

Job 34

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Text

Hebrew

1	וַיַּעַן אֱלֹהִים וַיֹּאמֶר
2	שִׁמְעוּ חֲכָמִים מִלִּי וַיִּדְעִים הָאֲזִינוּ לִי
3	כִּי אֲזַן מִלִּין תִּבְחֶנּוּ וְיִטַּעַם לֶאֱכֹל
4	מִשְׁפָּט נִבְחָרָה לָנוּ נִדְעָה בִּינִינוּ מֶה טוֹב
5	כִּי אָמַר אִיּוֹב צָדִיקָתִי וְאֵל הַסִּיר מִשְׁפָּטִי
6	עַל מִשְׁפָּטִי אֶכְזָב אֲנוּשׁ חָצִי בְלִי פֶשַׁע
7	מִי גִבֹּר כְּאִיּוֹב יִשְׁתָּה לְעַג כַּמִּים
8	וְאַרְחַ לַחֲבֵרָה עִם פְּעָלֵי אֹון וְלִלְכֶת עִם אֲנָשֵׁי רָשָׁע
אֱלֹהִים plugin-autotooltip__default plugin-autotooltip_big hebrew	
9	Meanings: * God * god * goddess * divine ones * angels Noun, masculine
10	לָכֵן אֲנִישֵׁי לִבָּב שָׁמְעוּ לִי חָלָלָה לֹאֵל מִרְשָׁע וְשֹׁדֵי מַעוֹל
11	כִּי פָעַל אָדָם יִשְׁלֹם לוֹ וְכִאֲרַח אִישׁ יִמְצָאֵנוּ
12	אֶף אֲמַנִּם אֵל לֹא יִרְשָׁיעַ וְשֹׁדֵי לֹא יַעֲוֶת מִשְׁפָּט
אֶרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning:	
13	* Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אֶרֶץ can designate the whole of planet earth, or the inhabitable world or the national territory or ground. When coupled with heavens (שָׁמַיִם), the phrase indicates the entire created order. Genesis 12:1 וַיֹּאמֶר יְהוָה אֱלֹהֵי אַבְרָם

14	לְבָבוּ plugin-autotooltip__default plugin-autotooltip_big לְבָבוּ hebrew Meaning: * The heart * Used figuratively for the feelings, the will and even the intellect * The centre of anything Noun, masculine (although conceptually neutral, being used for both men and women). Occurs nearly 600 times in the Old Testament.1 Samuel 25:37Genesis 6:5Exodus 8:151 Samuel 24:51 Samuel 16:7Jeremiah 17:9Deuteronomy 10:16Deuteronomy 6:5Deuteronomy 6:5Psalm 9:1 (NIV)(verse 2 in the Hebrew Bible)Deuteronomy 6:5Genesis 6:51 Samuel 1:13Psalm 95:10Deuteronomy 6:5... רִחוּ plugin-autotooltip__default plugin-autotooltip_big רִחוּ hebrew Meaning: * Wind * Breath * Spirit Noun. Occurs about 380 times in the Old Testament. Though usually feminine, רִחוּ sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רִחוּ יְהוָה).Exodus 10:13Genesis 6:17Genesis 41:8Proverbs 16:32Ecclesiastes 12:7Genesis 1:2Judges 3:10Ezekiel 36:27Genesis 2:7John 3:8Genesis 1:2Genesis 8:1 וְנִשְׁמָתוֹ אֱלֹהֵי יֶאֱסֹף
15	יָגוּעַ כָּל בָּשָׂר יַחַד וְאָדָם עַל עֵפֶר יָשׁוּב
16	וְאִם בִּינָה שָׁמְעָה זֹאת הָאֲזִינָה לְקוֹל מְלִי
17	הָאֵף שׁוֹנֵא מִשְׁפָּט יַחְבֹּשׁ וְאִם צָדִיק כַּבִּיר תִּרְשִׁיעַ
18	הָאֵמֶר לְמַלְךְ בְּלִיעֵל רָשָׁע אֶל נְדִיבִים
19	פָּנִים plugin-autotooltip__default plugin-autotooltip_big פָּנִים פָּנִים hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. שׁוּעַ לְפָנַי פָּנִים plugin-autotooltip__default plugin-autotooltip_big פָּנִים hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. דָּל כִּי מַעֲשֵׂה יָדָיו כָּלָם

20	רָגַע יָמָתוֹ וַחֲצוֹת לַיְלָה יִגְעָשׂוּ עִם וַיַּעֲבְרוּ וַיִּסְּרוּ אֲפִיר לֹא בִיד
21	כִּי עֵינָיו עַל דַּרְכֵי אִישׁ וְכָל צַעֲדָיו יִרְאֶה
22	אִין חֲשָׁד וְאִין צִלְמוֹת לְהִסְתֵּר שָׁם פֹּעֲלֵי אָנוֹן
23	כִּי לֹא עַל אִישׁ יָשִׁים עוֹד לְהִלָּךְ אֶל אֵל בְּמִשְׁפָּט
24	יָרַע כְּבִירִים לֹא חֲקֹר וַיַּעֲמֵד אַחֲרֵים תַּחְתָּם
25	לָכֵן יִכִּיר מַעֲבָדֵיהֶם וְהִפָּד לַיְלָה וַיִּדְכָּאוּ
26	תַּחַת רִשְׁעִים סָפְקָם בְּמָקוֹם רָאִים
27	אֲשֶׁר עַל כֵּן סָרוּ מֵאַחֲרָיו וְכָל דַּרְכָּיו לֹא הִשְׁכִּילוּ
28	לְהִבִּיא עָלָיו צַעֲקַת דָּל וְצַעֲקַת עֲנִיִּים יִשְׁמַע
29	פְּנִים plugin-autotooltip__default plugin-autotooltip_big וְיָשִׁיט וְיָרֶשֶׁע וַיִּסְתֵּר פְּנִים
	hebrew Meaning: * Face * Presence * Front or surface Noun. Masculine. Although it looks plural in form (ending in -ים), it is almost always used as a singular in meaning - a type of plural of intensity or plural of form common in Hebrew for body parts that come in pairs or have multiple aspects. וְיָשִׁיט וְיָרֶשֶׁע וַיִּסְתֵּר פְּנִים
30	מִמֶּלֶךְ אָדָם חֲנֹף מִמִּקְשֵׁי עָם
31	כִּי אֶל אֵל הָאֱמֶר נִשְׁאֲתִי לֹא אַחֲבֵל
32	בְּלַעֲדִי אַחֲזָה אֶתְּהָ הֲרִנִּי אִם עוֹל פֹּעֲלֹתִי לֹא אֶסִּיף
33	הַמַּעֲמֹף יִשְׁלַמְנָה כִּי מֵאִסֶּת כִּי אֶתְּהָ תִּבְתָּר וְלֹא אֲנִי וְמָה יִדְעַת דְּבַר
34	אֲנִשִּׁי לִבִּי נִאֲמָרוּ לִי וְגִבֹּר חֲכָם שָׁמַע לִי
35	אִיּוֹב לֹא בִדְעַת יִדְבָּר וְדִבְרָיו לֹא בַּהֲשִׁכִּיל
36	אֲבִי יִבְחֹן אִיּוֹב עַד נִצַּח עַל תְּנֻשַׁבֶּת בְּאֲנִשֵּׁי אָנוֹן
37	כִּי יִסִּיף עַל חֲטָאתוֹ פֶּשַׁע בִּינִינוּ יִסְפּוֹק וַיִּרְבַּ אֲמָרָיו לֵאל

ESV

1	Then Elihu answered and said:
2	"Hear my words, you wise men, and give ear to me, you who know;
3	for the ear tests words as the palate tastes food.
4	Let us choose what is right; let us know among ourselves what is good.
5	For Job has said, 'I am in the right, and God has taken away my right;
6	in spite of my right I am counted a liar; my wound is incurable, though I am without transgression.'
7	What man is like Job, who drinks up scoffing like water,
8	who travels in company with evildoers and walks with wicked men?
9	For he has said, 'It profits a man nothing that he should take delight in God.'
10	"Therefore, hear me, you men of understanding: far be it from God that he should do wickedness, and from the Almighty that he should do wrong.
11	For according to the work of a man he will repay him, and according to his ways he will make it befall him.
12	Of a truth, God will not do wickedly, and the Almighty will not pervert justice.
13	Who gave him charge over the earth, and who laid on him the whole world?

14	If he should set his heart to it and gather to himself his spirit and his breath,
15	all flesh would perish together, and man would return to dust.
16	"If you have understanding, hear this; listen to what I say.
17	Shall one who hates justice govern? Will you condemn him who is righteous and mighty,
18	who says to a king, 'Worthless one,' and to nobles, 'Wicked man,'
19	who shows no partiality to princes, nor regards the rich more than the poor, for they are all the work of his hands?
20	In a moment they die; at midnight the people are shaken and pass away, and the mighty are taken away by no human hand.
21	"For his eyes are on the ways of a man, and he sees all his steps.
22	There is no gloom or deep darkness where evildoers may hide themselves.
23	For God has no need to consider a man further, that he should go before God in judgment.
24	He shatters the mighty without investigation and sets others in their place.
25	Thus, knowing their works, he overturns them in the night, and they are crushed.
26	He strikes them for their wickedness in a place for all to see,
27	because they turned aside from following him and had no regard for any of his ways,
28	so that they caused the cry of the poor to come to him, and he heard the cry of the afflicted-
29	When he is quiet, who can condemn? When he hides his face, who can behold him, whether it be a nation or a man?-
30	that a godless man should not reign, that he should not ensnare the people.
31	"For has anyone said to God, 'I have borne punishment; I will not offend any more;
32	teach me what I do not see; if I have done iniquity, I will do it no more'?
33	Will he then make repayment to suit you, because you reject it? For you must choose, and not I; therefore declare what you know.
34	Men of understanding will say to me, and the wise man who hears me will say:
35	'Job speaks without knowledge; his words are without insight.'
36	Would that Job were tried to the end, because he answers like wicked men.
37	For he adds rebellion to his sin; he claps his hands among us and multiplies his words against God."

NIV

1	Then Elihu said:
2	"Hear my words, you wise men; listen to me, you men of learning.
3	For the ear tests words as the tongue tastes food.
4	Let us discern for ourselves what is right; let us learn together what is good.
5	"Job says, 'I am innocent, but God denies me justice.
6	Although I am right, I am considered a liar; although I am guiltless, his arrow inflicts an incurable wound.'
7	What man is like Job, who drinks scorn like water?
8	He keeps company with evildoers; he associates with wicked men.
9	For he says, 'It profits a man nothing when he tries to please God.'
10	"So listen to me, you men of understanding. Far be it from God to do evil, from the Almighty to do wrong.
11	He repays a man for what he has done; he brings upon him what his conduct deserves.
12	It is unthinkable that God would do wrong, that the Almighty would pervert justice.
13	Who appointed him over the earth? Who put him in charge of the whole world?
14	If it were his intention and he withdrew his spirit and breath,

15	all mankind would perish together and man would return to the dust.
16	"If you have understanding, hear this; listen to what I say.
17	Can he who hates justice govern? Will you condemn the just and mighty One?
18	Is he not the One who says to kings, 'You are worthless,' and to nobles, 'You are wicked,'
19	who shows no partiality to princes and does not favor the rich over the poor, for they are all the work of his hands?
20	They die in an instant, in the middle of the night; the people are shaken and they pass away; the mighty are removed without human hand.
21	"His eyes are on the ways of men; he sees their every step.
22	There is no dark place, no deep shadow, where evildoers can hide.
23	God has no need to examine men further, that they should come before him for judgment.
24	Without inquiry he shatters the mighty and sets up others in their place.
25	Because he takes note of their deeds, he overthrows them in the night and they are crushed.
26	He punishes them for their wickedness where everyone can see them,
27	because they turned from following him and had no regard for any of his ways.
28	They caused the cry of the poor to come before him, so that he heard the cry of the needy.
29	But if he remains silent, who can condemn him? If he hides his face, who can see him? Yet he is over man and nation alike,
30	to keep a godless man from ruling, from laying snares for the people.
31	"Suppose a man says to God, 'I am guilty but will offend no more.
32	Teach me what I cannot see; if I have done wrong, I will not do so again.'
33	Should God then reward you on your terms, when you refuse to repent? You must decide, not I; so tell me what you know.
34	"Men of understanding declare, wise men who hear me say to me,
35	'Job speaks without knowledge; his words lack insight.'
36	Oh, that Job might be tested to the utmost for answering like a wicked man!
37	To his sin he adds rebellion; scornfully he claps his hands among us and multiplies his words against God."

NLT

1	Then Elihu said:
2	"Listen to me, you wise men. Pay attention, you who have knowledge.
3	Job said, 'The ear tests the words it hears just as the mouth distinguishes between foods.'
4	So let us discern for ourselves what is right; let us learn together what is good.
5	For Job also said, 'I am innocent, but God has taken away my rights.
6	I am innocent, but they call me a liar. My suffering is incurable, though I have not sinned.'
7	"Tell me, has there ever been a man like Job, with his thirst for irreverent talk?
8	He chooses evil people as companions. He spends his time with wicked men.
9	He has even said, 'Why waste time trying to please God?'
10	"Listen to me, you who have understanding. Everyone knows that God doesn't sin! The Almighty can do no wrong.
11	He repays people according to their deeds. He treats people as they deserve.
12	Truly, God will not do wrong. The Almighty will not twist justice.
13	Did someone else put the world in his care? Who set the whole world in place?
14	If God were to take back his spirit and withdraw his breath,
15	all life would cease, and humanity would turn again to dust.
16	"Now listen to me if you are wise. Pay attention to what I say.

17	Could God govern if he hated justice? Are you going to condemn the almighty judge?
18	For he says to kings, 'You are wicked,' and to nobles, 'You are unjust.'
19	He doesn't care how great a person may be, and he pays no more attention to the rich than to the poor. He made them all.
20	In a moment they die. In the middle of the night they pass away; the mighty are removed without human hand.
21	“For God watches how people live; he sees everything they do.
22	No darkness is thick enough to hide the wicked from his eyes.
23	We don't set the time when we will come before God in judgment.
24	He brings the mighty to ruin without asking anyone, and he sets up others in their place.
25	He knows what they do, and in the night he overturns and destroys them.
26	He strikes them down because they are wicked, doing it openly for all to see.
27	For they turned away from following him. They have no respect for any of his ways.
28	They cause the poor to cry out, catching God's attention. He hears the cries of the needy.
29	But if he chooses to remain quiet, who can criticize him? When he hides his face, no one can find him, whether an individual or a nation.
30	He prevents the godless from ruling so they cannot be a snare to the people.
31	“Why don't people say to God, 'I have sinned, but I will sin no more'?
32	Or 'I don't know what evil I have done– tell me. If I have done wrong, I will stop at once'?
33	“Must God tailor his justice to your demands? But you have rejected him! The choice is yours, not mine. Go ahead, share your wisdom with us.
34	After all, bright people will tell me, and wise people will hear me say,
35	'Job speaks out of ignorance; his words lack insight.'
36	Job, you deserve the maximum penalty for the wicked way you have talked.
37	For you have added rebellion to your sin; you show no respect, and you speak many angry words against God.”

LXX

ὅπολαβών δέplugin-autotooltip__default plugin-autotooltip_bigδέ	
1	greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. Ελιους λέγει ἀκούσατέ μου σοφοί ἐπιστάμενοι ἐνωτιζέσθε τὸplugin-autotooltip__default plugin-autotooltip_bigδὲ, ἡ, τὸ greek Meaning:
2	* The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ καλόν ὅτι οὐς λόγουςplugin-autotooltip__default plugin-autotooltip_bigλόγος Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought
3	Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... δοκιμάζει καιplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λάρυγς γεύεται βρώσιν κρίσιν ἐλώμεθα ἐαυτοῖς γνῶμεν ἀνὰ μέσον ἐαυτῶν ὅplugin-autotooltip__default plugin-autotooltip_bigὅς, ἡ, ὁ greek Meaning:
4	* Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning τι καλόν

5	ὅτι ἐῖρηκεν ἰωβ δικαιός εἰμι plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ὁ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κύριος ἀπῆλλαξέν μου τὸ plugin-autotooltip__default plugin-autotooltip_bigὁ, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κρίμα
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	μή γάρ εἶπες ὅτι οὐκ ἔσται plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐπισκοπή ἀνδρός καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 9 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπισκοπή αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) παρὰ κυρίου
	διό οὐνετοί καρδίας ἀκούσατέ μου μή μοι εἴη plugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for “to be” (εἶναι [the infinitive form] = “to be”). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. ἐναντι κυρίου ἀσεβῆσαι καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning 10 * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐναντι παντοκράτορος ταράξαι τὸplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τὸ greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ δαίμον
	ἀλλὰ ἀποδοῖ ἀνθρώπῳ καθά ποιεί plugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form ἕκαστος αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καίplugin-autotooltip__default plugin-autotooltip_bigκαί 11 greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐνplugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. τρίβῳ ἀνδρός εὐρήσει αὐτόνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)

	οἱ ὅτι plugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. τὸν plugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κύριον ἄτομα ποιήσεν plugin-autotooltip__default plugin-autotooltip_bigποιέω
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	ὅςplugin-autotooltip__default plugin-autotooltip_bigός, ἦ, ὅ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι ("that," introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning ἐπὶ ἡσπλugin-autotooltip__default plugin-autotooltip_bigποιεύ Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form τῆϋplugin-autotooltip__default plugin-autotooltip_bigό, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γῆϋplugin-autotooltip__default plugin-autotooltip_bigῃ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words "ground", "geometry" and "geology". It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 τίς δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐστὶϋplugin-autotooltip__default plugin-autotooltip_bigεἶμι greek εἶμι is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἶμι is the word for am and ἦν is the word for was, e.g. ὅplugin-autotooltip__default plugin-autotooltip_bigό, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ τοῖϋplugin-autotooltip__default plugin-autotooltip_bigποιεύ Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form τῆϋplugin-autotooltip__default plugin-autotooltip_bigό, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ὑπ οὐρανὸνplugin-autotooltip__default plugin-autotooltip_bigοὐρανός Meaning: * The sky * Air * Heaven or heavens 278 occurrences in the New Testament. Οὐρανός is used in Scripture to describe the sky and universe (that is, the visible expanse above the earth) as well as the transcendent realm where God is present. For example, in Matthew 6:26Matthew 24:29Matthew 6:9 καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as "and" τὰplugin-autotooltip__default plugin-autotooltip_bigό, ἦ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐνὸντα πάνταplugin-autotooltip__default plugin-autotooltip_bigνᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17
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14	εί γάρ βούλοιο συνέχειν καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ πνεῦμα παρ αὐτῷplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κατασχέιν	15
	τελευτήσει πᾶσplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 σὰρξ ὁμοθυμαδόν πᾶςplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → “every” John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. βροτὸς εἰς γῆνplugin-autotooltip__default plugin-autotooltip_bigγῆ Meaning: * Soil or ground (e.g. Matthew 13:5) * Land (e.g. Luke 4:5) * Country * Earth (e.g. Matthew 5:5) Feminine noun. Connected to the English words “ground”, “geometry” and “geology”. It occurs throughout the LXX and the New Testament (approximately 250 times in the New Testament) and its meaning varies subtly on context, for example, in the LXX:Genesis 1:1Genesis 2:7Genesis 12:1 ἀπελεύσεται ὀθεν καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ἐπλάσθη	16
	εἰ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. μὴ νοθετῇ ἄκουε ταῦταplugin-autotooltip__default plugin-autotooltip_bigοὗτος / αὐτή / τοῦτο greek Meaning: * These or this * This one, this person, this thing * They or he or she or it Demonstrative pronoun. οὗτος usually refers to something close to the speaker — “this” as opposed to ἐκεῖνος (John 9:161 John 5:111 Corinthians 15:501 John 4:9John 5:1Matthew 3:17John 7:26Luke 22:19 ἐνωτίζου φωνὴν ῥημάτων	

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	κενὸ δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῖςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἀποβήσεται τὸplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό
20	greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κεκραγένοι καίplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” δέισθαι ἀνδρός ἐχρήσαντο γὰρ παρανόμως ἐκκλινομένων ἀδυνάτων
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21	δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτὸνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐδὲν ὧνplugin-autotooltip__default plugin-autotooltip_bigὸς, ἡ, ὃ greek Meaning: * Who * Which * What The relative pronoun that connects a relative clause to a main clause, referring back to a noun or pronoun (called the antecedent). It is distinct from ὅτι (“that,” introducing indirect speech) and from ὅς as an interrogative in older Greek (meaning πράσσουσιν

	οὐδέplugin-autotooltip__default plugin-autotooltip_bigοὐδέ greek Meaning: * Not * Nor * Neither * Not even A combination of the words οὐ (meaning no) and δέ (meaning however or but). The word οὐδέ adds another negative element to a sentence that already has one. οὐδέ can join words, phrases, or whole clauses. It often functions like English Matthew 6:20John 7:5Romans 3:10 ἔστιplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek εἰμί is the first person singular verb for "to be" (εἶναι [the infinitive form] = "to be"). It an irregular verb, and, like English, changes significantly between person and tense. For example εἰμί is the word for am and ἦν is the word for was, e.g. τόπος τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κρυβῆναι τοὺςplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek 22 Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ποιούνταςplugin-autotooltip__default plugin-autotooltip_bigποιεῖω Meaning: * To do * To make This verb - to do or make - is used in connection with a large range of activities including creation, covenant formation, obedience, miracles, sin and worship. Verb forms Present tense Person Greek Form τᾶplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἄνομα
	ὅτι οὐκ ἔπ' ἀνδρα θῆσκει ἔτι ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γὰρ κύριος πάνταςplugin-autotooltip__default plugin-autotooltip_bigπᾶς
23	greek Meaning * All * Every * The whole Adjective. Usage in the New Testament The sense of πᾶς depends on whether it modifies a singular or plural noun, and whether that noun is countable or uncountable. With singular countable nouns → "every" John 1:9John 3:16Romans 5:12Matthew 28:19Colossians 1:16Romans 3:23Romans 3:23John 3:16Colossians 1:17 ἐφορᾷ
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	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ γνωρίζων αὐτῶνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) τὸplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό 25greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἔργα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” στρέψει νόκτα καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” ταπεινωθήσονται
	ἐσβέσεν δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἀσεβεῖς ὄρατοι δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐναντίον αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός 26greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English)
	ὅτι ἐξέκλιναν ἐκ νόμου θεοῦplugin-autotooltip__default plugin-autotooltip_bigθεὸς greek Masculine noun meaning: * A god or goddess * God δικαιώματα δέplugin-autotooltip__default plugin-autotooltip_bigδέ greek 27δέ is a conjunction that can mean “but” or “and” or “also” or “moreover”. It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) οὐκ ἐπέγνωσαν
	τοῦplugin-autotooltip__default plugin-autotooltip_bigὁ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἐπαγαγεῖν ἐπ αὐτόνplugin-autotooltip__default plugin-autotooltip_bigαὐτός 28greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) κραυγὴν πένητος καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κραυγὴν πτωχῶν εἰσακούσεται

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” αὐτόςplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἡσυχίαν παρέξει καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τίς καταδικάζεται καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So 29 Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κρύψει πρόσωπον καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” τίς ὀψεται αὐτόνplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατὰ ξθνους καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning * And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” κατὰ ἀνθρώπου ὁμοῦ
30	βασιλεύων ἀνθρώπων ὑποκριτὴν ἀπὸ δυσκολίας λαοῦ ὅτι πρὸςplugin-autotooltip__default plugin-autotooltip_bigπρός greek Meaning * To or towards * Pertaining to (genitive case) * Near to (dative case) * According to * About Preposition. Occurs 703 times in the New Testament. πρός is a common preposition in Koine Greek that carries different meanings. It most frequently takes the accusative case, but at times it takes the genitive or dative cases, giving it a different meaning again. At its core, it usually describes movement or relationship toward someone or something, whether physical, s... τὸνplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The
31	The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ ἰσχυρόν ὄplugin-autotooltip__default plugin-autotooltip_bigὸ, ἡ, τό greek Meaning: * The The definite article. Forms Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ λέγων εἰληφα οὐκ ἐνεχυράσω
32	ἀνευ ἐμαυτοῦ ὁψομαι σύ δεῖξόν μοι εἰ ἀδικίαν ἡργασάμην οὐ μὴ προσθήσω

	μή παρὰ σοῦ ἀποτεῖσαι αὐτήν plugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ὅτι ἀπώση ὅτι οὐ ἐκλέξη καί plugin-autotooltip__default plugin-autotooltip_bigκαί
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ἵνα μὴ προσθῶμεν ἐφ' ἁμαρτίας ἡμῶν ἀνομία δὲ
greek
δέ is a conjunction that can mean "but" or "and" or "also" or "moreover". It is a word that is used very frequently in the New Testament, and is often unexpressed and not translated in English. ἐφ' ἡμῖν λογισθήσεται πολλὰ λαλούντων ῥήματα ἐναντίον τοῦ
greek
37 Meaning:
* The
The definite article.
Forms
Singular Case Masculine Feminine Neuter Nominative ὁ ἡ τό Genitive τοῦ τῆς τοῦ Dative τῷ τῇ κυρίου

KJV

1	Furthermore Elihu answered and said,
2	Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.
3	For the ear trieth words, as the mouth tasteth meat.
4	Let us choose to us judgment: let us know among ourselves what is good.
5	For Job hath said, I am righteous: and God hath taken away my judgment.
6	Should I lie against my right? my wound is incurable without transgression.
7	What man is like Job, who drinketh up scorning like water?
8	Which goeth in company with the workers of iniquity, and walketh with wicked men.
9	For he hath said, It profiteth a man nothing that he should delight himself with God.
10	Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.
11	For the work of a man shall he render unto him, and cause every man to find according to his ways.
12	Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.
13	Who hath given him a charge over the earth? or who hath disposed the whole world?
14	If he set his heart upon man, if he gather unto himself his spirit and his breath;
15	All flesh shall perish together, and man shall turn again unto dust.
16	If now thou hast understanding, hear this: hearken to the voice of my words.
17	Shall even he that hateth right govern? and wilt thou condemn him that is most just?
18	Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?
19	How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.
20	In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.
21	For his eyes are upon the ways of man, and he seeth all his goings.
22	There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.
23	For he will not lay upon man more than right; that he should enter into judgment with God.
24	He shall break in pieces mighty men without number, and set others in their stead.
25	Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.
26	He striketh them as wicked men in the open sight of others;
27	Because they turned back from him, and would not consider any of his ways:
28	So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.
29	When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:
30	That the hypocrite reign not, lest the people be ensnared.
31	Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:
32	That which I see not teach thou me: if I have done iniquity, I will do no more.

33	Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.
34	Let men of understanding tell me, and let a wise man hearken unto me.
35	Job hath spoken without knowledge, and his words were without wisdom.
36	My desire is that Job may be tried unto the end because of his answers for wicked men.
37	For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

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