

|18| For I am full of millim (words), the ruach within me compelleth me.

|19| Hinei, my beten is like yayin which hath no vent; it is ready to burst like ovot chadashim (new wineskins).

|20| I will speak that I may be relieved; I will open my sfatayim and answer.

|21| Let me not, now, show any man partiality, neither let me flatter adam.

|22| For I am not skilled in flattery; in so doing Oseini (my Maker) would soon take me away.

**33** Wherefore, Iyov, now, hear my speeches, and pay heed to all my words.

|2| Hinei, now I have opened my mouth, my leshon hath spoken in my mouth.

|3| My words shall be of my yosher lev (the uprightness of my heart), and my lips shall utter da'as that is pure.

|4| The Ruach El [*Ruach Hakodesh*] hath made me, and the Neshamah of Shaddai hath given me life.

|5| Im (If) thou canst, answer me; set thy words in order in my presence; take thy stand.

|6| See, I am like thee, of El, from chomer (clay) was I taken also.

|7| Hinei, my terror shall not make thee afraid, neither shall my pressure be heavy upon thee.

|8| Surely thou hast spoken in my ozen, and I have heard the voice of thy words, saying,

|9| I am pure without peysha; I am clean; neither is there avon in me [*Yn 8:46*].

|10| Yet He findeth tenuot (occasions) against me, He counteth me for his oyev,

|11| He putteth my raglayim in the stocks, He watcheth all my orkhot.

|12| But in this thou art not right; I will answer thee, that Eloah is greater than enosh.

|13| Why dost thou contend against Him? For He giveth not account of any of His matters.

|14| For El speaketh once, yea twice, yet man perceiveth it not.

|15| In a chalom, in a chezyon lailah, when deep sleep falleth upon anashim, in slumberings upon the mishkav (bed),

|16| Then He openeth the ozen anashim, and sealet their admonition

|17| That He may turn them aside from their deeds, and hide pride from gever (man).

|18| He keepeth back his nefesh from the shachat, and his life from the overthrow of the sword.

|19| He is chastened also with pain upon his mishkav, and the continual strife in his atzmot;

|20| So that his life abhorreth lechem, and his nefesh dainty food.

|21| His basar is consumed away, that it cannot be seen; and his atzmot that were not seen stick out.

|22| Yea, his nefesh draweth near unto the shachat, and his life to the ones bringing death.

|23| If there be a malach (*messenger, i.e., Malach HaBrit, HaAdon* [*see Malachi 3:1*]) as melitz (mediator) for him, one of a thousand, who declares a person yashar (upright, *Isa 53:11*),

|24| Then he is gracious unto him, and saith, Deliver him from going down to the shachat (pit); I have found a kofer (ransom) [*Mk 10:45*].

|25| His basar shall be restored like a na'ar; he shall return to the yamim of his youthful vigor;

|26| He shall pray unto Eloah, and be accepted by Him, and he shall see His face with teruah (shouts of joy); thus He recompenseth unto enosh his tzedek.

|27| He looketh upon anashim, and if any say, I have sinned, and perverted that which was yashar, and it was not recompensed to me,

|28| He will redeem his nefesh from going into the shachat, and his life shall see the ohr.

|29| Lo, all these things worketh El, twice, shalosh with gever (man)

|30| To bring back his nefesh from the shachat (pit), to be enlightened with the Ohr HaChayyim (light of the living).

|31| Mark well, O Iyov, pay heed unto me; hold thy peace, and I will speak.

|32| If thou hast anything to say, answer me; dabbir (speak), for I desire to justify thee.

|33| If not, pay heed unto me; hold thy peace, and I shall teach thee chochmah.

**34** Furthermore Elihu answered and said, |2| Hear my words, O ye chachamim; and give ear unto me, ye that have da'as.

|3| For the ozen trieth words, as the mouth tasteth food.

|4| Let us choose for ourselves what is mishpat (right); let us know among ourselves what is tov.

|5| For Iyov hath said, I am innocent; and El hath taken away my mishpat (right).

|6| I declare the mishpat (case) against me a lie; though without peysha, my arrow wound is incurable.

|7| What gever is like Iyov, who drinketh up the scorn [*of his friends*] like mayim?