**What did Elihu say that was different?**

**Key Words:**

1. righteous (*tsâdîyq*), righteousness (*tsedeq*, m.; *tsedâqâh*, f.), be righteous, justify, acquit (*tsâdêq*) ‡Deu.25:1; 1 Ki.8:32; Pro.17:15 as exemplars
2. pure (*zak*), be pure, cleanse (*zâkâh, zâkak*) ‡
3. pure (*ţâhôr*, *ţâhôwr*),~~be pure (~~*~~ţâhêr~~*~~), purity(~~*~~ţ~~~~e~~~~hôwr~~*~~)~~ ‡
4. clean (*bar*), cleanness (*bôr*), be clean (*bârar*) ‡
5. clean, innocent (*chaph*) ‡
6. innocent (*nâqîy*), make clean, acquit (*nâqâh*) --
7. be upright, make perfect (*tâmam*), integrity (*tûmmâh*), integrity (*tôm - m.*), perfect (*tâm- adj.*), perfect (*tâmîym*) ‡
8. upright (*yâshâr*), uprightness (*yôsher*) ‡
9. judgment, justice, case (*mishpâţ*), judge (*shâphaţ*) ‡
10. judgment (*dîyn*, m.), judgment (*dûwn*, m.), judge (*dîyn*, v.) ‡
11. reprove, adjudge, plead (*yâkach*) ‡
12. condemn (*râsha`*-hiphil) ‡
13. dispute, contend (*rîyb*-v.), lawsuit (*rîyb*-n.) ‡
14. opponent (*qîym*) - hapax
15. plead (*chânan*)
16. plea, argument, reasoning, dispute (*tôwkahath*) ‡
17. examine, investigate, search out (*châqar*), inquiry (*chêqer*) plus 38:16
18. evidence (`*êd*) ‡ cause (*dibrâh*)
19. testify, answer (*`ânâh*), (*ma`aneh*) ‡
20. witness (*sâhêd*) ‡
21. witness (*râ’âh* – see, perceive)

**Job:** 1:212:103:1-26 6:1-7:21 9:1-10:22 12:1-14:22 16:1-17:16 19:1-29 21:1-34 23:1-24:25 26:1-31:40 40:3-5 42:1-6

**Eliphaz:** 4:1-5:27 15:1-35 22:1-30 (most damning)

**Bildad:** 8:1-22 18:1-21 25:1-6

**Zophar:** 11:1-20 20:1-29

**Elihu:** 32:1-37:24

**Yahweh:** 38:1-40:2 40:6-41:34 42:7-8 also 1:7a, 8, 12; 2:2a, 3, 6,

**Narrative, Yahweh, Job’s wife:**

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| That man was perfect (*tâm*) and upright (*yâshâr*), and fearing Elohim and turning away from evil. 1:1 |
| For *there is* none like him in the earth – a perfect (*tâm*) and upright (*yâshâr*) man, fearing Elohim and turning away from evil. 1:8; 2:3 And he is still holding on to his integrity (*tûmmâh*), although you incited Me against him to destroy him for nought. 2:4 |
| Then said his wife to him, “Are you still holding fast in your integrity (*tûmmâh*)?” 2:9 |
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| **Elihu** | **Job** | **Eliphaz** | **Bildad** | **Zophar** |
| **32:2-6** His wrath was kindled against Job, because he justified himself rather than Elohim. Also his anger burned against his three friends, because they found not an answer (*ma`aneh*), yet they condemned (*râsha`*) Job. And Elihu waited for words with Job, because they were older in days than he. When Elihu saw that (there was) no answer (*ma`aneh*) in *the* mouth of *the* three men, then his anger burned. Then answered (*`ânâh*) Elihu… **32:2-6** | **40:1-2, 8** Then Yahweh answered (*`ânâh*) Job and said, "Will a chastiser (*yişşôr*) contending (*rîyb*) with Shaddai be reproving (*yâkach*) Eloah? Let him answer (*`ânâh*) Him." “Do you truly annul My judgment (*mishpâţ*)? Do you condemn (*râsha`*) Me, so that you may be justified?” **40:1-2, 8** | **32:1** ceased because Job was righteous in his own eyes, **32:1** | **32:1** ceased because Job was righteous in his own eyes, **32:1** | **32:1** ceased because Job was righteous in his own eyes, **32:1** |
| **32:9-12** (It is) not *the* great that are wise, nor *the* aged who perceive judgment (*mishpâţ*). So I say, “Listen to me. I also will declare my knowledge.” Behold, I waited for your words. I listened to your reasons (*tâbûwn*) while you searched out (*châqar*) words. I paid attention even to you, and behold, no one adjudging (*yâkach*) toward Job, answering (*`ânâh*) from you his words. **32:9-12**  **32:16-17** And I wait, for they spoke not, for they stand – they answer (*`ânâh*) not again. I also will answer (*`ânâh*) my share. I also will declare my knowledge. **32:16-17**  **32:20-22** I speak that I may be relieved; I open my lips and answer (*`ânâh*). I will not now lift up *the* face of man (show partiality), and not eulogize *any* man. For I do not know *how* to eulogize – after it my Maker would take me, **32:20-22**  **33:3** My words *are the* uprightness (*yôsher*) of my heart, and my lips speak knowledge cleanly (*bârar*). **33:3** | **6:24-26** Teach me and I will be silent, and show to me how I have erred. How powerful are words of uprightness (*yôsher*), but what does reproving (*yâkach*) from you prove (*yâkach*)? Do you plan to reprove (*yâkach*) speeches, and for a torrent of despairing words? **6:24-26**  **6:29** Desist now. Let no wrong come to pass. And desist again. My righteousness is by it. **6:29**  **7:17-21** What *is* man that You magnify him, and that You set your heart toward him, and that You examine him every morning, test him every moment? How long will You not depart from me, nor let me alone until I swallow my spittle? Have I sinned? What do I to You, Watcher on men? Why have You set me as a target for You, and I have become a burden to You? Then why do You not pardon my rebellion (*pesha`*) and take away my iniquity (*`âvôn*)? **7:17-21** | **5:8-9** But indeed, I seek toward El, and toward Elohim I put my cause (*dibrâh*), doing great things and unsearchable - no inquiry (*chêqer*), doing wonderfully until no number. **5:8-9**  **5:17-27** Behold, happy *the* man whom Eloah reproves (*yâkach*), and reject not a chastening of Shaddai. For He wounds and He binds up; He strikes, also His hands heal. In six troubles He will deliver you, yea, in seven, evil will not touch you. In famine He will redeem you from death and in war from *the* hand of *the* sword. From the scourge of the tongue you will be hidden, and you will not be afraid of violence when it comes. At violence and at famine you will laugh and you will not be afraid of the beasts of the earth, for your covenant *will be* with the stones of the field and the beasts of the field will be at peace with you. And you will know that peace *is in* your tent, and you will visit your abode and not miss (anything). And you will know that your seed *will be* many, and your offspring as the grass of the earth. You will come in old age to the grave, as a stack of grain rises in its season. Behold, we have inquired (*châqar*) into this – so it *is*. Hear it and you will know *it* for yourself. **5:17-27** | **8:3** Does El pervert judgment (*mishpâţ*), and does Shaddai pervert righteousness? **8:3**  **8:5-8** If you look diligently toward El, and seek favor (*chânan*) toward Shaddai, if you *are* pure (*zak*) and upright (*yâshâr*), surely now He would arise for you and make safe the habitation of your righteousness. And your beginning began small, but your after-part grew exceedingly. For ask, I pray, of a former generation, and establish *the things* of inquiry (*chêqer*) of their fathers. **8:5-8**  **8:20** El does not reject *the* perfect (*tâm*), and He does not strengthen the hand of evildoers. **8:20** | **11:2-4** Will not a multitude of words be answered, or a man of lips be justified? Do your lies silence men? And do you mock and no one makes ashamed? For you have said, “My teaching is pure (*zak*), and I am clean (*bar*) in your eyes.” **11:2-4** |
| **33:8-12** Surely you have spoken in my ears, and I have heard *the* voice of your words, “I *am* pure (*zak*) without rebellion (*pâsha`*). I am clean (*chaph*-hapax). Neither is iniquity (*`âvôn*) in me. Behold, He finds opposition in me. He considers me His enemy. He puts my feet in the stocks. He watches all my paths.” Behold, in this you are not righteous. I answer (*`ânâh*) you, that Eloah is greater than man. **33:8-12** | **9:1-24** Truly I know that it is so, but how is a man righteous with El? If one wishes to dispute (*rîyb*) with Him, he could not answer (*`ânâh*) one out of a thousand. Wise in heart and mighty in strength – who has hardened against Him and prospered? He Who removes mountains and they know not how, when He overturns them in anger, Who shakes earth out of its place and its pillars tremble, Who speaks to the sun and it rises not, and sets a seal about *the* stars, Who alone stretches out heavens and walks on *the* waves of *the* sea, Who makes *the* Bear, Orion and Pleiades and chambers of *the* South, Who does great things until no inquiry (*chêqer*) and wondrous things until innumerable. Behold, He passes by me and I do not see, and He passes on but I do not perceive Him. Behold, He takes away. Who restrains Him? Who says to Him, “What are You doing?” Eloah turns not back His anger. *The* helpers of Rahab stoop under Him. How then will I answer (*`ânâh*) Him – choose my words with Him? Whom, if righteous, I would not answer (*`ânâh*) – I would plead (*chânan*) to my Judge (*shâphaţ*). If I called and He answered (*`ânâh*) me, I would not believe that He heard my voice. He Who breaks me with a tempest and multiplies my wounds for nought, He does not allow me to get my breath but fills me with bitterness. If as to power, behold, *He is* strong! If as to judgment (*mishpâţ*), who appoints me a time? (Though) I be perfect (*tâm*), I know not my own soul. I despise my life. “One it is, therefore”, I said, “He destroys *the* perfect (*tâm*) and *the* wicked.” If a scourge kills suddenly, He mocks at the testing of *the* innocent (*nâqîy*).*The* earth is given into *the* hand of *the* wicked. He covers *the* face of its judges (*shâphaţ*). If not (He), then who is it? **9:1-24**  **9:30-33** If I wash myself in snow waters, and cleanse (*zâkak*) my hands with soap (*bôr,* lit. "cleanness", see *bar* - clean), yet You would plunge me in a pit and my own clothes would abhor me. For (He is) not a man as I, that I answer (*`ânâh*) Him *and* we come together in judgment (*mishpâţ*). There is not between us one adjudging (*yâkach*); he might lay his hand on us both. **9:30-33**  **10:1-17** My soul feels loathing in my life. I loose upon myself my complaint (*sîyach*). I speak in *the* bitterness of my soul. I say to Eloah, "Condemn (*râsha`*) me not. Teach me upon what (ground) You contend (*rîyb*) with me. (Is it) good to You that **You oppress** (or "defraud"), that You reject the toil of Your palms and have shined upon *the* counsel of *the* wicked? *Are* Your eyes of flesh, or do You see as a man sees? *Are* Your days as days of a man, or Your years as a man’s days, that You seek (*bâqash*) for my guilt and search (*dârash*) after my sin? According to Your knowledge I am not wicked, and *there is* no deliverance from Your hand. Your hands shaped me and made me together all around, yet You destroy me. Remember now that You made me as clay, and would You turn me again into dust? Did You not pour me out like milk and curdle me like cheese, cloth me with skin and flesh and knit me together with bones and sinews? You granted me life and kindness, and your care preserved my spirit. And these things You hid in your heart. I know that this is with you. If I sin, then You watch me and do not acquit (*nâqâh*) me from my guilt (*`âvôn*). If I am wicked woe to me, and (if) I am righteous (*tsâdêq*) I do not lift my head, being filled with shame and seeing my pain. And (if) it should increase, You would hunt me as a lion and You would show again Your power by me. You renew Your evidences (`*êd*) against me, and increase Your anger with me. Changes and warfare are with me. **10:1-17**  **12:4** I *am* one mocked of his friend, who calls on Eloah and He answered (*`ânâh*), “A righteous upright (*tâmîym*) one is mocked.” **12:4**  **12:16-17** With Him *are* strength and sound wisdom. Deceived and deceiver are for Him. He makes counsellors walk barefoot, and makes fools of judges (*shâphaţ*). **12:16-17**  **13:3-10** But indeed, I would speak to Shaddai, and I would delight to adjudge (*yâkach*) toward El. But indeed, you *are* smearing with lies, healers of worthlessness *are* you all. Who appoints to be silent, you will be silent, and it will become to you for wisdom. Hear now my argument (*tôwkahath*), and heed the contentions (*rîyb*) of my lips. Will you speak unjustly for El, and speak deceitfulness for Him? Will you accept His face, or will you contend (*rîyb*) for El? Will it be good when He examines (*châqar*) you, or will you deceive Him as one deceives a man? Reproving (*yâkach*), He will reprove (*yâkach*) you, if you lift up faces (show partiality). **13:3-10**  **13:15** Behold, He will kill me - I will not wait. Surely, my ways I adjudge (*yâkach*) before Him. **13:15**  **13:18-24** Behold, now, I have prepared my judgment case (*mishpâţ*); I know that I will be justified. Who is he who will contend (*rîyb*) with me? Only two things do not with me, then I will not hide from Your face. Remove Your hand from me, and let not Your dread make me afraid. Then call and I will answer (*`ânâh*), or let me speak and answer me. How many are my iniquities (*`âvôn*) and sins? Make me know my rebellion (*pâsha`*) and my sin. Why do You hide Your face and count me for an enemy to You? **13:18-24**  **14:1-4** Man, born of woman, *is* few of days and full of trouble. As a flower he comes forth and withers. And he flees as a shadow and does not remain. Also You open Your eyes on such and bring me into judgment (*mishpâţ*) with You. Who can bring pure (*ţâhôwr*) out of impure? No one! **14:1-4**  **16:8** And You plucked me. It becomes for evidence (*`êd*) and my failure rises against me. It testifies (*`ânâh*) before me. **16:8**  **16:17-21** Upon no violence in my hands, and my prayer is pure (*zak*). Earth, cover not my blood, and let there be no place for my cry. Even now, behold my evidence (*`êd*) *is* in heavens, and my witness (*sâhêd*) is on high. Yea now, behold, my evidence (`*êd*) *is* in heavens, and my witness (*sâhêr*) in *the* height. My friends scorning me, my eyes wept to Eloah. And one might plead (*yâkach*) for a man with Eloah, and a son of Adam for his friend. **16:17-21**  **17:8-9** Upright (*yâshâr*) ones are amazed at this, and an innocent (*nâqîy*) one stirs himself against *the* unholy. And *the* righteous holds his way, and pure (*ţâhôwr*) hands add strength. **17:8-9**  **19:3-8** These ten times you have shamed me; you are not ashamed that you overpower me. And (if) indeed I have erred, my error remains with me. If truly you magnify *yourselves* against me, and adjudge (*yâkach*) my disgrace against me, then know that Eloah has wronged (`*âvath*) me and closed His net upon me. Behold, I cry “Violence!” but am not answered; I cry out but no judgment (*mishpâţ*). He has walled up my way and I cannot pass, and He has put darkness upon *my* paths. **19:3-8**  **19:29** Fear for yourselves because of the sword, for wrath (brings) punishments of sword, for you to know judgment (*dîyn*, m.). **19:29**  **21:22** Will any teach El knowledge, since He judges (*shâphaţ*) *the* exalted? **21:22**  **23:3-7** Oh, that I knew where I might find Him. I would come in to His seat. I would arrange before Him judgment (*mishpâţ*), and would fill my mouth with arguments (*tôwkahath*). I would learn the words *which* He would answer (*`ânâh*), and perceive what He would say to me. Would He contend (*rîyb*) with me with greatness of strength? No, surely He would give heed to me. There an upright one (*yâshâr*) pleading (*yâkach*) with Him, and I would escape for an enduring time from my Judge (*shâphaţ*). **23:3-7**  **27:2-6** *As* El lives, He has taken away my judgment (*mishpâţ*), and Shaddai has embittered my soul. For as long as my breath *is* in me and the spirit of Eloah in my nostrils, my lips will not speak wickedness, and my tongue will not utter deceit. Far be it from me that I should justify you. Until I die, I will not put away my integrity (*tûmmâh*) from me. By my righteousness I hold fast, and I will not abandon it. My heart does not reproach any of my days. **27:2-6**  **27:16-17** Though he heaps up silver as dust and prepares clothing as the clay, he prepares, but *the* righteous wear and *the* innocent (*nâqîy*) divide *the* silver. **27:16-17** | **4:6-7** Is not your fear your confidence and the integrity (*tôm*) of your ways? Remember, I pray, who*ever* perished *being* innocent (*nâqîy*), and where were the upright (*yâshâr*) destroyed? **4:6-7**  **5:27** Behold this. We have investigated (*châqar*) – so it is. Hear it and you will know for yourself. **5:27**  **15:2-3** Does the wise one answer (*`ânâh*) windy knowledge, and fill his belly with east wind, to reprove (*yâkach*) with words not benefiting, or speeches by him do not profit? **15:2-3**  **15:5-6** For your mouth teaches your own iniquity (*`âvôn*), and you choose the tongue of crafty ones. Your own mouth condemns (*râsha`*) you and not I, and your own lips testify (*`ânâh*) against you. **15:5-6**  **15:14-15** What is man that he be pure (*zâkâh*), and that one born of woman be righteous? Behold, He trusts not in His holy ones, and heavens are not pure (*zâkak*) in His eyes. **15:14-15**  **22:2-5** Is a man profitable to El, as a wise one is profitable to himself? Is it delight to Shaddai that you are righteous (*tsâdêq*), or gain (to Him) that you make perfect (*tâmam*) your ways? Does He reprove (*yâkach*) you from fear of you; does He enter with you into judgment (*mishpâţ*)? *Is* not your wickedness great, and no end to your iniquities? **22:2-5**  **22:13** And you say, “What does El know? Does He judge (*shâphaţ*) through thick darkness?” **22:13**  *Job never said anything resembling this!*  **22:19** *The* righteous see and rejoice, and *the* innocent (*nâqîy*) scorn them. **22:19**  **22:30** He will deliver if *you are* innocent (*nâqîy*), and one will be delivered by *the* cleanness (*bôr*) of your hands. **22:30** | **11:7** *By* inquiry (*chêqer*) do you find Eloah? Do you find Shaddai unto completeness? **11:7**    **25:2-6** Dominion and awe *are* with Him. He makes peace in His heights. Is there a number to His troops, and upon whom does His light not rise? Then how is a man justified with El, and how is he pure (*zâkâh*) who is born of woman? Behold the moon, and it shines not, and stars are not pure (*zâkak*) in His eyes. How much less man, a maggot, and a son of man, a worm! **25:2-6** |  |
| **33:13** Why do you contend (*rîyb*) against Him? He does not answer (*`ânâh*) for any of His matters, **33:13** | **28:20-27** And the wisdom - out of where does it come? And where is this place of understanding? And it is hidden from the eyes of all living, and concealed from the flying things of the heavens. Abaddon and Death say, 'We heard its report with our ears.' Elohim has taught its way, and He has known its place. For He looks to the ends of the earth; He sees under the whole heavens, to make weight for wind and waters He meted out by measure, in His making a statute for rain and a path for lightning of sounds. Then He saw it and reckoned it; He established it and, yea, He searched it out (*châqar)* **28:20-27** |  |  |  |
| **33:14-22** For El speaks once, even twice, though man perceives it not. In a dream, in a vision of the night, when deep sleep falls upon men, asleep in bed, then He opens the ears of men and seals their instruction, that He may draw man from his purpose and hide pride from man. He holds back his soul from the pit, and his life from perishing by the sword. And he is reproved (*yâkach*) with pain upon his bed, and even great dispute (*rîyb*) of his enduring bones, so that his life hates bread and his soul delicacies. His flesh is consumed so that it cannot be seen, and his bones that were unseen stick out. Yea, his soul draws near to the grave and his life to the destroyers. **33:14-22** | **29:14-16** I put on righteousness and it clothed me. My judgment (*mishpâţ*) was like a robe and a turban. I became eyes to *the* blind, and feet to *the* lame *was* I. I was a father to *the* needy, and *the* lawsuit (*rîyb*) I did not know I investigated (*châqar*). **29:14-16**  **30:20** I cried out to You, but You did not answer (*`ânâh*) me. **30:20**  **31:6** May He weigh me with scales of righteousness, and Eloah will know my integrity (*tûmmâh*). **31:6**  **31:13-14** If I despised the judgment (*mishpâţ*) of my male-slave or female-slave, when they contended (*rîyb*) with me, then what will I do when El rises up? And when He visits, what will I answer Him? **31:13-14**  **31:35** Oh, that to me *there would be* a listener for me. Behold my mark – may Shaddai answer (*`ânâh*) me. And a bill (of indictment) let write the Man of my contention (*rîyb*). **31:35** |  |  |  |
| **33:23-30** If there is an angel *as* mediator on his behalf, one among a thousand, to show man his uprightness (*yôsher*), then let him be gracious to him and say, “Deliver him from going down to the pit. I found a ransom. Let his flesh become fresher than in youth. Let him return to the days of his youth.” Then he will pray to God and He will accept him, and he will see His face with joy, and He will restore to man his righteousness. He will sing to men and say, “I sinned and perverted the upright (*yâshâr*), and *it was* not proper for me. He redeemed my soul from going into the pit, and my life from seeing light.” Behold, God works all these things three times with men to bring back his soul from the pit, that he may be enlightened by the light of life. **33:23-30**  **33:32** If you have anything to say answer me; speak, for I want to justify you. **33:32** |  |  |  |  |
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| Hear my words, wise ones, and listen to me you knowing ones. For the ear tries words, as the palate tastes food. We choose for ourselves judgment (*mishpâţ*); we know among ourselves what is good. For Job said, “I am righteous, but El took away my judgment (*mishpâţ*). Do I lie about my judgment (*mishpâţ*)? My wound is incurable (and is) apart from transgression.” What man like Job drinks scorn like water, and who goes in company with workers of iniquity and walks with wicked men? For he said it benefits not a man in his being accepted with Elohim. (34:9) Therefore, man of heart, listen to me. Far be it from El to do iniquity, and Shaddai to do wrong. For a man’s work He repays to him, and according to a man’s way He causes him to find. Yea, surely, El does not wickedly (*râsha`*), and Shaddai perverts not judgment (*mishpâţ*). Who gave to Him the earth, or who laid down the whole world? If He sets His heart on him, *if* He gathers to Himself His spirit and His breath, all flesh will perish together and man will return to dust. **34:2-15** |  |  |  |  |
| **34:17-37** Will truly one who hates judgment (*mishpâţ*) rule, or will you condemn(*râsha`*) a righteous mighty one? Who says to a king “Worthless one”, and to nobles “Evil one”? Who does not respect the face of princes nor regard the rich before the poor – for all of them *are the* work of His hands. In a moment they die, and at midnight a people are shaken and they pass away, and the mighty will be taken – not by hand. For His eyes *are* on the ways of a man and He sees all his steps. There is no darkness nor death-shade to hide there those doing iniquity. For not yet does He impose on man to go before El in judgment (*mishpâţ*). He shatters mighty men without inquiry (*chêqer*), and sets others in their place. Therefore, He knows their works and He overthrows in the night so that they are crushed. For evil deeds He strikes them in a place of witness (*râ’âh*). For this they turned from following Him, and they regarded not all His ways, to bring on Him the cry of the poor, and the cry of the afflicted. He hears and He gives rest. Who then can condemn (*râsha`*)? And when He hides *His* face, who then can see Him? – either concerning a nation and concerning a man together – from ruling of unholy men, from snares of a people? For has any said to El, “I have borne, I will not offend. Besides what I see, You teach me. If I have done iniquity, I will not do *it* again.”? According to you He will repay because you rejected. For you choose and not I. Therefore, speak what you know. Men of heart will say to me – and a wise man who hears me – “Job speaks without knowledge and his words *are* not with insight. My desire *is that* Job may be tried to the end, because *his* answers *are* like iniquity of men. For he adds to his sin rebellion (*pesha`*). He claps hands among us and multiplies his words against El. **34:17-37** |  |  |  |  |
| **35:2-16** Do you think this *is* according to judgment (*mishpâţ*)? Do you say, “My righteousness is more than El’s”? For you say, “What advantage is it to You? What do I profit more than *if* I sinned?” I shall answer your words and your friends with you. Look at the heavens. See and consider the clouds higher than you. If you sinned, what do you accomplish against Him? And *if* your transgressions *are* many, what do you do to Him? If you are righteous, what do you give to Him, or what does He receive from your hand? Your wickedness *is* for a man like yourself, your righteousness for a son of man. Because of many oppressions they cry out; they cry because of the arm of the mighty. But none says, “Where is Eloah my Maker, Who gives songs in the night, Who teaches us more than the cattle of the earth, and makes us wiser than birds of the heavens?” There they cry out, but He does not answer(*`ânâh*) because of the pride of evildoers. Surely El hears not vanity, nor does Shaddai regard it. Although you say you do not see Him, judgment (*dîyn*, m.) is before Him and you are waiting for Him. And now, because He has not visited His anger, nor acknowledged in great extremity, so Job opens his mouth vainly; he multiplies words without knowledge. **35:2-16** |  |  |  |  |
| **36:2-33** Wait for me a little and I shall show you that *there are* yet words for Eloah. I will bring my knowledge from afar, and to my Maker I will ascribe righteousness. For truly my words *are* not false. One perfect (*tâmîym*) *in* knowledge *is* with you. Behold, El is mighty but despises not – mighty *in* strength of heart. He does not keep alive the wicked, but **He gives the afflicted judgment** (*mishpâţ*). He withdraws not His eyes from *the* righteous, but He seats them with kings on a throne continually and they are exalted. And if they are bound in fetters, caught in cords of affliction, then He declares to them their work and their transgressions, that they have magnified themselves. And He opens their ear to instruction and commands that they return from evil. If they hear and serve, they will end their days in good and their years in pleasures. But if they hear not, they will perish by the sword and they will die without knowledge. But the profane *in* heart lay up anger. They cry not when He binds them. Their soul dies in youth, and their life (dies) among sodomites. He delivers the afflicted in his affliction and opens their ear in oppression. And indeed He lured you from *the* mouth of distress, instead of it a broad unconstrained place and your table full of fatness. But you filled up judgment (*dîyn*) of the wicked; judgment(*dîyn*) and justice (*mishpâţ*) take hold. For (beware) wrath lest He take you away with His clap. Then a great ransom will not turn you aside. Will He value your cry? – not in distress or all force of strength. Long not for the night, when peoples rise up from their place. Beware, turn not to iniquity, for you have chosen this rather than affliction. Behold, El is exalted by His power. Who is a teacher like Him? Who has appointed Him His way? And who says, "You did wrong.”? Remember that you should exalt His work, which men have sung. All men have seen it; man beholds from afar. Behold, El is exalted, and we know not *the* number of his years – unsearchable (no inquiry - *chêqer*). For He draws up drops of water. They strain rain into mist, which clouds pour down. They drop upon man abundantly. Also, does any understand *the* spreading of clouds, *the* thundering of His canopy? Behold, He spreads about Him His light, and the bottom of the sea He covers. For by them He judges (*dîyn*, v.) peoples. He gives food in abundance. With His hands He covers the light and commands it to strike the mark. The noise declares concerning it, also cattle concerning what is rising. **36:2-33** |  |  |  |  |
| **37:1-24** At this also my heart trembles and leaps from its place. Listen carefully to the thunder of His voice, and the rumbling going out from His mouth. Under the whole heavens He lets it loose, and His lightning to the ends of the earth. After it roars a voice – He thunders with His majestic voice, and He holds them not back when His voice is heard. El thunders with His voice wondrously, doing great things and we do not understand (them). For He says to the snow, “Fall on *the* earth” and the shower of rain and the shower of rains in its strength. He seals in the hand of every man all men to know His work. And the beast goes into its lair, and stays in its den. Out of the storeroom comes a storm, and out of the North cold wind. From the breath of El ice is given, and the expanse of waters is frozen. Also He loads *the* cloud with moisture. He scatters *the* cloud of His lightning. And it turned around by His guidance, to do all that He commands them on the face of *the* globe of the earth. Whether for correction, or for His land, or for kindness He causes it to happen. Listen to this, Job. Stand and consider El’s wonders. Do you know when Eloah placed them, and makes shine the lightning of His cloud? Do you know about the balance of the cloud, wonders of One perfect (*tâmîym*) *in* knowledge? You Whose garments *are* hot, in the land being still from a south wind. Do you spread out the skies with Him, hard as a cast mirror? Teach us what we will say to Him. We arrange not (our speech) because of darkness. Will it be told Him that I speak? Or does a man say that he will be swallowed up? But now they do not see *the* lightning which is bright in *the* skies, and the wind has passed and clears them. Out of the North comes golden (splendor). Upon Eloah *is* awesome majesty. Shaddai – we do not find Him – exalted in power and judgment (*mishpâţ*) and great in righteousness. He does not afflict. Therefore, men fear Him; He does not regard any of *the* wise of heart. **37:1-24** |  |  |  |  |
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