

[33] Neither is there any mochiach (arbitrator) between us, that might lay his yad upon us both.

[34] Let Him take His shevet (rod) away from me, and let not His fear terrify me.

[35] Then would I speak, and not fear Him; but it is not ken (so) with me.

10 My nefesh is sick of my life; I will give free rein to my si'akh (complaint); I will speak in the mar (bitterness) of my nefesh.

[2] I will say unto Eloah, Do not condemn me; show me what charge Thou dost contend with me.

[3] Is it hatov (pleasing) unto Thee that Thou shouldst oppress, that Thou shouldst reject the work of Thine hands, and shine [*favor*] upon the etzah (scheme) of the resha'im?

[4] Hast Thou eyes of basar? Or seest Thou as enosh seeth?

[5] Are Thy yamim like the yamim of enosh? Are Thy years like the days of gever (man),

[6] That Thou seekest after mine avon, and searchest after my chattat?

[7] Though Thou has da'as that I am not a resha, and there is none that can deliver out of Thine yad,

[8] Thine yadayim have formed me and altogether round about have fashioned me; yet Thou hast now swallowed me.

[9] Remember, now, that Thou hast molded me like the chomer (clay), and wilt Thou turn me into aphar again?

[10] Hast Thou not poured me out like cholov, and curdled me like gvinah (cheese)?

[11] Thou hast clothed me with ohr and basar, and hast knitted me together with atzmot and sinews.

[12] Thou hast granted me chayyim and chesed, and Thy visitation hath been shomer over my ruach.

[13] And these things hast Thou hid in Thine lev; I have da'as that this was in Thy mind.

[14] If I sin, then Thou art shomer over me, and Thou wilt not let my avon go unpunished.

[15] If I am guilty, woe unto me; even if I be tzaddik (innocent), yet will I not lift up my head, being full of kalon (shame) and conscious of my oni (misery),

[16] For if my head is held high, Thou stalkest me like a fierce lion, and ever Thou displayest Thy awesome power against me.

[17] Thou bringest Thy fresh edim (witnesses) against me, and increasest Thine hot indignation toward me; in wands Thy tzava troop against me.

[18] Why then hast Thou brought me forth out of the rechem (womb)? Oh that I had expired, and no eye had seen me!

[19] I should have been as though I had never been; I should have been carried from the beten straight to the kever.

[20] Are not my yamim few? Then cease, and let me alone, that I may take a little cheer

[21] Before I go from where I shall not return, even to the Eretz Choshech V'Tzalmavet,

[22] An eretz of darkness, like darkness itself; and of tzalmavet, no sedarim (order), where the light is like darkness.

11 Then answered Tzophar the Na'amati, and said,

[2] Should not the multitude of dvarim be answered? And should an ish full of talk yitzdak (be justified)?

[3] Should thy vain talk silence men, so that thou mockest, v'ein machlim (without anyone putting thee to shame)?

[4] For thou hast said, My lekach (doctrine, teaching, belief) is pure, and I am clean in Thine eyes.

[5] But oh that Eloah would speak, and open His lips against thee,

[6] And that He would show thee the secrets of chochmah, that tushiyyah (true wisdom) has two sides! Have da'as therefore that Eloah forgetteth much of thy avon.

[7] Canst thou search out the cheker Eloah (depths of G-d)? Canst thou probe to the tachlis Shaddai (the end, completeness of Almighty)?

[8] It is like the heights of Shomayim; what canst thou do? Deeper than Sheol; of what canst thou have da'as?

[9] The measure thereof is longer than ha'aretz, and broader than the yam (sea).

[10] When Eloah passes by and arrests and convenes for judgment, who then can constrain Him?

[11] For He has da'as of deceitful men; He seeth wickedness also; will He not then take note of it?

[12] But before a witless ish can become wise, a colt of a pereh (wild donkey) would be born an adam!

[13] If thou direct thine lev, and stretch out thine hands to Him,