

<sup>1</sup>فَأَجَابَ صُوقَرُ النَّعْمَاتِيِّ، <sup>2</sup>أَكْثَرَهُ الْكَلَامَ لَا يُجَاوِبُ، أَمْ  
 رَجُلٌ مِهْدَارٌ يَبْتَرِرُ. <sup>3</sup>أَصْلَفَكَ يُفْجِمُ النَّاسَ، أَمْ تَلْعُو وَلَيْسَ  
 مِنْ يُخْزِيكَ. <sup>4</sup>إِذْ تَقُولُ، تَعْلِيمِي رَكِي وَأَنَا بَارٌّ فِي  
 عَيْنَيْكَ. <sup>5</sup>وَلَكِنْ يَا لَيْتَ اللَّهِ يَتَكَلَّمُ وَيَفْتَحُ شَفَتَيْهِ  
 مَعَكَ وَيُخْلِنَ لَكَ حَفَيَاتِ الْحِكْمَةِ. <sup>6</sup>إِنَّهَا مُضَاعَفَةُ الْفَهْمِ،  
 فَتَعْلَمُ أَنَّ اللَّهَ يُعَزِّمُكَ بِأَقْلٍ مِنْ إِنْجَمِكَ. <sup>7</sup>أَلَيْسَ عَمُو اللَّهِ  
 تَسْصِلُ، أَمْ إِلَى نَهَابَةِ الْقَدِيرِ تَنْتَهِي. <sup>8</sup>هُوَ أَعْلَى مِنَ  
 السَّمَاوَاتِ، فَمَاذَا عَسَاكَ أَنْ تَفْعَلَ. <sup>9</sup>أَعْمَقُ مِنَ الْهَابِيَةِ،  
 فَمَاذَا تَدْرِي. <sup>10</sup>أَطْلُو مِنَ الْأَرْضِ طَوْلَهُ وَأَعْرَضُ مِنَ  
 الْبَحْرِ. <sup>11</sup>إِنْ بَطَشَ أَوْ أَعْلَقَ أَوْ جَمَعَ، فَمَنْ يَرُدُّهُ. <sup>12</sup>لَا إِلَهَ هُوَ  
 يَعْلَمُ أُنَاسَ الشَّوْءِ وَيُبْصِرُ الْإِنِّمَ، فَهَلْ لَا يَنْتَبِهَ. <sup>13</sup>أَمَّا  
 الرَّجُلُ فَقَارِعُ عَدِيمِ الْفَهْمِ، وَكَجَحْشِ الْفَرَا يُولَدُ  
 الْإِنْسَانُ. <sup>14</sup>إِنْ أَعْدَدْتَ أَنْتَ قَلْبَكَ وَبَسَطْتَ إِلَيْهِ  
 يَدَيْكَ. <sup>15</sup>إِنْ أَبْعَدْتَ الْإِنِّمَ الَّذِي فِي يَدِكَ وَلَا يَسْكُنُ الظُّلُمَ  
 فِي حَبْمَتِكَ، <sup>16</sup>حَبْتِيذٍ تَرْفَعُ وَجْهَكَ بِلَا عَيْبٍ وَتَكُونُ ثَابِتًا وَلَا  
 تَخَافُ. <sup>17</sup>لَأَنَّكَ تَنْتَسِي الْمُسَقَّةَ كَمِيَاهِ عَبْرَتْ  
 تَذْكُرُهَا. <sup>18</sup>وَفَوْقَ الطَّهِيرَةِ يَقُومُ حَطْلُكَ. <sup>19</sup>الطَّلَامُ يَتَحَوَّلُ  
 صَبَاحًا. <sup>20</sup>وَتَطْمَنُّ لِأَنَّهُ يُوجَدُ رَجَاءٌ. <sup>21</sup>تَتَجَسَّسُ حَوْلَكَ  
 وَتَضْطَجِعُ آمِنًا. <sup>22</sup>وَتَرْبِضُ وَلَيْسَ مِنْ يُزْعِجُ، وَتَبْصُرُ إِلَى  
 وَجْهِكَ كَثِيرُونَ. <sup>23</sup>أَمَّا عُيُونُ الْأَشْرَارِ فَتَسْلُفُ وَمَلْجَأُهُمْ  
 يَبِيدُ، وَرَجَاؤُهُمْ تَسْلِيمُ النَّفْسِ.

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

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about thee, and thou shalt take thy rest in safety.<sup>19</sup> Also thou shalt lie down, and none shall make thee afraid; yea, many shall make suit unto thee.<sup>20</sup> 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.