Explain how I first started to create the earth"

See: Assumed Knowledge and Implicit Information

### Job 38:4 (#4)

#### "if you know understanding"

It might seem that the expression **know understanding** contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "if you know" or "if you understand"

See: Making Assumed Knowledge and Implicit Information Explicit

### Job 38:5 (#1)

#### "Who set its measurements?" - "Or who stretched a line over it"

See how you translated the question in the previous verse, either as a question that Yahweh wanted Job to answer or one whose form Yahweh was using for emphasis. Translate the rest of the questions in the chapter in the same way that you decided to translate that one.

See: Rhetorical Question

### Job 38:5 (#2)

#### "If you know"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Tell me, if you know"

See: Ellipsis

### Job 38:5 (#3)

#### "who stretched a line over it"

By **line**, Yahweh means a measuring line, a long cord or rope with a standard length marked off at regular intervals. He is speaking as if someone had literally stretched such a cord over the earth to make sure that its **measurements** were exactly the ones that he had **set**. If your readers would not be familiar with what a measuring line is, if you wish to retain the poetic image in your translation, you could use the name of a comparable object in your culture. Alternatively, you could use a general expression. Alternate translation: "who measured it with a rod" or "who measured it to make sure that it had exactly the right dimensions"

See: Translate Unknowns

### Job 38:6 (#1)

#### "On what were its foundations sunk?"

Yahweh continues to speak as if the earth were literally a building. He here speaks as if he had **sunk** its **foundations** (that is, dug into the ground until he hit a solid surface on which to set them) and **laid its cornerstone**. As in verse 4, you may

wish to retain the image in your translation, using construction terms from your own culture. Alternatively, you could use plain language. Alternate translation: "How did I make sure that the earth would stay in place? How did I make sure that it would be strong and stable"

See: Metaphor

### Job 38:7 (#1)

**"in the singing together of the stars of the morning,"**

It may be helpful to begin a new sentence here. The phrase **the stars of the morning** could be describing: (1) the stars at the time of their original creation. In that case, Yahweh would be speaking of the stars as if they were living things that had sung a joyful song to celebrate the glory and beauty of the creation, including that of the earth. You could retain the image in your translation, or you could state the meaning plainly. Alternate translation: "When I made the earth, it was in beautiful harmony with the stars" (2) the angels, in parallel with the phrase **the sons of God** in the second half of the verse. Alternate translation: "When I made the earth, the angels sang a song of celebration"

See: Personification

### Job 38:7 (#2)

**"and all the sons of God shouted"**

As in [1:6](#) and [2:1](#), the expression **sons of God** describes angelic beings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and all the angels shouted" or, if you translated **the stars of the morning** as "the angels" in the first half of the verse: "yes, all the angels shouted"

See: Idiom

### Job 38:7 (#3)

**"and" - "shouted"**

The term translated **shouted** implicitly means to shout for joy. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and ... shouted for joy" or "and ... shouted joyfully"

See: Assumed Knowledge and Implicit Information

### Job 38:8 (#1)

**"And {who} enclosed the sea with doors"**

Yahweh is speaking as if he had literally used **doors** to keep the sea from flowing onto the land. The image is that the sea is behind a wall or dam and that these doors can be opened for flood-control purposes but are ordinarily closed to contain the water. You could retain the image in your translation, or you could state the meaning plainly. Alternate translation: "And who held the sea back with floodgates" or "And who restrained the sea from flowing onto the land"

See: Metaphor

### Job 38:8 (#2)

**"with doors"**

The term **doors** is in the dual, here and in verse 10, so put the term in the dual form if your language uses that form. Other languages may have other ways of expressing the meaning. Alternate translation: "with double doors"

See: Forms of 'You' — Dual/Plural

### Job 38:8 (#3)

**"in its issuing from the womb, {when} it came out"**

It might seem that this expression contains extra information that would be unnatural to express in your language. If so, you can shorten it. Alternate translation: "when it came out of the womb"

See: Making Assumed Knowledge and Implicit Information Explicit

### Job 38:8 (#4)

**"in its issuing from the womb, {when} it came out"**

Yahweh is speaking as if the sea had literally been born and come out of the **womb** of its mother. You could retain the image in your translation, or you could state the meaning plainly. Alternate

translation: "when it was born" or "when I first made it a part of the creation"

See: Metaphor

### Job 38:9 (#1)

""in my making the cloud its clothing"

Continuing the image of the sea being born when it was created, Yahweh is speaking as if he literally provided clouds as its **clothing** and **thick darkness** as its **swaddling bands** when it was first born. Within the context of this speech, this may be a reference to the way Yahweh has complete knowledge of and control over every element of creation. People in this culture regarded the sea as the realm of watery chaos; these images may be an assertion that God has always had the sea under his control and care. Alternate translation: "when I sheltered it and protected it as a mother would do for her newborn child"

See: Metaphor

### Job 38:9 (#2)

"in my making the cloud its clothing"

Yahweh is not referring to a specific **cloud**. He means clouds in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "when I made the clouds its clothing"

See: Generic Noun Phrases

### Job 38:9 (#3)

"and thick darkness its swaddling bands"

The term **swaddling bands** describes the strips of cloth in which mothers in some cultures wrap their newborn babies to help them feel secure. If your readers would not be familiar with what swaddling bands are, if you wish to retain the poetic image in your translation, you could use the name of a comparable object in your culture. Alternate translation: "and thick darkness its baby blanket"

See: Translate Unknowns

### Job 38:10 (#1)

"And I broke upon it my boundary"

Yahweh may be referring implicitly to the way he **broke** off the edge of the land to make a **boundary** for the sea. This could be a description of the cliffs that serve as the boundary between the land and the sea in many places. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "And I broke off the land to make a boundary for the sea" or "And at the edge of the land I made cliffs that the sea cannot flow over"

See: Assumed Knowledge and Implicit Information

### Job 38:10 (#2)

"and I set a bar and doors"

Since Yahweh would first have made **doors** and then a **bar** to put across them to keep them shut, it may be more natural to mention the doors first. Alternate translation: "and I set doors and a bar"

See: Information Structure

### Job 38:10 (#3)

"and I set a bar and doors"

As in verse 8, Yahweh is speaking as if he had literally set up **doors** to keep the sea from flowing onto the land. See how you translated the similar expression there. Alternate translation: "and I set up floodgates to hold the sea back" or "and I restrained the sea from flowing onto the land"

See: Metaphor

### Job 38:11 (#1)

""and I said, 'Unto here you will come, but you will not continue,'"

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And I told the sea that it could come up to that point but not go any farther, yes, that I had established that boundary for its proud waves"

See: Quotes within Quotes

**Job 38:11 (#2)**

**""and I said, 'Unto here you will come, but you will not continue,"**

Yahweh spoke to the sea, even though he knew that it could not hear him or understand him, in order to show in a strong way how he felt about the boundary he had established between the land and the sea in order to ensure an orderly creation. If a speaker in your language would not speak to something that could not hear or understand him, you could state the meaning plainly. Alternate translation: "and I declared that the sea could come up to that point but not go any farther, yes, that that would be the boundary for its proud waves"

See: Apostrophe

**Job 38:11 (#3)**

**"one has set"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "one has set a boundary"

See: Ellipsis

**Job 38:11 (#4)**

**"one has set"**

The pronoun **one** could be: (1) an indefinite pronoun that does not have a specific referent in the immediate context. If it would be helpful in your language, you could translate this with a different expression that does not use an indefinite pronoun. Alternate translation: "a boundary has been set" (2) a pronoun that Yahweh is using to speak of himself in the third person. If it would be helpful in your language, you could translate this in the second person. Alternate translation: "I have set a boundary"

See: Pronouns — When to Use Them

**Job 38:11 (#5)**

**"for the pride of your waves"**

Yahweh is using this possessive form to describe **waves** that are characterized by **pride**. It may be

helpful to clarify this for your readers. Alternate translation: "your proud waves"

See: Possession

**Job 38:11 (#6)**

**"for the pride of your waves"**

Yahweh is speaking of the **waves** of the sea as if they were living things that could have **pride**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for your mighty waves"

See: Personification

**Job 38:12 (#1)**

**"From your days"**

Yahweh is using the term **days** to refer to a specific time, the lifetime of Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Ever in your lifetime"

See: Idiom

**Job 38:12 (#2)**

**"have you commanded the morning"**

Yahweh is speaking of the **morning** as if it were a living thing that Job could have **commanded**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "have you made the day begin"

See: Personification

**Job 38:12 (#3)**

**"Have you caused the dawn to know its place"**

Yahweh is speaking of the **dawn** as if it were a living thing whose **place** Job could have shown to it. Yahweh is referring to the way that the sun rises in a slightly different place each day, making the dawn appear in a slightly different location. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Have you made the sun rise in the right place"

See: Personification

**Job 38:13 (#1)**

**""for taking hold of the edges of the earth,"**

Yahweh is continuing to speak of the **dawn** as if it were a living thing, in this case speaking as if the dawn could take **hold** of the **edges of the earth** and shake it to make **the wicked** fall off of it. This is a reference to the way, as Job said in [24:14-15](#), that criminals commit their crimes during the night, not during the day. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "so that it will become light upon the earth and the wicked will stop committing crimes"

See: Personification

**Job 38:13 (#2)**

**"for taking hold of the edges of the earth"**

See how you translated the similar expression in [37:3](#), where it was also evident that people in this culture believed that the **earth** was a flat surface that had **edges**. Alternate translation: "so that it will become light all around the world"

See: Assumed Knowledge and Implicit Information

**Job 38:13 (#3)**

**"and the wicked are shaken from it"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "in order to shake the wicked from it"

See: Active or Passive

**Job 38:13 (#4)**

**"the wicked"**

Yahweh is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 38:14 (#1)**

**"It is changed" - "and they stand out"**

The pronoun **it** refers to the earth and the pronoun **they** refers to the features of the earth. It may be helpful to clarify this for your readers. Alternate translation: "The earth is changed ... and its features stand out"

See: Pronouns — When to Use Them

**Job 38:14 (#2)**

**"It is changed like clay {under} a seal"**

The point of this comparison is that just as plain **clay** takes on distinct features when it is pressed **under a seal**, so the features of the earth become distinct in the light of day. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Its features change from indistinct to distinct, just as clay takes on distinct features when it is pressed under a seal"

See: Simile

**Job 38:14 (#3)**

**"It is changed"**

Yahweh means implicitly that this happens at dawn. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "When the light of day shines on it, it is changed"

See: Assumed Knowledge and Implicit Information

**Job 38:14 (#4)**

**"It is changed"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "The light of day changes it"

See: Active or Passive

**Job 38:14 (#5)**

**"like a garment"**

Yahweh is using the term **garment** by association to mean the folds of a garment. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “like the folds of a garment”

See: Metonymy

### Job 38:15 (#1)

#### "from the wicked"

Yahweh is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: “wicked people”

See: Nominal Adjectives

### Job 38:15 (#2)

#### "And" - "their light is withheld"

For emphasis, Yahweh is saying the opposite of what he means. As Job said in [24:16-17](#), for wicked people, day is like night (they stay at home and do not know what is going on outside) and night is like day (that is when they go out). So here Yahweh is speaking as if night were **light**, saying how wicked people see this from their perspective. If a speaker of your language would not say the opposite of what he means, in your translation you could indicate what Yahweh actually means. Alternate translation: “And ... their opportunity to go out and commit crimes is withheld”

See: Irony

### Job 38:15 (#3)

#### "And" - "their light is withheld"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “And ... the day withholds their opportunity to go out and commit crimes”

See: Active or Passive

### Job 38:15 (#4)

#### "and their high arm is broken"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “and their high arm breaks”

See: Active or Passive

### Job 38:15 (#5)

#### "and their high arm is broken"

Yahweh is speaking as if each wicked person had lifted his **arm** up **high** in order to strike a vulnerable person violently with it but that the arm had then been **broken** so that the wicked person could not use it that way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and they cannot commit violence against anyone”

See: Metaphor

### Job 38:16 (#1)

#### "the springs of the sea"

As the General Notes to this chapter discuss, people in this culture believed that there were **springs** at the bottom of the **sea** that provided it with water. As the parallel statement in the second part of the verse indicates, the focus of this question is on the bottom of the sea rather than on these springs themselves. You could say that in your translation if it would be helpful to your readers. Alternate translation: “the bottom of the sea”

See: Assumed Knowledge and Implicit Information

### Job 38:17 (#1)

#### "Have the gates of death been revealed to you"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “Has anyone revealed the gates of death to you”

See: Active or Passive

**Job 38:17 (#2)****"Have the gates of death been revealed to you"**

Yahweh is using the term **death** by association to mean Sheol, the abode of the dead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Have the gates of Sheol been revealed to you"

See: Metonymy

**Job 38:17 (#3)****"Have the gates of death been revealed to you"**

Yahweh is using the term **gates**, meaning the entrance into Sheol, by association to mean the ability to go freely about in Sheol. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Has anyone shown you how to get into Sheol" or "Have you been able to go about in Sheol"

See: Metonymy

**Job 38:17 (#4)****"Or have you seen the gates of deep darkness"**

Yahweh is using the term **deep darkness** by association to mean death and thus, in this context, the abode of the dead. So this question means basically the same thing as the first question in the verse, and you can translate it in the same way. Alternate translation: "Indeed, have you seen how to get into the abode of the dead"

See: Metonymy

**Job 38:18 (#1)****"to the breadths of the earth"**

Yahweh is using the plural form **breadths** in a context where the singular term "breadth" would suffice. This suggests that he is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "to how very broad the earth is"

See: Unusual Uses of the Plural

**Job 38:18 (#2)****"Declare"**

See how you translated the term "Declare" in [38:4](#). Alternate translation: "Explain how wide the earth is"

See: Assumed Knowledge and Implicit Information

**Job 38:18 (#3)****"you know all of it"**

The pronoun **it** refers to the earth. It may be helpful to clarify this for your readers. Alternate translation: "you know everything about the earth" or "you have seen all the way to the edge of the earth"

See: Pronouns — When to Use Them

**Job 38:19 (#1)****"Where {is} this, the way {to where} light dwells"**

As a note to [9:9](#) explains, people in this culture believed that natural forces were kept in chambers or storerooms. Elihu said in [37:9](#) that the storm was coming from its "chamber." Yahweh asks Job in verse 22 of this chapter whether he has seen the "storehouses" of the snow and hail. Here Yahweh is asking similarly whether Job knows how to get to the place where **light dwells**, that is, the place where he keeps light in order to have it available for use within creation. If it would be helpful to your readers, you could translate this with an equivalent expression that uses terms that reflect your own culture's understanding of creation. Alternate translation: "Do you know where the light of day goes when it is night"

See: Assumed Knowledge and Implicit Information

**Job 38:19 (#2)****"and darkness, where {is} this, its place"**

This question means something similar to the question in the first part of the verse. If it would be helpful to your readers, you could translate it similarly. Alternate translation: "and do you know where the darkness of night goes during the day"



See: Parallelism

## Job 38:20 (#1)

""that you would take it to its territory,"

By **it** and **its**, Yahweh is referring specifically to darkness, which he mentioned in the latter part of the previous verse, but he is using darkness to mean both darkness and light. If it would be clearer in your language, you could use plural forms in your translation. Alternate translation: "that you would take them to their territories, and that you would perceive the paths of their houses"

See: Pronouns — When to Use Them

## Job 38:20 (#2)

""that you would take it to its territory,"

Job would need to **perceive** how to get to the **houses** of light and darkness before he could **take** them there, so it might be more natural to reverse the order of these clauses. Alternate translation: "that you would perceive the paths of their houses and take them to their territories"

See: Information Structure

## Job 38:20 (#3)

"the paths of its house"

Yahweh is speaking of the places where light and darkness are kept as if they were literally **houses** in which they lived and as if there were literally **paths** that led to those houses. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "how to get to where it is kept" or "how to get to where they are kept"

See: Metaphor

## Job 38:21 (#1)

""You know, for you were born then,"

For emphasis, Yahweh is saying the opposite of what he means. If a speaker of your language would not do this, in your translation you could indicate what he actually means. Alternate translation: "You must admit that you actually do not know any of

these things, since you were not born then; the number of your days is not that many"

See: Irony

## Job 38:21 (#2)

"you were born"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "you were alive"

See: Active or Passive

## Job 38:21 (#3)

"then"

By **then**, Yahweh implicitly means when he created all of the things he has been describing. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "when I created all of these things"

See: Assumed Knowledge and Implicit Information

## Job 38:21 (#4)

"and the number of your days {is} many"

While Job actually has lived for a certain **number** of **days**, Yahweh is probably using the term **days** to refer to a specific time, the lifetime of Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and you have lived for such a long time" or "and you have had such a long lifetime"

See: Idiom

## Job 38:22 (#1)

""Have you entered into the storehouses of the snow,"

People in this culture believed that natural forces were kept in chambers or storerooms. If it would be helpful to your readers, you could translate this with an equivalent expression that uses terms that reflect your own culture's understanding of creation. Alternate translation: "Have you traveled into the sky, where snow and hail form"

See: Assumed Knowledge and Implicit Information

## Job 38:23 (#1)

### "which I keep"

The pronoun **which** refers to both the "snow" and the "hail" that Yahweh mentioned in the previous verse, but especially to the hail, which he used to defeat his enemies in battles such as the one described in [Joshua 10:1-15](#). It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: "I keep snow and especially hail"

See: Pronouns — When to Use Them

## Job 38:23 (#2)

### "for a time of trouble"

If your language does not use an abstract noun for the idea of **trouble**, you could express the same idea in another way. Alternate translation: "for a time when people are fighting"

See: Abstract Nouns

## Job 38:23 (#3)

### "for a day of battle and war"

Yahweh is using the term **day** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "for a time when there is battle and war"

See: Idiom

## Job 38:23 (#4)

### "battle and war"

The terms **battle** and **war** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "great warfare"

See: Doublet

## Job 38:24 (#1)

### "to where} the light is distributed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "to the place from which the light radiates"

See: Active or Passive

## Job 38:24 (#2)

### "the east wind scatters over the earth"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "What is the way to the place from which the east wind scatters over the earth"

See: Ellipsis

## Job 38:25 (#1)

### "cut a channel for the downpour"

Yahweh is speaking as if a **channel** had literally been **cut** in the sky in order to direct the **downpour** of rain to certain locations (such as the next two verses describe). If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "made sure that rain would fall in certain places"

See: Metaphor

## Job 38:25 (#2)

### "or a way for the lightning of the thunder"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "or who made a way for the lightning of the thunder"

See: Ellipsis

**Job 38:25 (#3)****"or a way for the lightning of the thunder"**

Yahweh seems to be using this possessive form to mean both **lightning** and **thunder**, and he seems to be using both of them to mean the thunderstorm in which they would occur. It may be helpful to clarify this for your readers. Alternate translation: "or who made a way for the thunderstorm" or "or who directed the thunderstorm to the right place"

See: Possession

**Job 38:26 (#1)****""man {is},"**

In both instances here, the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. Alternate translation: "people are ... people"

See: When Masculine Words Include Women

**Job 38:27 (#1)****"to satisfy"**

Yahweh is speaking of an arid region as if it were a living thing that was thirsty and that rain could **satisfy**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "to water"

See: Personification

**Job 38:27 (#2)****"the waste and the desolation"**

The terms **waste** and **desolation** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "the arid desert"

See: Doublet

**Job 38:28 (#1)****""Is there a father to the rain?"**

Yahweh is speaking as if the **rain** and the **dew** had an actual **father**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "How does rain form? And how does dew form?"

See: Metaphor

**Job 38:29 (#1)****""From whose womb does ice come?"**

Yahweh is speaking as if **ice** and **frost** had an actual mother. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Where does ice come from? And where does the frost of the skies come from?"

See: Metaphor

**Job 38:29 (#2)****"And the frost of the skies"**

Yahweh assumes that Job will understand that by **the frost of the skies**, he means the frost that is on the ground in the morning after a cold night and that appears to have fallen from the sky, even though it is actually dew that has formed on the ground and frozen. (Yahweh is not referring to snow, which falls visibly from the sky.) You could indicate this in your translation if that would be helpful to your readers. Alternate translation: "And the frost that appears to have fallen from the skies"

See: Assumed Knowledge and Implicit Information

**Job 38:30 (#1)****""As {under} stone, the waters hide themselves,"**

Yahweh is describing further natural phenomena that, like the ice and frost he described in the previous verse, occur when it is cold. Yahweh is suggesting that if Job is as wise as he claims, he ought to be able to explain these as well. So this is implicitly a question. You could translate it that way if it would be helpful to your readers. Alternate translation: "Can you explain how, in cold weather, the waters hide themselves as under stone, and the face of the deep freezes?"

See: Assumed Knowledge and Implicit Information

**Job 38:30 (#2)****"As {under} stone"**

The point of this comparison is that just as it is not possible to see through **stone**, it is typically not possible to see through the ice that forms on top of **the waters** in the winter. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "As under stone through which one cannot see"

See: Simile

**Job 38:30 (#3)****"the waters hide themselves"**

Yahweh is speaking as if the **waters** were living things that could **hide themselves**. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "the waters are hidden"

See: Personification

**Job 38:30 (#4)****"and the face of"**

Yahweh is using the term **face** in a specific sense to mean "surface." Alternate translation: "and the surface of"

See: Idiom

**Job 38:31 (#1)****"Will you tie the bands of the Pleiades, or loose the cords of Orion"**

See how you translated the names **Pleiades** and **Orion** in [9:9](#). Alternate translation: "Will you tie the bands of the Seven Sisters, or loose the cords of the Hunter"

See: How to Translate Names

**Job 38:31 (#2)****"Will you tie the bands of the Pleiades, or loose the cords of Orion"**

Yahweh is speaking as if these constellations were held together in the sky by **bands** and **cords**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Are you the one who keeps the stars in the Pleiades together? Would you be able to make the stars in Orion drift apart"

See: Metaphor

**Job 38:31 (#3)****"or loose the cords of Orion"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. It may be helpful to begin a new sentence here. Alternate translation: "Or will you loose the cords of Orion"

See: Ellipsis

**Job 38:32 (#1)****"Will you bring out Mazzaroth in its time"**

The word **Mazzaroth** seems to be the name of another constellation of stars, but it is no longer clear to which constellation this name applies. You could translate this as a general reference. Alternate translation: "Will you bring out the constellations in their time" or "Will you make each of the constellations appear in the sky at the right time"

See: Translate Unknowns

**Job 38:32 (#2)****"Or will you guide the Bear with its sons"**

See how you translated the name **Bear** in [9:9](#). The term **sons** seems to apply to the stars that trail off into the sky from the main part of this constellation. Alternate translation: "Or will you make the Big Dipper and its handle appear in the right place"

See: How to Translate Names

**Job 38:32 (#3)****"Or will you guide the Bear with its sons"**

Yahweh is speaking of the constellation that this culture called the **Bear** as if it were a living thing that Job could have guided. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Or will you position the Big Dipper and its handle properly in the sky"

See: Personification

**Job 38:32 (#4)****"its sons"**

Here the masculine term **sons** has a generic sense that would include both male and female young bears. Some languages may have a general term for the offspring of bears that would convey this sense. Other languages may use both the masculine and feminine forms of such a term. Alternate translation: "its cubs"

See: When Masculine Words Include Women

**Job 38:33 (#1)****"the statutes of the skies"**

Yahweh is using this possessive form to **statutes** that apply to the **skies**, not statutes that the skies have enacted. It may be helpful to clarify this for your readers. Alternate translation: "the statutes that govern the sky" or "how the movements of the sun, moon, and stars are regulated"

See: Possession

**Job 38:33 (#2)****"If you will establish its rule over the earth"**

Although the pronoun **its** is singular, it refers to the **skies**. If it would be clearer in your language, you could use a plural pronoun in your translation. Alternate translation: "If you will establish their rule over the earth"

See: Pronouns — When to Use Them

**Job 38:33 (#3)****"If you will establish its rule over the earth"**

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "You are not able to establish their rule over the earth, are you"

See: Idiom

**Job 38:33 (#4)****"If you will establish its rule over the earth"**

Yahweh is speaking as if the **skies** literally ruled over the **earth**. He is likely referring to the way that the sun heats the earth, cloud cover cools the earth, and so forth. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Can you make what happens in the sky influence conditions on the earth"

See: Metaphor

**Job 38:34 (#1)****"Will you raise your voice"**

Yahweh is speaking of how Job might **raise** his **voice** by association to mean how Job might shout out a command. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Will you shout a command"

See: Metonymy

**Job 38:34 (#2)****"to the cloud"**

Yahweh is not referring to a specific **cloud**. He means clouds in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "to the clouds"

See: Generic Noun Phrases

**Job 38:34 (#3)****"and an abundance of waters will cover you"**

By **waters**, Yahweh implicitly means rain. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “and make heavy rain fall on you”

See: Assumed Knowledge and Implicit Information

### Job 38:35 (#1)

“Will you send out lightning bolts and they will go,”

If Job actually were to command **lightning bolts**, they would first say to him, **Behold, us**, and then they would **go** to where Job was sending them. So it may be more natural to put the information about what they would say before the information that they would go. Alternate translation: “If you wanted to send out lightning bolts, would they say to you, ‘Behold, us,’ and then go where you sent them”

See: Information Structure

### Job 38:35 (#2)

“and they will say to you, ‘Behold, us’”

The expression **Behold, us** was the way that servants in this culture responded when their masters summoned them. They were telling their masters that they were available to serve them in whatever way was needed. Your culture may have a comparable expression that you can use in your translation. Alternate translation: “and they will say to you, ‘At your service’”

See: Idiom

### Job 38:35 (#3)

“and they will say to you, ‘Behold, us’”

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: “and they will tell you that they are at your service”

See: Quotes within Quotes

### Job 38:36 (#1)

“Who has put wisdom in the clouds,”

The meaning of the terms translated **clouds** and **mist** is no longer clear, although these terms seem to refer to some phenomena of the skies, since that is the subject of verses 22–38. However, some versions nevertheless translate these terms as references to parts of the human body or to birds. If a translation of the Bible exists in your region, you may wish to use the terms that it uses. If a translation of the Bible does not exist in your region, you may wish to use terms comparable to the ones that the ULT uses.

See: Assumed Knowledge and Implicit Information

### Job 38:36 (#2)

“Who has put wisdom in the clouds,”

If the terms translated **clouds** and **mist** do refer to phenomena of the skies, Yahweh is speaking of these phenomena as if they were living things that could have **wisdom** and **understanding** to know where they should form and when. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “Who makes sure that clouds and mist form in the right places at the right times”

See: Personification

### Job 38:37 (#1)

“Or the water skins of the skies, who will tilt”

Yahweh is speaking of the clouds in the **skies** as if they were **water skins**, containers for liquid made of animals skins, like the wineskins that Elihu described in [32:19](#). When Yahweh asks who will **tilt** these water skins, he means who will tip them over so that they pour out their contents. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “Or who will make the clouds pour out water onto the earth”

See: Metaphor

### Job 38:38 (#1)

“in the hardening of the dust into a mass,”

Yahweh is describing how the **dust** of the ground hardens into a *\*mass* and how the **clods** of earth **stick together** by association to refer to a prolonged period of drought. If it would be helpful

in your language, you could state the meaning plainly. Alternate translation: “to water the earth when it is very dry from a long drought”

See: Metonymy

### Job 38:39 (#1)

#### "or satisfy the life of {her} cubs"

Yahweh is using the term **life** by association to mean hunger, since eating is necessary to sustain life. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “or satisfy the hunger of her cubs”

See: Metonymy

### Job 38:39 (#2)

#### "or satisfy the life of {her} cubs"

Yahweh is using the word **or** to introduce what would happen as a result of what he described in the preceding phrase. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “in order to satisfy the hunger of her cubs” or “so that she can feed her cubs”

See: Metonymy

### Job 38:40 (#1)

#### ""they crouch in their dens,"

The pronouns **they** and **their** refer to the lioness that Yahweh described in the previous verse. It may be more natural in your language to use singular forms here. Alternate translation: “she crouches in her den, when she lies in wait”

See: Pronouns — When to Use Them

### Job 38:40 (#2)

#### "in a shelter"

The general term **shelter** refers implicitly to a thicket or some other place where a lioness could conceal herself. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “in a thicket”

See: Assumed Knowledge and Implicit Information

### Job 38:41 (#1)

#### ""to the raven its food"

Yahweh is not referring to a specific **raven**. He means ravens in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: “food for the ravens when their children”

See: Generic Noun Phrases

### Job 38:41 (#2)

#### "to the raven its food"

A **raven** is a large bird with shiny black feathers that feeds on dead animals. If your readers would not be familiar with what a raven is, in your translation you could use the name of a comparable bird in your culture, or you could use a general expression. Alternate translation: “food for the birds”

See: Translate Unknowns

### Job 38:41 (#3)

#### "when its children cry out to God"

Yahweh is referring to how baby birds chirp loudly and continually when they need food. He is saying that he hears this as a prayer, as if the baby birds were crying out to him for what they needed. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “when its offspring chirp loudly for food as if they were crying out to God for it”

See: Assumed Knowledge and Implicit Information

### Job 38:41 (#4)

#### "to God"

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: “to me”

See: First, Second or Third Person

**Job 38:41 (#5)****"when} they stagger without food"**

Yahweh is speaking as if the baby ravens would literally **stagger**, that is, walk as if they could barely stand up. He means that they would act in a way that showed they were weak with hunger. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "when they are weak with hunger"

See: Metaphor

**Job - Chapter 39 Introduction***Structure and Formatting*

This chapter is a continuation of Yahweh's response to Job.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

In this chapter, Yahweh continues to ask Job questions that show that Job does not understand the workings of the created world. Yahweh began to ask Job questions about animals and birds in [38:39](#); he continues to do that in this chapter.

The implication continues to be that if Job does not understand and cannot explain how God makes things work in the visible creation, he certainly does not understand and cannot explain what God is doing as he works in unseen, mysterious ways to accomplish his purposes in the lives of people and over the course of human history.

*Translation Issues in This Chapter***The nature of Yahweh's questions to Job**

As in the previous chapter, Yahweh may want Job to try to answer the questions he is asking so that Job will have to admit that he does not know the answers. Alternatively, Yahweh may be using the question form for emphasis. Consider the most appropriate way to translate each of the questions in this chapter.

**Job 39:1 (#1)****"Do you know the time of the bearing of the goats of the rock"**

As the General Notes to this chapter discuss, this could mean: (1) that Yahweh wants Job to try to answer this question and the questions in the rest of the chapter so that Job will have to admit that he does not know the answers. Alternate translation: "You do not know the time of the bearing of the goats of the rock, do you?" (2) that Yahweh is using the question form for emphasis. If you would not use the question form for that purpose in your language, you could translate this as a statement or as an exclamation. Alternate translation: "You do not know the time of the bearing of the goats of the rock!"

See: Rhetorical Question

**Job 39:1 (#2)****"the goats of the rock"**

Yahweh is using the term **rock** by association to identify these goats by where they live. Your language may have its own name for goats of this type that identifies them by where they live. If not, you could identify them with a descriptive phrase. Alternate translation: "mountain goats" or "wild goats" or "goats that live among the rocks"

See: Metonymy

**Job 39:1 (#3)****"Will you watch the fawning of the does"**

The implication of this question is that Job would have to know when female deer were going to bear their fawns in order to be there to **watch** them give birth. So this question means basically the same thing as the first question in the verse. You could indicate this meaning in your translation if it would be helpful to your readers. Alternate translation: "Would you know when the does were going to give birth to their fawns so that you could be there to watch"

See: Assumed Knowledge and Implicit Information



**Job 39:2 (#1)****"they will fulfill"**

Yahweh is referring implicitly to the **number** of **months** that the does will **fulfill** or complete before they give birth to their fawns. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "they will fulfill before giving birth"

See: Assumed Knowledge and Implicit Information

**Job 39:3 (#1)****"they cast forth their labor pains"**

Yahweh is using the expression **labor pains** by association to mean the fawns that the does deliver after going into labor. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "they deliver their children"

See: Metonymy

**Job 39:4 (#1)****"Their sons" - "to them"**

The pronouns **Their** and **them** are masculine, meaning that they refer to the fathers and mothers of these young deer. It may be helpful to clarify this for your readers. Your language may similarly use masculine plural pronouns for a group of two or more subjects that includes both male and female individuals. If not, you could show the meaning by using an explanatory phrase. Alternate translation: "The sons of does and bucks ... to their parents"

See: Pronouns — When to Use Them

**Job 39:4 (#2)****"Their sons"**

Here the masculine term **sons** has a generic sense that would include both male and female young deer. Some languages may have a general term for the offspring of deer that would convey this sense. Other languages may use both the masculine and feminine forms of such a term. Alternate translation: "their fawns"

See: When Masculine Words Include Women

**Job 39:4 (#3)****"in the field"**

Yahweh is not referring to a specific **field**. He means fields in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "in the fields"

See: Generic Noun Phrases

**Job 39:5 (#1)****"the wild donkey" - "the donkey"**

Yahweh is not referring to a specific **wild donkey**. He means wild donkeys in general. It may be more natural in your language to express this meaning by using plural forms. Alternate translation: "the wild donkeys ... these donkeys"

See: Generic Noun Phrases

**Job 39:6 (#1)****""whose house I have made the Arabah,"**

In some languages it may be more natural to mention the place first and then give the information that Yahweh had made this a place for wild donkeys to live in. It may be helpful to begin a new sentence here. Alternate translation: "I have made the Arabah his house, yes, I have made the salt land his habitations"

See: Information Structure

**Job 39:6 (#2)****"whose house I have made the Arabah"**

Yahweh is speaking as if the **Arabah** or desert were literally a **house** in which a wild donkey lived. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "to whom I have given the Arabah as a place to live"

See: Metaphor

**Job 39:6 (#3)****"and his habitations the salt land"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "and whose habitations I have made in the salt land"

See: Ellipsis

### Job 39:6 (#4)

#### "and his habitations the salt land"

If your language does not use an abstract noun for the idea of **habitations**, you could express the same idea in another way. Alternate translation: "yes, to whom I have given the salt land as a place to inhabit"

See: Abstract Nouns

### Job 39:6 (#5)

#### "the salt land"

Yahweh is using the term **salt land** to refer by association to a particular area of the desert where there is much salt in the soil and, as a result, few plants can grow. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the barren land" or "the desert"

See: Metonymy

### Job 39:7 (#1)

#### "It laughs at the commotion of the city"

Yahweh is speaking of the wild donkey as if it could consciously express by laughing what it was thinking and feeling. Here the term **laughs** implicitly means laughing scornfully. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It prefers being in the desert to being in the city"

See: Personification

### Job 39:7 (#2)

#### "the shouts of the driver it does not hear"

If this donkey had a **driver** who forced it to go places and do things, one thing that would happen is that the donkey would **hear** the **shouts** of the driver, that is, the commands that the driver was shouting at it. Yahweh is using this one thing to represent the entire possibility of the donkey having an owner and driver. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it has no owner who shouts at it to make it go places and do things"

See: Synecdoche

### Job 39:8 (#1)

#### "every green thing"

Yahweh is using the term **green** by association to mean any green herb or plant that would grow in the desert. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "any plant that it can eat"

See: Metonymy

### Job 39:9 (#1)

#### "Will the wild ox consent to serve you"

Yahweh is speaking of the **wild ox** as if it were a living thing that could **consent** to **serve** Job. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Would a wild ox plow your fields without balking"

See: Personification

### Job 39:9 (#2)

#### "If it will lodge by your manger"

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "It would not lodge by your manger, would it"

See: Idiom

### Job 39:9 (#3)

#### "your manger"

A **manger** was a box or frame in which people put hay or other food for animals to eat. In this culture, animals were often kept near a home to keep them safe and so that their owners could feed them easily. If your readers would not be familiar with what a manger is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. Alternate translation: "your feeding trough" or "the box in which you put food for your farm animals"

See: Translate Unknowns

### Job 39:10 (#1)

**"Will you bind a wild ox in a furrow {with} its rope"**

Yahweh is asking implicitly whether Job could use **rope** to harness a **wild ox** to a plow that was in a **furrow**. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Can you harness a wild ox to a plow and get it to plow furrows in your field"

See: Assumed Knowledge and Implicit Information

### Job 39:10 (#2)

**"If it will harrow the valleys after you"**

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "It would not harrow the valleys after you, would it"

See: Idiom

### Job 39:10 (#3)

**"If it will harrow the valleys after you"**

In this culture, farmers would lead a draft animal from the front as it pulled a harrow behind it. That is why Yahweh says **after you**. If farmers in your culture who harrow with draft animals instead walk behind the harrow, you could translate this in a way that expressed the general meaning without specifying a particular method of harrowing. Alternate translation: "Could you use it to harrow your fields in the valleys"

See: Assumed Knowledge and Implicit Information

### Job 39:10 (#4)

**"it will harrow the valleys"**

To **harrow** means to smooth and break up soil once it has been plowed. If your readers would not be familiar with what it means to harrow a field, in your translation you could use a general expression. Alternate translation: "it will pull a light implement to smooth and break up the soil in your fields in the valleys"

See: Translate Unknowns

### Job 39:11 (#1)

**""Will you trust in it because its strength is great?"**

Yahweh means implicitly that Job or any other human being would not be able to trust a wild ox as a farm animal, because it could not be trained to do field work. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Would you really be able to trust a wild ox, because it was so strong, to do the hard part of your farm work"

See: Assumed Knowledge and Implicit Information

### Job 39:12 (#1)

**""Will you depend on it, that it will bring in your seed"**

As in the previous verse, Yahweh means implicitly that Job or any other human being would not be able to depend on a wild ox to do the work of a farm animal. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Would you really be able to depend on it to bring in your grain from your fields to your threshing floor"

See: Assumed Knowledge and Implicit Information

### Job 39:13 (#1)

**"The wing of ostriches flaps vigorously"**

Since the word **wing** applies to many **ostriches**, it may be more natural in your language to express this meaning by using a plural form. Alternate

translation: "The wings of ostriches flap vigorously"

See: Generic Noun Phrases

### Job 39:13 (#2)

**"The wing of ostriches flaps vigorously"**

Ostriches cannot fly; this is a reference to the way they flap their wings vigorously when they run. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "The wings of ostriches flap vigorously when they run"

See: Assumed Knowledge and Implicit Information

### Job 39:13 (#3)

**"ostriches"**

See how you translated the expression "daughters of clamor" in [30:29](#). Here Yahweh uses a different term for the same kind of bird.

See: Translate Unknowns

### Job 39:13 (#4)

**"If {it is} a kind feather and plumage"**

The terms **feather** and **plumage** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "If they are kind feathers"

See: Doublet

### Job 39:13 (#5)

**"If {it is} a kind feather and plumage"**

Yahweh is using one part of an ostrich, its feathers, to mean all of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If it is a kind bird"

See: Synecdoche

### Job 39:13 (#6)

**"If {it is} a kind feather and plumage"**

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "But it is not a kind bird, is it"

See: Idiom

### Job 39:13 (#7)

**"If {it is} a kind feather and plumage"**

The word translated **kind** is also the word for another type of bird called a "stork." The stork was given that name because it was kind to its young. So it is possible that Yahweh is comparing the ostrich directly to the stork here. Many versions of the Bible translate this verse that way. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. Alternate translation: "But it is not a bird like the stork, is it"

See: Assumed Knowledge and Implicit Information

### Job 39:15 (#1)

**"and it forgets that"**

Yahweh is speaking of an ostrich as if it could consciously **forget** than an animal might crush her eggs if she left them on the ground. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and it does this even though"

See: Personification

### Job 39:15 (#2)

**""might crush it"**

The pronoun **it** refers in both of these instances to the ostrich's eggs, which Yahweh described in the previous verse. It may be more natural in your language to use plural pronouns for the eggs. Alternate translation: "might crush them ... might trample them"

See: Pronouns — When to Use Them

### Job 39:15 (#3)

**"a foot might crush it"**

Yahweh is using one part of an animal, its **foot**, to mean all of it in the act of stepping on the eggs of an ostrich. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "an animal might step on them"

See: Synecdoche

### Job 39:16 (#1)

**"its sons"**

Here the masculine term **sons** has a generic sense that would include both male and female young ostriches. Some languages may have a general term for the offspring of birds that would convey this sense. Other languages may use both the masculine and feminine forms of such a term. Alternate translation: "its chicks"

See: When Masculine Words Include Women

### Job 39:16 (#2)

**"vain {is} its labor, without fear"**

Yahweh is speaking of an ostrich as if it could consciously feel **fear** that the **labor** it had expended to have offspring might be in **vain**, that is, the offspring might die, if it did not take better care of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it does not carefully protect their lives"

See: Personification

### Job 39:17 (#1)

**""God has caused it to forget wisdom,"**

Yahweh is speaking of an ostrich as if it could consciously **forget** any **wisdom** it might have acquired and as if it might possess **understanding**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation:

"God has not given it the instincts to take better care of its young"

See: Personification

### Job 39:17 (#2)

**""God has caused it to forget wisdom,"**

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "I have caused it to forget wisdom, and I have not given"

See: First, Second or Third Person

### Job 39:18 (#1)

**"As for the time it lifts itself on high"**

Yahweh is implicitly drawing a contrast between the apparently foolish behavior of the ostrich as a mother and its impressive physical capabilities, specifically how fast and powerfully it can run. If it would be helpful to your readers, you could indicate the contrast explicitly in your translation. Alternate translation: "Nevertheless, when it lifts itself on high"

See: Connect — Contrast Relationship

### Job 39:18 (#2)

**"As for the time it lifts itself on high"**

This expression does not refer to the ostrich flying, since ostriches cannot fly. Rather, it is a reference to what an ostrich does in order to run. It stretches to its full height and spreads and flaps its wings. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Nevertheless, when it runs"

See: Idiom

### Job 39:18 (#3)

**"it laughs at the horse and at its rider"**

Yahweh is speaking of the ostrich as if it could consciously express by laughing what it was thinking and feeling. Here the term **laughs** implicitly means laughing scornfully. The ostrich

would express scorn towards a **horse** and its **rider** because it could run faster than the horse. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it can run even faster than a horse"

See: Personification

### Job 39:19 (#1)

**"to the horse?"**

Yahweh is not referring to a specific **horse**. He means horses in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: "to horses ... their necks with manes"

See: Generic Noun Phrases

### Job 39:19 (#2)

**"Have you clothed its neck {with} a mane"**

Yahweh is speaking as if the **mane** of a **horse** were clothing that it wore. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Were you the one who gave horses such splendid manes"

See: Metaphor

### Job 39:20 (#1)

**"Have you made it jump like a locust"**

The point of this comparison is that a horse can **jump** high and gracefully, just as a **locust** can easily jump high for its size. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "Are you the one who gave horses such graceful and powerful jumping ability"

See: Simile

### Job 39:21 (#1)

**"They paw in the valley"**

The pronoun **They** refers to horses. Since Yahweh uses singular pronouns in the rest of this section, it may be natural in your language to use a singular form here as well. Alternate translation: "It paws in the valley" or "A horse paws in the valley"

See: Pronouns — When to Use Them

### Job 39:21 (#2)

**"They paw in the valley"**

Yahweh is using the term **valley** by association to mean a battleground, since at this time armies would fight against each other in valleys. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Before a battle, a horse paws the ground"

See: Metonymy

### Job 39:21 (#3)

**"and it rejoices in strength"**

Yahweh is speaking of a horse as if it could consciously **rejoice** over the **strength** that it had. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and it prances mightily"

See: Personification

### Job 39:22 (#1)

**"It laughs at fear and it is not frightened"**

Yahweh is speaking of the horse as if it could consciously express by laughing what it was thinking and feeling. Here the term **laughs** implicitly means laughing scornfully. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It does not feel fear; no, it is not frightened"

See: Personification

### Job 39:22 (#2)

**"It laughs at fear and it is not frightened"**

These two expressions mean similar things. Yahweh is using them terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "It is not afraid at all"

See: Doublet

**Job 39:22 (#3)**

**"and it does not turn back from the face of the sword"**

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **turn back**. Alternate translation: "and it charges forward to the face of the sword"

See: Double Negatives

**Job 39:22 (#4)**

**"from the face of the sword"**

Here the word **face** represents the presence of a person or thing by association with the way people can see the face of someone who is present. Alternate translation: "from the presence of the sword"

See: Metonymy

**Job 39:22 (#5)**

**"from the face of the sword"**

Yahweh is not referring to a specific **sword**. He means swords in general and, by extension, all the weapons of an enemy army. Alternate translation: "from the weapons it encounters"

See: Generic Noun Phrases

**Job 39:23 (#1)**

**"The quiver rattles upon him"**

A **quiver** is a container that holds arrows. At this time, quivers were typically made of leather. If your readers would not be familiar with what a quiver is, you could use a general expression. Alternate translation: "The container for its rider's arrows bounces against its side"

See: Translate Unknowns

**Job 39:23 (#2)**

**"the flashing of the spear and the javelin"**

Yahweh is leaving some words that in many languages this sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "as does the flashing of the spear and the javelin"

See: Ellipsis

**Job 39:23 (#3)**

**"the flashing of the spear and the javelin"**

Yahweh is using this possessive form to describe a **spear** and **javelin** that are characterized by **flashing**. These may have been made of wood, but they would have had metal points that gleamed in the sunlight. It may be helpful to clarify this for your readers. Alternate translation: "as do the spear and javelin whose points glisten in the sunlight"

See: Possession

**Job 39:24 (#1)**

**"it swallows the ground"**

Yahweh is speaking as if a horse literally **swallows** the **ground** when it runs fast over it. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "it races over the ground" or "it gallops across the ground"

See: Metaphor

**Job 39:24 (#2)**

**"With shaking and rage"**

This phrase expresses a single idea by using two words connected with **and**. The word **rage** tells why the horse is **shaking**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation, preceded by a comma: "shaking with rage"

See: Hendiadys

**Job 39:24 (#3)**

**"when {there is} the sound of the horn"**

Yahweh is referring implicitly to when someone would blow a **horn** to signal that the army should advance into battle. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “when it hears a horn sound the battle call”

See: Assumed Knowledge and Implicit Information

### Job 39:24 (#4)

#### "and it does not stand still"

Yahweh is expressing a positive meaning by using a negative word together with a word that is the opposite of his intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “and it charges forward”

See: Litotes

### Job 39:25 (#1)

#### "In the abundance of the horn"

This expression means “as often as the horn sounds.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “As often as the horn sounds”

See: Idiom

### Job 39:25 (#2)

#### "it says, 'Aha'"

Yahweh is speaking of a horse as if it could speak and use this expression to show its delight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “it snorts enthusiastically.”

See: Personification

### Job 39:25 (#3)

#### "it smells the battle"

Yahweh is using the term **battle** by association to mean the enemy army that is approaching to fight a battle with the army to which the horse belongs. If it would be helpful in your language, you could

state the meaning plainly. Alternate translation: “it smells the enemy army approaching”

See: Metonymy

### Job 39:25 (#4)

#### "the thunder of the princes and the battle-cry"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “it hears the thunder of the princes and the battle-cry”

See: Ellipsis

### Job 39:25 (#5)

#### "the thunder of the princes"

Yahweh is speaking as if the loud orders that the **princes** or commanders were shouting to their troops were literally **thunder**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “the loud shouts of the princes” or “the loudly shouted orders of the princes”

See: Metaphor

### Job 39:26 (#1)

#### ""does the hawk soar,""

Yahweh is not referring to a specific **hawk**. He means hawks in general. It may be more natural in your language to express this meaning by using a plural form. Alternate translation: “do hawks soar, do they stretch their wings”

See: Generic Noun Phrases

### Job 39:26 (#2)

#### "the hawk"

A **hawk** is a bird of prey, typically with rounded wings and a long tail. If your readers would not be familiar with what a hawk is, in your translation you could use the name of a similar bird that your readers would recognize, or you could use a



general expression. Alternate translation: “a bird of prey”

See: Translate Unknowns

### Job 39:26 (#3)

#### "does it stretch its wings toward the south"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: “by your wisdom does it stretch its wings toward the south”

See: Ellipsis

### Job 39:26 (#4)

#### "does it stretch its wings toward the south"

Yahweh is using the phrase **stretch its wings** by association to mean flying. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “does it fly toward the south”

See: Metonymy

### Job 39:26 (#5)

#### "does it stretch its wings toward the south"

Yahweh is referring implicitly to the way that hawks and other birds in the northern hemisphere migrate south to warmer weather when winter is approaching. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “does it migrate to a warmer climate for the winter”

See: Assumed Knowledge and Implicit Information

### Job 39:27 (#1)

#### ""If at your mouth the eagle mounts up"

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: “It is not at your mouth that the eagle mounts up and that its nest is high, is it”

See: Idiom

### Job 39:27 (#2)

#### "at your mouth"

Yahweh is using the term **mouth** to mean by association what Job may have said with his mouth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “at your instruction”

See: Metonymy

### Job 39:28 (#1)

#### "It dwells and lodges"

The terms **dwells** and **lodges** mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: “It lives all the time” or “It makes its home”

See: Doublet

### Job 39:28 (#2)

#### "the peak of a crag and a stronghold"

This phrase expresses a single idea by using two expressions connected with **and**. The word **stronghold** describes the character of a **peak of a crag**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: “on the inaccessible peak of a crag”

See: Hendiadys

### Job 39:29 (#1)

#### "its eyes look to from afar"

See how you translated the expression “to from afar” in [36:3](#). Alternate translation: “its eyes look to distant places”

See: Idiom

**Job 39:29 (#2)****"its eyes look to from afar"**

Yahweh is using one part of an eagle, its **eyes**, to mean all of it in the act of looking for food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it can spot its prey far in the distance"

See: Synecdoche

**Job 39:30 (#1)****"And its eaglets suck up blood"**

Yahweh is using one thing that **eaglets** do when they consume freshly killed prey, **suck up blood**, to mean the entire act of eating such prey, which would include smaller birds and small mammals. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "And it brings fresh prey for its eaglets to eat"

See: Synecdoche

**Job 39:30 (#2)****"and at where the slain {are}, there it is"**

Yahweh is using the adjective **slain** as a noun to mean people and animals in a certain condition. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "but it also feeds on the flesh of people and animals that others have killed"

See: Nominal Adjectives

**Job - Chapter 40 Introduction***Structure and Formatting*

The ULT sets the lines of verses 1–2, 4–5, and 7–24 farther to the right on the page than the rest of the text because they are poetry.

- Verses 1–2: Yahweh challenges Job to respond to what he has said so far.
- Verses 3–5: Job replies that he has nothing to say in response.
- Verses 6–14 Yahweh tells Job that if he wishes to judge the world as he would do, he must display power and justice in subduing wicked people.
- Verses 15–24 Yahweh tells Job to consider a great creature named Behemoth.

*Translation Issues in This Chapter***Behemoth**

To help Job continue to recognize that he occupies a small and insignificant place within creation, Yahweh describes the strength and power of one of his great creatures, Behemoth. While this animal was known in the time of Job, its exact identity is now uncertain. You may therefore wish to use the name Behemoth in your translation, spelling it the way it sounds in your language, rather than trying to specify a particular animal that Yahweh is describing. The UST models this approach.

*Special Concepts in This Chapter***Justice**

In verse 8, Yahweh asks Job whether he wishes to decide what is right. and then in the next verse, Yahweh asks Job whether he has great power. However, Yahweh is not suggesting that might makes right. Rather, he is asking Job whether he has the might to make things right, as he then describes in verses 10–14. In verse 10, the terms "majesty," "greatness," "glory," and "splendor" describe moral qualities, not simply power. See if you have terms available in your language that can convey this meaning in your translation.

**Job 40:1 (#1)****"And Yahweh answered Job and said"**

See how you translated the similar expression in [34:1](#). Alternate translation: "And Yahweh said to Job, in light of all that he had just said"

See: Hendiadys

**Job 40:2 (#1)****""Is} a reprover to contend with the Almighty?"**

The Almighty is speaking about himself in the third person, and though he is addressing Job directly, he is also speaking about him in the third person. If it would be helpful in your language, you could have the Almighty speak of himself in the first person and of Job in the second person. Alternate translation: "You said you wanted to reprove me, the Almighty; do you still wish to contend with me? You said you wanted to correct me, God; if so, then you must answer it"

See: First, Second or Third Person

**Job 40:2 (#2)****"The one correcting God, let him answer it"**

God is using the pronoun **it** to refer to everything he has just said to Job. It may be helpful to clarify this for your readers. Alternate translation: "If you still think you can correct me, then respond to everything I have just said to you"

See: Pronouns — When to Use Them

**Job 40:3 (#1)****"And Job answered Yahweh and said"**

Here the narrator expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose a person **said** something. Specifically, the person said it in order to answer or respond to what someone else said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "And Job responded to Yahweh"

See: Hendiadys

**Job 40:4 (#1)****"how shall I answer you"**

Job is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate

this as a statement or as an exclamation. Alternate translation: "I am not able to answer you!"

See: Rhetorical Question

**Job 40:4 (#2)****"I put my hand over my mouth"**

Putting his **hand** over his **mouth** was a symbolic action by which Job showed that he had nothing to say in response to Yahweh. If it would be helpful to your readers, you could explain the significance of this action. You could also use an expression from your language and culture that has the same significance. Alternate translation: "I put my hand over my mouth so that I will not say anything" or "I bite my tongue"

See: Symbolic Action

**Job 40:5 (#1)****""I spoke once, but I will not answer,"**

As Eliphaz did in [5:19](#) and as Elihu did in [33:14](#) and [33:29](#), here Job is naming a number that should be sufficient to illustrate his point and then increasing that number by one for emphasis. This was a common device in Hebrew poetry, but if a speaker of your language would not do this, in your translation you could express the emphasis another way. Alternate translation: "Though I was insisting that you were wrong, I will not say that any longer"

See: Parallelism

**Job 40:5 (#2)****"but I will not answer"**

Job is implicitly using the term **answer** in the same sense that the narrator used it in verse 1 and in [34:1](#). That is, Job means that he will not say more things in light of what he has already said and thus, in a sense, in answer to them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "but I will say nothing further"

See: Assumed Knowledge and Implicit Information

**Job 40:6 (#1)****"And Yahweh answered Job from the storm and said"**

This phrase expresses a single idea by using two words connected with **and**. The word **answered** tells for what purpose a person **said** something. Specifically, the person said it in order to answer or respond to what someone else said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "And from the storm Yahweh responded to Job"

See: Hendiadys

**Job 40:7 (#1)****"gird up your loins"**

See how you translated the same expression in [38:3](#). Alternate translation: "you must continue to take part in a difficult contest"

See: Metaphor

**Job 40:7 (#2)****"like a man"**

See how you translated the same expression in [38:3](#). Alternate translation: "like a brave person" or "as a soldier would do when going into battle"

See: Simile

**Job 40:7 (#3)****"I will question you, and you will inform me"**

See how you translated the same expression in [38:3](#). Alternate translation: "I will question you and you can tell me what you think I do not already know"

See: Irony

**Job 40:8 (#1)****""Would you actually annul my judgment?"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the

question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "Do not think that you can actually annul my judgment! Do not think that you can condemn me so that you may be right!"

See: Rhetorical Question

**Job 40:8 (#2)****"Would you actually annul my judgment"**

If your language does not use an abstract noun for the idea of **judgment**, you could express the same idea in another way. Alternate translation: "Would you actually try to show that I do not judge people correctly?" or "Do not think that you can actually show that I do not judge people correctly!"

See: Abstract Nouns

**Job 40:9 (#1)****""Or if like God an arm {is} to you?"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "You do not have an arm such as God has! You cannot thunder with a voice as he does!"

See: Rhetorical Question

**Job 40:9 (#2)****""Or if like God an arm {is} to you?"**

God is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "Do you have an arm such as I have? Can you thunder with a voice such as I do?" or "You do not have an arm such as I have! You cannot thunder with a voice as I do!"

See: First, Second or Third Person

**Job 40:9 (#3)****"Or if like God an arm {is} to you"**

Yahweh is using the word **if** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "Now you do not have an arm such as I have, do you"

See: Idiom

### Job 40:9 (#4)

**"Or if like God an arm {is} to you"**

Here the **arm** of God represents his power. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Now you do not have power such as I have, do you"

See: Metonymy

### Job 40:9 (#5)

**"Or like him will you thunder with a voice"**

Yahweh is speaking as if his own **voice** literally made the sound of **thunder**. He means that his voice is very loud, and that shows how powerful he is. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Or do you have a loud and powerful voice such as I do" or "Or is it evident from the volume of your voice how powerful you are, as it is for me"

See: Metaphor

### Job 40:10 (#1)

**"Then"**

Yahweh is using the word **Then** to indicate what Job should do if he has the kind of power that Yahweh described in the previous verse. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "If you do, then"

See: Connecting Words and Phrases

### Job 40:10 (#2)

**""adorn yourself {in} majesty and greatness,"**

Yahweh is speaking as if he wanted Job literally to **adorn** and **clothe** himself with the qualities that he names. He means that Job ought to make it

apparent that he has these qualities if he wishes to judge the world as Yahweh would do. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "display your majesty and greatness; show your glory and splendor"

See: Metaphor

### Job 40:10 (#3)

**""in} majesty and greatness,"**

The terms **majesty** and **greatness** mean similar things, and the terms **glory** and **splendor** also mean similar things. Yahweh is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "in great majesty, and ... in bright splendor"

See: Doublet

### Job 40:11 (#1)

**"Scatter the outbursts of your nose"**

Yahweh is speaking as if Job's **outbursts** were objects that he could **Scatter**. Elihu used the same word for "scatter" in [37:11](#) to describe how God made lightning bolts go to various places, so the implication seems to be that Yahweh is challenging Job to direct his righteous anger against his enemies if he has the power to do that. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Direct your righteous anger against all your enemies"

See: Metaphor

### Job 40:11 (#2)

**"proud one"**

Yahweh is using the adjective **proud** as a noun to mean a certain kind of person. The ULT adds the word **one** to show that. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "proud person"

See: Nominal Adjectives

**Job 40:11 (#3)****"and bring him down"**

Yahweh is speaking as if Job would literally **bring** an arrogant person **down** from a height to a lower place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and humble him"

See: Metaphor

**Job 40:12 (#1)****"proud one"**

See how you translated the same expression in the previous verse. Alternate translation: "proud person"

See: Nominal Adjectives

**Job 40:12 (#2)****"and trample"**

Yahweh is speaking as if he wants Job literally to **trample** or walk all over **wicked** people if he wishes to judge the world as Yahweh would do. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "and punish"

See: Metaphor

**Job 40:12 (#3)****"the wicked"**

Yahweh is using the adjective **wicked** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "wicked people"

See: Nominal Adjectives

**Job 40:12 (#4)****"under them"**

As Elihu did similarly in [36:16](#), here Yahweh is using the expression **under them** to mean at the location on which these wicked people stand. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: "right where they are"

See: Idiom

**Job 40:13 (#1)****"Hide them in the dust together"**

Yahweh is using the term **dust**, meaning the ground, by association to mean graves in which people are buried. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Bury them all in the ground" or "Bury them all in graves"

See: Metonymy

**Job 40:13 (#2)****"Hide them in the dust together"**

The implication is that Job should first judge and punish proud and wicked people, executing them for their crimes, and then bury them, if he wishes to judge the world as Yahweh would do. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "Judge and execute all proud and wicked people for their crimes"

See: Assumed Knowledge and Implicit Information

**Job 40:13 (#3)****"cover their faces in the hidden {place}"**

Yahweh is referring to a cultural practice. This could mean: (1) the action of wrapping the head separately from the rest of the body when preparing a body for burial. Yahweh would be using this action to mean the entire act of burial, and this second part of the verse would mean the same thing as the first part of the verse. Alternate translation: "bury them in the hidden place" (2) the symbolic action of covering the face of a person who was about to be executed. (There is an example of this in the Bible in [Esther 7:8](#).) The face represented the person, and the fact that it could no longer be seen indicated that soon the person would no longer be alive. Yahweh would be using the covering of the face to mean the entire act of

executing such criminals. Alternate translation: “execute them and put them in the hidden place”

See: Symbolic Action

### Job 40:13 (#4)

#### "in the hidden {place}"

Yahweh is using the adjective **hidden** as a noun to mean a certain kind of place, the grave, into which people cannot see. The ULT adds the word **place** to show this. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: “in the grave” or “in the abode of the dead”

See: Nominal Adjectives

### Job 40:14 (#1)

#### "And then I will praise you"

Yahweh is using the word **And** to introduce the second part of an implied conditional statement. He means that he will **praise** Job only if Job is able to do the things he has just described. Alternate translation: “Only then would I praise you” or “If you were able to do these things, then I would praise you”

See: Connect — Hypothetical Conditions

### Job 40:14 (#2)

#### "I will praise you"

For emphasis, Yahweh is stating the pronoun **I**, whose meaning is already present in the verb translated **praise**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here in your translation. Other languages may have other ways of bringing out this emphasis. Alternate translation: “I myself will praise you”

See: Pronouns — When to Use Them

### Job 40:14 (#3)

#### "your right hand"

Here the **right hand** represents the power and control that people have over something. If it

would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: “your power”

See: Metonymy

### Job 40:14 (#4)

#### "your right hand"

Yahweh is using the **right hand** as a symbol of strength because in this culture, a majority of the population more naturally used that hand. Yahweh is not saying that there is anything wrong with being left-handed. Particularly if many of the people in your culture naturally use their left hands, you may wish to use an equivalent expression here that does not name a particular hand. Alternate translation: “your own hand”

See: Assumed Knowledge and Implicit Information

### Job 40:15 (#1)

#### "behold"

Yahweh is speaking as if he wants Job to **behold** or look at an animal that is not present. Yahweh is using sight to represent attention. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: “consider”

See: Metonymy

### Job 40:15 (#2)

#### "Behemoth"

See the discussion of the name **Behemoth** in the General Notes to this chapter to decide how to represent this name in your translation.

See: How to Translate Names

### Job 40:15 (#3)

#### "which I made with you"

Yahweh means that he made Behemoth just as he made Job, not that he made Behemoth at the same time when he made Job. Alternate translation: “which I myself created, just as I created you”

See: Assumed Knowledge and Implicit Information



**Job 40:15 (#4)****"it eats grass like an ox"**

There is an implied contrast here. This great beast has the size and strength to hunt and kill other animals; nevertheless, it lives on plants. (This may be an implicit indication that such great wild beasts remain under the restraint of Yahweh.) You may wish to indicate this contrast in your translation, in a way that is natural in your language. Alternate translation: "despite its great size and strength, it eats grass like an ox"

See: Connect — Contrast Relationship

**Job 40:15 (#5)****"grass"**

Yahweh is probably using one kind of plant, **grass**, to mean all kinds of green plants that animals eat. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "green plants"

See: Synecdoche

**Job 40:16 (#1)****""Now behold, its strength {is} in his loins,"**

Yahweh is once again using the term **behold** to mean "consider." In this instance, it may be natural in your language to translate these statements as exclamations that are calling for Job's attention. Alternate translation: "What strength it has in its loins! What power it has in the muscles of its belly!"

See: Exclamations

**Job 40:17 (#1)****"It bends its tail like a cedar"**

The point of this comparison is that just as the branch of a **cedar** tree is flexible but strong, so this beast can raise its tail and hold it flexibly in the air. The ability to hold a tail upright, which older animals can no longer do, is a sign of youthful strength. If it would be helpful in your language, you could make this point explicitly. Alternate

translation: "It shows its vigor by holding up its tail as if that were a cedar branch"

See: Simile

**Job 40:17 (#2)****"the sinews of its thighs are intertwined"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the sinews of its thighs hold tightly to one another"

See: Active or Passive

**Job 40:18 (#1)****"Its bones {are} tubes of bronze"**

Yahweh is speaking as if the **bones** of this beast were literally **tubes of bronze**. He is using the metal bronze to represent great strength, and he likely speaks of tubes because bones are hollow. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Its bones are very strong, as if they were made of bronze"

See: Metaphor

**Job 40:18 (#2)****"its legs {are} like bars of iron"**

The point of this comparison is that just as **bars of iron** are very strong, so the **legs** of this beast are very strong. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "its legs are very strong, as if they were iron bars"

See: Simile

**Job 40:19 (#1)****"It {is} the first of the ways of God"**

Yahweh is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "It is the first of my ways"



See: First, Second or Third Person

## Job 40:19 (#2)

### "It {is} the first of the ways of God"

Yahweh is speaking of the things that a person has done as if those were **ways** or paths that the person had walked along. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "It is the first of my works"

See: Metaphor

## Job 40:19 (#3)

### "It {is} the first of the ways of God"

Yahweh is using the word **first** in a particular sense to mean "chief" or "greatest." He does not mean that he created Behemoth before he created any other animal. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It is my greatest creature"

See: Idiom

## Job 40:19 (#4)

### "It {is} the first of the ways of God"

Yahweh is likely using the word **first**, meaning "greatest," as an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "It is one of my most powerful creatures"

See: Hyperbole

## Job 40:19 (#5)

### "Its Maker has brought near its sword"

Yahweh is once again speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: "When I made it, I provided it with a sword"

See: First, Second or Third Person

## Job 40:19 (#6)

### "Its Maker has brought near its sword"

Yahweh is speaking of Behemoth as if it literally had a **sword**. The following verse suggests that he is most likely referring to the long, sharp tusks that it used to shear the plants that it ate. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "When I made it, I provided it with long, sharp tusks"

See: Metonymy

## Job 40:20 (#1)

### "For"

Yahweh is using the word **For** to introduce the reason why he created Behemoth with long, sharp tusks. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "I gave it tusks because"

See: Connecting Words and Phrases

## Job 40:20 (#2)

### "the hills provide food for it"

Yahweh is speaking of these **hills** as if they were living things that could **provide food** for Behemoth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it eats the plants that grow on the hills"

See: Personification

## Job 40:20 (#3)

### "the hills provide"

The term **hills** likely refers in this context to the higher ground on both sides of the river in which Behemoth lives. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "the higher ground on the sides of the river provides"

See: Assumed Knowledge and Implicit Information

**Job 40:20 (#4)****"and all of the beasts of the field play there"**

Yahweh means implicitly that the **beasts of the field** can **play** where Behemoth is feeding because it eats plants and so it will not harm them. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "and so it leaves the nearby beasts of the field peacefully alone" or "and so it does not harm any of the nearby beasts of the field"

See: Assumed Knowledge and Implicit Information

**Job 40:21 (#1)****"lotus trees"**

It is uncertain exactly what kind of **trees** Yahweh is describing here, although it is clear that they are a type that grows on riverbanks. You may wish to use a general expression in your translation. Alternate translation: "shade trees"

See: Translate Unknowns

**Job 40:21 (#2)****"the reed and the marsh"**

This phrase expresses a single idea by using two words connected with **and**. The word **marsh** tells what kind of **reed** is in view. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "marsh reeds" or "the reeds of the marsh"

See: Hendiadys

**Job 40:22 (#1)****"The lotus trees cover it {with} their shade"**

If you translated the term **lotus trees** as "shade trees" in the previous verse, you could translate this verse in such a way as to avoid using the term **shade** twice. Alternate translation: "Those trees cover it with their shade"

See: Translate Unknowns

**Job 40:22 (#2)****"the willows of the river"**

The term **willows** describes large trees that grow in damp ground. If your readers would not be familiar with what willow trees are, you could use a general expression. Alternate translation: "the trees that grow near the river"

See: Translate Unknowns

**Job 40:23 (#1)****"Behold, a river will overflow"**

Yahweh is using the word **Behold** to introduce a conditional statement, that is, to say how Behemoth would respond if a certain thing happened. It may be helpful to clarify this for your readers. Alternate translation: "Even if a river overflows"

See: Connect — Hypothetical Conditions

**Job 40:23 (#2)****"it does not tremble"**

Yahweh means implicitly that Behemoth does not **tremble** with fear when rivers flood. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "it does not tremble with fear"

See: Assumed Knowledge and Implicit Information

**Job 40:23 (#3)****"the Jordan"**

Yahweh is using one specific river, the **Jordan**, to mean any river in which Behemoth might be living. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the river in which it is living"

See: Synecdoche

**Job 40:24 (#1)****"Will one capture it with its eyes?"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "No one can capture it with its eyes! No one can pierce its nose with a cord!"

See: Rhetorical Question

## Job 40:24 (#2)

### "Will one capture it with its eyes"

Yahweh is using the term **eyes** by association to mean sight. This could mean: (1) that no one can capture Behemoth while it still has the use of its eyes. Alternate translation: "No one can capture it while it is watching!" or "No one can capture it without first blinding it!" (2) that no one can capture Behemoth by using something that it would see. Alternate translation: "No one can capture it by putting attractive bait in front of it!"

See: Metonymy

## Job 40:24 (#3)

### "Will one pierce {its} nose with cords"

In this culture, people would control the movements of a large animal by passing a thin but strong cord or rope through a puncture in its nose. Yahweh is saying that no one could do this with Behemoth. Alternate translation: "No one would be able to control its movements by passing a cord through a hole in its nose!"

See: Assumed Knowledge and Implicit Information

## Job - Chapter 41 Introduction

### *Structure and Formatting*

This chapter is the conclusion of Yahweh's response to Job.

The ULT sets the lines of this chapter farther to the right on the page than the rest of the text because it is poetry.

## *Translation Issues in This Chapter*

### **Leviathan**

In the previous chapter, to help Job recognize what a small and insignificant place he occupied within creation, Yahweh told him to consider a great creature named Behemoth. In this chapter, for the same purpose, Yahweh tells Job to consider another great creature that he calls Leviathan.

As the General Introduction to Job explains, ancient peoples seem to have been aware of a large, fierce creature that lived in the ocean, which they called the "sea monster." They also used the names Leviathan and Rahab to describe this creature. While it seems to have been known in the time of Job, its exact identity is uncertain today. And so it may be best to use the name Leviathan in your translation, spelling it the way it sounds in your language, rather than trying to specify a particular animal that Yahweh is describing. The UST models this approach.

### **Yahweh answering Job with his own words**

In several places in this chapter, Yahweh alludes to Job's opening speech, in which Job cursed the day of his birth, by using the same language that Job did. In verse 10, Yahweh speaks of awakening Leviathan, as Job did in [3:8](#). In verse 18, Yahweh speaks of "the eyelids of the dawn," meaning the first rays of the rising sun, as Job did in [3:9](#). In verse 30, Yahweh speaks of a "shard," a piece of broken pottery, such as Job took to scrape his skin, as [2:8](#) describes. In each case, these are the only two occurrences of these words or phrases in the book. As Yahweh concludes his own speech, he is going all the way back to the beginnings of Job's troubles and to the first concerns that he expressed in order to address everything that Job has said throughout the book. To help your readers appreciate what Yahweh is doing, you may wish to translate his expressions in these places in the same way that you translated Job's similar expressions earlier.

## Job 41:1 (#1)

### "Will you draw out Leviathan with a hook?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "You cannot draw out

Leviathan with a hook! No, you cannot tie its tongue with a rope!"

See: Rhetorical Question

### Job 41:1 (#2)

#### "Will you draw out Leviathan"

Yahweh now wants Job to consider another one of his great creatures, Leviathan. But he does not indicate this by saying, as he did for Behemoth in [40:15](#), "Now behold Leviathan." Instead, he describes how difficult it would be to capture Leviathan, following upon his description of how difficult it would be to capture Behemoth. If it would be helpful to your readers, you could use a natural way in your language to show that here Yahweh is introducing another creature that he wants Job to consider. The UST models this approach. Alternate translation: "Now I want you to consider another of my great creatures. Will you draw out Leviathan"

See: Introduction of New and Old Participants

### Job 41:1 (#3)

#### "Will you draw out Leviathan"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Will you draw Leviathan out of the water"

See: Ellipsis

### Job 41:1 (#4)

#### "Leviathan"

See how you translated the name **Leviathan** in [3:8](#).

See: How to Translate Names

### Job 41:1 (#5)

#### "will you tie its tongue"

Yahweh is using one part of Leviathan's mouth, its **tongue**, to mean its entire mouth. If it would be helpful in your language, you could state the

meaning plainly. Alternate translation: "will you tie its mouth shut"

See: Synecdoche

### Job 41:2 (#1)

#### ""Will you put a rope into its nose,"

Since someone would first have to capture Leviathan with a **hook** before restraining it with a **rope** in its **nose**, it may be more natural to put the information about the hook first. Alternate translation: "Will you capture it by hooking its jaw and then put a rope into its nose to restrain it?"

See: Information Structure

### Job 41:2 (#2)

#### "Will you put a rope into its nose"

See how you translated the similar expression in [40:24](#). Alternate translation: "Will you control its movements by passing a rope through a hole in its nose"

See: Assumed Knowledge and Implicit Information

### Job 41:3 (#1)

#### ""Will it multiply supplications to you?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "It would not multiply supplications to you! It would not speak tender things to you!"

See: Rhetorical Question

### Job 41:3 (#2)

#### ""Will it multiply supplications to you?"

Yahweh is speaking as if Leviathan could talk intelligently. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If it could speak, it would not multiply supplications to you! If it could talk, it would not say tender things to you!"

See: Personification

### Job 41:3 (#3)

#### "Will it multiply supplications to you"

If your language does not use an abstract noun for the idea of **supplications**, you could express the same idea in another way. Alternate translation: "It would not keep begging you to release it!"

See: Abstract Nouns

### Job 41:3 (#4)

#### "If it will speak tender {things} to you"

Yahweh is using the word **If** to introduce a question that anticipates a negative answer. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: "It would not speak tender things to you, would it?"

See: Idiom

### Job 41:3 (#5)

#### "If it will speak tender {things} to you"

Yahweh is using the adjective **tender** as a noun to mean a certain kind of saying. The ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "It would not speak politely to you, would it"

See: Nominal Adjectives

### Job 41:4 (#1)

#### ""Will it cut a covenant with you?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "It would not cut a covenant with you! You could not take it for a servant forever!"

See: Rhetorical Question

### Job 41:4 (#2)

#### "Will it cut a covenant with you"

Yahweh is speaking as if Leviathan could intelligently make legal arrangements. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "If it could cut covenants, it would not cut one with you!"

See: Personification

### Job 41:4 (#3)

#### "Will it cut a covenant"

See how you translated the expression "cut a covenant" in [31:1](#). Alternate translation: "Will it make a covenant"

See: Idiom

### Job 41:4 (#4)

#### "forever"

The word translated **forever** does not mean for eternity. It describes an indefinite future period. In this context, it describes becoming a **servant** without any specified term of service, that is, for life. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "for the rest of its life"

See: Assumed Knowledge and Implicit Information

### Job 41:5 (#1)

#### ""Will you play with it as {with} a bird?"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "You could not play with it as with a bird! No, you could not tie it for your girls!"

See: Rhetorical Question

### Job 41:5 (#2)

#### "as {with} a bird"

In this culture, a person might keep a **bird** as a pet. If someone in your culture would not do that, you could use a general expression. Alternate translation: “as with a pet”

See: Assumed Knowledge and Implicit Information

### Job 41:5 (#3)

**"Or will you tie it"**

In this context, the word **tie** probably refers to putting a leash on an animal. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: “Or will you put a leash on it”

See: Assumed Knowledge and Implicit Information

### Job 41:6 (#1)

**""Will partners bargain over it?"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: “Partners will not bargain over it! They will not divide it among merchants!”

See: Rhetorical Question

### Job 41:6 (#2)

**""Will partners bargain over it?"**

The word **partners** refers to fishermen working together. If they made a large catch, they would **bargain** over how much of it belonged to each of them. The word **merchants** refers to people who would buy the catch in order to resell it to their customers. The fishermen would be able to **divide** Leviathan among several merchants because it would be such a large catch. You could indicate these things in your translation if it would be helpful to your readers. The UST models one way to do that.

See: Assumed Knowledge and Implicit Information

### Job 41:7 (#1)

**""Can you fill its hide with harpoons"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: “You cannot fill its hide with harpoons or its head with spears of fish!”

See: Rhetorical Question

### Job 41:7 (#2)

**"or" - "with spears of fish"**

Yahweh is using this possessive form to describe **spears** that are used to **catch** fish, not spears that are made of fish. It may be helpful to clarify this for your readers. Alternate translation: “or ... with fishing spears”

See: Possession

### Job 41:8 (#1)

**""Put your hand on it;"**

Yahweh is actually making a conditional statement here. It may be helpful to clarify this for your readers. Alternate translation: “If you ever put your hand on it, you will always remember the battle you fought with it, and you will never do that again!”

See: Connect — Hypothetical Conditions

### Job 41:8 (#2)

**"Put your hand on it"**

Here, **hand** represents power. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: “Use force against it” or “Try to fight with it”

See: Metonymy

### Job 41:9 (#1)

**"his hope"**

Yahweh is using this possessive form to describe the **hope** of anyone who wants to capture Leviathan. It may be helpful to clarify this for your

readers. Alternate translation: “the hope of anyone who wants to capture Leviathan”

See: Possession

### Job 41:9 (#2)

**"is deceived"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “is deceptive” or “is false”

See: Active or Passive

### Job 41:9 (#3)

**"is one {not} cast down even at its appearance"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: “one is cast down even at its appearance!”

See: Rhetorical Question

### Job 41:9 (#4)

**"is one {not} cast down even at its appearance"**

This question anticipates a positive answer. If you decide to retain the question form in your translation, you may need to make the question negative, as the ULT does, in order to indicate that.

See: Idiom

### Job 41:9 (#5)

**"is one {not} cast down even at its appearance"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: “does not one fall over even at its appearance”

See: Active or Passive

### Job 41:9 (#6)

**"is one {not} cast down even at its appearance"**

When Yahweh says that the mere **appearance** of Leviathan is enough to knock a person over, this is an overstatement for emphasis. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: “is not its mere appearance overwhelmingly terrifying”

See: Hyperbole

### Job 41:10 (#1)

**"he will awaken it"**

Yahweh is speaking as if Leviathan were literally asleep and someone might **awaken** it. He is referring to disturbing or attacking Leviathan when it is not acting hostilely. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: “he will disturb it” or “he will attack it”

See: Metaphor

### Job 41:10 (#2)

**"Then who {is} he {who} will stand to my face"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: “Then surely no one will stand to my face!”

See: Rhetorical Question

### Job 41:10 (#3)

**"who} will stand to my face"**

Here the word **face** represents what is directly in front of Yahweh. Yahweh is referring to someone coming directly in front of him to attack him. Alternate translation: “who would attack me”

See: Metonymy

**Job 41:11 (#1)****"Who has anticipated me and I shall repay"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "No one has anticipated me, that I should repay!"

See: Rhetorical Question

**Job 41:11 (#2)****"has anticipated me"**

The word translated **anticipated** means to arrive somewhere before someone else, but it has the implication of making arrangements to help that other person when he arrives. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "has helped me"

See: Assumed Knowledge and Implicit Information

**Job 41:11 (#3)****"Beneath all of the skies, it {is} to me"**

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "Everything under the whole sky belongs to me"

See: Ellipsis

**Job 41:12 (#1)****""I will not keep silent {about} its limbs"**

Yahweh is expressing a positive meaning by using a negative word together with a word that is the opposite of his intended meaning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I will certainly speak about its limbs and the matter of its strengths and the beauty of its form"

See: Litotes

**Job 41:12 (#2)****"its strengths"**

Yahweh is using the plural form **strengths** in a context where the singular term "strength" would suffice. This suggests that he is using the plural form for emphasis. Your language may use plural forms in the same way. If not, you could express the meaning in another way. Alternate translation: "its great strength"

See: Unusual Uses of the Plural

**Job 41:13 (#1)****""Who has removed the face of its clothing?"**

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate these questions as statements or as exclamations. Alternate translation: "No one has removed the face of its clothing! No one has entered into the double of its bridle!"

See: Rhetorical Question

**Job 41:13 (#2)****"the face of its clothing"**

Yahweh is speaking as if the tough skin or hide of Leviathan were its **clothing**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the face of its hide"

See: Metaphor

**Job 41:13 (#3)****"the face of its clothing"**

Yahweh is using the term **face** in a specific sense to mean "surface." By the surface of Leviathan's hide, he means the scales that he describes in verses 15–17. Alternate translation: "the scales on its hide"

See: Idiom

**Job 41:13 (#4)****"Into the double of its bridle"**



Yahweh is using this possessive form to describe a **bridle** that is characterized by being **double**. It may be helpful to clarify this for your readers. Alternate translation: "Into its double bridle"

See: Possession

### Job 41:13 (#5)

#### "Into the double of its bridle"

The term **bridle** describes a type of headgear that people put on animals in order to control them. It consists of a bit that goes into the animal's mouth and a series of straps that a rider can use to apply pressure to the bit. If your readers would not be familiar with what a bridle is, you could use a general expression in your translation. Alternate translation: "Into its double controlling mouthpiece"

See: Translate Unknowns

### Job 41:13 (#6)

#### "Into the double of its bridle"

As the next verse suggests, Yahweh is using the term **bridle** by association to mean the mouth of Leviathan and specifically its jaws, since the term **double** indicates that he is referring to something paired. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Into its double jaws"

See: Metonymy

### Job 41:14 (#1)

#### "The doors of its face, who has opened"

Yahweh is using the question form for emphasis. If a speaker of your language would not use the question form for that purpose, you could translate this as a statement or as an exclamation. Alternate translation: "No one has opened the doors of its face!"

See: Rhetorical Question

### Job 41:14 (#2)

#### "The doors of its face"

Yahweh is speaking as if the jaws of Leviathan were literally **doors** in its **face**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Its jaws"

See: Metaphor

### Job 41:14 (#3)

#### "Around its teeth {is} terror"

If your language does not use an abstract noun for the idea of **terror**, you could express the same idea in another way. Alternate translation: "Its teeth are terrifying"

See: Abstract Nouns

### Job 41:15 (#1)

#### "shields"

Yahweh is speaking as if the scales of Leviathan were literally **shields**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "scales"

See: Metaphor

### Job 41:15 (#2)

#### "are its} pride"

Yahweh is speaking of Leviathan as if it were a living thing that could take **pride** in its scales. He means that it could be confident in their protection. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "are its protection"

See: Personification

### Job 41:15 (#3)

#### "shut together {with} a tight seal"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: "A tight seal shuts them together"

See: Active or Passive

**Job 41:15 (#4)****"shut together {with} a tight seal"**

Yahweh is speaking as if a **tight seal** literally held the scales of Leviathan closely to one another. If it would be clearer in your language, you could express this as a comparison. Alternate translation: "They overlap closely, as if a seal held them together"

See: Metaphor

**Job 41:16 (#1)****"and air does not come between them"**

As an overstatement for emphasis, Yahweh says that not even **air** comes **between** the scales of Leviathan. If it would be clearer in your language, you could express the emphasis in a different way. Alternate translation: "and there is no space at all between them"

See: Hyperbole

**Job 41:17 (#1)****"A man with his brother, they are joined together"**

Yahweh is speaking as if a scale were literally a **man** and the scale next to it were literally his **brother**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "Each scale is joined together with the scale next to it"

See: Metaphor

**Job 41:17 (#2)****"A man with his brother, they are joined together"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Each scale closely adjoins the scale next to it"

See: Active or Passive

**Job 41:17 (#3)****"they clasp themselves and they do not separate themselves"**

Yahweh is speaking of the scales of Leviathan as if they were living things that could **clasp themselves** together and potentially **separate themselves** (although they do not). If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "they overlap, with no separation between them"

See: Personification

**Job 41:18 (#1)****"and its eyes {are} like the eyelids of the dawn"**

See how you translated the expression **the eyelids of the dawn** in [3:9](#). Alternate translation: "and its eyes are like the first flashes of light from the sunrise"

See: Personification

**Job 41:19 (#1)****"Flames come from its mouth"**

In a context such as this, your language might say "go" instead of **come**. Alternate translation: "Flames go out of its mouth"

See: Go and Come

**Job 41:19 (#2)****"sparks of fire leap out"**

Yahweh is speaking of **sparks of fire** as if they were living things that could **leap out** of the mouth of Leviathan on their own. If it would be helpful to your readers, you could state the meaning plainly. Alternate translation: "it sends out sparks of fire"

See: Personification

**Job 41:20 (#1)****"like a blown pot and a reed"**

Yahweh is using the term **blown** by association to mean a fire that someone has blown or fanned to

make it burn hot. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "like a pot over a blown fire and a reed"

See: Metonymy

### Job 41:20 (#2)

#### "like a blown pot and a reed"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "like a pot over a fire that someone has blown and a reed"

See: Active or Passive

### Job 41:20 (#3)

#### "like a blown pot and a reed"

This phrase expresses a single idea by using two words connected with **and**. The word **reed** tells what kind of fuel the fire is burning that is heating the **pot**. People would make a fire out of dried reeds if they wanted it to burn hot quickly, although for a short time, such as to boil water. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: "like a pot that is boiling over a hot fire"

See: Hendiadys

### Job 41:22 (#1)

#### "Strength lodges in its neck"

Yahweh is speaking as if **strength** were a living thing that could stay for the night in the **neck** of Leviathan. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It has a very strong neck"

See: Personification

### Job 41:22 (#2)

#### "fear leaps up"

Yahweh is speaking of **fear** as if it were a living thing that could leap up in front of Leviathan. If it

would be helpful in your language, you could state the meaning plainly. Alternate translation: "people become very afraid"

See: Personification

### Job 41:22 (#3)

#### "and" - "to its face"

Here the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Alternate translation: "in its presence" or "and ... in front of it"

See: Metonymy

### Job 41:23 (#1)

#### ""The folds of its flesh join together;"

Yahweh is referring to the underbelly of Leviathan as the **folds of its flesh**. In most animals, this area is soft and vulnerable, but in Leviathan it is tight and secure. You could indicate the meaning of this expression in your translation if that would be helpful to your readers. Alternate translation: "Its underbelly parts are tight and secure"

See: Assumed Knowledge and Implicit Information

### Job 41:23 (#2)

#### "they are firm on it, they will not be moved"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "they stay firmly in place"

See: Active or Passive

### Job 41:24 (#1)

#### ""Its heart is hard like stone;"

Here the word **heart** could mean: (1) the disposition of Leviathan. If that were **hard**, then Yahweh would be saying that Leviathan acted cruelly and was not afraid of anyone or anything. Alternate translation: "It acts cruelly and fears nothing" (2) the chest of Leviathan. Alternate

translation: "Its chest is hard like stone; yes, it is hard like a lower millstone"

See: Metaphor

### Job 41:24 (#2)

#### "like a lower millstone"

A millstone is one of a pair of large, flat, round stones that people use to crush kernels of grain to process them into food for humans. The **lower millstone** needs to be especially strong and hard because it bears the weight of the upper millstone and the force of the crushing. If your readers would not be familiar with what a millstone is, in your translation you could use the name of a comparable object in your culture or you could use a general expression. Alternate translation: "like a stone that people use to crush grain"

See: Translate Unknowns

### Job 41:25 (#1)

#### "the mighty"

Yahweh is using the adjective **mighty** as a noun to mean a certain kind of person. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. Alternate translation: "mighty people" or "even brave warriors"

See: Nominal Adjectives

### Job 41:26 (#1)

#### "The sword reaching it does not stand"

Yahweh is using the term **stand** in a specific sense to mean "succeed." Alternate translation: "Someone may strike it with a sword, but that will have no effect"

See: Idiom

### Job 41:26 (#2)

#### "the spear, the dart, the javelin"

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the

context if that would be clearer in your language. Alternate translation: "neither does the spear, the dart, the javelin"

See: Ellipsis

### Job 41:26 (#3)

#### "the spear, the dart, the javelin"

Yahweh is not referring to a specific **spear, dart, or javelin**. He means any such weapon. Alternate translation: "neither does any spear, dart, or javelin that may strike it"

See: Generic Noun Phrases

### Job 41:27 (#1)

#### ""It regards iron as straw,""

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: "It regards iron as straw, and it regards bronze as rotten wood"

See: Ellipsis

### Job 41:27 (#2)

#### ""It regards iron as straw,""

The point of this comparison is that just as straw is flimsy and rotten wood falls apart, so Leviathan considers iron to be flimsy and bronze to be a substance that would fall apart. If it would be helpful in your language, you could make this point explicitly. Alternate translation: "It considers iron to be as flimsy as straw, and it regards bronze as something that would fall apart like rotten wood"

See: Simile

### Job 41:27 (#3)

#### ""It regards iron as straw,""

Yahweh is speaking as if Leviathan could intelligently make judgments about the strength of metals that might be used to make weapons that people would use against it. If it would be helpful in your language, you could state the meaning plainly.

Alternate translation: "An iron weapon that someone might use against it would be as flimsy as straw, and a bronze weapon that someone might use against it would fall apart"

See: Personification

### Job 41:28 (#1)

#### "The son of the bow"

Yahweh is speaking as if an arrow were literally the **son** of the **bow** from which it was shot. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "An arrow"

See: Metaphor

### Job 41:28 (#2)

#### "with it, the stones of the sling are turned into chaff"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "with it, the stones of the sling become chaff"

See: Active or Passive

### Job 41:28 (#3)

#### "with it, the stones of the sling are turned into chaff"

Yahweh is speaking as if **stones** slung at Leviathan from a sling would literally become **chaff**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "stones slung at it do not hurt it any more than chaff would"

See: Metaphor

### Job 41:29 (#1)

#### "Clubs are regarded as chaff"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "It regards clubs as chaff"

See: Active or Passive

### Job 41:29 (#2)

#### "Clubs are regarded as chaff"

Yahweh is speaking as if Leviathan could intelligently make judgments about the strength of weapons that people might use against it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It senses no more danger from a club than it would from chaff"

See: Personification

### Job 41:29 (#3)

#### "and it laughs at the rattling of a spear"

Yahweh is speaking of Leviathan as if it would laugh in derision if someone threatened it by shaking a spear at it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "and it scorns the threat of a spear"

See: Personification

### Job 41:30 (#1)

#### "Beneath it are points of a shard"

Yahweh is speaking as if Leviathan literally had **points of a shard** underneath it, sharp pieces of broken pottery. This is a poetic reference to the sharp scales that are on its underbelly. If it would be clearer in your language, you could express this as a comparison. Alternate translation: "It has pointed scales on its underbelly that are as sharp as pieces of broken pottery"

See: Metaphor

### Job 41:30 (#2)

#### "it spreads {like} a threshing sledge upon the mud"

The point of this comparison could be that: (1) Leviathan spreads a trail through the mud the way a threshing sledge would leave a trail of separated grain on a threshing floor. Alternate translation: "it tears up the mud as it moves along, leaving a distinct trail as a threshing sledge does" (2) that

Leviathan spreads itself out heavily in the mud.  
Alternate translation: "it spreads itself heavily, like a threshing sledge, upon the mud"

See: Simile

### Job 41:31 (#1)

#### "It makes the deep boil like a pot"

Yahweh is using the term **pot** by association to mean the water in a pot that someone was heating to make the water boil. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "It makes the deep boil like the water in a pot that someone is heating"

See: Metonymy

### Job 41:31 (#2)

#### "It makes the deep boil like a pot"

Yahweh is speaking as if Leviathan literally made the ocean **boil** the way the water in a **pot** would boil. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "It churns up the waters of the ocean as it swims"

See: Metaphor

### Job 41:31 (#3)

#### "it makes the sea like an ointment pot"

Yahweh is using the term **ointment pot** by association to mean the ointment in a pot that someone would stir to mix its ingredients together. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "it makes the sea like ointment that someone is stirring in a pot"

See: Metonymy

### Job 41:31 (#4)

#### "it makes the sea like an ointment pot"

The point of this comparison is that that when Leviathan swims through the **sea**, it makes the waters foam the way ointment foams in a pot when its ingredients are stirred together. If it would be

helpful in your language, you could make this point explicitly. Alternate translation: "it makes the waters of the sea foam the way ointment foams when someone stirs it in a pot"

See: Simile

### Job 41:32 (#1)

#### "It makes a path shine behind it"

Yahweh is speaking as if the wake that Leviathan leaves in the water were literally a **path**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "It leaves a shining wake behind it in the water"

See: Metaphor

### Job 41:32 (#2)

#### "one considers the deep {to be} white-haired"

Yahweh is speaking as if people would actually consider the **deep** to be **white-haired** when they saw the wake that Leviathan left. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "this makes the deep appear as if it had white hair"

See: Metaphor

### Job 41:33 (#1)

#### "Upon the dust"

Yahweh is using one part of the earth, the **dust** on its surface, to mean the earth itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "On earth"

See: Synecdoche

### Job 41:33 (#2)

#### "the one made without fear"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "the one that I made without fear"

See: Active or Passive

**Job 41:34 (#1)****"It sees all of the high"**

Yahweh is using the adjective **high** as a noun to mean a certain kind of thing. Your language may use adjectives in the same way. If not, you can translate this adjective with an equivalent phrase. In this context, it indicates strength or power, not simply great height. Alternate translation: "It sees everything that is powerful"

See: Nominal Adjectives

**Job 41:34 (#2)****"It sees all of the high"**

Yahweh is using the term **see** in a specific sense. It could mean: (1) that Leviathan can look directly at any powerful creature without being fearful or intimidated. Alternate translation: "It can look at any powerful thing without becoming afraid" (2) that Leviathan looks down disdainfully at all other powerful creatures. Alternate translation: "It disdains all other powerful things"

See: Idiom

**Job 41:34 (#3)****"it {is} king over all of the sons of pride"**

In this context, the expression **sons of** describes something that shares the qualities of something else. Yahweh is using this expression to describe the behavior and character of certain creatures. While they do not literally feel **pride** as people would, they act as if they are superior to other creatures, for example, by not staying out of their way. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "it is king over all the dangerous animals"

See: Idiom

**Job 41:34 (#4)****"it {is} king over all of the sons of pride"**

Yahweh is speaking as if Leviathan were literally a **king**. He means that no other animal can challenge Leviathan. If it would be clearer in your language,

you could state the meaning plainly. Alternate translation: "no other dangerous animal can challenge it"

See: Metaphor

**Job - Chapter 42 Introduction***Structure and Formatting*

The ULT sets the lines of verses 1–6 farther to the right on the page than the rest of the text because they are poetry.

- Verses 1–6: Job acknowledges that he did not have the knowledge and wisdom to challenge Yahweh's government of the universe.
- Verses 7–17: The author describes how Yahweh restored Job's health and prosperity and gave him a long life.

*Special concepts in This chapter***Job's repentance**

This chapter describes how Yahweh blessed Job with health, prosperity, and a long life after he repented. However, Yahweh's blessing was not dependent upon Job's repentance. It was dependent upon Yahweh's grace. (See: Justice, Restore, Bless and Repent and Grace)

**Job 42:2 (#1)****"and no plan is withheld from you"**

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "and no one can thwart any of your plans"

See: Active or Passive

**Job 42:3 (#1)****"Who is this, concealing counsel without knowledge"**

In the first sentence in this verse, Job is quoting what Yahweh said in [38:2](#), at the beginning of his speech. The ULT indicates this by putting the sentence in second-level quotation marks. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You asked who this was who was concealing counsel without knowledge."

See: Quotes within Quotes

### Job 42:3 (#2)

#### "Therefore"

Job is using the word **Therefore** to introduce a conclusion that he has reached on the basis of what Yahweh said in his entire speech. Job is not using the word to introduce the reason why he has spoken without understanding. It may be helpful to clarify this for your readers. Alternate translation: "Based on everything you have said, I now recognize that"

See: Connect — Reason-and-Result Relationship

### Job 42:4 (#1)

#### ""Listen, now, and I will speak;"

In this verse, Job is once again quoting what Yahweh said in his speech. In [38:3](#) and [40:7](#), Yahweh said, "I will question you, and you will inform me." Since Job had said in [13:22](#) that he could choose either to ask questions first or to listen to questions first, by saying that he would question Job, Yahweh was implicitly telling Job to listen, as Job indicates in the first part of this verse. The ULT indicates that Job is quoting Yahweh by putting this verse in second-level quotation marks. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: "You told me to listen and you would speak; you said that you would question me and I would inform you"

See: Quotes within Quotes

### Job 42:5 (#1)

""With the hearing of my ear I had heard {about} you,"

Job is using one part of himself, his **ear**, to mean all of him in the act of hearing. He is using one part of himself, his **eye**, to mean all of him in the act of seeing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "Before this I had only heard about you, but now I have seen you for myself"

See: Synecdoche

### Job 42:6 (#1)

#### "I despise"

By the word **despise**, Job does not mean that he hates something. He means that he thinks little of something. He could mean: (1) that he thinks little of himself, that is, he no longer believes that he can credibly declare whether God is treating anyone fairly or unfairly. Alternate translation: "I no longer believe that I understand as much as I thought I did" (2) that he now thinks little of what he said in all of his speeches. Alternate translation: "I recognize that what I said was wrong"

See: Assumed Knowledge and Implicit Information

### Job 42:6 (#2)

#### "in dust and ashes"

In this culture, people would sprinkle **dust and ashes** on themselves as a symbolic action to show that they were greatly distressed. This is what Job's friends were doing in [2:12](#) when they threw dust into the air so that it would land on their heads. Job was doing something similar in [2:8](#) when he sat down in a pile of ashes. Job could be sprinkling dust and ashes from the pile on himself as he speaks these words, or he could be speaking as if he were doing that in order to describe how sincerely he is repenting. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: "by sprinkling dust and ashes on myself to show how distressed I am by what I did" or "very sincerely, as if I were sprinkling dust and ashes on myself to show how distressed I am by what I did"

See: Symbolic Action



**Job 42:7 (#1)****"And it happened"**

The author is using the phrase translated **And it happened** to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event.

See: Introduction of a New Event

**Job 42:7 (#2)****"had spoken these words"**

The author is using the term **words** to mean what Yahweh said to Job by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "had said these things"

See: Metonymy

**Job 42:7 (#3)****"My nose burns against you and against the two of your friends"**

Yahweh is speaking as if his **nose**, meaning his anger, were literally burning. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "I am feeling great anger against you and your two friends"

See: Metaphor

**Job 42:8 (#1)****"I will surely lift his face"**

See how you translated the similar expression in [13:8](#). Alternate translation: "I will surely show favor to him" or "I will surely answer his prayer for you"

See: Idiom

**Job 42:8 (#2)****"lest I deal with you {according to your} folly"**

If your language does not use an abstract noun for the idea of **folly**, you could express the same idea in

another way. Alternate translation: "lest I punish you for the foolish things you have said about me"

See: Abstract Nouns

**Job 42:9 (#1)****"and Yahweh lifted the face of Job"**

See how you translated the similar expression in the previous verse. Alternate translation: "and Yahweh showed favor to Job" or "and Yahweh answered Job's prayer for his three friends"

See: Idiom

**Job 42:10 (#1)****"And Yahweh turned the captivity of Job"**

The author is speaking as if Job's troubles had been holding him in **captivity**. The expression **turned the captivity** means that Yahweh ended this captivity. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "And Yahweh restored Job to his former prosperity"

See: Idiom

**Job 42:10 (#2)****"and Yahweh added {to} all that {was} to Job to double"**

If your language does not use an abstract noun for the idea of **double**, you could express the same idea in another way. Alternate translation: "and Yahweh gave Job two times as much as he previously had"

See: Abstract Nouns

**Job 42:11 (#1)****"and they ate bread with him in his house"**

Eating a meal with Job in his home was a symbolic action that acknowledged Job's restored place in the community. Job had complained in [30:10](#) about how people were staying away from him a symbolic action that conveyed disrespect and disapproval. Job's family and friends were now showing respect and approval. If it would be helpful to your readers, you could explain the

significance of this action. Alternate translation: "and they ate bread with him in his house to show their respect for him and their approval of him"

See: Symbolic Action

### Job 42:11 (#2)

#### "bread"

The author is using one kind of food, **bread**, to mean food in general. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a meal"

See: Synecdoche

### Job 42:11 (#3)

#### "And they consoled him and comforted him"

The terms **consoled** and **comforted** mean similar things. The author is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: "And they offered him much sympathy"

See: Doublet

### Job 42:11 (#4)

#### "the troubles that Yahweh had brought"

The author is speaking as if **troubles** were an object that Yahweh could have brought to Job and put on top of him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: "the troubles that Yahweh had caused him to experience"

See: Metaphor

### Job 42:11 (#5)

#### "one kesitah"

A **kesitah** was a piece of silver of a certain weight that had not been minted into a coin. Its exact value is uncertain. You may wish to translate the term **kesitah** with a general expression. Alternate translation: "a piece of silver"

See: Biblical Money

### Job 42:14 (#1)

**"And he called the name of the first Jemimah and the name of the second Keziah and the name of the third Keren-Happuch"**

The expression **called the name** is the way people in this culture spoke of giving a child a name when the child was born. Alternate translation: "He gave the first the name Jemimah, and he gave the second the name Keziah, and he gave the third the name Keren-Happuch."

See: Idiom

### Job 42:14 (#2)

#### "the first" - "the second" - "the third"

The author is using the adjectives **first**, **second** and **third** as nouns to refer to specific individuals. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: "his first daughter ... his second daughter ... his third daughter"

See: Nominal Adjectives

### Job 42:14 (#3)

#### "Jemimah" - "Keziah" - "Keren-Happuch"

The words **Jemimah**, **Keziah**, and **Keren-Happuch** are the names of women.

See: How to Translate Names

### Job 42:15 (#1)

#### "And one was not found {among} women"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "And there were no other women"

See: Active or Passive

### Job 42:15 (#2)

**"And their father gave an inheritance to them in the midst of their brothers"**

It was not customary in this culture for fathers to give their daughters an inheritance. The author may mention this because it shows the special love and regard that Job had for his daughters. You could indicate that in your translation if it would be helpful to your readers. Alternate translation: "And their father loved them so much and regarded them so highly that he gave them an inheritance in the midst of their brothers"

See: Assumed Knowledge and Implicit Information

### Job 42:15 (#3)

#### "in the midst of their brothers"

This expression could mean: (1) that Job gave his daughters an inheritance just as he did for his sons. Alternate translation: "just as he did for their brothers" (2) that Job gave his daughters as an inheritance land that was located in the same area as land that he gave to his sons as their inheritance. Alternate translation: "of land that adjoined land that he left to his sons"

See: Idiom

### Job 42:16 (#1)

#### "his sons and the sons of his sons, {to} four generations"

In this culture, Job's generation was considered the first generation, so **four generations** refers to his children's children's children. Your language may have terms of its own for these kinship relationships. Alternate translation: "his children and his grandchildren and his great-grandchildren"

See: Kinship

### Job 42:17 (#1)

#### "old and full of days"

The author is speaking as if **days** were an object and as if Job were a container that was **full** of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "old and having lived for many days"

See: Metaphor

### Job 42:17 (#2)

#### "old and full of days"

The expressions **old** and **full of days** mean similar things. The author is using them together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Your language may have a characteristic expression that it would use in such a context. Alternate translation: "at a ripe old age"

See: Doublet