LIFE FOR GOD

The Testament of Job

Trial, Endurance and Hope

OLD TESTAMENT PSEUDEPIGRAPHA

Kaufmann Kohler · 1897
Reading edition by Life for God



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About this edition

The Testament of Job presents Job's life as a father's account to his children before his death. Memories of trials and service to the poor lead into heavenly promises, the story of Sitis, debates with friends, the extraordinary inheritance of his three daughters and Job's departure. The work reworks the biblical narrative and contains independent traditions; speaking in Job's name does not establish its historical author. This edition presents the complete main narrative in the twelve chapters of Kaufmann Kohler's historical English translation of 1897 and a new Russian translation based on it. It is a reading edition of this selected version, not a compilation of every manuscript variant.

English source: Kaufmann Kohler, "The Testament of Job," in Semitic Studies in Memory of Rev. Dr. Alexander Kohut, edited by G. A. Kohut, Berlin: S. Calvary & Co., 1897, main translation on pp. 314–338. All pages of the main translation were checked against the printed scan. The Russian translation follows this English text; no independent translation or complete collation of Greek manuscripts is claimed. Kohler's historical study and complete scholarly apparatus are not reproduced; selected reader notes appear below. Errors in the electronic transcription were corrected against the scan. Three clear printed typographical errors are openly corrected: 6:26 The → Then; 11:26 donology → doxology; 12:19 by glory → be glory. Historical English spelling is otherwise retained; spacing and line-break hyphenation are normalised.

Kohler's twelve chapters and the order of his numbered passages are retained: 325 passages in each language. Chapter 1 prints the number 10 twice; here the first occurrence remains 10 and the second is labelled 10b for an unambiguous link. Subsequent numbers are not shifted. Kohler's divisions differ from those in other editions; references must identify the chosen translation. The double ancient title precedes chapter 1. Square brackets, question marks and alternatives in parentheses reproduce the historical translator's explanations and proposals; they do not invariably indicate manuscript gaps. Descriptive chapter headings are supplied by Life for God. Hymns mentioned but not quoted in the source are not invented.

The historical English translation of 1897 is used as a public-domain work. Modern proprietary translations and commentaries are not reproduced. The Russian translation was prepared by Priest Sergey Koudy for Life for God. When using the new translation and editorial notes, retain the Life for God credit, translator attribution and source information.

Sources

1. Kaufmann Kohler · The Testament of Job (1897)
Primary printed scan of the volume and public-domain notice. Kohler's article: pp. 264–338; main English translation: pp. 314–338 (PDF pages 360–384).

2. Internet Archive · Semitic Studies (1897)
Complete historical volume edited by George Alexander Kohut, including Kohler's study, translation and notes.

3. Online Critical Pseudepigrapha · Testament of Job
Scholarly reference for Greek witnesses and editions, including the difference between Kohler's and James's numbering. Modern eclectic texts requiring permission are not reproduced here.

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Contents

About this edition 2
Chapter 1 5
Chapter 2 7
Chapter 3 9
Chapter 4 13
Chapter 5 15
Chapter 6 18
Chapter 7 21
Chapter 8 25
Chapter 9 28
Chapter 10 31
Chapter 11 33
Chapter 12 37
Notes 39

Chapter 1

Farewell to the children and Job’s calling

Testament of Job, the blameless, the sainted, the conqueror in many contests. Book of Job, called Jobab, his life and the transcript of his Testament.

1. On the day he became sick and (he) knew that he would have to leave his bodily abode, he called his seven sons and his three daughters together and spake to them as follows: [1]

2. “Form a circle around me, children, and hear, and I shall relate to you what the Lord did for me and all that happened to me.

3. For I am Job your father.

4. Know ye then my children, that you are the generation of a chosen one and take heed of your noble birth. [2]

5. For I am of the sons of Esau. My brother is Nahor, and your mother is Dinah. By her have I become your father.

6. For my first wife died with my other ten children in bitter death.

7. Hear now, children, and I will reveal unto you what happened to me.

8. I was a very rich man living in the East in the land Ausitis, (Utz) and before the Lord had named me Job, I was called Jobab. [3]

9. The beginning of my trial was thus.

10. Near my house there was the idol of one worshipped by the people; and I saw constantly burnt-offerings brought to him as a god.

10b. Then I pondered and said to myself: “Is this he who made heaven and earth, the sea and us all? How will I know the truth ?” [4]

11. And in that night as I lay asleep, a voice came and called: “Jobab! Jobab! rise up, and I will tell thee who is the one whom thou wishest to know.

12. This, however, to whom the people bring burnt-offerings and libations, is not God, but this is the power and work of the Seducer (Satan) by which he beguiles the people”.

13. And when I heard this, I fell upon the earth and I prostrated myself saying:

14. “O my Lord who speakest for the salvation of my soul, I pray thee, if this is the idol of Satan, I pray thee, let me go hence and destroy it and purify this spot.

15. For there is none that can forbid me doing this, as I am the king of this land, so that those that live in it will no longer be led astray”.

16. And the voice that spoke out of the flame answered to me: “Thou canst purify this spot.

17. But behold, I announce to thee what the Lord ordered me to tell thee. For I am the archangel of God”.

18. And I said: “Whatever shall be told to his servant, I shall hear”.

19. And the archangel said to me: “Thus speaketh the Lord: If thou undertakest to destroy and takest away the image of Satan, he will set himself with wrath to wage war against thee, and he will display against thee all his malice.

20. He will bring upon thee many and severe plagues, and take from thee all that thou hast.

21. He will take away thine children, and will inflict many evils upon thee.

22. Then thou must wrestle like an athlete and sustain pain, sure of thy reward, and overcome trials and afflictions. [5]

23. But when thou endurest, I shall make thy name renowned throughout all generations of the earth until to the end of the world.

24. And I shall restore thee to all that thou hadst had, and the double part of what thou shalt lose will be given to thee in order that thou mayest know that God does not consider the person but giveth to each who deserveth the good.

25. And also to thee shall it be given, and thou shalt put on a crown of amarant. [6]

26. And at the resurrection thou shalt awaken for eternal life. Then shalt thou know that the Lord is just, and true and mighty".

27. Whereupon, my children, I replied: "I shall from love of God endure until death all that will come upon me, and I shall not shrink back".

28. Then the angel put his seal upon me and left me.

Chapter 2

The idol destroyed and Satan's challenge

1. After this I rose up in the night and took fifty slaves and went to the temple of the idol and destroyed it to the ground,

2. And so I went back to my house and gave orders that the door should be firmly locked; saying to my door-keepers:

3. “If somebody shall ask for me, bring no report to me, but tell him: He investigates urgent affairs. He is inside”.

4. Then Satan disguised himself as a beggar and knocked heavily at the door, saying to the door-keeper:

5. “Report to Job and say that I desire to meet him”.

6. And the door-keeper came in and told me that, but heard from me that I was studying.

7. The Evil One, having failed in this, went away and took upon his shoulder an old, torn basket and went in and spoke to the door-keeper saying: “Tell Job: Give me bread from thine hands that I may eat”.

8. And when I heard this, I gave her burnt bread to give it to him, and I made known to him: “Expect not to eat of my bread, for it is forbidden to thee’.

9. But the door-keeper, being ashamed to hand him the burnt and ashy bread, as she did not know that it was Satan, took of her own fine bread and gave it to him.

10. But he took it and, knowing what occurred, said to the maiden: “Go hence, bad servant, and bring me the bread that was given thee to hand to me”.

11. And the servant cried and spoke in grief: “Thou speakest the truth, saying that I am a bad servant, because I have not done as I was instructed by my master”,

12. And he turned back and brought him the burnt bread and said to him: “Thus says my lord: Thou shalt not eat of my bread anymore, for it is forbidden to thee. [7]

13. And this he gave me [saying: This I give] in order that the charge may not be brought against me that I did not give to the enemy who asked”.

14. And when Satan heard this, he sent back the servant to me, saying: “As thou seest this bread all burnt, so shall I soon burn thy body to make it like this’.

15. And I replied: “Do what thou desirest to do and accomplish whatever thou plottest. For I am ready to endure whatever thou bringest upon me”.

16. And when the devil heard this, he left me, and walking up to under the [highest] heaven, he took from the Lord the oath that he might have power, over all my possessions,

17. And after having taken the power, he went and instantly took away all my wealth.

Chapter 3

Service to the poor

1. For I had one hundred and thirty thousand sheep, and of these I separated seven thousand for the clothing of orphans and widows and of needy and sick ones.

2. I had a herd of eight hundred dogs who watched my sheep and besides these two hundred to watch my house.

3. And I had nine mills working for the whole city and ships to carry goods, and I sent them into every city and into the villages to the feeble and sick and to those that were unfortunate.

4. And I had three hundred and forty thousand nomadic asses, and of these I set aside five hundred, and the offspring of these I order to be sold and the proceeds to be given to the poor and the needy.

5. For from all the lands the poor came to meet me.

6. For the four doors of my house were opened, each, being in charge of a watchman who had to see whether there were any people coming asking alms, and whether they would see me sitting at one of the doors so that they could leave through the other and take whatever they needed.

7. I also had thirty immovable tables set at all hours for the strangers alone, and I also had twelve tables spread for the widows.

8. And if any one came asking for alms, he found food on my table to take all he needed, and I turned nobody away to leave my door with an empty stomach.

9. I also had three thousand five hundred yokes of oxen, and I selected of these five hundred and had them tend to the ploughing.

10. And with these I had done all the work in each field by those who would take it in charge and the income of their crops I laid aside for the poor on their table.

11. I also had fifty bakeries from which I sent [the bread] to the table for the poor.

12. And I had slaves selected for their service.

13. There were also some strangers who saw my good will; they wished to serve as waiters themselves.

14. Others, being in distress and unable to obtain a living, came with the request saying:

15. “We pray thee, since we also can fill this office of waiters (deacons) and have no possession, have pity upon us and advance money to us in order that we may go into the great cities and sell merchandise. [8]

16. And the surplus of our profit we may give as help to the poor, and then shall we return to thee thine own (money).

17. And when I heard this, I was glad that they should take this altogether from me for the husbandry of charity for the poor.

18. And with a willing heart I gave them what they wanted, and I accepted their written bond, but would not take any other security from them except the written document.

19. And they went abroad and gave to the poor as far as they were successful.

20. Frequently, however, some of their goods were lost on the road or on the sea, or they would be robbed of them,

21. Then they would come and say: “We pray thee, act generously towards us in order that we may see how we can restore to you thine own”.

22. And when I heard this, I had sympathy with them, and handed to them their bond, and often having read it before them tore it up and released them of their debt, saying to them:

23. “What I have consecrated for the benefit of the poor, I shall not take from you”.

24. And so I accepted nothing from my debtor.

25. And when a man with cheerful heart came to me saying: “I am not in need to be compelled to be a paid worker for the poor.

26. But I wish to serve the needy at thy table”, and he consented to work, and he ate his share.

27. So I gave him his wages nevertheless, and I went home rejoicing. [9]

28. And when he did not wish to take it, I forced him to do so, saying: “I know that thou art a laboring man who looks for and waits for his wages, and thou must take it.”

29. Never did I defer paying the wages of the hireling or any other, nor keep back in my house for a single evening his hire that was due to him.

30. Those that milked the cows and the ewes signaled to the passers-by that they should take their share.

31. For the milk flowed in such plenty that it curdled into butter on the hills and by the road side; and by the rocks and the hills the cattle lay which had given birth to their offspring. [10]

32. For my servants grew weary keeping the meat of the widows and the poor and dividing it into small pieces,

33. For they would curse and say: “Oh that we had of his flesh that we could be satisfied”, although I was very kind to them.

34. I also had six harps [and six slaves to play the harps] and also a cithara, a decachord, and I struck it during the day. [11]

35. And I took the cithara, and the widows responded after their meals.

36. And with the musical instrument I reminded them of God that they should give praise to the Lord.

37. And when my female slaves would murmur, then I took the musical instruments and played as much as they would have done for their wages, and gave them respite from their labor and sighs.

Chapter 4

The loss of property and children

1. And my children, after having taken charge of the service, took their meals each day along with their three sisters beginning with the older brother, and made a feast.

2. And I rose in the morning and offered as sin-offering for them fifty rams and nineteen sheep, and what remained as a residue was consecrated to the poor.

3. And I said to them: “Take these as residue and pray for my children.

4. Perchance my sons have sinned before the Lord, speaking in haughtiness of spirit: ‘We are children of this rich man. Ours are all these goods; why should we be servants of the poor?’

5. And speaking thus in a haughty spirit they may have provoked the anger of God, for overbearing pride is an abomination before the Lord.”

6. So I brought oxen as offerings to the priest at the altar saying: “May my children never think evil towards God in their hearts.”

7. While I lived in this manner, the Seducer could not bear to see the good [I did], and he demanded the warfare of God against me.

8. And he came upon me cruelly.

9. First he burnt up the large number of sheep, then the camels, then he burnt up the cattle and all my herds; or they were captured not only by enemies but also by such as had received benefits from me.

10. And the shepherds came and announced that to me.

11. But when I heard it, I gave praise to God and did not blaspheme.

12. And when the Seducer learned of my fortitude, he plotted new things against me.

13. He disguised himself as King of Persia and besieged my city, and after he had led off all that were therein, he spoke to them in malice, saying in boastful language:

14. “This man Job who has obtained all the goods of the earth and left nothing for others, he has destroyed and torn down the temple of god.

15. Therefore shall I repay to him what he has done to the house of the great god.

16. Now come with me and we shall pillage all that is left in his house.”

17. And they answered and said to him: “He has seven sons and three daughters.

18. Take heed lest they flee into other lands and they may become our tyrants and then come over us with force and kill us.”

19. And he said: “Be not at all afraid. His flocks and his wealth have I destroyed by fire, and the rest have I captured, and behold, his children shall I kill.”

20. And having spoken thus, he went and threw the house upon my children and killed them.

21. And my fellow-citizens, seeing that what was said by him had become true, came and pursued me and robbed me of all that was in my house.

22. And I saw with mine own eyes the pillage of my house, and men without culture and without honor sat at my table and on my couches, and I could not remonstrate against them.

23. For I was exhausted like a woman with her loins let loose from multitude of pains, remembering chiefly that this warfare had been predicted to me by the Lord through His angel.

24. And I became like one who, when seeing the rough sea and the adverse winds, while the lading of the vessel in mid-ocean is too heavy, casts the burden into the sea, saying:

25. “I wish to destroy all this only in order to come safely into the city so that I may take as profit the rescued ship and the best of my things.”

26. Thus did I manage my own affairs.

27. But there came another messenger and announced to me the ruin of my own children, and I was shaken with terror.

28. And I tore my clothes and said: “The Lord hath given, the Lord hath taken. As it hath deemed best to the Lord, thus it hath come to be. May the name of the Lord be blessed.”

Chapter 5

Job’s illness and Sitis’s sacrifice

1. And when Satan saw that he could not put me to despair, he went and asked my body of the Lord in order to inflict plague on me, for the Evil one could not bear my patience.

2. Then the Lord delivered me into his hands to use my body as he wanted, but He gave him no power over my soul.

3. And he came to me as I was sitting on my throne still mourning over my children.

4. And he resembled a great hurricane and turned over my throne and threw me upon the ground.

5. And I continued lying on the floor for three hours, And he smote me with a hard plague from the top of my head to the toes of my feet.

6. And I left the city in great terror and woe and sat down upon a dung-hill, my body being worm-eaten.

7. And I wet the earth with the moistness of my sore body, for matter flowed off my body, and many worms covered it.

8. And when a single worm crept off my body, I put it back saying: “Remain on the spot where thou hast been placed until He who hath sent thee will order thee elsewhere.”

9. Thus I endured for seven years, sitting on a dung-hill outside of the city while being plague-stricken.

10. And I saw with mine own eyes my longed-for children [carried by angels to heaven ?] [12]

11. And my humbled wife who had been brought to her bridal chamber in such great luxuriousness and with spearmen as body-guards. I saw her do a water-carrier’s work like a slave in the house of a common man in order to win some bread and bring it to me.

12. And in my sore affliction I said: “Oh that these braggart city-rulers whom I would not have thought to be equal with my shepherd dogs should now employ my wife as servant!”

13. And after this I took courage again.

14. Yet afterwards they withheld even the bread that it should not be brought to me, insisting that she should only have her own nourishment.

15. But she took it and divided it between herself and me, saying woefully: “Woe to me! Forthwith he may no longer feed on bread, and he can not go to the market to ask bread of the bread-sellers, in order to bring it to me that he may eat?” [13]

16. And when Satan learned this, he took the guise of a bread-seller, and it was as if by chance that my wife met him and asked him for bread thinking that it was that sort of man.

17. But Satan said to her: “Give me the value, and then take what thou wishest”.

18. Whereupon she answered saying: “Where shall I get money? Dost thou not know what misfortune happened to me. If thou hast pity, show it to me; if not, thou shalt see”.

19. And he replied saying: “If you did not deserve this misfortune, you would not have suffered all this.

20. Now, if there is no silver piece in thine hand, give me the hair of thine head and take three loaves of bread for it, so that ye may live on these for three days”.

21. Then said she to herself: “What is the hair of my head in comparison with my starving husband?”

22. And so after having pondered over the matter, she said to him: “Rise and cut off my hair”.

23. Then he took a pair of scissors and took off the hair of her head in the presence of all, and gave her three loaves of bread.

24. Then she took them and brought them to me. And Satan went behind her on the road, hiding himself as he walked and troubling her heart greatly.

Chapter 6

Job’s endurance

1. And immediately my wife came near me, and crying aloud and weeping she said: “Job! Job! how long wilt thou sit upon the dung-hill outside of the city, pondering yet for a while and expecting to obtain your hoped-for salvation!”

2. And I have been wandering from place to place, roaming about as a hired servant, behold thy memory has already died away from earth.

3. And my sons and the daughters that I carried on my bosom and the labors and pains that I sustained have been for nothing?

4. And thou sittest in the malodorous state of soreness and worms, passing the nights in the cold air.

5. And I have undergone all trials and troubles and pains, day and night until I succeeded in bringing bread to thee.

6. For you surplus of bread is no longer allowed to me; and as I can scarcely take my own food and divide it between us, I pondered in my heart that it was not right that thou shouldst be in pain and hunger, for bread.

7. And so I ventured to go to the market without bashfulness, and when the bread-seller told me: “Give me money, and thou shalt have bread’, I disclosed to him our state of distress.

8. Then I heard him say: “If thou hast no money, hand me the hair of thy head, and take three loaves of bread in order that ye may live on these for three days”.

9. And I yielded to the wrong and said to him: “Rise and cut off my hair!” and he rose and in disgrace cut off with the scissors the hair of my head on the market place while the crowd stood by and wondered.

10. Who would then not be astonished saying: “Is this Sitis, the wife of Job, who had fourteen curtains to cover her inner sitting room, and doors within doors so that he was greatly honored who would be brought near her, and now behold, she barters off her hair for bread! [14]

11. Who had camels laden with goods, and they were brought into remote lands to the poor, and now she sells her hair for bread!

12. Behold her who had seven tables immovably set in her house at which each poor man and each stranger ate, and now she sells her hair for bread!

13. Behold her who had the basin wherewith to wash her feet made of gold and silver, and now she walks upon the ground and [sells her hair for bread!]

14. Behold her who had her garments made of byssus interwoven with gold, and now she exchanges her hair for bread !

15. Behold her who had couches of gold and of silver, and now she sells her hair for bread!”

16. In short then, Job, after the many things that have been said to me, I now say in one word to thee:

17. “Since the feebleness of my heart has crushed my bones, rise then and take these loaves of bread and enjoy them, and then speak some word against the Lord and die !

18. For I too, would exchange the torpor of death for the sustenance of my body”. [15]

19. But I replied to her: “Behold I have been for these seven years plague-stricken, and I have stood the worms of my body, and I was not weighed down in my soul by all these pains.

20. And as to the word which thou sayest: ‘Speak some word against God and die!’, together with thee I will sustain the evil which thou seest, and let us endure the ruin of all that we have.

21. Yet thou desirest that we should say some word against God and that He should be exchanged for the great Pluto [the god of the nether world.] [16]

22. Why dost thou not remember those great goods which we possessed? If these goods come from the lands of the Lord, should not we also endure evils and be high-minded in everything until the Lord will have mercy again and show pity to us?

23. Dost thou not see the Seducer stand behind thee and confound thy thoughts in order that thou shouldst beguile me?”

24. And he turned to Satan and said: “Why dost thou not come openly to me? Stop hiding thyself, thou wretched one.

25. Does the lion show his strength in the weasel-cage? Or does the bird fly in the basket? I now tell thee: Go away and wage thy war against me”.

26. Then he went off from behind my wife and placed himself before me crying and he said: “Behold, Job, I yield and give way to thee who art but flesh while I am a spirit.

27. Thou art plague-stricken, but I am in great trouble.

28. For I am like a wrestler contesting with a wrestler who has, in a single-handed combat, torn down his antagonist and covered him with dust and broken every limb of his, whereas the other one who lies beneath, having displayed his bravery, gives forth sounds of triumph testifying to his own superior excellence.

29. Thus thou, O Job, art beneath and stricken with plague and pain, and yet thou hast carried the victory in the wrestling-match with me, and behold, I yield to thee”.

30. Then he left me abashed.

31. Now my children, do you also show a firm heart in all the evil that happens to you, for greater than all things is firmness of heart.

Chapter 7

The kings arrive and the heavenly throne

1. At this time the kings heard what had happened to me and they rose and came to me, each from his land to visit me and to comfort me.

2. And when they came near me, they cried with a loud voice and each tore his clothes.

3. And after they had prostrated themselves, touching the earth with their heads, they sat down next to me for seven days and seven nights, and none spoke a word.

4. They were four in numbers: Eliphaz, the king of Teman, and Baldad, and Sophar, and Elihu. [17]

5. And when they had taken their seat, they conversed about what had happened to me.

6. Now when for the first time they had come to me and I had shown them my precious stones, they were astonished and said:

7. “If of us three kings all our possessions would be brought together into one, it would not come up to the precious stones of Jobab’s kingdom (crown ?). For thou art of greater nobility than all the people of the East”.

8. And when, therefore, they now came to the land of Ausitis (Uz) to visit me, they asked in the city: “Where is Jobab, the ruler of this whole land?”

9. And they told them concerning me: “He sitteth upon the dung-hill outside of the city; for he has not entered the city for seven years”.

10. And then again they inquired concerning my possessions, and there was revealed to them all that happened to me.

11. And when they had learned this, they went out of the city with the inhabitants, and my fellow-citizens pointed me out unto them.

12. But these remonstrated and said: “Surely, this is not Jobab”.

13. And while they hesitated, there said Eliphaz, the King of Teman: “Come let us step near and see.

14. And when they came near I remembered them, and I wept very much when I learned the purpose of their journey.

15. And I threw earth upon my head, and while shaking my head I revealed unto them that I was [Job].

16. And when they saw me shake my head they threw themselves down upon the ground, all overcome with emotion.

17. And while their hosts were standing around, I saw the three kings lie upon the ground for three hours like dead.

18. Then they rose and said to each other: “We cannot believe that this is Jobab”.

19. And finally, after they had for seven days inquired after everything concerning me and searched for my flocks and other possessions, they said:

20. “Do we not know how many goods were sent by him to the cities and the villages round about to be given to the poor, aside from all that was given away by him within his own house? How then could he have fallen into such a state of perdition and misery!”

21. And after the seven days Elihu said to the kings: “Come let us step near and examine him accurately, whether he truly is Jobab or not?”

22. And they, being not half a mile (stadium) distant from his malodorous body, they rose and stepped near, carrying perfume in their hands, while their soldiers went with them and threw fragrant incense round about them so that they could come near me. [18]

23. And after they had thus passed three hours, covering the way with aroma, they drew nigh.

24. And Eliphaz began and said: “Art thou, indeed, Job, our fellow-king? Art thou the one who owned the great glory?

25. Art thou he who once shone like the sun of day upon the whole earth? Art thou he who once resembled the moon and the stars effulgent throughout the night ?"

26. And I answered him and said: "I am", and thereupon all wept and lamented, and they sang a royal song of lamentation, their whole army joining them in a chorus.

27. And again Eliphaz said to me: "Art thou he who had ordered seven thousand sheep to be given for the clothing of the poor? Whither, then hath gone the glory of thy throne ?

28. Art thou he who had ordered three thousand cattle to do the ploughing of the field for the poor? Whither, then hath thy glory gone!

29. Art thou he who had golden couches, and now thou sittest upon a dung hill? ["Whither then hath thy glory gone!"]

30. Art thou he who had sixty tables set for the poor? Art thou he who had censers for the fine perfume made of precious stones, and now thou art in a malodorous state ? Whither then hath thy glory gone!

31. Art thou he who had golden candelabras set upon silver stands, and now must thou long for the natural gleam of the moon? ["Whither then hath thy glory gone!"]

32. Art thou the one who had ointment made of the spices of frankincense, and now thou art in a state of repulsiveness! ["Whither then hath thy glory gone!"]

33. Art thou he who laughed the wrong doers and sinners to scorn, and now thou hast become a laughing-stock to all!" ["Whither then hath thine glory gone!"]

34. And when Eliphaz had for a long time cried and lamented, while all the others joined him, so that the commotion was very great, I said to them:

35. “Be silent and I will show you my throne, and the glory of its splendor: My glory will be everlasting.

36. The whole world shall perish, and its glory shall vanish, and all those who hold fast to it, will remain beneath, but my throne is in the upper world and its glory and splendor will be to the right of the Saviour in the heavens.

37. My throne exists in the life of the “holy ones” and its glory in the imperishable world.

38. For rivers will be dried up and their arrogance shall go down to the depth of the abyss, but the streams of my land in which my throne is erected, shall not dry up, but shall remain unbroken in strength.

39. The kings perish and the rulers vanish, and their glory and pride is as the shadow in a looking glass, but my kingdom lasts forever and ever, and its glory and beauty is in the chariot of my Father. [19]

Chapter 8

The debate with the friends

1. When I spoke thus to them, Eliphaz, became angry and said to the other friends: “For what purpose is it that we have come here with our hosts to comfort him ? Behold, he upbraids us. Therefore let us return to our countries.

2. This man sits here in misery worm-eaten amidst an unbearable state of putrefaction, and yet he challenges us

saying: ‘Kingdoms shall perish and their rulers, but my Kingdom, says he, shall last forever’”.

3. Eliphaz, then, rose in great commotion, and, turning away from them in great fury, said: “I go hence. We have indeed come to comfort him, but he declares war to us in view of our armies”.

4. But then Baldad seized him by the hand and said: “Not thus ought one to speak to an afflicted man, and especially to one stricken down with so many plagues.

5. Behold, we, being in good health, dared not approach him on account of the offensive odor, except with the help of plenty of fragrant aroma. But thou, Eliphaz, art forgetful of all this.

6. Let me speak plainly. Let us be magnanimous and learn what is the cause? Must he in remembering his former days of happiness not become mad in his mind?

7. Who should not be altogether perplexed seeing himself thus lapse into misfortune and plagues ? But let me step near him that I may find by what cause is he thus?”

8. And Baldad rose and approached me saying: “Art thou Job?” and he said: “Is thy heart still in good keeping?”

9. And I said: “I did not hold fast to the earthly things, since the earth with all that inhabit it is unstable. But my heart holds fast to the heaven, because there is no trouble in heaven”.

10. Then Baldad rejoined and said: “We know that the earth is unstable, for it changes according to season. At times it is in a state of peace, and at times it is in a state of war. But of the heaven we hear that it is perfectly steady.

11. But art thou truly in a state of calmness? Therefore let me ask and speak, and when thou answerest me to my first word, I shall have a second question to ask, and if again thou answerest in well-set words, it will be manifest that thy heart has not been unbalanced".

12. And he said: "Upon what dost thou set thy hope?" And I said: "Upon the living God".

13. And he said to me: "Who deprived thee of all thou didst possess? And who inflicted thee with these plagues?" And I said: "God".

14. And he said: "If thou still placest thy hope upon God, how can He do wrong in judgment, having brought upon thee these plagues and misfortunes, and having taken from thee all thy possessions ?

15. And since He has taken these, it is clear that He has given thee nothing. No king will disgrace his soldier who has served him well as body-guard?"

16. [And I answered saying]: "Who understands the depths of the Lord and of His wisdom to be able to accuse God of injustice"? [20]

17. [And Baldad said]: "Answer me, o Job, to this, Again I say to thee: 'If thou art in a state of calm reason, teach me if thou hast wisdom:

18. Why do we see the sun rise in the East and set in the West? And again when rising in the morning we find him rise in the East? Tell me thy thought about this?"

19. Then said I: "Why shall I betray (babble forth) the mighty mysteries of God? And should my mouth stumble in revealing things belonging to the Master? Never!

20. Who are we that we should pry into matters concerning the upper world while we are only of flesh, nay, earth and ashes!

21. In order that you know that my heart is sound, hear what I ask you:

22. Through the stomach cometh food, and water you drink through the mouth, and then it flows through the same throat, and when the two go down to become excrement, they again part; who effects this separation".

23. And Baldad said: "I do not know". And I rejoined and said to him: "If thou dost not understand even the exits of the body, how canst thou understand the celestial circuits ?"

24. Then Sophar rejoined and said: "We do not inquire after our own affairs, but we desire to know whether thou art in a sound state, and behold, we see that thy reason has not been shaken.

25. What now dost thou wish that we should do for thee? Behold, we have come here and brought the physicians of three kings, and if thou wishest, thou mayest be cured by them".

26. But I answered and said: "My cure and my restoration cometh from God, the Maker of physicians".

Chapter 9

The vision of the children and Sitis's death

1. And when I spoke thus to them, behold, there my wife Sitis came running, dressed in rags, from the service of the master by whom she was employed as slave; though she had been

forbidden to leave, lest the kings, on seeing her, might take her as captive.

2. And when she came, she threw herself prostrate to their feet, crying and saying: “Remember, Eliphaz and ye other friends, what I was once with you, and how I have changed, how I am now dressed to meet you”

3. Then the kings broke forth in great weeping and, being in double perplexity, they kept silent. But Eliphaz took his purple mantle and cast it about her to wrap herself up with it.

4. But she asked him saying: “I ask as favor of you, my Lords, that you order your soldiers that they should dig among the ruins of our house which fell upon my children, so that their bones could be brought in a perfect state to the tombs.

5. For we have, owing to our misfortune, no power at all, and so we may at least see their bones.

6. For have I like a brute the motherly feeling of wild beasts that my ten children should have perished on one day and not to one of them could I give a decent burial?”

7. And the kings gave order that the ruins of my house should be dug up. But I prohibited it, saying:

8. “Do not go to the trouble in vain; for my children will not be found, for they are in the keeping of their Maker and Ruler”.

9. And the kings answered and said: “Who will gainsay that he is out of his mind and raves?

10. For while we desire to bring the bones of his children back, he forbids us to do so saying: ‘They have been taken and placed the keeping of their Maker’. Therefore prove unto us the truth”.

11. But I said to them: “Raise me that I may stand up, and they lifted me, holding up my arms from both sides.

12. And I stood upright, and pronounced first the praise of God and after the prayer I said to them: “Look with your eyes to the East’.

13. And they looked and saw my children with crowns near the glory of the King, the Ruler of heaven.

14. And when my wife Sitis saw this, she fell to the ground and prostrated [herself] before God, saying: “Now I know that my memory remains with the Lord”.

15. And after she had spoken this, and the evening came, she went to the city, back to the master whom she served as slave, and lay herself down at the manger of the cattle and died there from exhaustion.

16. And when her despotic master searched for her and did not find her, he came to the fold of his herds, and there he saw her stretched out upon the manger dead, while all the animals around were crying about her.

17. And all who saw her wept and lamented, and the cry extended throughout the whole city.

18. And the people brought her down and wrapt her up and buried her by the house which had fallen upon her children.

19. And the poor of the city made a great mourning for her and said: “Behold this Sitis whose like in nobility and in glory is not found in any woman. Alas! she was not found worthy of a proper tomb!”

20. The dirge for her you will find in the record. [21]

Chapter 10

Elihu, forgiveness and the hymn

1. But Eliphaz and those that were with him were astonished at these things, and they sat down with me and replying to me, spoke in boastful words concerning me for twenty seven days.

2. They repeated it again and again that I suffered deservedly thus for having committed many sins, and that there was no hope left for me, but I retorted to these men in zest of contention myself.

3. And they rose in anger, ready to part in wrathful spirit. But Elihu conjured them to stay yet a little while until he would have shown them what it was.

4. “For”, said he, “so many days did you pass, allowing Job to boast that he is just. But I shall no longer suffer it.

5. For from the beginning did I continue crying over him, remembering his former happiness. But now he speaks boastfully and in overbearing pride he says that he has his throne in the heavens.

6. Therefore, hear me, and I will tell you what is the cause of his destiny.

7. Then, imbued with the spirit of Satan, Elihu spoke hard words which are written down in the records left of Elihu. [22]

8. And after he had ended, God appeared to me in a storm and in clouds, and spoke, blaming Elihu and showing me that he who had spoken was not a man, but a wild beast.

9. And when God had finished speaking to me, the Lord spoke to Eliphaz: “Thou and thy friends have sinned in that ye have not spoken the truth concerning my servant Job.

10. Therefore rise up and make him bring a sin-offering for you in order that your sins may be forgiven; for were it not for him, I would have destroyed you”.

11. And so they brought to me all that belonged to a sacrifice, and I took it and brought for them a sin-offering, and the Lord received it favorably and forgave them their wrong.

12. Then when Eliphaz, Baldad and Sophar saw that God had graciously pardoned their sin through His servant Job, but that He did not deign to pardon Elihu, then did Eliphaz begin to sing a hymn, while the others responded, their soldiers also joining while standing by the altar.

13. And Eliphaz spoke thus: “Taken off is the sin and our injustice gone;

14. But Elihu, the evil one, shall have no remembrance among the living; his luminary is extinguished and has lost its light.

15. The glory of his lamp will announce itself for him, for he is the son of darkness, and not of light.

16. The doorkeepers of the place of darkness shall give him their glory and beauty as share; His Kingdom hath vanished, his throne hath mouldered, and the honor of his stature is in (Sheol) Hades.

17. For he has loved the beauty of the serpent, and the scales (skins) of the dracon his gall and his venom belongs to the Northern One (Zphuni = Adder).

18. For he did not own himself unto the Lord nor did he fear Him, but he hated those whom He hath chosen (known).

19. Thus God forgot him, and “the holy ones” forsook him, His wrath and anger shall be unto him desolation and he will have no mercy in his heart nor peace, because he had the venom of an adder on his tongue,

20. Righteous is the Lord, and His judgments are true, With him there is no preference of person, for He judgeth all alike.

21. Behold, the Lord cometh! Behold, the “holy ones” have been prepared! The crowns and the prizes of the victors precede them!

22. Let the saints rejoice, and let their hearts exult in gladness ; for they shall receive the glory which is in store for them. Chorus.

23. Our sins are forgiven, our injustice has been cleansed, but Elihu hath no remembrance among the living”.

24. After Eliphaz had finished the hymn, we rose and went back to the city, each to the house where they lived, [23]

25. And the people made a feast for me in gratitude and delight of God, and all my friends came back to me.

26. And all those who had seen me in my former state of happiness, asked me saying: “What are those three things here amongst us ?” [24]

Chapter 11

The inheritance of sons and daughters

1. But I, being desirous to take up again my work of benevolence for the poor, asked them saying:

2. “Give me each a lamb for the clothing of the poor in their state of nakedness, and four drachmas (coins) of silver or gold’.

3. Then the Lord blessed all that was left to me, and after a few days I became rich again in merchandise, in flocks and all things which I had lost, and I received all in double number again.

4. Then I also took as wife your mother and became the father of you ten in place of the ten children that had died.

5. And now, my children, let me admonish you: ‘Behold I die. You will take my place.

6. Only do not forsake the Lord. Be charitable towards the poor; Do not disregard the feeble. Take not unto yourselves wives from strangers.

7. Behold, my children, I shall divide among you what I possess, so that each may have control over his own and have full power to do good with his share”.

8. And after he had spoken thus, he brought all his goods and divided them among his seven sons, but he gave nothing of his goods to his daughters.

9. Then they said to their father: “Our lord and father! Are we not also thy children? Why, then, dost thou not also give us a share of thy possessions?”

10. Then said Job to his daughters: ‘Do not become angry my daughters. I have not forgotten you. Behold, I have preserved for you a possession better than that which your brothers have taken”.

11. And he called his daughter whose name was Day (Yemima) and said to her: “Take this double ring used as a

key and go to the treasure-house and bring me the golden casket, that I may give you your possession”.

12. And she went and brought it to him, and he opened it and took out three-stringed girdles about the appearance of which no man can speak. [25]

13. For they were not earthly work, but celestial sparks of light flashed through them like the rays of the sun.

14. And he gave one string to each of his daughters and said: “Put these as girdles around you in order that all the days of your life they may encircle you and endow you with every thing good”.

15. And the other daughter whose name was Kassiah said: ‘Is this the possession of which thou sayest it is better than that of our brothers ? What now ? Can we live on this?”

16. And their father said to them: “Not only have you here sufficient to live on, but these bring you into a better world to live in, in the heavens.

17. Or do you not know, my children, the value of these things here? Hear then! When the Lord had deemed me worthy to have compassion on me and to take off my body the plagues and the worms, He called me and handed to me these three strings,

18. And He said to me: ‘Rise and gird up thy loins like a man I will demand of thee and declare thou unto me’.

19. And I took them and girt them around my loins, and immediately did the worms leave my body, and likewise did the plagues, and my whole body took new strength through the Lord, and thus I passed on, as though I had never suffered.

20. But also in my heart I forgot the pains. Then spoke the Lord unto me in His great power and showed to me all that was and will be.

21. Now then, my children, in keeping these, you will not have the enemy plotting against you nor [evil] intentions in your mind because this is a charm (Phylacterion) from the Lord. [26]

22. Rise then and gird these around you before I die in order that you may see the angels come at my parting so that you may behold with wonder the powers of God".

23. Then rose the one whose name was Day (Yemima) and girt herself, and immediately she departed her body, as her father had said, and she put on another heart, as if she never cared for earthly things. [27]

24. And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

25. Then the other daughter, Kassia by name, put on the girdle, and her heart was transformed, so that she no longer wished for worldly things.

26. And her mouth assumed the dialect of the heavenly rulers (Archonts) and she sang the doxology of the work of the High Place and if any one wishes to know the work of the heavens he may take an insight into the hymns of Kassia.

27. Then did the other daughter by the name of Amalthea's Horn (= Keren Happukh) gird herself and her mouth spoke in the language of those on high; for her heart was transformed, being lifted above the worldly things. [28]

28. She spoke in the dialect of the Cherubim, singing the praise of the Ruler of the cosmic powers (virtues) and extolling their (His?) glory.

29. And he who desires to follow the vestiges of the “Glory of the Father” will find them written down in the Prayers of Amalthea’s Horn.

Chapter 12

Job’s departure

1. After these three had finished singing hymns, did I Nahor (Neros) brother of Job sit down next to him, as he lay down.

2. And I heard the marvelous (great) things of the three daughters of my brother, one always succeeding the other amidst awful silence.

3. And I wrote down this book containing the hymns except the hymns and signs of the [holy] Word, for these were the great things of God. [29]

4. And Job lay down from sickness on his couch, yet without pain and suffering, because his pain did not take strong hold of him on account of the charm of the girdle which he had wound around himself.

5. But after three days Job saw the holy angels come for his soul, and instantly he rose and took the cithara and gave it to his daughter Day (Yemima).

6. And to Kassia he gave a censer (with perfume — Kassia), and to Amalthea’s Horn (= music) he gave a timbrel in order that they might bless the holy angels who came for his soul.

7. And they took these, and sang, and played on the psaltery and praised and glorified God in the holy dialect.

8. And after this came He who sitteth upon the great chariot and kissed Job, while his three daughters looked on, but the others saw it not.

9. And He took the soul of Job and He soared upward, taking her (the soul) by the arm and carrying her upon the chariot, and He went towards the East.

10. His body, however, was brought to the grave, while the three daughters marched ahead, having put on their girdles and singing hymns in praise of God.

11. Then held Nahor (Nereos) his brother and his seven sons, with the rest of the people and the poor, the orphans and the feeble ones, a great mourning over him, saying: [30]

12. "Woe unto us, for to-day has been taken from us the strength of the feeble, the light of the blind, the father of the orphans ;

13. The receiver of strangers has been taken off, the leader of the erring, the cover of the naked, the shield of the widows. Who would not mourn for the man of God!

14. And as they were mourning in this and in that form, they would not suffer him to be put into the grave.

15. After three days, however, he was finally put into the grave like one in sweet slumber, and he received the name of the good (beautiful) who will remain renowned throughout all generations of the world.

16. He left seven sons and three daughters, and there were no daughters found on earth, as fair as the daughters of Job.

17. The name of Job was formerly Jobab, and he was called Job by the Lord.

18. He had lived before his plague eighty five years, and after the plague he took the double share of all; hence also his years he doubled, which is 170 years. Thus he lived altogether 255 years. [31]

19. And he saw sons of his sons unto the fourth generation. It is written that he will rise up with those whom the Lord will reawaken. To our Lord be glory. Amen.

Notes

1. 1:1 The narrative is framed as Job's farewell to his children. Within it he recalls the past, while his brother becomes the narrator at the end. This literary form does not establish authorship by the historical Job.

2. 1:4 Kohler identifies the "chosen one" as Abraham in his note. The genealogy and family names in the following verse belong to this work's tradition; they are not presented here as independent historical information.

3. 1:8 In this narrative Jobab is Job's name before the Lord gives him his new name. Ausitis is the geographical form in the English translation, which the historical translator identifies with the land of Uz.

4. 1:10b Kohler prints the number 10 twice on p. 314. Life for God adds the letter b to the second occurrence; the first remains 10. This allows a separate reference to each passage without shifting any subsequent source number.

5. 1:22 The image of an athlete and a contest runs through the work. Victory is defined by endurance, not by an absence of suffering; Satan's speech returns to it in 6:28–29.

6. 1:25 Amaranth is associated with an unfading flower. The crown here is the victor's reward; the following verse explicitly speaks of resurrection and eternal life.

7. 2:12 The actor is the female servant or doorkeeper. At this point the English edition unexpectedly uses "he"; that historical wording is retained in English, while Russian uses the feminine pronoun required by the context.

8. 3:15 The historical translator places "deacons" in parentheses beside "waiters". The immediate context is service at meals for the poor; this does

not establish the presence of a later ecclesiastical office within the narrative’s setting.

9. 3:27 The context is voluntary service at the table for the poor. Job pays even the worker who was not driven to seek employment by need and did not wish to accept money. The final “I” in this verse follows the printed English source.

10. 3:31 The unusual image of milk becoming butter on the hills is retained. Kohler himself notes that the sense of this passage is unclear. Numbers of animals and tables in different speeches are likewise not harmonised.

11. 3:34 A cithara is a stringed musical instrument; “decachord” denotes ten strings. Music in the work accompanies meals, praise of God and, later, Job’s departure.

12. 5:10 The words about angels and heaven already appear in square brackets with a question mark in the historical translation. They are the translator’s tentative explanation, not a reading treated here as certain.

13. 5:15 The pronouns in the wife’s speech are inconsistent: the English source shifts between “he” and “me”. The difficulty is retained rather than replaced with a supposedly certain reconstruction. The surrounding context is Sitis’s attempt to share her bread with Job.

14. 6:10 Sitis is the name of Job’s first wife in this work. Her labour, humiliation and death form a distinct narrative thread. Dinah, named in 1:5, is the mother of the children to whom Job recounts the past.

15. 6:18 “Exchange the torpor of death for the sustenance of my body” literally names death’s torpor as what is exchanged for bodily sustenance. The wording is awkward in context. Russian retains the direction of exchange expressed in the English source rather than silently reversing it.

16. 6:21 Pluto is the Greek name of the god of the underworld. The explanation in square brackets belongs to the historical translator. The image occurs in a character’s speech, not as a separate doctrinal assertion by the editors.

17. 7:4 Four visitors are named together, but later the text repeatedly speaks of three kings. Elihu has a distinct role in chapter 10. This difference is retained; the list and subsequent numbers are not editorially harmonised.

18. 7:22 The source gives “half a mile (stadium)”, although these units are not equivalent. The selected translation’s wording is retained; it is not used to calculate a precise distance in modern units.

19. 7:39 The heavenly throne and chariot continue the contrast between earthly loss and enduring hope. “My Father” follows the selected English edition and is not replaced with a different theological title.

20. 8:16 The speaker identifications in 8:16–17 are already bracketed in the English source. They help the reader follow the dialogue but are not presented as an undisputed part of the ancient utterance.

21. 9:20 The lament mentioned here is not quoted in the selected text. The reference to a record is retained, but no missing lament is invented or inserted into the book.

22. 10:7 The harsh portrayal of Elihu is a feature of this apocryphal narrative. It should be distinguished from Elihu’s role and speeches in the biblical Book of Job; the two texts do not replace one another.

23. 10:24 In his note at this transition Kohler identifies a missing part recounting Job’s recovery. The transition is retained without an invented completion; later Job himself returns to the healing in 11:17–20.

24. 10:26 The question about “three things” is genuinely printed in the historical source but is not explained here. Its connection with the following narrative is not securely established; conjectured content is not substituted for the question.

25. 11:12 Here Kohler has “three-stringed girdles”, followed by one string for each daughter and “these three strings”. The terminology of the historical translation is retained. The extraordinary nature of the inheritance unfolds in the following verses.

26. 11:21 Phylacterion means an amulet or protective object. In this narrative it refers to the heavenly girdles or strings received by Job from the Lord; they should not automatically be identified with a particular later ritual object.

27. 11:23 “Departed her body” is the wording of the selected English translation. It conveys the daughter’s transformation and is not replaced with a description of an ordinary change of mood.

28. 11:27 The English edition gives the daughters’ names with interpretations: Day (Yemima), Kassia and Amalthea’s Horn (= Keren

Happukh). Russian therefore translates “Day” as an explanation of the name and retains “Amalthea’s Horn” beside Keren Happukh as the historical translator’s form.

29. 12:3 The wording “containing the hymns except the hymns…” is already awkward in the printed translation. The difficulty is retained rather than resolved by conjecture. The hymns and signs mentioned here have not been reconstructed by the editors.

30. 12:11 The English text uses several forms of Job’s brother’s name: Nahor, Neros and Nereos. Russian retains the parenthetical differences; they do not indicate three different brothers.

31. 12:18 The stated total of 255 years combines 85 years before the trial and 170 afterwards, as the source itself explains. These figures are not replaced with the chronology of another edition or biblical translation.

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