

[14] If iniquity be in thine yad, put it far away, and let not wickedness dwell in thy ohalim.

[15] For then shalt thou lift up thy face without mum; yea, thou shalt be firm, and shalt not fear,

[16] Because thou shalt forget thy amal (grief), and remember it as waters that flow by,

[17] And thine cheled (duration of life) shall be brighter than the tzohorayim (noonday); thou shalt shine forth; thou shalt be as the boker.

[18] And thou shalt be secure, because now there is tikveh; yea, thou shalt search, and thou shalt take thy rest in safety.

[19] Also thou shalt lie down, and none shall make thee afraid; yea, rabbim (many) shall court thy favor.

[20] But the eyes of the resha'im faileth, and they shall not escape, and their tikveh shall be as the last gasp of the nefesh.

12 And Iyov answered and said,

[2] Doubtless then ye are the people, and chochmah shall die with you.

[3] But I have levav (understanding) as well as you; I am not inferior to you; yea, who knoweth not such things as these?

[4] I am as a laughingstock to his neighbor: The man who calleth upon Eloah [*they say of me*], and He answereth him! [*To them I am*] a laughingstock, the tzaddik, the tamim (blameless one)!

[5] Those at ease have buz (contempt) for a downfall which awaits the one whose regel is slipping.

[6] The ohalim of shodedim (robbers) remain in peace; they that defy El are secure,

who Eloah brought forth by His yad.

[7] But ask now the behemot, and they shall teach thee, and the oph haShomayim (birds of the air), and they shall tell thee;

[8] Or speak to ha'aretz, and it shall teach thee; and the dagim of the yam shall declare unto thee.

[9] Of all of these, who lacketh da'as that the yad Hashem hath wrought this?

[10] In whose yad is the nefesh of every living thing, and the ruach of kol basar ish.

[11] Doth not the ozen (ear) test words? And the mouth tastes its ochel?

[12] With the ancient ones is chochmah; and in orech yamim (length of days) is binah (understanding).

[13] With Him is chochmah and gevurah; He hath etzah and understanding.

[14] See, what He tears down cannot be reconstructed; He shutteth up an ish, and there can be no prison release.

[15] See, He withholdeth the waters, and they dry up; also He sendeth them out, and they overturn erez.

[16] With Him is oz (strength) and tushiyyah (true wisdom); the deceived and the deceiver are His.

[17] He leadeth yoatzim (counsellors) away stripped, and maketh the shofetim (judges) fools.

[18] He looseth the shackle of melachim (kings), and girdeth their loins with loincloth.

[19] He leadeth kohanim away stripped, and overthroweth the mighty.

[20] He removeth the speech of the ne'emanim (trusted ones), and taketh away the understanding of the zekenim.

[21] He poureth buz (contempt) upon nobles, and loosens the belt of the mighty.

[22] He uncovers the depths of choshech, and bringeth tzalmavet to light.

[23] He giveth prosperity to the Goyim, and then destroyeth them; He enlargeth them, and then carrieth the Goyim away.

[24] He taketh away the lev (understanding) of the Rashei Am HaAretz, and sendeth them to tohu lo derech (trackless wilderness).

[25] They grope in the choshech without ohr, and He maketh them to stagger like a shikkor (drunken man).

13 See, mine eye hath seen all this, mine ozen hath heard and understood it.

[2] What ye know, of the same I have da'as also; I am not inferior unto you.

[3] Surely I would speak to Shaddai, and I desire to reason with El (G-d).

[4] But ye are forgers of sheker, ye are all rofim (physicians) of no value.

[5] O that ye would altogether hold your peace! And it should be your chochmah.

[6] Hear now my tokhachat (protest, public argumentation), and pay heed to the pleadings of my lips.

[7] Will ye talk wickedly on behalf of El (G-d) and speak deceitfully for Him?

[8] Will ye be partial to Him? Will ye play the part of the defense attorney for El?

[9] Is it hatov that He should search you out? Or do you play the jester with Him, as one plays the jester with enosh?

[10] He will surely reprove you, if ye do act with partiality beseter (secretly).

[11] Shall not His majesty make you afraid? And the pachad of Him fall upon you?