

|12| Your zichron meshalim (memorable sayings) are like unto ashes, your defenses are strongholds of chomer (clay).

|13| Hold your peace, let me alone, that Ani (I) may speak, and let come on me what will.

|14| Why do I take my basar in my teeth, and take my nefesh in mine yad?

|15| Though He slay me, yet will I wait for and trust in Him; but I will maintain my derech before Him.

|16| He also shall be my Yeshuah (salvation); for a chanef (irreligious man, hypocrite) shall not come before Him.

[17| Hear diligently my confession, and my declaration with your oznayim.

|18| Hinei now, I have prepared my mishpat (cause, case); I know that I shall be acquitted.

|19| Who is he that can contend against me? For atah (now), if I hold my tongue, I shall expire.

|20| Only do not shtayim (two things) unto me; then will I not hide myself from Thee.

|21| Withdraw Thine hand far from me, and let not Thy eimah (dread, terror) make me afraid.

|22| Then kerah (summon), and I will answer; or let me speak, and answer me.

|23| How many are mine avonot and chatta'ot? Make me to know my peysha and my chattat.

|24| Lammah (why) hidest Thou Thy face, and holdest me for Thine enemy?

|25| Wilt Thou frighten away a leaf driven to and fro? And wilt Thou pursue the dry kash (straw, chaff)?

|26| For Thou writest down merorot (bitter things) against me, and makest me to inherit the avonot of my neurim (youth).

|27| Thou puttest my feet also in the stocks, and observest kol orkhot (paths, ways) of me; Thou settest a mark upon the soles of my raglayim,

|28| Around one who wastes away as a rotten thing, as a beged (garment) that is moth eaten.

14 Adam that is born of isha is of few yamim and full of rogez (unrest).

|2| He cometh forth like a tzitz (flower), and is cut down; he fleeth also as a tzel, and continueth not.

|3| And doth Thou open Thine eyes upon such a one, and bringest me into mishpat with Thee?

|4| Who can bring a tahor (clean thing) out of a tameh (an unclean, cf Ro 5:12)? Loh echad (No one).

|5| Seeing his yamim are determined, the number of his chodashim (months) are with Thee, Thou hast appointed his limits that he cannot exceed.

|6| Turn from him, that he may rest, till he shall accomplish, as a sachir (a hired man), his day.

|7| For there is tikveh of an etz, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

|8| Though the shoresh (root) thereof grow old in ha'aretz, and the stump thereof die in the aphar (dust),

|9| Yet through the scent of mayim it will bud, and bring forth branches like a young plant.

|10| But gever dieth, and wasteth away; yea, adam breathes his last, and where is he?

|11| As the mayim flow away from the yam, and the nahar (stream) becomes parched and drieth up,

|12| So ish lieth down, and riseth not, till Shomayim be no more, they shall not awake, nor be raised out of their sleep.

|13| O that Thou wouldest hide me in Sheol, that Thou wouldest conceal me until Thy wrath has passed, that Thou wouldest appoint me a chok (set time), and remember me!

|14| If a gever die, shall he live again? All the days of my tzava (hard army service) will I wait, till my chalifah (changing, renewal) come.

|15| Thou shalt call, and I will answer Thee; Thou wilt have a desire for the ma'aseh (work) of Thine hands.

|16| For now Thou countest my steps. Dost Thou not watch over my chattat?

|17| My peysha is sealed up in a bag, and Thou would cover over mine avon.

|18| And surely the har (mountain) falling crumbles, and the tzur (rock) is moved out of its place.

|19| The mayim wear away the avanim; Thou washest away the things which grow out of the aphar aretz; and Thou destroyest the tikvat enosh.

|20| Thou prevailest lanetzach (forever) against him, and he passeth away; Thou changest his countenance, and sendest him away.

|21| His banim come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.

|22| Only his basar shall have pain upon him, and his nefesh within him shall mourn.

15 Then answered Eliphaz the Temani, and said,

|2| Should a chacham (wise man) utter vain knowledge, and fill his inner being with the east wind?