

**THE BOOK OF JOB, A NEW
CRITICALLY REVISED
TRANSLATION, WITH ESSAYS
ON SCANSION, DATE ETC.**

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The Book of Job, a New Critically Revised Translation, with Essays on Scansion, Date Etc. by G. H. Bateson Wright

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THE BOOK OF JOB.

A NEW CRITICALLY REVISED TRANSLATION,

WITH ESSAYS ON SCANSION, DATE ETC.

BY

^{F.C. 1841}
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WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1888.

TO THOSE
TO WHOSE GENEROSITY AND CARE
I AM INDEBTED
FOR EDUCATION
THIS FIRST LITERARY ATTEMPT
IS DEDICATED
AS A TOKEN OF GRATITUDE.

PREFACE.

This work is intended to follow in the wake of the Critical Edition of A. Merx published some dozen years ago.

The translation and critical alterations are the fruit of three years application, but some apology is needed for the desultory and incomplete character of the grammatical notes which were hurriedly arranged amidst many distractions.

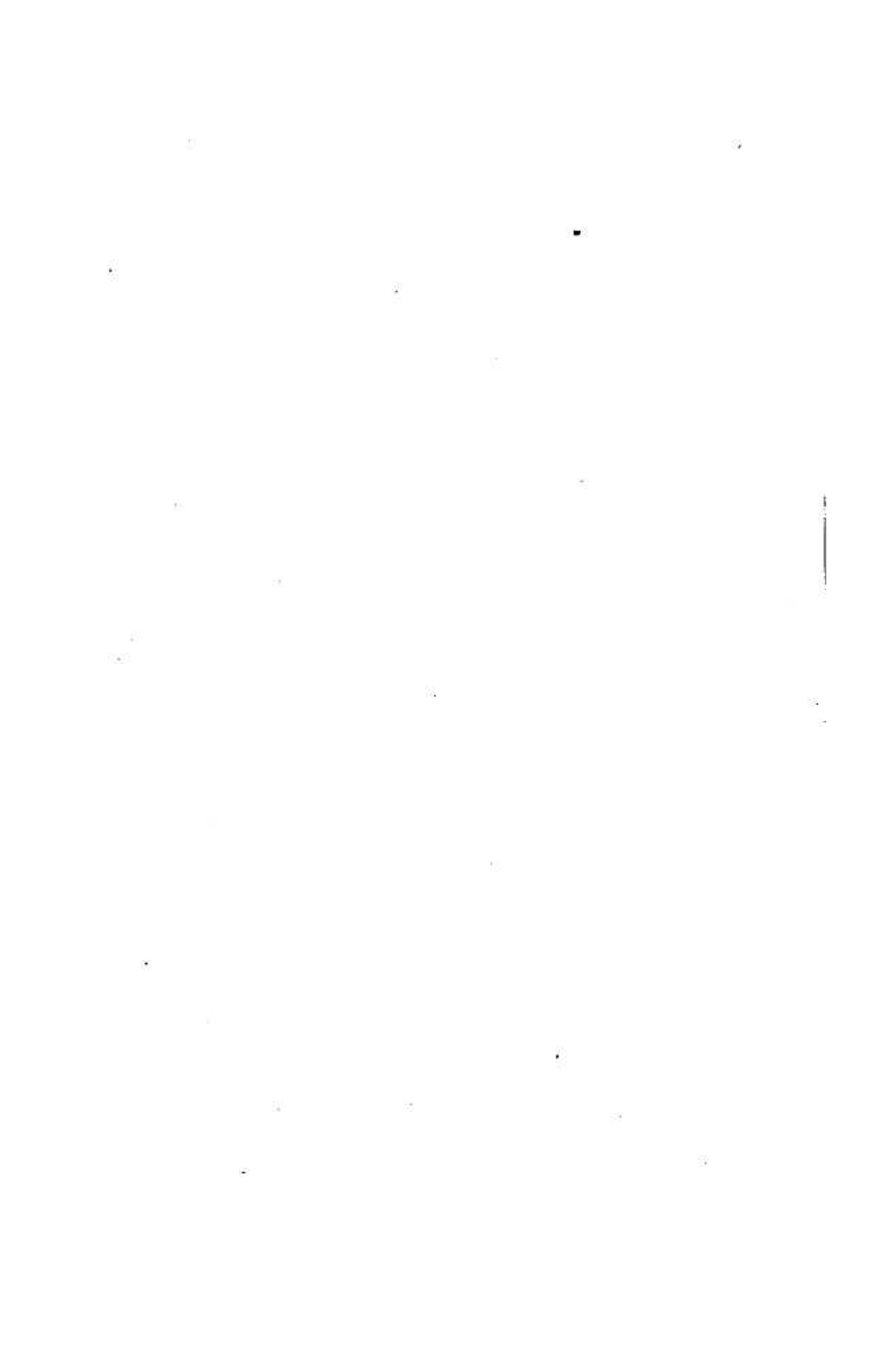
As exception is likely to be taken to the use of the words 'orthodox' and 'unorthodox' in connexion with the theology of the Book of Job; I was glad, a year after sending the MS to Europe, to find myself supported by the able author of 'Ecce Homo' who in 'Natural Religion' I. 1. p. 10, says "Notably the „Book of Job not in occasional passages only, but as its main „object and drift contrasts the conventional and as it were „*orthodox* view of the Universe, with the view which those „obtain who are prepared to face its awfulness directly." Cf. below my Introduction pp. 6, 9.

I must also state that I purposely avoided noticing the parallels between the Book of Job and Deutero-Isaiah to which Mr. Cheyne in his recent work on Isaiah devotes an Essay, as I have in all cases similarly avoided the relation of the Book of Job to works of doubtful date.

Hong Kong, 1883.

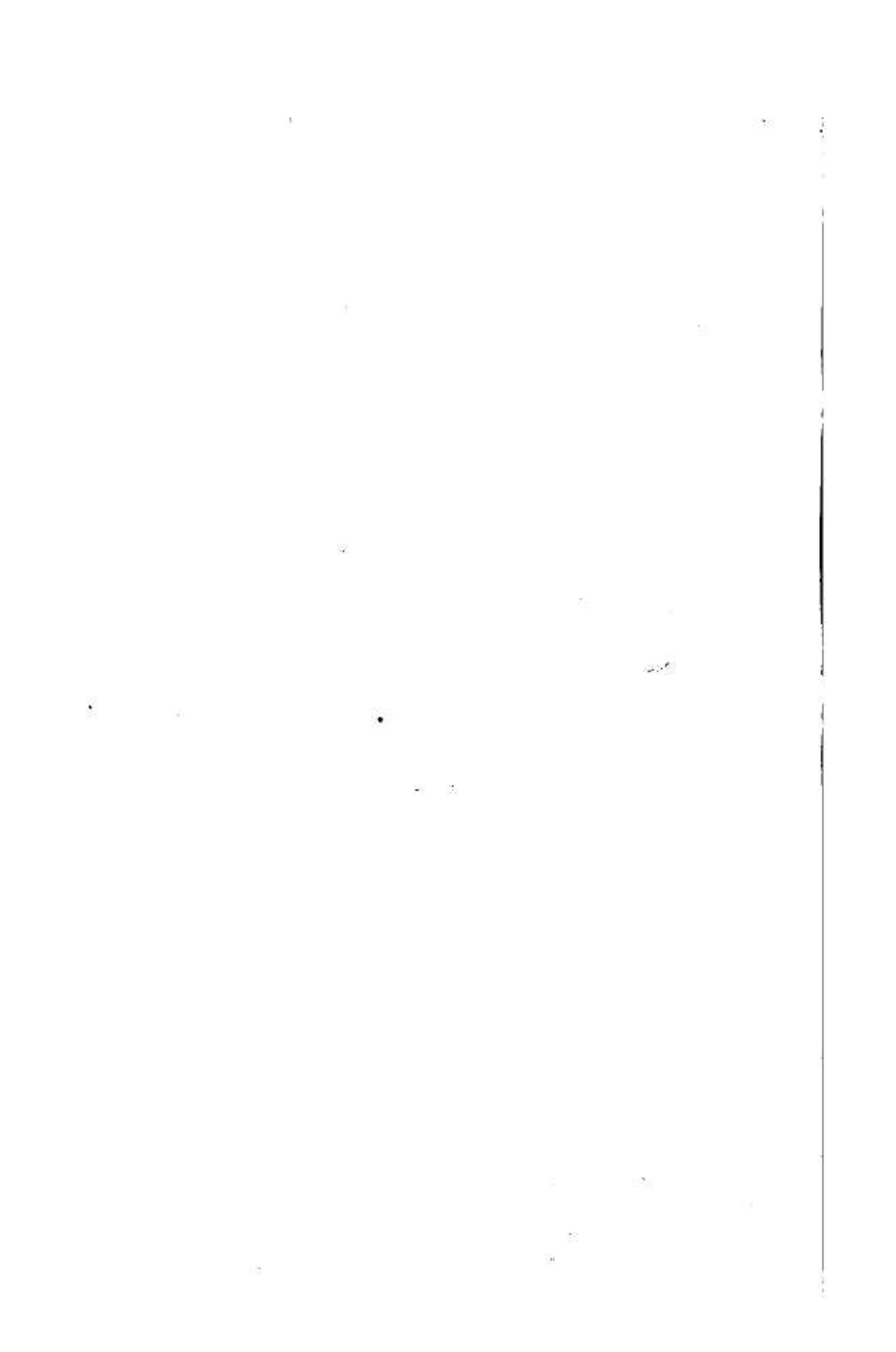
G. H. BATESON WRIGHT

CENTRAL SCHOOL
HONG KONG.



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INTRODUCTION.

The book of Job is a dramatic writing in which the author by the mouth of the various characters ventilates his own opinions, and by means of their debate expresses the conflict of ideas in his own mind. Compare Tennyson's 'Two Voices' which is much indebted to Job, as also parts of 'In Memoriam'. The Moral Government of the world is the main problem: Why it is allowed that the wicked often flourish and the good suffer; while a question of such importance as the immortality of the soul cannot fail to come to the front occasionally, as this is dependent upon the former, the eternal future giving opportunity for restitution.

Whether any real man of the name of Job ever existed it is useless to inquire, for his experience must have been very different from that narrated in the poem which does not profess to be real; else whence are we to suppose that God supplied Job, whose stock of cattle had been utterly destroyed, with a fresh supply double that number, for they can scarcely have been purchased with the small peace offerings of his friends and relations. Or again though 'misfortunes never come singly' we can hardly conceive as historic the fourfold devastation that befel Job in one day, when 1000 oxen and 500 asses were driven off in one raid, 3000 camels in another, when lightning destroyed 7000 sheep, and a whirlwind overturned the house crushing his children. The description of the disease itself is inconsistent, inaccurate and unnatural: see note ii. 7.