

enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. {9:23} And the Jews undertook to do as they had begun, and as Mordecai had written unto them; {9:24} Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that [is,] the lot, to consume them, and to destroy them; {9:25} But when [Esther] came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. {9:26} Wherefore they called these days Purim after the name of Pur. Therefore for all the words of this letter, and [of that] which they had seen concerning this matter, and which had come unto them, {9:27} The Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their [appointed] time every year; {9:28} And [that] these days [should be] remembered and kept throughout every generation, every family, every province, and every city; and [that] these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. {9:29} Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. {9:30} And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, [with] words of peace and truth, {9:31} To confirm these days of Purim in their times [appointed,] according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings and their cry. {9:32} And the decree of Esther confirmed these matters of Purim; and it was written in the book.

{10:1} And the king Ahasuerus laid a tribute upon the land, and [upon] the isles of the sea. {10:2} And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, [are] they not written in the book of the chronicles of the kings of Media and Persia? {10:3} For Mordecai the Jew [was] next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his

## The Book of Job

{1:1} There was a man in the land of Uz, whose name [was] Job; and that man was perfect and upright, and one that feared God, and eschewed evil. {1:2} And there were born unto him seven sons and three daughters. {1:3} His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. {1:4} And his sons went and feasted [in their] houses, every one his day; and sent and called for their three sisters to eat and to drink with them. {1:5} And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

{1:6} Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. {1:7} And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. {1:8} And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? {1:9} Then Satan answered the LORD, and said, Doth Job fear God for nought? {1:10} Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. {1:11} But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. {1:12} And the LORD said unto Satan, Behold, all that he hath [is] in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

{1:13} And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house: {1:14} And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: {1:15} And the Sabeans fell [upon them,] and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. {1:16} While he [was] yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. {1:17} While he [was] yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. {1:18} While he [was] yet speaking, there came also another, and said, Thy sons and thy daughters [were] eating and drinking wine in their eldest brother's house: {1:19} And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee. {1:20} Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, {1:21} And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. {1:22} In all this Job sinned not, nor charged God foolishly.

{2:1} Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. {2:2} And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. {2:3} And the LORD said unto Satan, Hast thou considered my servant Job, that [there is] none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. {2:4} And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life. {2:5} But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. {2:6} And the LORD said unto Satan, Behold, he [is] in thine hand; but save his life.

{2:7} So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. {2:8} And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

{2:9} Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die. {2:10} But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

{2:11} Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. {2:12} And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. {2:13} So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that [his] grief was very great.

{3:1} After this opened Job his mouth, and cursed his day. {3:2} And Job spake, and said, {3:3} Let the day perish wherein I was born, and the night [in which] it was said, There is a man child conceived. {3:4} Let that day be darkness; let not God regard it from above, neither let the light shine upon it. {3:5} Let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. {3:6} As [for] that night, let darkness seize upon it; let it not be joined unto the days of the year, let it not come into the number of the months. {3:7} Lo, let that night be solitary, let no joyful voice come therein. {3:8} Let them curse it that curse the day, who are ready to raise up their mourning. {3:9} Let the stars of the twilight thereof be dark; let it look for light, but [have] none; neither let it see the dawning of the day: {3:10} Because it shut not up the doors of my [mother's] womb, nor hid sorrow from mine eyes. {3:11} Why died I not from the womb? [why] did I [not] give up the ghost when I came out of the belly? {3:12} Why did the knees prevent me? or why the breasts that I should suck? {3:13} For now should I have lain still and been quiet, I should have slept: then had I been at rest, {3:14} With kings and counsellors of the earth, which build desolate places for themselves; {3:15} Or with princes that had gold, who filled their houses with silver: {3:16} Or as an hidden untimely birth I had not been; as infants [which] never saw light. {3:17} There the wicked cease [from] troubling; and there the weary be at rest. {3:18} [There] the

prisoners rest together; they hear not the voice of the oppressor. {3:19} The small and great are there; and the servant [is] free from his master. {3:20} Wherefore is light given to him that is in misery, and life unto the bitter [in] soul; {3:21} Which long for death, but it [cometh] not; and dig for it more than for hid treasures; {3:22} Which rejoice exceedingly, [and] are glad, when they can find the grave? {3:23} [Why is light given] to a man whose way is hid, and whom God hath hedged in? {3:24} For my sighing cometh before I eat, and my roarings are poured out like the waters. {3:25} For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. {3:26} I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

{4:1} Then Eliphaz the Temanite answered and said, {4:2} [If] we assay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? {4:3} Behold, thou hast instructed many, and thou hast strengthened the weak hands. {4:4} Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. {4:5} But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled. {4:6} [Is] not [this] thy fear, thy confidence, thy hope, and the uprightness of thy ways? {4:7} Remember, I pray thee, who [ever] perished, being innocent? or where were the righteous cut off? {4:8} Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. {4:9} By the blast of God they perish, and by the breath of his nostrils are they consumed. {4:10} The roaring of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken. {4:11} The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. {4:12} Now a thing was secretly brought to me, and mine ear received a little thereof. {4:13} In thoughts from the visions of the night, when deep sleep falleth on men, {4:14} Fear came upon me, and trembling, which made all my bones to shake. {4:15} Then a spirit passed before my face; the hair of my flesh stood up: {4:16} It stood still, but I could not discern the form thereof: an image [was] before mine eyes, [there was] silence, and I heard a voice, [saying, ] {4:17} Shall mortal man be more just than God? shall a man be more pure than his maker? {4:18} Behold, he put no trust in his servants; and his angels he charged with folly: {4:19} How much less [in] them that dwell in houses of clay, whose foundation [is] in the dust, [which] are crushed before the moth? {4:20} They are destroyed from morning to evening: they perish for ever without any regarding [it. ] {4:21} Doth not their excellency [which is] in them go away? they die, even without wisdom.

{5:1} Call now, if there be any that will answer thee; and to which of the saints wilt thou turn? {5:2} For wrath killeth the foolish man, and envy slayeth the silly one. {5:3} I have seen the foolish taking root: but suddenly I cursed his habitation. {5:4} His children are far from safety, and they are crushed in the gate, neither [is there] any to deliver [them. ] {5:5} Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance. {5:6} Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; {5:7} Yet man is born unto trouble, as the sparks fly upward. {5:8} I would seek unto God, and unto God would I commit my cause: {5:9} Which doeth great things and unsearchable; marvellous things without number: {5:10} Who giveth rain upon the earth, and sendeth waters upon the fields: {5:11} To set up on high those that be low; that those which mourn may be exalted to safety. {5:12} He disappointeth the devices of the crafty, so that their hands

cannot perform [their] enterprise. {5:13} He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. {5:14} They meet with darkness in the daytime, and grope in the noonday as in the night. {5:15} But he saveth the poor from the sword, from their mouth, and from the hand of the mighty. {5:16} So the poor hath hope, and iniquity stoppeth her mouth. {5:17} Behold, happy [is] the man whom God correcteth: therefore despise not thou the chastening of the Almighty: {5:18} For he maketh sore, and bindeth up: he woundeth, and his hands make whole. {5:19} He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee. {5:20} In famine he shall redeem thee from death: and in war from the power of the sword. {5:21} Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. {5:22} At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. {5:23} For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. {5:24} And thou shalt know that thy tabernacle [shall be] in peace; and thou shalt visit thy habitation, and shalt not sin. {5:25} Thou shalt know also that thy seed [shall be] great, and thine offspring as the grass of the earth. {5:26} Thou shalt come to [thy] grave in a full age, like as a shock of corn cometh in in his season. {5:27} Lo this, we have searched it, so it [is;] hear it, and know thou [it] for thy good.

{6:1} But Job answered and said, {6:2} O that my grief were thoroughly weighed, and my calamity laid in the balances together! {6:3} For now it would be heavier than the sand of the sea: therefore my words are swallowed up. {6:4} For the arrows of the Almighty [are] within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. {6:5} Doth the wild ass bray when he hath grass? or loweth the ox over his fodder? {6:6} Can that which is unsavoury be eaten without salt? or is there [any] taste in the white of an egg? {6:7} The things [that] my soul refused to touch [are] as my sorrowful meat. {6:8} Oh that I might have my request; and that God would grant [me] the thing that I long for! {6:9} Even that it would please God to destroy me; that he would let loose his hand, and cut me off! {6:10} Then should I yet have comfort; yea, I would harden myself in sorrow: let him not spare; for I have not concealed the words of the Holy One. {6:11} What [is] my strength, that I should hope? and what [is] mine end, that I should prolong my life? {6:12} [Is] my strength the strength of stones? or [is] my flesh of brass? {6:13} [Is] not my help in me? and is wisdom driven quite from me? {6:14} To him that is afflicted pity [should be shewed] from his friend; but he forsaketh the fear of the Almighty. {6:15} My brethren have dealt deceitfully as a brook, [and] as the stream of brooks they pass away; {6:16} Which are blackish by reason of the ice, [and] wherein the snow is hid: {6:17} What time they wax warm, they vanish: when it is hot, they are consumed out of their place. {6:18} The paths of their way are turned aside; they go to nothing, and perish. {6:19} The troops of Tema looked, the companies of Sheba waited for them. {6:20} They were confounded because they had hoped; they came thither, and were ashamed. {6:21} For now ye are no thing; ye see [my] casting down, and are afraid. {6:22} Did I say, Bring unto me? or, Give a reward for me of your substance? {6:23} Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty? {6:24} Teach me, and I will hold my tongue: and cause me to understand wherein I have erred. {6:25} How forcible are right words! but what doth your arguing reprove? {6:26} Do ye imagine to reprove words, and the speeches of one that is desperate, [which are] as wind?

{6:27} Yea, ye overwhelm the fatherless, and ye dig [a pit] for your friend. {6:28} Now therefore be content, look upon me; for [it is] evident unto you if I lie. {6:29} Return, I pray you, let it not be iniquity; yea, return again, my righteousness [is] in it. {6:30} Is there iniquity in my tongue? cannot my taste discern perverse things?

{7:1} [Is there] not an appointed time to man upon earth? [are not] his days also like the days of an hireling? {7:2} As a servant earnestly desireth the shadow, and as an hireling looketh for [the reward of] his work: {7:3} So am I made to possess months of vanity, and wearisome nights are appointed to me. {7:4} When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day. {7:5} My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome. {7:6} My days are swifter than a weaver's shuttle, and are spent without hope. {7:7} O remember that my life is wind: mine eye shall no more see good. {7:8} The eye of him that hath seen me shall see me no [more:] thine eyes [are] upon me, and I [am] not. {7:9} [As] the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no [more. ] {7:10} He shall return no more to his house, neither shall his place know him any more. {7:11} Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. {7:12} [Am] I a sea, or a whale, that thou settest a watch over me? {7:13} When I say, My bed shall comfort me, my couch shall ease my complaint; {7:14} Then thou scarest me with dreams, and terrifiest me through visions: {7:15} So that my soul chooseth strangling, [and] death rather than my life. {7:16} I loathe [it;] I would not live alway: let me alone; for my days [are] vanity. {7:17} What [is] man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? {7:18} And [that] thou shouldest visit him every morning, [and] try him every moment? {7:19} How long wilt thou not depart from me, nor let me alone till I swallow down my spittle? {7:20} I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself? {7:21} And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [shall] not [be].

[{8:1} Then answered Bildad the Shuhite, and said, {8:2} How long wilt thou speak these [things?] and [how long shall] the words of thy mouth be like a strong wind? {8:3} Doth God pervert judgment? or doth the Almighty pervert justice? {8:4} If thy children have sinned against him, and he have cast them away for their transgression; {8:5} If thou wouldest seek unto God betimes, and make thy supplication to the Almighty; {8:6} If thou [wert] pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous. {8:7} Though thy beginning was small, yet thy latter end should greatly increase. {8:8} For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers: {8:9} (For we [are but of] yesterday, and know nothing, because our days upon earth [are] a shadow:) {8:10} Shall not they teach thee, [and] tell thee, and utter words out of their heart? {8:11} Can the rush grow up without mire? can the flag grow without water? {8:12} Whilst it [is] yet in his greenness, [and] not cut down, it withereth before any [other] herb. {8:13} So [are] the paths of all that forget God; and the hypocrite's hope shall perish: {8:14} Whose hope shall be cut off, and whose trust [shall be] a spider's web. {8:15} He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure. {8:16} He

[is] green before the sun, and his branch shooteth forth in his garden. {8:17} His roots are wrapped about the heap, [and] seeth the place of stones. {8:18} If he destroy him from his place, then [it] shall deny him, [saying,] I have not seen thee. {8:19} Behold, this [is] the joy of his way, and out of the earth shall others grow. {8:20} Behold, God will not cast away a perfect [man,] neither will he help the evil doers: {8:21} Till he fill thy mouth with laughing, and thy lips with rejoicing. {8:22} They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

{9:1} Then Job answered and said, {9:2} I know [it is] so of a truth: but how should man be just with God? {9:3} If he will contend with him, he cannot answer him one of a thousand. {9:4} [He is] wise in heart, and mighty in strength: who hath hardened [himself] against him, and hath prospered? {9:5} Which removeth the mountains, and they know not: which overturneth them in his anger. {9:6} Which shaketh the earth out of her place, and the pillars thereof tremble. {9:7} Which commandeth the sun, and it riseth not; and sealeth up the stars. {9:8} Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. {9:9} Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. {9:10} Which doeth great things past finding out; yea, and wonders without number. {9:11} Lo, he goeth by me, and I see [him] not: he passeth on also, but I perceive him not. {9:12} Behold, he taketh away, who can hinder him? who will say unto him, What doest thou? {9:13} [If] God will not withdraw his anger, the proud helpers do stoop under him. {9:14} How much less shall I answer him, [and] choose out my words [to reason] with him? {9:15} Whom, though I were righteous, [yet] would I not answer, [but] I would make supplication to my judge. {9:16} If I had called, and he had answered me; [yet] would I not believe that he had hearkened unto my voice. {9:17} For he breaketh me with a tempest, and multiplieth my wounds without cause. {9:18} He will not suffer me to take my breath, but filleth me with bitterness. {9:19} If [I speak] of strength, lo, [he is] strong: and if of judgment, who shall set me a time [to plead? ] {9:20} If I justify myself, mine own mouth shall condemn me: [if I say, I am] perfect, it shall also prove me perverse. {9:21} [Though] I [were] perfect, [yet] would I not know my soul: I would despise my life. {9:22} This [is] one [thing,] therefore I said [it,] He destroyeth the perfect and the wicked. {9:23} If the scourge slay suddenly, he will laugh at the trial of the innocent. {9:24} The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, [and] who [is] he? {9:25} Now my days are swifter than a post: they flee away, they see no good. {9:26} They are passed away as the swift ships: as the eagle [that] hasteth to the prey. {9:27} If I say, I will forget my complaint, I will leave off my heaviness, and comfort [myself: ] {9:28} I am afraid of all my sorrows, I know that thou wilt not hold me innocent. {9:29} [If] I be wicked, why then labour I in vain? {9:30} If I wash myself with snow water, and make my hands never so clean; {9:31} Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. {9:32} For [he is] not a man, as I [am, that] I should answer him, [and] we should come together in judgment. {9:33} Neither is there any daysman betwixt us, [that] might lay his hand upon us both. {9:34} Let him take his rod away from me, and let not his fear terrify me: {9:35} [Then] would I speak, and not fear him; but [it is] not so with me.

{10:1} My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my

soul. {10:2} I will say unto God, Do not condemn me; shew me wherefore thou contendest with me. {10:3} [Is it] good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked? {10:4} Hast thou eyes of flesh? or seest thou as man seeth? {10:5} [Are] thy days as the days of man? [are] thy years as man's days, {10:6} That thou enquirest after mine iniquity, and searchest after my sin? {10:7} Thou knowest that I am not wicked; and [there is] none that can deliver out of thine hand. {10:8} Thine hands have made me and fashioned me together round about; yet thou dost destroy me. {10:9} Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again? {10:10} Hast thou not poured me out as milk, and curdled me like cheese? {10:11} Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews. {10:12} Thou hast granted me life and favour, and thy visitation hath preserved my spirit. {10:13} And these [things] hast thou hid in thine heart: I know that this [is] with thee. {10:14} If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. {10:15} If I be wicked, woe unto me; and [if] I be righteous, [yet] will I not lift up my head. [I am] full of confusion; therefore see thou mine affliction; {10:16} For it increaseth. Thou huntest me as a fierce lion: and again thou shewest thyself marvellous upon me. {10:17} Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war [are] against me. {10:18} Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! {10:19} I should have been as though I had not been; I should have been carried from the womb to the grave. {10:20} [Are] not my days few? cease [then, and] let me alone, that I may take comfort a little, {10:21} Before I go [whence] I shall not return, [even] to the land of darkness and the shadow of death; {10:22} A land of darkness, as darkness [itself; and] of the shadow of death, without any order, and [where] the light [is] as darkness.

{11:1} Then answered Zophar the Naamathite, and said, {11:2} Should not the multitude of words be answered? and should a man full of talk be justified? {11:3} Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? {11:4} For thou hast said, My doctrine [is] pure, and I am clean in thine eyes. {11:5} But oh that God would speak, and open his lips against thee; {11:6} And that he would shew thee the secrets of wisdom, that [they are] double to that which is! Know therefore that God exacteth of thee [less] than thine iniquity [deserveth. ] {11:7} Canst thou by searching find out God? canst thou find out the Almighty unto perfection? {11:8} [It is] as high as heaven; what canst thou do? deeper than hell; what canst thou know? {11:9} The measure thereof [is] longer than the earth, and broader than the sea. {11:10} If he cut off, and shut up, or gather together, then who can hinder him? {11:11} For he knoweth vain men: he seeth wickedness also; will he not then consider [it? ] {11:12} For vain man would be wise, though man be born [like] a wild ass's colt. {11:13} If thou prepare thine heart, and stretch out thine hands toward him; {11:14} If iniquity [be] in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. {11:15} For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear: {11:16} Because thou shalt forget [thy] misery, [and] remember [it] as waters [that] pass away: {11:17} And [thine] age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. {11:18} And thou shalt be secure, because there is hope; yea, thou shalt dig [about thee, and] thou shalt take thy rest in safety. {11:19}

Also thou shalt lie down, and none shall make [thee] afraid; yea, many shall make suit unto thee. {11:20} But the eyes of the wicked shall fail, and they shall not escape, and their hope [shall be as] the giving up of the ghost.

{12:1} And Job answered and said, {12:2} No doubt but ye [are] the people, and wisdom shall die with you. {12:3} But I have understanding as well as you; I [am] not inferior to you: yea, who knoweth not such things as these? {12:4} I am [as] one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright [man is] laughed to scorn. {12:5} He that is ready to slip with [his] feet [is as] a lamp despised in the thought of him that is at ease. {12:6} The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth [abundantly. ] {12:7} But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: {12:8} Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee. {12:9} Who knoweth not in all these that the hand of the LORD hath wrought this? {12:10} In whose hand [is] the soul of every living thing, and the breath of all mankind. {12:11} Doth not the ear try words? and the mouth taste his meat? {12:12} With the ancient [is] wisdom; and in length of days understanding. {12:13} With him [is] wisdom and strength, he hath counsel and understanding. {12:14} Behold, he breaketh down, and it cannot be built again: he shutteth up a man, and there can be no opening. {12:15} Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth. {12:16} With him [is] strength and wisdom: the deceived and the deceiver [are] his. {12:17} He leadeth counsellors away spoiled, and maketh the judges fools. {12:18} He looseth the bond of kings, and girdeth their loins with a girdle. {12:19} He leadeth princes away spoiled, and overthroweth the mighty. {12:20} He removeth away the speech of the trusty, and taketh away the understanding of the aged. {12:21} He poureth contempt upon princes, and weakeneth the strength of the mighty. {12:22} He discovereth deep things out of darkness, and bringeth out to light the shadow of death. {12:23} He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them [again. ] {12:24} He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness [where there is] no way. {12:25} They grope in the dark without light, and he maketh them to stagger like [a] drunken [man].

{13:1} Lo, mine eye hath seen all [this,] mine ear hath heard and understood it. {13:2} What ye know, [the same] do I know also: I [am] not inferior unto you. {13:3} Surely I would speak to the Almighty, and I desire to reason with God. {13:4} But ye [are] forgers of lies, ye [are] all physicians of no value. {13:5} Oh that ye would altogether hold your peace! and it should be your wisdom. {13:6} Hear now my reasoning, and hearken to the pleadings of my lips. {13:7} Will ye speak wickedly for God? and talk deceitfully for him? {13:8} Will ye accept his person? will ye contend for God? {13:9} Is it good that he should search you out? or as one man mocketh another, do ye [so] mock him? {13:10} He will surely reprove you, if ye do secretly accept persons. {13:11} Shall not his excellency make you afraid? and his dread fall upon you? {13:12} Your remembrances [are] like unto ashes, your bodies to bodies of clay. {13:13} Hold your peace, let me alone, that I may speak, and let come on me what [will. ] {13:14} Wherefore do I take my flesh in my teeth, and put my life in mine hand? {13:15} Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. {13:16} He also [shall be] my salvation: for an hypocrite shall not come

before him. {13:17} Hear diligently my speech, and my declaration with your ears. {13:18} Behold now, I have ordered [my] cause; I know that I shall be justified. {13:19} Who [is] he [that] will plead with me? for now, if I hold my tongue, I shall give up the ghost. {13:20} Only do not two [things] unto me: then will I not hide myself from thee. {13:21} Withdraw thine hand far from me: and let not thy dread make me afraid. {13:22} Then call thou, and I will answer: or let me speak, and answer thou me. {13:23} How many [are] mine iniquities and sins? make me to know my transgression and my sin. {13:24} Wherefore hidest thou thy face, and holdest me for thine enemy? {13:25} Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? {13:26} For thou writest bitter things against me, and makest me to possess the iniquities of my youth. {13:27} Thou putteth my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet. {13:28} And he, as a rotten thing, consumeth, as a garment that is moth eaten.

{14:1} Man [that is] born of a woman [is] of few days, and full of trouble. {14:2} He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. {14:3} And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? {14:4} Who can bring a clean [thing] out of an unclean? not one. {14:5} Seeing his days [are] determined, the number of his months [are] with thee, thou hast appointed his bounds that he cannot pass; {14:6} Turn from him, that he may rest, till he shall accomplish, as an hireling, his day. {14:7} For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. {14:8} Though the root thereof wax old in the earth, and the stock thereof die in the ground; {14:9} [Yet] through the scent of water it will bud, and bring forth boughs like a plant. {14:10} But man dieth, and wasteth away: yea, man giveth up the ghost, and where [is] he? {14:11} [As] the waters fail from the sea, and the flood decayeth and drieth up: {14:12} So man lieth down, and riseth not: till the heavens [be] no more, they shall not awake, nor be raised out of their sleep. {14:13} Oh that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me! {14:14} If a man die, shall he live [again?] all the days of my appointed time will I wait, till my change come. {14:15} Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. {14:16} For now thou numberest my steps: dost thou not watch over my sin? {14:17} My transgression [is] sealed up in a bag, and thou sewest up mine iniquity. {14:18} And surely the mountain falling cometh to nought, and the rock is removed out of his place. {14:19} The waters wear the stones: thou wastest away the things which grow [out] of the dust of the earth; and thou destroyest the hope of man. {14:20} Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. {14:21} His sons come to honour, and he knoweth [it] not; and they are brought low, but he perceiveth [it] not of them. {14:22} But his flesh upon him shall have pain, and his soul within him shall mourn.

{15:1} Then answered Eliphaz the Temanite, and said, {15:2} Should a wise man utter vain knowledge, and fill his belly with the east wind? {15:3} Should he reason with unprofitable talk? or with speeches wherewith he can do no good? {15:4} Yea, thou castest off fear, and restrainest prayer before God. {15:5} For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. {15:6} Thine own mouth condemneth thee, and not I: yea, thine

own lips testify against thee. {15:7} [Art] thou the first man [that] was born? or wast thou made before the hills? {15:8} Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? {15:9} What knowest thou, that we know not? [what] understandest thou, which [is] not in us? {15:10} With us [are] both the grayheaded and very aged men, much elder than thy father. {15:11} [Are] the consolations of God small with thee? is there any secret thing with thee? {15:12} Why doth thine heart carry thee away? and what do thy eyes wink at, {15:13} That thou turnest thy spirit against God, and lettest [such] words go out of thy mouth? {15:14} What [is] man, that he should be clean? and [he which is] born of a woman, that he should be righteous? {15:15} Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. {15:16} How much more abominable and filthy [is] man, which drinketh iniquity like water? {15:17} I will shew thee, hear me; and that [which] I have seen I will declare; {15:18} Which wise men have told from their fathers, and have not hid [it: ] {15:19} Unto whom alone the earth was given, and no stranger passed among them. {15:20} The wicked man travaileth with pain all [his] days, and the number of years is hidden to the oppressor. {15:21} A dreadful sound [is] in his ears: in prosperity the destroyer shall come upon him. {15:22} He believeth not that he shall return out of darkness, and he is waited for of the sword. {15:23} He wandereth abroad for bread, [saying,] Where [is it?] he knoweth that the day of darkness is ready at his hand. {15:24} Trouble and anguish shall make him afraid; they shall prevail against him, as a king ready to the battle. {15:25} For he stretcheth out his hand against God, and strengtheneth himself against the Almighty. {15:26} He runneth upon him, [even] on [his] neck, upon the thick bosses of his bucklers: {15:27} Because he covereth his face with his fatness, and maketh collups of fat on [his] flanks. {15:28} And he dwelleth in desolate cities, [and] in houses which no man inhabiteth, which are ready to become heaps. {15:29} He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth. {15:30} He shall not depart out of darkness; the flame shall dry up his branches, and by the breath of his mouth shall he go away. {15:31} Let not him that is deceived trust in vanity: for vanity shall be his recompence. {15:32} It shall be accomplished before his time, and his branch shall not be green. {15:33} He shall shake off his unripe grape as the vine, and shall cast off his flower as the olive. {15:34} For the congregation of hypocrites [shall be] desolate, and fire shall consume the tabernacles of bribery. {15:35} They conceive mischief, and bring forth vanity, and their belly prepareth deceit.

{16:1} Then Job answered and said, {16:2} I have heard many such things: miserable comforters [are] ye all. {16:3} Shall vain words have an end? or what emboldeneth thee that thou answerest? {16:4} I also could speak as ye [do:] if your soul were in my soul's stead, I could heap up words against you, and shake mine head at you. {16:5} [But] I would strengthen you with my mouth, and the moving of my lips should assuage [your grief. ] {16:6} Though I speak, my grief is not asswaged: and [though] I forbear, what am I eased? {16:7} But now he hath made me weary: thou hast made desolate all my company. {16:8} And thou hast filled me with wrinkles, [which] is a witness [against me:] and my leanness rising up in me beareth witness to my face. {16:9} He teareth [me] in his wrath, who hateth me: he gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me. {16:10} They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together