

|10| Because it shut not up the dalatot of my mother's womb, nor hid amal (tzoros) from mine eyes.

|11| Why did I not come to mot at birth? Why did I not perish when I came out of the beten (belly, womb)?

|12| Madua (why) were there birkayim to receive me? Or why the shadayim that from them I should nurse?

|13| For atah (now) I would be lying still and quiet, have slept and been at rest,

|14| With melachim and yo'atzim of ha'aretz, which build ruins for themselves;

|15| Or with sarim (princes) that had zahav, who filled their batim (houses) with kesef;

|16| Or as a hidden stillborn—I had not been!—as olelim which never saw ohr.

|17| There the resha'im cease from troubling; and there the weary are at rest.

|18| There the asirim (prisoners, captives) rest together; they hear not the voice of the oppressor.

|19| The katon and gadol are there; and the eved is free from his adon.

|20| Why is ohr given to him that is in misery, and chayyim unto the bitter in nefesh;

|21| Which long for mavet, but it cometh not; and dig for it more than for hidden treasures;

|22| Which rejoice exceedingly, and are glad, when they can find the kever?

|23| Why is ohr given to a gever whose derech is hidden, and whom Elohim hath hedged in?

|24| For my sighing cometh instead of lechem, and my groanings are poured out like the mayim.

|25| For the pachad (terror) which I greatly feared is come upon me, and that which I dreaded is come unto me.

|26| I was not in safety, neither had I rest, neither was I quiet; and rogez (tzoros, turmoil) came.

**4** Then Eliphaz the Temani answered and said,

|2| If we attempt a davar with thee, wilt thou be offended? But who can withhold himself from speaking?

|3| Hinei, thou hast instructed rabbim (many), and thou hast strengthened the weak hands.

|4| Thy words have upheld him that was falling, and thou hast strengthened the feeble birkayim (knees).

|5| But atah (now) it is come upon thee, and thou art impatient; it toucheth thee, and thou art troubled.

|6| Is not this thy fear, thy confidence, thy tikveh, and the blamelessness of thy ways?

|7| Consider now, who ever perished, being naki (innocent)? Or where were the yesharim (upright ones) cut off?

|8| Even as I have seen, they that plow iniquity, and sow amal (trouble), reap the same.

|9| By the neshamah (breath) of Eloah they perish, and by the ruach of His nostrils are they consumed.

|10| The roaring of the aryeh, and the voice of the fierce lion, and the teeth of the young lions, are broken.

|11| The old lion perisheth for lack of teref (prey), and the stout lion's cubs are scattered.

|12| Now a davar was secretly brought to me, and mine ear received a whisper thereof.

|13| In thoughts from the chezyonot lailah, when tardemah (deep sleep) falleth on anashim,

|14| Pachad came upon me, and trembling, which made all my atzmot to shake.

[15] Then a ruach passed before my face; the hair of my basar stood up;

|16| It stood still, but I could not discern the appearance thereof; a temunah (form) was before mine eyes, there was silence, and I heard a voice, saying,

|17| Shall enosh (mortal man) be more righteous than Eloah? Shall a man be more tahor than his Maker?

|18| Behold, He puts no trust in His avadim, and His malachim (angels) He charged with toholah (error).

|19| How much more them that dwell in batim (houses) of clay, whose yesod (foundation, origin) is in the dust, which are crushed like the moth?

|20| They are destroyed from boker to erev; they perish forever without any regarding it.

|21| Is not the cord of their tent which is in them pulled up? They die, even without chochmah (wisdom).

**5** Call now, if there be any that will answer thee, and to which of the kadoshim (holy ones) wilt thou turn?

|2| For ka'as (anger) killeth the foolish man, and kinah (envy) slayeth the simple one.

|3| I have seen the fool taking shoresh (root), but suddenly I cursed his habitation.

|4| His banim are far from yesha (safety, salvation), and they are crushed in the sha'ar (gate, before the public), neither is there any to deliver them.

|5| Whose katzir (harvest) the hungry eateth up, and taketh it even from among of the tzinnim (thorns), and the intriguer pants after their wealth.

|6| Although affliction springeth not forth of the apha (dust), neither doth