

[16] While he was yet speaking, there came also another, and said, The eish Elohim is fallen from Shomayim, and hath burned up the tzon, and the na'arim, and consumed them; and I only am escaped alone to tell thee.

[17] While he was yet speaking, there came also another, and said, The Kasdim (Chaldeans) formed shloshah rashim, and fell upon the gemalim and have carried them away, yea and slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

[18] While he was yet speaking, there came also another, and said, Thy banim and thy banot were eating and drinking yayin in the bais achihem habechor;

[19] And, hinei, there came a ruach gedolah from the midbar, and struck the arbah pinot (four corners) of the bais, and it fell upon the na'arim, and they are dead; and I only am escaped alone to tell thee.

[20] Then Iyov arose, and made the keriah on his mantle, and shaved his head, and fell down upon the ground, and worshiped,

[21] And said, Arom came I out of beten immi, and arom shall I return there; Hashem gave, and Hashem hath taken away; yehi Shem Hashem mevorach.

[22] In all this Iyov sinned not, nor natan tiflah leElohim (charged G-d with folly).

**2** Again there was a day when the Bnei HaElohim came to present themselves before Hashem, and Hasatan came also among them to present himself before Hashem.

[2] And Hashem said unto Hasatan, From where comest thou? And Hasatan answered Hashem, and said, From going to and fro through ha'aretz, and from walking up and down in it.

[3] And Hashem said unto Hasatan, Hast thou considered in your meditation Avdi (My Servant) Iyov, that there is none like him in ha'aretz, ish tam and yashar, yire Elohim, and shunning rah? And still he holdeth fast his integrity, although thou inciteth Me against him, to ruin him for no reason.

[4] And Hasatan answered Hashem, and said, Skin for skin, yea, all that an ish hath will he give for his nefesh.

[5] But stretch forth Thine yad now, and touch his etzem and his basar, and he will curse Thee to Thy face.

[6] And Hashem said unto Hasatan, Hinei, he is in thine yad; but spare his nefesh.

[7] So went Hasatan out from the presence of Hashem, and afflicted Iyov with shekhin rah (foul boils) from the sole of his regel unto the top of his head.

[8] And he took him a cheres (potsherd, piece of broken pottery) to scrape himself withal; and he sat down among the ashes.

[9] Then said his isha unto him, Dost thou still retain thine integrity? Curse Elohim, and die.

[10] But he said unto her, Thou speakest as one of the nevalot (foolish women) speaketh. What? Shall we receive hatov from Elohim, and shall we not accept harah? In all this did not Iyov sin in what he said.

[11] Now when the three friends of Iyov heard of all this ra'ah that had come upon him, they came every one from his own place; Eliphaz the

Temani, and Bildad the Shuchi, and Tzophar the Na'amati; for they had made an appointment together to come to sympathize with him and to comfort him.

[12] And when they lifted up their eyes afar off, and recognized him not, they lifted up their voice, and wept; and they made the keriah every one on his mantle, and sprinkled dust upon their heads toward Shomayim.

[13] So they sat [*shiva*] with him upon the ground shivat yamim and shivat lailah, and none spoke a word unto him; for they saw that his suffering was very great.

**3** After this opened Iyov his mouth, and cursed his yom.

[2] And Iyov spoke, and said,

[3] Let the yom perish wherein I was born, and halailah in which it was said, There is a gever born.

[4] Let that yom be choshech; let not Elohim regard it from above, neither let the light shine upon it.

[5] Let choshech and the tzalmavet (shadow of death) claim it; let an anan dwell upon it; let the blackness of the yom terrify it.

[6] As for that lailah, let darkness seize upon it; let it not be joined unto the yamim of the shanah, let it not come into the number of the months.

[7] Hinei, let that lailah be barren; let no joyful shout come therein.

[8] Let them curse it that curse the yam, who are ready to rouse Leviathan.

[9] Let the kokhavim of the dawn thereof be dark; let it look for ohr, but have none; neither let it see the dawning of the shachar,