

Job 9

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Text

Hebrew

1	וַיַּעַן אֱיֹב וַיֹּאמֶר
2	אֲמַנְם יָדַעְתִּי כִּי כֵן וַיְמַה יִצְדָּק אֲנֹשׁ עִם אֵל
3	אִם יִחַפֵּץ לָרִיב עִמּוֹ לֹא יַעֲנֶנּוּ אַחַת מִנִּי אֱלֹהִים
4	חֲכָם לִבָּב וְאַמִּיץ כַּחַם מִי הַקָּשָׁה אֱלֹהִים וַיִּשְׁלַם
5	הַמַּעֲתִיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הִפְכָם בְּאֶפְסוֹ
	אָרָץ plugin-autotooltip__default plugin-autotooltip_big אָרָץ hebrew Meaning:
6	* Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרָץ 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 מִמְקוֹמָהּ וְעַמּוּדֶיהָ יִתְפַּלְצוּן
7	הָאֲמֶר לַחֲרֹס וְלֹא יִזְרַח וּבָעַד כּוֹכָבִים יִחַתֵּם
	שָׁמַיִם plugin-autotooltip__default plugin-autotooltip_big שָׁמַיִם hebrew Meanings:
8	* Heaven or heavens * Sky * Compass Masculine noun. The word is dual in form (ending in -ים) which normally indicates two things (like eyes and hands), however, however it functions as a plural. Deuteronomy 10:14 states that לְבַדּוֹ וְדוֹרְדּוֹ עַל בְּמִתֵּי יָם
9	עֲשֵׂה עָשׂ כְּסִיל וְכִימָה וְחִדְרֵי תַמּוֹן
10	עֲשֵׂה גְדִלוֹת עַד אֵין חֶקֶר וְנִפְלְאוֹת עַד אֵין מִסְפָּר
11	הֵן יַעֲבֹר עָלַי וְלֹא אֶרְאֶה וְיִחַלְף וְלֹא אֶבִּין לוֹ
12	הֵן יַחֲתִיף מִי וַיִּשְׁיבֵנוּ מִי יֹאמֶר אֱלֹהִים מַה תַּעֲשֶׂה
13	אֱלֹהִים לֹא יֵשֵׁב אַפּוֹ תַחְתּוֹ תַחְתָּיו שָׁחֲחוּ עֲזָרֵי רָהֵב
14	אִם כִּי אֲנֹכִי אֶעֱנֶנּוּ אֲבַחֲרָה דְּבָרֵי עִמּוֹ

15	אֲשֶׁר אִם צָדִיקִי לֹא אֶעֱנֶה לְמִשְׁפָּטִי אֶתְחַנֵּן
16	אִם קָרָאתִי וַיַּעֲנֵנִי לֹא אֶאֱמִין כִּי יֵאָזִין קוֹלִי
17	אֲשֶׁר בְּשַׁעֲרֵהּ יִשְׁפָּנִי וְהִרְבֵּה פָּצְעֵי חַנּוּם
18	רוחַ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Wind * Breath * Spirit Noun. Occurs about 380 times in the Old Testament. Though usually feminine, רוח sometimes takes masculine verbs and adjectives, especially when referring to the Spirit of God (רוחַ יְהוָה). Exodus 10:13 Genesis 6:17 Genesis 41:8 Proverbs 16:32 Ecclesiastes 12:7 Genesis 1:2 Judges 3:10 Ezekiel 36:27 Genesis 2:7 John 3:8 Genesis 1:2 Genesis 8:1 כִּי יִשְׁבְּעֵנִי מִמְּרָרִים
19	אִם לִכְחַ אֶמְיָץ הִנֵּה וְאִם לְמִשְׁפָּט מִי יוֹעִידֵנִי
20	אִם אֶצְדֵּק כִּי יִרְשִׁיעֵנִי תָם אֲנִי וַיַּעֲקֹשְׁנִי
21	תָּם אֲנִי לֹא אֶדַּע נִפְשִׁי אֶמָּאֵס חַיִּי
22	אַחַת הִיא עַל כֵּן אֶמְרֵתִי תָם וְרָשָׁע הוּא מְכַלֵּה
23	אִם שׁוֹט יָמִית פֶּתְאִם לְמַסַּת נִקְיִם יִלְעָג
24	אָרֶץ plugin-autotooltip__default plugin-autotooltip_big hebrew Meaning: * Earth (e.g. Genesis 1:1) or world * Land * Countries or country The word אָרֶץ 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 נִתְּנָה בְּיַד רָשָׁע פָּנִי שִׁפְטִיָּה יִכְסֶּה אִם לֹא אֶפְּוֹא מִי הוּא
25	וַיָּמִי קָלוּ מִנִּי רַךְ בִּרְחוּ לֹא רָאוּ טוֹבָה
26	חָלְפוּ עִם אֲנִיּוֹת אֲבָה כְּנֹשֶׁר יָטוּשׁ עָלַי אָכֹל
27	אִם אֶמְרִי אֶשְׁכַּחַה שִׁיחִי אֶעֱזֹבָה פָּנִי וְאִבְלִיגָה
28	יִגְרֵתִי כָל עֲצָבָתִי יָדַעְתִּי כִּי לֹא תִנְקֹנִי
29	אֲנֹכִי אֶרְשָׁע לָמָּה זֶה הֵבֵל אֵיגַע
30	אִם הִתְרַחֲצֵתִי בְּמוֹ בְּמִי שֶׁלֵּג וְהִזְכֹּתִי בְּבֹר כַּפִּי
31	אֲזִי בְּשַׁחַת תִּטְבְּלֵנִי וְתַעֲבֹנִי שְׁלֹמֹתִי
32	כִּי לֹא אֵישׁ כִּמְנִי אֶעֱנֶנּוּ נִבּוֹא יַחֲדָו בְּמִשְׁפָּט
33	לֹא יֵשׁ בֵּינֵינוּ מוֹכִיחַ יֵשֶׁת יָדוֹ עַל שִׁנֵּינוּ
34	יִסָּר מַעֲלִי שִׁבְטוֹ וְאִמָּתוֹ אֶל תִּבְעַתְּנִי
35	אֲדַבְּרָה וְלֹא אִירָאֵנוּ כִּי לֹא כֵן אֲנֹכִי עֹמְדִי

1	Then Job answered and said:
2	"Truly I know that it is so: But how can a man be in the right before God?
3	If one wished to contend with him, one could not answer him once in a thousand times.
4	He is wise in heart and mighty in strength- who has hardened himself against him, and succeeded?-
5	he who removes mountains, and they know it not, when he overturns them in his anger,
6	who shakes the earth out of its place, and its pillars tremble;
7	who commands the sun, and it does not rise; who seals up the stars;
8	who alone stretched out the heavens and trampled the waves of the sea;
9	who made the Bear and Orion, the Pleiades and the chambers of the south;
10	who does great things beyond searching out, and marvelous things beyond number.
11	Behold, he passes by me, and I see him not; he moves on, but I do not perceive him.
12	Behold, he snatches away; who can turn him back? Who will say to him, 'What are you doing?'
13	"God will not turn back his anger; beneath him bowed the helpers of Rahab.
14	How then can I answer him, choosing my words with him?
15	Though I am in the right, I cannot answer him; I must appeal for mercy to my accuser.
16	If I summoned him and he answered me, I would not believe that he was listening to my voice.
17	For he crushes me with a tempest and multiplies my wounds without cause;
18	he will not let me get my breath, but fills me with bitterness.
19	If it is a contest of strength, behold, he is mighty! If it is a matter of justice, who can summon him?
20	Though I am in the right, my own mouth would condemn me; though I am blameless, he would prove me perverse.
21	I am blameless; I regard not myself; I loathe my life.
22	It is all one; therefore I say, He destroys both the blameless and the wicked.
23	When disaster brings sudden death, he mocks at the calamity of the innocent.
24	The earth is given into the hand of the wicked; he covers the faces of its judges- if it is not he, who then is it?
25	"My days are swifter than a runner; they flee away; they see no good.
26	They go by like skiffs of reed, like an eagle swooping on the prey.
27	If I say, 'I will forget my complaint, I will put off my sad face, and be of good cheer,'
28	I become afraid of all my suffering, for I know you will not hold me innocent.
29	I shall be condemned; why then do I labor in vain?
30	If I wash myself with snow and cleanse my hands with lye,
31	yet you will plunge me into a pit, and my own clothes will abhor me.
32	For he is not a man, as I am, that I might answer him, that we should come to trial together.
33	There is no arbiter between us, who might lay his hand on us both.
34	Let him take his rod away from me, and let not dread of him terrify me.
35	Then I would speak without fear of him, for I am not so in myself.

NIV

1	Then Job replied:
2	"Indeed, I know that this is true. But how can a mortal be righteous before God?
3	Though one wished to dispute with him, he could not answer him one time out of a thousand.
4	His wisdom is profound, his power is vast. Who has resisted him and come out unscathed?
5	He moves mountains without their knowing it and overturns them in his anger.
6	He shakes the earth from its place and makes its pillars tremble.

7	He speaks to the sun and it does not shine; he seals off the light of the stars.
8	He alone stretches out the heavens and treads on the waves of the sea.
9	He is the Maker of the Bear and Orion, the Pleiades and the constellations of the south.
10	He performs wonders that cannot be fathomed, miracles that cannot be counted.
11	When he passes me, I cannot see him; when he goes by, I cannot perceive him.
12	If he snatches away, who can stop him? Who can say to him, 'What are you doing?'
13	God does not restrain his anger; even the cohorts of Rahab cowered at his feet.
14	"How then can I dispute with him? How can I find words to argue with him?
15	Though I were innocent, I could not answer him; I could only plead with my Judge for mercy.
16	Even if I summoned him and he responded, I do not believe he would give me a hearing.
17	He would crush me with a storm and multiply my wounds for no reason.
18	He would not let me regain my breath but would overwhelm me with misery.
19	If it is a matter of strength, he is mighty! And if it is a matter of justice, who will summon him?
20	Even if I were innocent, my mouth would condemn me; if I were blameless, it would pronounce me guilty.
21	"Although I am blameless, I have no concern for myself; I despise my own life.
22	It is all the same; that is why I say, 'He destroys both the blameless and the wicked.'
23	When a scourge brings sudden death, he mocks the despair of the innocent.
24	When a land falls into the hands of the wicked, he blindfolds its judges. If it is not he, then who is it?
25	"My days are swifter than a runner; they fly away without a glimpse of joy.
26	They skim past like boats of papyrus, like eagles swooping down on their prey.
27	If I say, 'I will forget my complaint, I will change my expression, and smile,'
28	I still dread all my sufferings, for I know you will not hold me innocent.
29	Since I am already found guilty, why should I struggle in vain?
30	Even if I washed myself with soap and my hands with washing soda,
31	you would plunge me into a slime pit so that even my clothes would detest me.
32	"He is not a man like me that I might answer him, that we might confront each other in court.
33	If only there were someone to arbitrate between us, to lay his hand upon us both,
34	someone to remove God's rod from me, so that his terror would frighten me no more.
35	Then I would speak up without fear of him, but as it now stands with me, I cannot.

NLT

1	Then Job spoke again:
2	"Yes, I know all this is true in principle. But how can a person be declared innocent in God's sight?
3	If someone wanted to take God to court, would it be possible to answer him even once in a thousand times?
4	For God is so wise and so mighty. Who has ever challenged him successfully?
5	"Without warning, he moves the mountains, overturning them in his anger.
6	He shakes the earth from its place, and its foundations tremble.
7	If he commands it, the sun won't rise and the stars won't shine.
8	He alone has spread out the heavens and marches on the waves of the sea.
9	He made all the stars- the Bear and Orion, the Pleiades and the constellations of the southern sky.
10	He does great things too marvelous to understand. He performs countless miracles.
11	"Yet when he comes near, I cannot see him. When he moves by, I do not see him go.
12	If he snatches someone in death, who can stop him? Who dares to ask, 'What are you doing?'

13	And God does not restrain his anger. Even the monsters of the sea are crushed beneath his feet.
14	"So who am I, that I should try to answer God or even reason with him?
15	Even if I were right, I would have no defense. I could only plead for mercy.
16	And even if I summoned him and he responded, I'm not sure he would listen to me.
17	For he attacks me with a storm and repeatedly wounds me without cause.
18	He will not let me catch my breath, but fills me instead with bitter sorrows.
19	If it's a question of strength, he's the strong one. If it's a matter of justice, who dares to summon him to court?
20	Though I am innocent, my own mouth would pronounce me guilty. Though I am blameless, it would prove me wicked.
21	"I am innocent, but it makes no difference to me- I despise my life.
22	Innocent or wicked, it is all the same to God. That's why I say, 'He destroys both the blameless and the wicked.'
23	When a plague sweeps through, he laughs at the death of the innocent.
24	The whole earth is in the hands of the wicked, and God blinds the eyes of the judges. If he's not the one who does it, who is?
25	"My life passes more swiftly than a runner. It flees away without a glimpse of happiness.
26	It disappears like a swift papyrus boat, like an eagle swooping down on its prey.
27	If I decided to forget my complaints, to put away my sad face and be cheerful,
28	I would still dread all the pain, for I know you will not find me innocent, O God.
29	Whatever happens, I will be found guilty. So what's the use of trying?
30	Even if I were to wash myself with soap and clean my hands with lye,
31	you would plunge me into a muddy ditch, and my own filthy clothing would hate me.
32	"God is not a mortal like me, so I cannot argue with him or take him to trial.
33	If only there were a mediator between us, someone who could bring us together.
34	The mediator could make God stop beating me, and I would no longer live in terror of his punishment.
35	Then I could speak to him without fear, but I cannot do that in my own strength.

LXX

1	ὑπολαβὼν 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. ἰωβ λέγει
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2	ἐπ' ἀληθείας οἶδα ὅτι οὕτως ἐστίνplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι 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 είμι is the word for am and ἦν is the word for was, e.g. πῶς γὰρ ἔσταιplugin-autotooltip__default plugin-autotooltip_bigείμι greek είμι 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 είμι is the word for am and ἦν is the word for was, e.g. δίκαιος βροτὸς παρὰ κυρίῳ
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ἐὰν γὰρ βούληται κριθῆναι 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) οὐ μὴ ὑπακούσῃ 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) ἵνα μὴ ἀντεῖπῃ 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... ἕνα λόγονplugin-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

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... 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) ἐκ χιλίων

	σοφὸς γὰρ ἐστίνplugin-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. διανοίᾳ κραταίος τε καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek Meaning
4	* And * Also * Both * Even * Too * So Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” μέγας τίς σκληρὸς γενόμενος ἐναντίον 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) ὑπέμεινεν
5	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article παλαιῶν ὄρη 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” οὐκ οἶδασιν ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article καταστρέφων αὐτὰplugin-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) ὁργῇ

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [σείων τήν](#)plugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [ὕπ οὐρανὸν](#)plugin-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 [ἐκ](#) θεμελίων [οἱ](#)plugin-autotooltip__default plugin-autotooltip_bigὁ

6

greek

The definite article [δέ](#)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. [στυλοὶ αὐτῆς](#)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)
[σαλεύονται](#)

7	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article λέγων τῷplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article ἡλίῳ 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” οὐκ ἀνατέλλει κατὰ δὲplugin-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. ἄστρον κατασφραγίζει
8	ὅplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article τανύσας τὸνplugin-autotooltip__default plugin-autotooltip_bigὅ greek The definite article 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 μόνος 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” περιπατῶν ὡς ἐπ’ ἐδάφους ἐπὶ θαλάσσης

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article ποιῶνplugin-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 Πλειάδα καὶplugin-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" ἔσπερον 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" ἄρκτοῦρον 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" ταμίεια νότου

ὁplugin-autotooltip__default plugin-autotooltip_bigὁ

greek

The definite article [ποιῶν](#)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 [μεγάλα καὶ](#)plugin-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” [ἀνεξιχνίαστα ἔνδοξά τε καὶ](#)plugin-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” [ἐξαίσια ὧν οὐκ ἔστιν](#)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. [ἀριθμός](#)

[ἐὰν ὑπερβῇ με οὐ μὴ ἴδω καὶ](#)plugin-autotooltip__default plugin-autotooltip_bigκαί

greek

11

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” [ἐὰν παρέλθῃ με οὐδ' ὧς ἔγνω](#)

ἐὰν ἀπαλλάξῃ τις ἀποστρέψει ἢ τις ἐρεῖ αὐτῷ αὐτός

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) τί

12 ἐποίησας ποιέω

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

	αὐτοῦςplugin-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) γὰρ ἀπέστραπται ὁργήν ὑπ αὐτοῦplugin-autotooltip__default plugin-autotooltip_bigαὐτός greek Meaning * He, she, it * Himself, herself, itself * Same
13	Personal pronoun (reflexive). Occurs more than 5,000 times in the New Testament. Core uses Function English Equivalent Typical Translation Example (Greek) Example (English) ἐκάμφθησαν κήτη τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ὑπ οὐρανόνplugin-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
14	ἐὰν 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. μου ὑπακούσῃται ἢ διακρινεῖ τὰplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ῥήματά μου

15	ἐάν τε γὰρ ὦ ειμί ειμί greek ειμί 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. δίκαιος οὐκ εἰσακούσεται μου τοῦ ἀδικοῦ greek The definite article κρίματος αὐτοῦ αὐτός 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) δεηθήσομαι
16	ἐάν τε καλέσω καὶ καὶ 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” ὑπακούση οὐ πιστεύω ὅτι εἰσακήκοέν μου

	μὴ γνῶφω με ἐκτρίψῃ πολλὰ 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. μου τὰplugin-autotooltip__default plugin-autotooltip_bigὸ greek The definite article συντρίμματα πεποίηκενplugin-autotooltip__default plugin-autotooltip_bigποιέω Meaning: * To do * To make
17	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 διὰplugin-autotooltip__default plugin-autotooltip_bigδιά greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διά emphasizes the means or channel by which something happens. John 1:3 Matthew 24:12 John 1:32 Timothy 2:10 Romans 5:1 John 1:17 κενῆς
18	οὐκ ἔα γὰρ με ἀναπνεῦσαι ἐνέπλησεν 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. με πικρίας
19	ὅτι μὲν γὰρ ἰσχύι κρατεῖ τίς οὖν κρίματι 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) ἀντιστήσεται

	ἐὰν γὰρ ὦplugin-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. δίκαιος τὸplugin-autotooltip__default plugin-autotooltip_bigο
20	greek The definite article στόμα μου ἀσεβήσῃ ἐάν τε ὦplugin-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. ἄμεμπτος σκολιὸς ἀποβήσομαι
21	εἴτε γὰρ ἡσέβησα οὐκ οἶδα τῇplugin-autotooltip__default plugin-autotooltip_bigο greek The definite article ψυχῇ πλὴν ὅτι ἀφαιρεῖταιί μου ἡplugin-autotooltip__default plugin-autotooltip_bigο greek The definite article ζωή
22	διὸ εἶπον μέγαν 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” δυνάστην ἀπολλύει ὀργή
23	ὅτι φαῦλοι ἐνplugin-autotooltip__default plugin-autotooltip_bigέν greek Preposition meaning “in”. θανάτῳ ἐξαισώ ἀλλὰ δίκαιοι καταγελῶνται

παραδέδονται γὰρ εἰς χεῖρας ἀσεβοῦς πρόσωπα κριτῶν αὐτῆς
αὐτός

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)
συγκαλύπτει εἰ δέ

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. μή

24 αὐτός

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) τίς
ἐστίν

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.

	ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-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. βίος μου ἐστίνplugin-autotooltip__default plugin-autotooltip_bigεἰμί greek
25	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. ἐλαφρότερος δρομέως ἀπέδρασαν 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” οὐκ εἶδοσαν
26	ἢ 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” ἔστινplugin-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. ναυσὶν ἵχνος ὁδοῦ ἢ ἀετοῦ πετομένου ζητούντος βοράν
27	ἐάν τε γὰρ εἴπω ἐπιλήσομαι λαῶν συγκύψας τῷplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article προσώπῳ στενάξω

	σεῖομαι πᾶσινplugin-autotooltip__default plugin-autotooltip_bigπᾶς greek Meaning * All * Every * The whole Adjective.
28	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 τοῖςplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μέλεσιν οἶδα γὰρ ὅτι οὐκ ἄθῳόν με ἑάσεις
29	ἐπειδὴ 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. εἰμίplugin-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. ἀσεβής διὰplugin-autotooltip__default plugin-autotooltip_bigδιὰ greek Meaning: * Through * Because * On account of Preposition that relates to movement through space, time, means or cause - it's a preposition of movement and mediation. When used with the genitive case, διὰ emphasizes the means or channel by which something happens.John 1:3Matthew 24:12John 1:32 Timothy 2:10Romans 5:1John 1:17 τί οὐκ ἀπέθανον

30	ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ plugin-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” ἀποκαθάρωμαι χερσὶν καθαράις
31	ἱκανῶς ἐν plugin-autotooltip__default plugin-autotooltip_bigἐν greek Preposition meaning “in”. ρύπῃ με ἔβαψας ἐβδελύξατο δέ 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. με ἢ plugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article στολή
32	οὐ γὰρ εἶ plugin-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. ἄνθρωπος κατ' ἐμέ ὃ ἀντικρινούμαι ἵνα ἔλθωμεν ὁμοθυμαδὸν εἰς κρίσιν

	εἶθε ἦνplugin-autotooltip__default plugin-autotooltip_bigεἶμί greek εἶμί 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 εἶμί is the word for am and ἦν is the word for was, e.g. ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article μεσότης ἡμῶν καὶplugin-autotooltip__default plugin-autotooltip_bigκαί greek
33	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” ἐλέγχων 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” διακούων ἀνὰ μέσον ἀμφοτέρων
34	ἀπαλλαξάτω ἀπ ἐμοῦ τὴνplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article ῥάβδον ὁplugin-autotooltip__default plugin-autotooltip_bigὁ greek The definite article δὲplugin-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. φόβος 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) μή με στροβείτω

	καὶplugin-autotooltip__default plugin-autotooltip_bigκαί
	greek
35	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" οὐ μὴ φοβηθῶ ἀλλὰ λαλήσω οὐ γὰρ οὕτω συνεπίσταμαι

KJV

1	Then Job answered and said,
2	I know it is so of a truth: but how should man be just with God?
3	If he will contend with him, he cannot answer him one of a thousand.
4	He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered?
5	Which removeth the mountains, and they know not: which overturneth them in his anger.
6	Which shaketh the earth out of her place, and the pillars thereof tremble.
7	Which commandeth the sun, and it riseth not; and sealeth up the stars.
8	Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.
9	Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.
10	Which doeth great things past finding out; yea, and wonders without number.
11	Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.
12	Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?
13	If God will not withdraw his anger, the proud helpers do stoop under him.
14	How much less shall I answer him, and choose out my words to reason with him?
15	Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.
16	If I had called, and he had answered me; yet would I not believe that he had hearkened unto my voice.
17	For he breaketh me with a tempest, and multiplieth my wounds without cause.
18	He will not suffer me to take my breath, but filleth me with bitterness.
19	If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?
20	If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse.
21	Though I were perfect, yet would I not know my soul: I would despise my life.
22	This is one thing, therefore I said it, He destroyeth the perfect and the wicked.
23	If the scourge slay suddenly, he will laugh at the trial of the innocent.
24	The earth is given into the hand of the wicked: he covereth the faces of the judges thereof; if not, where, and who is he?
25	Now my days are swifter than a post: they flee away, they see no good.
26	They are passed away as the swift ships: as the eagle that hasteth to the prey.
27	If I say, I will forget my complaint, I will leave off my heaviness, and comfort myself:
28	I am afraid of all my sorrows, I know that thou wilt not hold me innocent.
29	If I be wicked, why then labour I in vain?
30	If I wash myself with snow water, and make my hands never so clean;
31	Yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me.

32	For he is not a man, as I am, that I should answer him, and we should come together in judgment.
33	Neither is there any daysman betwixt us, that might lay his hand upon us both.
34	Let him take his rod away from me, and let not his fear terrify me:
35	Then would I speak, and not fear him; but it is not so with me.

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