

[8] Who goeth in chaverah with the po'alei aven (workers of iniquity, evildoers), and walketh with anshei resha.

[9] For he hath said, It profiteth a geveer nothing that he should please Elohim.

[10] Therefore pay heed unto me ye anashei levav (men of understanding); far be it from El, that He should do evil, and from Shaddai, that He should do wrong.

[11] For the po'al adam (work of a man) shall He repay unto him, and make every man to find according to the man's ways.

[12] Yea, surely El will not do wickedly, neither will Shaddai pervert mishpat (justice).

[13] Who hath given Him right to rule the earth? Or who hath appointed Him over the tevel?

[14] If He should so determine, if He gather unto Himself His Ruach and His Neshamah,

[15] All basar would perish together, and adam would return unto aphaar.

[16] If now thou hast binah, hear this: pay heed to the kol (voice) of my words.

[17] Shall even one that hateth mishpat (right) govern? And wilt thou condemn Him that is Tzaddik and Kabir (the Mighty One)?

[18] Is it fit to say to a melech, Thou art beliya'al? And to nobles, Ye are rasha.

[19] Who shows no partiality to sarim (princes), nor regardeth the rich more than the poor? For they all are the ma'aseh (work) of His hands.

[20] In a moment shall they die, and at chatzot lailah the people shall be shaken, and pass away, and the mighty shall be taken away without human hand.

[21] For His eyes are upon the darkhei ish and He seeth all his goings.

[22] There is no choshech, nor tzalmavet, where the po'alei aven (evildoers) may hide themselves.

[23] For He does not need to consider an ish further for anyone to go before El in mispat (judgment).

[24] He shall break in pieces kabirim (mighty men) without investigation, and sets acherim (others) in their place.

[25] Therefore He knoweth their works, and He overthroweth them in the lailah, so that they are crushed.

[26] He striketh them as resha'im in the open sight of others;

[27] Because they turned back from following Him, and would not regard any of His drakhim;

[28] So that they caused the cry of the poor to come unto Him, and He heareth the cry of the aniyim.

[29] When He giveth quietness, who then can condemn? When He hideth His panim, who then can behold Him? Whether it be a nation, or an individual only?

[30] That the chanef (hypocrite) reign not, nor those who ensnare the people.

[31] For has anyone said unto El, I have borne chastisement, I will not offend any more;

[32] Teach Thou me what I see not; im (if) I have done iniquity, I will do no more?

[33] Will He then recompense to suit you, just because you disavow it? Thou must choose, not I; therefore speak that of which thou hast da'as.

[34] Let anshei levav (men of understanding) say to me, and let a geveer chacham who pays heed unto me say,

[35] Iyov hath spoken without da'as, and his words were without seichel.

[36] Iyov ought to be tried unto the limit, because his answers are those of anshei aven.

[37] For he addeth peysha unto his chattat, he clappeth his hands [*shaking fist at G-d*] among us, and multiplieth his words against El.

35 Elihu spoke moreover, and said,

[2] Thinkest thou this to be mishpat (right, just), that thou saidst, Tzidki meEl (I am cleared, in the right, justified before G-d)?

[3] Ki (yet) thou saidst, What advantage will it be unto thee? and, What profit shall I have, more than if I had sinned [*see 9:22*]?

[4] I will answer thee, and thy companions with thee.

[5] Look unto Shomayim, and see; and behold the clouds which are higher than thou.

[6] If thou sinnest, what doest thou against Him? Or if thy peysha'im be multiplied, what doest thou unto Him?

[7] If thou be tzaddik (righteous), what givest thou Him? Or what receiveth He of thine yad?

[8] Thy resha (wickedness) may hurt an ish as thou art; and thy tzedek may profit the ben adam.

[9] They cry out under a load of oppression; they plead for relief from the zero'a of the rabbim.

[10] But none saith, Where is Eloah Osai (G-d my Maker), Who giveth zemirot balailah (songs in the night);

[11] Who teacheth us more than the behamot erez, and maketh us wiser than the oph HaShomayim?

[12] There they cry out, but none giveth answer, because of the ga'on (pride, arrogance) of ra'im (wicked men).