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AN ANNOTATED TRANSLATION OF NAMMANIDES' COMMENTARY TO JOB 1-14: WITH SPECIAL ATTENTION TO THE ATTENDANT PHILOSOPHICAL SYSTEM

by
DAVID LIEB

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Thesis submittéd in partial fulfillment of the requirements for the Degree of Master of Arts in Hebrew Letters and Ordination

Hebrew Union College - Jewish Institute of Religion Cincinnati 1969

Referee: Professor Ben Zion Wacholder Co-Referee: Professor Werner Weinberg For my beloved Estelle
and
our beautiful new daughter
Amy Robin

DIGEST

This thesis is a translation of Moses Nahmanides' commentary to the first fourteen chapters of the book of Job. Also included in the work is a preface by the translator, a translation of Ramban's introduction to the book of Job and notes to the introduction and the commentary. The thesis assumes knowledge of the book of Job and its many problems, as well as an ability to use and research the other traditional commentators.

The Hebrew text, mounted on the corresponding, facing pages is taken from the Chavel edition of this commentary published by Mosad Ha-Rav Kook in 1963. Scriptural translations used are from the J.P.S. 1917 edition of the Bible.

Nahmanides' views on Job. It would seem quite clear that his central thesis is that there is no non-mystical answer to the problems of the suffering righteous. In this respect Ramban differs greatly from all of the traditional commentators and has made a unique contribution to the history of interpretation of Job. In fact, it is a further contention of the preface that Nahum Glatzer, in his recent article on the subject, has misinterpreted Ramban's views. Glatzer based his work on other writings of Nahmanides, but these too support the contention of his introduction to Job.

With this notion as the organizing principle of Ramban's commentary, one function of the footnotes will be to call attention to Ramban's references to it throughout. The view is most explicit and a system (more

or less) based upon it weaves throughout the commentary. Other notes are to explain elusive comments, historical or grammatical references or to the together various references. The translation itself is as literal as possible but often poetic license had to be employed due to the very nature of the material.

Finally, I should like to take this opportunity to extend my special thanks to Dr. Werner Weinberg. His exhaustive and comprehensive reading of the text of the commentary was invaluable in the completion of this thesis. I am deeply grateful for the meticulous care with which he did this task.

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Moses ben Nahman of Gerona (known variously as Nahmanides, Ramban or Bonastruc de Portas) was born in Northern Spain, at Gerona, in 1195. He died in Palestine about 1270 and was, by general consensus the leading figure in Jewry and Jewish learning during the thirteenth century. In his teens he was already known to the Talmudic authorities of his times. While Rabbi and physician in Gerona, and later chief Rabbi of Catalonia he lead a relatively peaceful life except for two major events. One of these was the stormy thirteenth century struggle between Jewish fundamentalists and Maimonedeans. Though Ramban sympathized with the anti-Maimonists, his respect for Maimonides personally and his own gentle nature compelled him to act as conciliator in the debate. The other event was much more catastrophic for the Ramban personally; this was his famous disputation in defense of Judaism against the apostate Pablo Christiani. Though he won the debate, Nahmanides was nonetheless banished from Spain in 1263. He lived for a few years in Southern France and in 1267 emigrated to Palestine. There, living at Acre, he taught, lectured and wrote until his death.

Ramban's writings fall into two very distinct classes or periods. The earlier part of his life was devoted to those works of a strictly legalistic nature; tosafistic type glosses of the whole Talmud, compendiums to some parts of the Halakah, assorted tractates on excommunication, slaughter, mourning and burial, marriage and so on. He also wrote defenses of earlier Halakhic authorities, such as the 717' SNHSN, a defense of Alfasi. One work that might

be said to transcend his two periods is the ORFA SIN.

Ostensibly a work dealing withmourning rites and burial customs, the last chapter Sinea are philosophical tractate that is of some value in understanding his commentary to Job. Ramban's other writings fall into the category of homiletic-exegetical works. Included among these are many personal letters, several messianic works, the disputation, his most famous work, the commentary to the Torah, a commentary to Song of Songs and of course our commentary to Job.²

Though Nahmanides did have a representative philosophical outlook, his works contained none of the tight, almost scholastic style reasoning of his predecessors. Though he understood and respected Maimonides he sought to escape philosophical rationalism and though he knew and would often refer to Aristotle, he saw no need to make the Greek pivotal in Jewish thought. 3 Rather, Nahmanides was one of the first leading thinkers attracted to mysticism and during his lifetime became the venerated leader of Spain's enlightened Cabbalistic school. 4 Yet, he was not entirely averse to speculation in general or to the secular sciences; in fact he sought to prove religious principles rationally and characteristic of the Spanish background he did make constant use of the various sciences. 5 is the combination of secular learning and mystical references that most authorities agree, is the hallmark of Nahmanides' works. The former restrained him from giving too much mystical meaning to the texts with which he dealt while the latter convinced him that there must indeed be more to them than their mere literal sense. 6 However, the mystery of the Cabbala seems to have been the more dominant force of the two and often after lengthy rational explanations, he would

conclude that there was also the possibility of a mystical explanation.

Another hallmark of his works which almost all the sources cite is an unbounded respect and veneration for the earlier authorities. He revered them all, including the Geonim, their immediate disciples amd authorities as late as Alfasi. However, as we shall have occasion to note in the Job commentary, this reverence did not go so far as to assume that the earlier commentators were always correct. In fact it was Naḥmanides' conviction that they were wrong with respect to Job that probably led him to write this commentary.

Such then was the nature and outlook of this author of the commentary to Job, to which we can now turn our attention.

The commentary itself is of the traditional sort, with comments based on catch-words from the Biblical text. The material consists generally of attempts by Ramban to explain the more difficult passages through simple rewording, grammar, metaphorical elucidation, etymology, historical allusion, references to other Biblical parallels and so on. In short, it covers what a typical Biblical commentary does. However, there is much more in the way of mysticism and philosophy, though not the full-blown, carefully developed sort of philosophical discussion that would be of interest here. There are from time to time some longer excurges which will be of some significant value; excurges on such things as the meaning and extent of Divine Providence, the nature of Job's arguments and the problem of the suffering righteous and how it is different from the problem of the prosperous wicked. Still in all, the commentary does not provide the opportunity for an ordered discussion of Ramban's views on Job. Rather, we must

turn to his introduction to the commentary for such a discussion.

Nahum Glatzer in his article "The Book of Job and its Interpreters" has presented the most recent and, though he gives Ramban only two pages, the longest treatment in English of the commentary to Job. His summary of Nahmanides' point of view cites specifically the Shatar ha-Gemul as well as the commentary. There are indeed many parallels between the two works: the references to Psalm 73, to the fate of Rabbi Akiba as being parallel to Job's, to the influence of the constellations on human life, to the essential difference between the issue of the righteous man who suffers and the wicked who prospers, and so on.

In his summary, Glatzer maintains that the emphasis of what Ramban has had to say is to focus attention with respect to Job's problem onto the soul and the World of Souls. Ramban sees Job as a rebel, says Glatzer, and categorized Job as the "symbol of a man whose rebellion resulted from his attempt to explain good and evil by his own reason." He says that Job assumed that man's fate is under the control of the stars and planets, not God's providential care. Nahmanides, continues Glatzer, "refers this rebel to a 'world of souls' in which the ills of the material world would be resolved." 10

However, it is the opinion of this writer that Glatzer has completely misconstrued what Nahmanides has said about Job. In the following summary of Ramban's Hakdamah we shall see that in fact he completely rejected the "world of souls" as being a satisfactory answer to the problem of Job. Furthermore, even a cursary glance at relevant sections in the Shalar ha-Gemulll and the sermon on Kohelet will show that Nahmanides did have a rather consistent point of view, and one that was quite contrary to what Glatzer has maintained.

For the best presentation of his view let us turn then to a summary of Ramban's introduction to the Job commentary.

The Hakdamah begins with the assertion that God has providence over all species and their individual members. 13 This providence is a necessary consequence of God's creation of the universe. However, the fact that righteous men suffer and the wicked men prosper hurtles a direct challenge at the assertion of God's providential care. Because of this problem many people will deny God's providence, many others will also deny His knowledge of terrestrial affairs. Now, because Job is a Jewish book (as Ramban will prove at the beginning of his commentary) we should look for attempts to deal with this problem in our traditional Jewish sources. One such relevant source would be the seventy-third psalm. Basically, the answer of this psalm is that man should trust in God alone, that eventually the wicked will be punished and the righteous rewarded. However, Ramban notes, the psalm does not say whether this reward will come in this world or in the world to come. And -- whichever world it is -- this is still not a very good answer because the fact remains that right now righteous men are suffering contrary to the way it should be.

With all of this in mind we can come now to the problem of the Book of Job. This book is of critical importance because it is the one book of the Bible completely devoted to this all-important problem. It would seem as if a proper answer were given to Job. 14 But, in fact, the book itself does not have an immediately apparent answer, nor does it corroborate the views of the Biblical commentators. They had held that the righteous suffer in this world because of their sins, however small they may be and that everything will be

straightened out in the World of Souls. But the book of Job maintains that because he was completely righteous, never having sinned at all, he should never have received any afflictions. The Biblical commentators have missed this all-important point -- that Job never sinned. Once they failed to realize this their commentaries could not possibily have been correct and so their solution connot be correct. Rather, says the Ramban, we must find other answers to the problem of the suffering righteous. These other answers, and this is his crucial point, can only be found in the secrets of mysticism and are only available to the select few trained in those mysteries. In short, there is no non-mystical answer to this problem and those who attempted to find one, of necessity, failed. This is the contral thesis of Ramban's Hakdamah and the point would appear to be repeated in the Sha-ar ha-Gemul and the sermon on Kohelet.

Generally speaking, the Hakdamah continues, the thrust of what the friends have to say is indeed correct; chastisements of the righteous do come on account of some iniquity and their reward will come in the World of Souls. The wicked are rewarded, in this world, for whatever good they may have done, but that is a lesser reward than that which the righteous will receive, and their punishment will be much worse than that which the righteous have received. But, once again, in such as cases as Job or Rabbi Akiba this is not a satisfactory answer. They were completely righteous and should never have been punished in the first place, and " 310' 75 700 ", this is the crucial issue of this book and hence, his own purpose in writing this commentary.

NOTES TO PREFACE

- There are several fire biographies of Nahmanides: the following, from which the information in this paragraph was gathered, are among them.
- S. Schechter, "Nahmanides," in <u>Studies in Judaism</u> Philadelphia, 1962. 193-230.

Isaac Broyde, "Moses ben Nahman Gerondi," <u>Jewish Encyclopedia IX</u>, 87-92.

Bernard Casper, "Moses Nachmanides," in An Introduction to Jewish Bible Commentary. London, 1960. 81-89.

Charles B. Chavel, Ramban, His Life and Teachings New York, 1960.

Broyde and Schechter, pp. 87f and 193f respectively.

³Julius Guttman, Philosophies of Judaism, (New York, 1964), p. 224.

Joseph Sarachek, The Doctrine of the Messiah in Medieval Jewish Literature (New York, 1932), p. 163.

Meyer Waxman, "Moses ben Nahman", in A History of Jewish Literature (New York, 1960) II, 28.

6Casper, p. 84.

⁷Broyde, p. 87.

Philip W. Lown Institure of Advanced Judaic Studies, Brandeis University, Studies and Texts: Vol. III, Biblical Motifs. pp. 197-220.

⁹Tbid., p. 206.

10Ibid., p. 205.

11 Chavel edition, c. 275 ff.

12 Chavel edition, c. 196 ff.

13This must be considered as a direct slap at Aristotelean and Maimonidean philosophy, especially the former, which held just this point of view. See, for example, Moreh Nebuhim III:17.

Because in the end Job gave no response to Elihu or to God and seemed to accept their answers.

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הקדמה

אמר המחבר: דבר ברור וידוע, כי האמונה בידיעת האל יתברך י מיני השפלים ואישיהם י
והשגחתו בכללם ובפרטם, פנות י גדולות מתורת משה רבינו ע"ה, כי
הכופר אשר יאמר, כי אין הבורא יודע אישי השפלים והשגחתם י, כופר בתורה בכללה י
זכן הכופר בהשגחה י, שיאמר שאין הבורא משגיח על בני אדם אם יעשו טובה או רעה,
ואם ישיגם ריוח והצלה או צער ואסון — הכל מקרה הוא להם, לא בחפץ אלוה ולא בכוונתי
להם, גם לזה אין לו חלק לעולם הבא, ולא זכרון וצדקה בתורה י לא במצותיה ואזהרותיה,
כי לא יפקוד האל עליהם י ולא ביעדיהם הטובים והרעים, כי לא יכוין אליהם י, ואף לא
בנבואה כלל י, כי הנבואה השגחה גדולה היא באמת י. אבל צריכים אנחנו להאמין שהאל
יודע האישים כלם ופרסיהם, העליונים והתחתונים, מעשיהם ומחשבותיהם, העובר וההוה

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NAHMANIDES' INTRODUCTION

THE AUTHOR SAYS: It is abundantly clear that belief in God's knowledge of even the lowliest species and its individual members. and (belief in) His providence both in general and in particular are fundamental principles of the Torah of Moses our teacher -peace be unto him. But the one who denies this, who says that the Creator does not know individual earthly creatures or have providence over them, denies the Torah in its entirety. And so the one who denies Providence, who says the Creator has no providence over men -- whether they do good or evil, or whether they prosper and succeed or find sorrow and pain -- who says that man is ruled by chance and not by God's will or direction, indeed, this one has no portion in the world to come and no memorial or righteousness (a slight paraphrase of Nehemiah 2:20) neither in its commandments or in its prohibitions. For (in their opinion) God will not pay attention to them, neither to their good or to their bad fortunes, for He pays no attention to them at all. 2 And on the same basis, they deny prophecy entirely, for prophecy is in truth the greatest sort of providence.

But we must believe that God knows all individuals and their particular affairs -- both the high and the lowly, their deeds

lAs pointed out in the preface, this is directly contrary to Aristotelean - Maimonidean philosophy, as expressed for example in the Moreh Nebukim III:17.

²Hence there is no need to follow the commandments.

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והעתיד, כי הוא העושה אותם ומוציאם מאפיסה מוחלטת אל ההויה שהם עליה י, ונאמין אמונה חזקה במה שאמר הכתוב. כי כל לבבות דורש ח' וכל יצר מחשבות מבין ?. והחרי כן • נעתיק אל אמונת ההשגחה והשמירה, ונגזור ונאמין מה שאמר הכתוב י, גדול העצה ורב העליליה אשר עיניך פקוחות על כל דרכי בני אדם, ולתת לאיש כדרכיו וכפרי מעלליו. והחר זה תתקיים לנו התורה והמצוות. כי אחר שנאמין שהאל יודע וישגיח, תרויח אמונתנו יאל הנבואה, ונאמין כי הוא יתברך ידע וישגיח ויצוה ויוהיר. כלומר שיצוה עלינו לעשות הטוב והישר ויוהיר הותנו מן הרע, וישמור אותנו ויקיים לנו את כל הייעדים הטובים אשר בתורה, ויביא על העוברים הנקמות אשר יגזור עליהם. כי כן יאות בהמת להיות לבורא השפלים השגוחה בנבראיו, כי לא תוהו בראם ולא למקרה יצרם זי, ואחרי שנבראו בכוונה השפלים השגוחה בנבראיו, כי לא תוהו בראם ולא למקרה יצרם זי, ואחרי שנבראו בכוונה הופץ י, יאות שיהיה לו בהם ונמעשיהם חפץ ורצון י, לא היתה הכוונה בהם לשוא רק לכבורו יצרם אף עשאם

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and their thoughts, past, present and future. For God is the one who made them and brought them from absolutely nothing to their existence. We believe with a certain faith in that which the Bible says, (I Chronicles 28:9) "...For the Lord searcheth all hearts and understands all the imaginations of the thoughts."

Based upon that we may assert the belief in providence and supervision, and confirm and believe that which the Bible also says (paraphrasing Jeremiah 32:19) "great in counsel and mighty in work, You whose eyes are open upon all the ways of the sons of men, to give every one according to his ways and according to the fruit of his doings." Following this belief, the Torah and its commandments are affirmed for us, for since we believe that God knows and has providence our belief will gain (i.e. can include) prophecy. And so we believe that God knows and has providence, that He commands and prohibits. That is to say that He commands us to do the good and the upright and He prohibits us from doing what is evil; He guards us and fulfills for us all of the good promises which are in the Torah and He brings the appropriate punishments to those who transgress.

And in truth it is quite proper for the Creator of earthly creatures to have providence over His creatures, for (paraphrasing Isaiah 45:18) "He did not create them as waste and He did not form them by accident." Since they were created intentionally and willfully it is only proper that He exercise control and will over them and their deeds. The intention with respect to creating them was not without reason, rather "for His glory He created them, yea -- He made them." (Isaiah 43:7 "Every one that is called by My name, and whom I have created for my glory, I have formed him, yea, I have made him.")

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הארץ ³, רואות רעים וטובים ³, גם בהשגוזה מופתית, רצוני לומר ייעדי התורה והנסים כלם ⁷, כי אין הפרש בעיון בין שנאמר פלוני צדיק ימלא ימיו ויוזיה שמונים שנה בהשקט ונשלוזה, ופלוני שאכל תרומה ימות ⁹, או חנניה בן עזור שנאמר לו השנה אתה מת כי סרה זיבות אל ה⁷, ובין קריעת ים סוף ורדת המן ארבעים שנה. ופסוקים והסירותי מחלה מקדבך ⁹, ושלוותי דבר בתוככם ⁹, והשלחתי בכם את חית השדה ושכלה אתכם ¹¹, שוים עם מכות בכורים, והדבר, והערוב, וטביעת מצרים בים, ועם ולכל בני ישראל לא יחרץ כלב לשונו ¹², ובני ישראל הלכו ביבשה בחוך הים ¹³, ואין הפרש בין כל תפלות דוד בן ישי ותפלתנו בכל יום ⁹, ובין כל הנסים כלם ⁹. כי אם נאמר בטבע שהוא ⁹ המכלכל הכל לא מת אדם

provibited. That is to say then entrance up to it the greatent tile uprigate and he willing an from city which is the greats we had intitied for us this of the companies of the provises that the principal and the brings the apprished multiplicate and according to the springers.

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orescores to ache providence over all electrics, for (i replacing location tyle) "he did not decide at wave called the first and fore them by accident." Piace they were crossed in entitionally in its half project that he unaprise sometimently and will and their decide. The intention via respect to orerific them was not view at reason, fether "for lis giong he decided them, year the mane them." (Isuich hi:] "Every one that is talked by My name, and whom I have oresked for ay giong, I have fired his, yes, I

Note that we believe in absolute providence as in Zecharfiah 4:10, "...the eyes of the Lord running to and fro through the whole earth," "seeing evil and good." (from Proverbs 15:3) And we also believe in miraculous providence, that is to say in all of the various promises and miracles in the Torah. For, upon examination, there is no difference between where it says "X, a righteous man. will fulfill his days and live eighty years in quiet and prosperity" and, "Y who eats Trumah will die"; or between Hananiah ben Azzor to whom it was said, "...this year you shall die because you have spoken perversion against the Lord," (Jeremiah 28:16) and the splitting of the Red Sea and the manna coming down for forty years (all are signs of providence). And the verses, "I will take sickness away from the midst of you," (Exodus 23:25), "...and I will send the pestilence among you...," (Leviticus 26:25), and "I will send the beast of the field among you which shall rob you of your children", (verses where God punishes Israel) are the same as the smiting of the first born, and the pestilence, and the swarms of wild beasts (the plagues with which God afflicted Egypt) and the drowning of the Egyptians in the sea, and as "but against nay of the children of Israel shall not a dog whet his tongue," (Exodus 12:7), or "The children of Israel walked on dry land in the midst of the sea." (Exodus 15:19). (Verses where God is good to Israel.) Furthermore there is no difference between all the prayers of David the son of Jesse and our daily prayers and between all of these signs (miracles).

And if we should say that Nature is that which controls everything, then a man does not die or live by merit or lack of it. But since we believe that God had cut off the man before his appointed natural time,

hote that we believe in sheotine rity/dense as in benerican it; wo, "... and eyes of the fore romains to one fro truth the whole curth," "rectine evil and scol." (ires frowers their) and we also be ie.e in mirror dous troatests, which is at sey in all of the various province and airectos in the Term. For, upon evaning irectives and airectos in the Term. For, upon evaning irective is no off evance between those is as "a, a rinder the ran, which substituted only the airecty years in circums prospective which substituted only the transfer airs with the constant of the circumstant of the circumstant.

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ילא חיה מפני זכות או חובה. ואחור שנאמין כי האל הכרית זה טוים בא יומו בטבע. חנה יד ה׳ עשתה נס. ושנתה הטבע בהכרת הים לפני עדתו וטבוע אויבינו בתוכו, אין בין זה לזה רק מן הנסתר למפורסם. ואם נתעקש לאמור לא ימות האוכל תרומה אשר אמרת בשיבוי הטבע, רק יזמין לו האל המאכלים המולידים החולי, או במלחמה ירד ונספה יו כמנהג והנה מערכת מולו משתנה בחטאו לרעה. או בזכותו לטובה ואין הטבע מנהיג הום יסנה האל דעתו בחטאו לאכול המאכלים הרעים שלא היה אוכלם אם לא חטא. נקל הוא מוה שישתנה תולדת המאכל הטוב לרע לו, וכתיב כי אם ה׳ יגפנו או יומו יבא ופת או המלחמה ידר ונספה יו, והמגפה היא שינוי הטבע לנגפו, והמלחמה סיתתו עליו בגזירת עליון. וענין ונתתי בשמיכם בעתם די, יפתח ה׳ לך את אומדו וגוי יינו שמיף אשוי על האשן נחושת יין, יתן ה׳ את מטר ארצך אבק ועפוי יי, כלם נסים עומדים משנים המולדות וכח בחושת יין, יתן ה׳ את מטר ארצך אבק ועפוי יי, כלם נסים עומדים משנים המולדות וכח

dod punishes Tarmei) are the same so the writing of the office, and the same of wild became (one note may with which God affiliated for yot) and the drowning of the droppolant in the des, and as "but obtained hay of the enthines of lowed outli not a dog whethis tourne," (Froths Lift), or "The children of Trank" walked on dry lend in the widst of the sec." (Froth 19:10).

(Verses where God is seci to Israel.) Instruments there is no difference between all the prepare of Deric is no daily prepared between all of the greet at me (mireales).

And if we around any that Mounto is that which controls everything, then a men does not die or live by moris or had of it, But sires we believe that God had out off the man before his percinted nesthal time,

behold the hand of the Lord has performed a miracle, changing nature, just as in the splitting of the sea before His congregation and in the drowning of our enemies in its midst. There is no difference between the one or the other (kinds of miracles and signs) except the one is hidden and the other public. And if we should be stubborn, to say that the one who eats prohibited priestly food will not die as you say -- by a change in nature -- but that God will give him foods infested with disease, or "he shall go down into battle and be swept away," (I Samuel 26:10) as is the usual case -note that his Fate has changed on account of his sin to misfortune or on account of his merit to good fortune, hence Nature is not the controlling principle. Now, if God can change the sinner's mind, because of his sin, so that he eats the infected food which he would not have eaten if he had not sinned -- then it is certainly much easier than this for God to change what the good food bears into something that is bad for him. And as it is written in I Samuel 26:10, "...but the Lord shall smite him with a plague, or his day shall come to die, or he shall go down into battle and be swept away," and the plague is a change in Nature (i.e. caused by God) to smite him, and the war in which he dies is by divine decree.

And the meaning of such verses as Leviticus 26:4, "...I will give your rains in their seasons" and Deuteronomy 28:12, "The Lord will open up unto you His good treasure...", along with Deuteronomy 28:23 "And thy heaven that is over your head shall be brass," and 28:24 "The Lord will make the rain of your land powder and dust," -- (the meaning is) that all of them are signs lasting longer than the years of the generations and signs of the strength of the Divine arrangement of the

brand he care if he had as externe called and materiary mass at a state of the season and the season at all the season at when it we consider of our country in the eight their inco-Carto can electro de como Presenta de Carto de Como de Carto creation the racial right and the chief or a Mar. Her Mile serium le and any paradry fuel takens and a soft a soft and that of the care of the fair on the order erear the and or a greet parties of the with more as like a of to include the late term wint sport with the 20 -- each ist to and the side of the month of the side o 190 Chet has Been now in the same of the s מערכת העליונים בשמים והארץ י, וכן יעדי הרבים י לטובה או לרעה כלם מופתים קיימים. זעל כן אמר הכתוב והיו בך לאות ולמופת ובורעך עד עולם 12, וכתיב וראו כל עמי הארץ בי שם ה' נקרא עליר 22, בחיות טובתם בשינוי שאר חעמים כולם. 3.4 00 12 זיש דבר מכאיב הלבבות ומדאיב המחשבות, ממנו לבדו נמשכו רבים ככל הדורות לכפירה L ITO גמורה 23, והוא הראות בעולם משפט מעושל 24, וצדיק ורע לו, רשע וטוב לו 25, 37, 35 בי יאמרו מדוע דרך פלוני ופלוני צלווה 26, ולמה פלוני ופלוני שיראו צדיסים אבדו. זה שנו ש המרי בכל המורדים מכל אומה ולשוו י. ונחלקו בו לשני דעות. מהם מי שיראה בדעתו

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לשלול ההשגחה מן הבורא יתברך לא הידיעה. מפני כי הידיעה מעלה ביודע ושלימות בה

ואמעלות כולם הלא לאלהים המה י. רק ההשגחה יסיר ממנו, יאמר כי מפחיתות האדם אצל

בעלתו ורוממתו יתי לא ישגיח עליו כללל

And the mergin of our seasons of temminative with "... will give your reins in their seasons to renderthemp ".i.i., "the way will oren up unto you his your trospure...", alone with membershow this "... "alone with membershow the confidence of the same will make we main of four head made of the result." -- (the mounting to) that all of these are plant lassing to the following that its years of the sentences are sign of the strength to the strength of the

heavens and the earth. The same is true with many of God's promises for good or evil, they are all enduring signs. Therefore the Bible says (Deuteronomy 28:46) "And they (the curses) shall be upon thee for a sign and for a wonder, and upon thy seed forever," and in Deuteronomy 28:10, "and all the peoples of the earth shall see (by the blessing) that the name of the Lord is called upon thee" because Israel's good is different from all the rest of the peoples.³

Now, there is a further matter, painful to the heart and distressing to the thought. Because of it alone many in every generation have become complete Atheists. That matter is the appearance in the world of "perverted justice" (Habakkuk 1:4), the sight of the righteous man suffering misfortune and the wicked man enjoying good fortune (B'rachot 7a). For many will say, "Why should the way of the evil man prosper and why should the righteous man perish?" This is the origin of the rebelliousness in the rebels of every nation and tongue.

People who make this query are divided into two groups about it:

one group is the one that chooses to deny the providence of the Creator,
blessed be He, but not His knowledge, because knowledge is a virtue
in one who knows and it entails perfection -- and surely God has all
of the virtues. Rather, this group removes providence from Him, saying
that because of man's inferiority in comparison to God's virtue and
superiority, God cannot possibly have any providence over him. The

³In light of Ramban's final decision on the book of Job -- that there really is no non-mystical answer to the suffering of the completely righteous man -- it is somewhat surprising that he goes to such lengths to repeat the standard arguments for God's absolute providence. Perhaps he is doing so to underscore its weakness.

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ברסססב בהמתובו ב אלה בור הם בור בה ברס איש כת אחרת תראה בדעתה לאמר, כי איננו מדורך חכם שלם ויכול שיעשה רע או שלא ימנענו. ויותר נאות למעלת העליון יתברך לשלול 1311.00 11 12.0 ממנו הידיעה ויאמר שלא ידע אישי השפלים, וכסור הידיעה סרה החשגחה מאיליה י, ועל

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כן האישים רק הם הפקר למקרים, ויבקשו טענות נמאסות להיות ידיעת הפרטים חסרון -במכוין היודע אותם, כאשר נודע בספרי ראש היונים י. והנמשכים אהריו. יעקור האל וכרם • וישמיד מהם שרש וענף 27.

ומבר באו אלה שתי הכפירות. רצוני לומר הכפירה בידיעה והכפירה בהשגחה בדברי הנביאים במקומות רבים. וזכר במזמור אד טוב לישראל אלהים לברי לבב הענין בריות ובלשון מבואר. אמר: ואני כמעט נטיו רגלי כאין שפכה אשורי, כד בשנים בהולים שלום רשעים אראה 20, יאמר: בראותי שלום רשעים כמעט שלא נטה. מזרך האמונה שהזכיר י, אך טוב לישראל אלהים לברי לבב. כלומר שכל הטובות.

ich duoda calor ou wat so hite or i ja we ahr o has e Modijooft ORG grants is the one take char chooses to less the proof ence of the freeter, blessed be do, but not his knewlodge, because have to a virtue The Far bot three bas -- collection realists is and septing one one the of the virtues, Harber, this from removes the Action from Rim, section that because of man's fallericulty is contain to ded to virtue and superiority, God connot peach by have any provinces over that the

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second group says that since even the wise man is not perfect and it is conceivable that he will do evil or to assume that he will not prevent evil from happening, then it is more suitable for Divine virtue to deny that God has knowledge and to say that He does not know the individual earthly creatures. And in removing knowledge, providence is automatically removed. Therefore, individuals are only products of chance. And those who hold this view seek contemptible arguments to show that knowledge of particulars is lacking, intentionally, in the one who (supposedly) knows them. This theory is found in the works of the leading Greek (Aristotle) and his followers. May God uproot their memory and "not leave of them neither root nor branch." (paraphrasing Malachi 3:19).

These two denials, i.e. the denial of knowledge and the denial of providence, have already appeared in the words of the prophets in many places. Note for example the Psalm (73:1) "Surely God is good to Israel, even to such as are pure in heart." In this psalm (73) the matter is dealt with extensively and clearly. Further on, the psalm says, "But as for me, my feet were almost gone, my steps had well nigh slipped. For I was envious of the arrogant, when I saw the prosperity of the wicked." This says in effect, "when he saw the prosperity of the wicked -- he still did not turn from the aforementioned way of belief, 'Surely God is good to Israel, even to such

⁴That this group consists of the Aristotelean thinkers would follow from Aristotle's view that God is "thought thinking thought." (Metaphysics Bk. XII Ch. 7). In that view the purity of God's essence and His contemplative activity would not allow Him to have knowledge of lowly man's activities or to have providence over such individuals.

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ממנו. ומלת קנאתי הוויה על היות קושייתו בייסורי הצדיקים כאשר היה רואה בשלום.
הרשעים. כי הוא לא יקנא בהוללים יי, רק בצדיק בהיות לו רעות וצרות ולהוללים השקם.
ובטחה. ויבאר זה אחרי פסוק הנה אלה רשעים ושלוי עולם השגו חיל יי, זו קושיית שלות
רשעים, אך ריק זכיתי לבכי וארחץ בנקיון כפי, ואהי נגוע כל היום יי, זו קושיית צדיק
ורע לו, ומפני זה אמר כמעט נטיו רגלי. ויחזור לדעת הכופרים הגמורים הכוללים כל
הכפירות: שהם כופרים בידיעה, והזכיר כפירתם, ואמרו איכה ידע אל ויש דעה בעליון י.
פי' כי כפירתם בידיעה מפני שיאמרו זאחרי שהוא אל תקיף ואמיץ כת ויש דעה בו והוא
עליון ונשגב ויכול יי, למה יצא מלפניו משפט מעוקל, על כן יגזרו שלא ידע ולז יבין.
ונראז מפל המלות "איכה ידע אל ויש דעוז",

in range mages. Mode to records the Porte ([::]) "s con, led in some to Inset, oven to runn is and pure in mast." In this past ([:]) the matter in tests with trues i way sad charaky. Pure or on, the partin orga, "hat so not no, y free vare theory orac, the contact well mit, a slipped. For I was covarde of the arrogame, mean I have the prespectity of the without." It is says in officer, "when I have prespectity of the without." It is not that firm the name of the prespectity of the victor of the sould the sould the firm then the prespectity of the victor of the sould the sould the firm then the prespectity of the victor of the sould the firm then the prespectity of the victor of the sould to I med, our form to such

[&]quot;Enon this aroup densions of the Arimote eta Chinees would follow from Arimotels with that We is "stands that Endusire." (Marcapayering be. XII Ch. 1). In that view the Frity of Act's endemed and his contemplative equivity wells not allow the tave knowledge of lowly star's softwices of to have proviouse over such individuals.

as are pure in heart,'" as if to say still that all good things are from Him. And the word "'N*IP I was envious" shows that his problem with the chastisements of the righteous came about through seeing the prosperity of the wicked. For he was not really envious of the arrogant but was on the other hand upset that the righteous had misfortune and sorrow and the arrogant had quiet and confidence. And he explains this in a subsequent verse (12), "Behold such are the wicked; And they that are always at ease increase riches."

This is the contradiction in the prosperity of the wicked. "Surely in vain have I cleansed my heart, and washed my hands in innocency; For all the day have I been plagued and my chastisement came every morning." (verses 12-13) This is the problem of the misfortune of the righteous. And because of this he had said, "my feet were almost gone."

And he refers also to those complete Athiests who make all denials, those who deny God's knowledge. He mentions their denial (Psalm 73:11) "And they say, How does God know and is there knowledge in the Most High?'" This means that their denial is of God's knowledge because they say, "Since God is (supposedly) mighty and of great strength and He has knowledge and He is supreme and exalted and omnipotent, why does justice go forth from Him perverted?"

Therefore they conclude that God neither knows nor understands. And it appears from the use of two phrases, "How does God know; and is

⁵Therefore, this psalm sets the stage for the special problem of Job, in that what really upset the psalmist is that the righteous should be suffering.

es bee core in acers." as is to see sain that the fee triego are the light of the tree to I was tree to I Cide! " . and all hal . oil is wit "vira the classion etta of the ranker one the practic seeing the promountly of the plant. For any and posting of the plant of THE STATE OF A SECOND CONTRACT AND A SECOND FOR STATE OF THE Line V 25 ms. repr. repr. feer or volume state of the control of Art. J. Art. site and a site in a control of the ". Paris administration to the right's and the composite of river in the course ductor in the case case of the circumstation in

in this way is also as the control of the control of the same simple and שיאמר איכה ידע אל בעתידות. ויש בו דעה. בהווה, כי אילו ידע בעתיד לא ברא אלה הרשעים, ואילו יש דעה בהווה לא ישפיע להם. טובה, כי אין לפויש שהוא כפל ענין אחד במלות שונות כמשפט הנבואות, כי היה כופל מענין ידיעה להבנה י או לראיה. בפסוק ויאמרו לא יראה יה ולא יבין אלהי יעקב ינ. מולתו 3º. והנה השלים ההכם ענין התימה הזה. ואחשבה לדעת זאת עמל הוא בעיני, עד ארא אל מסדשי אל אבינה לאהריתם ", איך היו לשפה כרגע וגו' ינ, והענין • הכרת הרשעים ירשיהיה אחריתם לשמה ולבויון. ואני תמיד עמך אחות ביד ימיני 30, זה קיום הצדיקים ועמידת זרעם ושמם. כי זה החכם • כלל הצדיקים כשם עצמו •. כאשר אפר אך דיק זכיתי לבבי וארוזץ בנקיון כפי זי, מפני שאין הקושיא בצדיק ורע לו רק ליודע בעצמו טהוא

Seminis, miore vec damy being morie so. in seminar dein demini (Frail 77:13) "And they say, " ow wree Set know hat is treve should be in the Mort High?" This means that their Selial Is of No. 1 imowhedge teamuse they any, "First and in (surposetty) of hop ear of great structured and He has angulated ago Bt is mar some and avalued and oreigntent, why dres healing to forth firm him terms onthe Therefore they conclude that her melther had a for my exchange. And it appears from the use of two paraces, "Now loss lot story and is

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Principle, this realm sets the start for me special or bles of Job, in these wice really armet the puriries is that the rightenerus chemia be suffering.

there knowledge in the Most High," that he is really saying "How does God know of the future and does He have knowledge of the present; for if He knew of the future, He would not have created these wicked men, and if He had knowledge of the present, He would not have given to them such abundant goodness." But it cannot mean this; the wording is merely doubled for the sake of parallelism as is the style of the prophets. For you can get two (other) meanings from the word "knowledge" -- either understanding or seeing (apprehending) as in the verse Psalm 94:7, "and they say 'The Lord will not see, neither will the God of Jacob give heed (understand)!" (where two different words are used for different aspects of God's knowledge), and in other passages like it.

Now, note that this wise man (the Psalmist) has understood the meaning of this question: (Psalm 73:16-17) "And when I pondered how I might know this, it was wearisome in my eyes..." up through "until I entered into the sanctuary of God and considered their end..." (73:19) to "How they have become a desolation in a moment." The meaning of these verses is the uprooting of the wicked and an end for them of desolation and scorn. "Nevertheless I am continually with thee, You hold my right hand." (73:23) And this verse tells of the establishment of the righteous and the endurance of their seed and their name.

And this wise man (Asaph, the writer of the Psalm) includes all of the righteous when he talks about himself, when he says (verse 13) "Surely in vain have I cleansed my heart and washed my hands in innocency," because the difficulty in the righteous man and the misfortune that he has exists only in the mind of the one who knows

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צְדִיקְ •, כי לכל אחד מהנספה נוכל לאמר לו אינך צדיק ולא כר לבכ וון מחשבה. הנה אחרי שתרץ הקושיות אמר שיאמין בידיעה ובהשגחה. מאמרו: מי לי תשמים *ג כלל. ועמך לא חפצתי בארץ, כלל. מי בשמים כוכב ומזל או מלאך ושרף שיועיל או יויק לי. ועמך לא חפצתי, אחר, בארץ, כי אתה המשגיח והמטיב בשמים ובארץ, כי הנה רחקיך יאבדו *ג, וסרה מלבי קנאת הרשעים •, ואני קרבת אלהים לי טוב *א, ותסור קושיית צדין ביע לו.

ו'הגה הענין הזה אשר הזכיר ברעת הכת האחת וטובת הכת האחרת כסוף, לא נתפרש בדבריו (אנ דעתו וכוונתו בעולם הוה.

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now I adjust farm easis; it was veret are to appears..." so erround "until I entered into the amortus; el les sud conditered a ein cond..." ([3:1]) to " ley user have be one a desciuntes in a newer." Inc meaning of these varies is the unregime of the algorithm of these varies is the unregime of the algorithm." The extinct of an arrelation which thee, You hold my right ours. "([7:2]) industry verse takes of the establishment of the right-count sit use arrelation of the right-count sit use arrange takes of the establishment of the right-count sit use arrange as facing seed.

And this wire men (form, the writing of the Paris) inclined attitude of the righteons when he tells accut singularit, when he says (very old) "durely in wein have I closured by bears and valued by arthur in intercency," because the difficulty in the right man and the says we have the has close cary in the right of the one who news

himself righteous. And to everyone that is swept away, it is possible to say, "You are not righteous, nor of a pure heart or pure in thought."

And behold, once the poet had affirmed the difficulty he says that he believes in God's knowledge and providence by saying, "Whom have I in heaven but Thee" (73:25) implying, "and beside Thee I desire none else upon earth," further implying, "Who is in the heavens -- star and planet or angel and Seraph -- that can be of benefit to me or damage me; and besides Thee I desire no other on earth, for You are the one who has providence and who does good in the heavens and on the earth, for lo they that go far shall perish " (73:27). "Remove from my heart any envy of the wicked, and as for me the nearness of God is my good. (73:28)." (And so in this way) the contradiction of the righteous and his misfortune has (supposedly) been removed.

Now this interpretation which the Psalmist had made with respect to the misfortune of the one group and the eventual good fortune of the other (the righteous), does not explain in its own words whether his view and intent refer to this world (or the other).

Apparently, this Psalm has been introduced into the essay as a way of presenting the traditional answer to the suffering of the righteous. It also shows that this same problem is raised by King David and therefore authentically Jewish. In summary, it is Asaph's view that in the long run the wicked will be punished for their deeds and the righteous rewarded for theirs. It is up to the believer to have faith in God's eventual dispensation of justice. From this Biblical view, Nahmanides now moves to the commonly accepted Rabbinic view that such dispensation need not take place on earth but may well occur in the world of souls.

Limment righterer. And we everyone that is mage two, it is possible to say, "You are not righters, for all against verte or pure in thought."

And bench , once the upen not afforme the director he sets that ie believes in ket's knowledge and previouse by society " chost have I in reason but Wee" (3:8) is styling, "and be in a Table I derive none size thom courts," and or implying "the is in the herever as -- or are each planet, or saged and Sergal .-- that can be or remunify to me or unname me; sand besides firee I decire to obter an ים באלים בי הרשעים יסופו הם וורעם. והצדיקים בי הרשעים יסופו הם וורעם. והצדיקים בי הרשעים יסופו הם וורעם. והצדיקים יעמדו ויאריכו ימים ויעמוד זרעם לאלף דור, כעניו הבא בפסוקים רבים בחורה, ומשלם 9.13 5.2 לשונאין אל פנין להאבידו, ולא יאחר לשונאו אל פניו ישלם לו יי, ופוסד עון אבות על בנים 42, וכל הבאים בענין האזהרות בפרשת בחקותי ובפרשת כי תבא. ובנביאים בפסוק. de buog הוי בונה ביתו בלא צדק 4, קורא דגר ולא ילד 4, אנשי דמים ומרטה לא יחצו ימיהם 45, יובורעם, יוזי אחריתו לווכרית בדור אוור ימח שמו 6, יוכר עון אבותיו אל ה' וגר' 7. 2.1 5 1.3 ורבים כהמה. (א) שיהיה כוונת החכם • להשאר נפש הצדיקים והכוית נפש הרשעים. כענין היתה נפש אדוני צרורה בצרור החיים את ה׳ אלהיך ואת נפש אויביך יקלענה בתוד כף aw shad הקלע ⁴, והענין בכריתות * הנזכרות בתורה. כי הכריתות יורו על הכרת הנפט החוטאת שלפני השם ועל סיום הצדיקים אשר לא חטאו 1º. והנה על שני הפנים האלה • תשאר אחריו (sumpes

Now this interpretation which use restrict has made with respect to the misfortunc of one one one rew and the evenual your fortune of the other (the rightern), oces not explain in its own words whether his view and intent letter to this world (or the other).

Superertly, this feets has been introduced into the casey as a way of presenting the translateral manes to the currented of the righteens. It his shows that this see it bles is relied by King bayid and therefore authentically Josich. In surnary, it is Abaph's view that in the sens that the view that in the sens that the particular for their deeps and the righteens newards for theirs. It is up to the believer to have faith in soi's eventual discussion of justice. From this Biblides view, Muschaller new meres to the commonly succepted fabring view that such dispensation need not lake giang on earth but may well event in the world of seurc.

For he says that the wicked and their seed will end and that the righteous will survive and live for a long time and their descendants continue for a thousand generations (where the meaning is this world). This is also the import of many verses in the Torah, (e.g. Deuteronomy 7:10), "and repayeth them that hate Him to their face, to destroy him; He will not be slack to him that hateth Him, He will repay him to his face," (Exodus 20:5) "... visiting the iniquity of the fathers upon the children." The same idea is included in the meaning of the admonitions in sections of B'hukotai and Ki Tavo. It is in the prophets, in the verses (Jeremiah 22:13) "Woe unto him that buildeth his house by unrighteousness," (Jeremiah 17:11) "As the partridge that broodeth over young which she has not brought forth, so is he that getteth riches and not by right." (Psalm 55:24) "Men of blood and deceit shall not live out half their days," and as for their seed, (Psalm 109:13) "let his posterity be cut off, in the generation following let their name be blotted out." (Psalm 109:14) "Let the iniquity of his fathers be brought to rememberance unto the Lord..." and many verses like these.

Or does Asaph's intent refer to the sparing of the <u>soul</u> of the righteous and to the destruction of the soul of the wicked in the world to come? This is the meaning of I Samuel 25:29, "yet the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies, them shall be sling at, as from the hollow of a sling." And it is the meaning behind the "cutting-offs" mentioned in the Torah where the reference is to the cutting-off of the soul of the sinner from before God and the establishment of the sinless righteous.

For the payer than the winser that make seen will out out that the car is a constant of constitute and the engine of the car is the car if the car is a constant end of the constant is also also also also also the topour of many visua an one toward (e.g. newtering g: A), "and repert the above that product of a contraction of the contra

קושיא, כי אם אמר שהושעים יכויתו וימותו. נאמר לו כי יש רשעים יבלו. ימיהם בסוב ושנותם בנעימים 50, וורעם נכון לפניהם עמם 51, ויש צדיקים שמגיע אליהם כמעשה הרשעים 52, ימותו בחצי ימיהם, ואין להם שם ושאר נין ונכד 52, ואם יאמר כי נפש האדיקים תקום וחימוד לפני ה' ונפש הרשע תכרת, ולמה לא יהיה לצדיק הגמור בשני עולמות טוב ויזכה לשני שולחנות 52, ולרשע המוחלט רע בשניהם.

וה הזור לתלונו איוב ותוכחתו עם חביריו. ורע כי מאשר הענין הזה פנה גדולה בתרהג.
וראות הענין בתהלתוף מבוכה רבה, נתיחד לנו בו ספר אחד כולו והוא ספר איוב.
ויש מויבותינו 30 שאמר כי משה רבינו כתבוף, ונאמר לו מפי הגבורה ענין האיש ההוא
והחבירים הוזמה. כאשר נאמר לו מפי הגבורה ספר בראשית 56, ונצטוה בכתיבתוף מפני
היות עניינו שורש באמונה ויסוד התווה ודע כי שם בספר החוא יקשו כל העולה על הלב
להקשותו בענין הזה, ושם צריך שיחית התירוץ הגמור.

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But with either of the two possible interpretations there yet remains another difficulty. The has said that the wicked will be cut off and will die (in this world), we could say to him that there are wicked "spending their days in prosperity and their years in pleasure" (from Job 36:11) "and their seed is established before them and with them" (paraphrasing Psalm 102:29) and that there are righteous men "unto whom it happeneth according to the work of the wicked" (Ecclesiastes 8:14). They are dying in half their allotted time and they do not have "name and remnant, shoot and offspring" (from Isaiah 14:22). But if, on the other hand, he is saying that the soul of the righteous will rise and stand before the Lord and the soul of the wicked will be cut off (in the world to come), then why does the completely righteous man not have goodness in both worlds and why is he not good enough to sit at both tables, and why does the decidedly wicked man not have evil in both worlds?

Now we can review the complaint of Job and his argument with his friends. And know that because this matter is a fundamental principle of the Torah an entire book is devoted to the subject and that is the book of Job. Some of our teachers (Baba Batra 15a) have said that Moses wrote it and that God told him the meaning of that man (Job) and these three friends, just as He told to him the book of Genesis and just as he was commanded to write it, because its meaning is the origin of belief and the foundation of the Torah. Now know that every conceivable problem is raised and that this book should contain the

There Ramban begins the crucial issue. He first attacks the traditional views on the suffering of the righteous and then introduces the specific problem of Job at the righteous and then

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וגירץ הכל ואיוב קבל זיבריו ושתק לו י. אף כי האלהים יתברך השיב לאיוב ודבר אליו ונירץ הכל ואיוב קבל זיבריו ושתק לו י. אף כי האלהים יתברך השיב לאיוב ודבר אליו ובתוומת עמו, והוא יתוודה על תלונתו י וקבל האל ממנו תשובתו והודאתו ואי אפשר שיטאירהו במבוכה הקודמת לו. והאמת כי לפי פשטי הכתובים ולפי המתפרש בהם ביד מפרשי המקרא, לא יספיקו להסיר המבוכה רק מן הלבבות המתפתים י. כי תכלית מה שיאמרן י כי תאל יגמול טוב לרשע על הטובה שעשה. ולבסוף יענישהו על רוב פעולותיו הרעות בעה"ז ואם נראה שלא יענש יאריכו ממנו משפטו עד אחוי המות לעולם הנטמות, ועל הצדיק אשר תבואהו רעה יעשו כן י. וגזרו כי עשה רעה ונעגש עליה ויגמלהו טוב בסוף על ישרו. והנה הפסוקים לא יורו על הענין הזה גם כן, כי הרטינים המכחישים באל ויצורן לא הוא י, אינם ראויין לגמול טוב לעולם כלל, כי לא עשו טובה לדעת האל, והצדיק הגמור שלא חטא ובאותו רעות על חנם.!

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There Harbon to ing the arming is me. He illed attachs the traditional views on the out vering of the rise reas the independent of the reduced and restrict the contract of th

absolute answers. For it will appear from the words of Elihu that everything was explained and that Job accepted his words and was silenced. For God (too) answers Job and speaks to him and argues with him, so that Job will give up his complaint and God receive his repentance and his confession from him. It is impossible that He would have left him behind in the perplexity which he had experienced before.

But in truth, according to the plain meaning of the Bible and according to what has been said about it by the commentators, the perplexity has not been removed -- only from the hearts of those who are easily persuaded (i.e. whose reasoning is weak). For the substance of that which they have said is that God will reward the wicked for whatever good they may have done, but in the end He will punish them, in this world, because the majority of their deeds have been evil. And if it should appear that He is not giving out any punishment (remember that) God's justice is of greater length than (the life of) the sinner reaching after death, into the world of souls. With reference to the righteous man upon whom God has brought evil, the Biblical commentators conclude that he must have indeed done some evil and is being punished for it, but in the end God (in this world) will reward him with good fortune for his uprightness.

But note that the verses do not say this with respect to this matter. For the wicked who deny God and say that He does not exist should never receive any good fortune, for in not knowing God they could never have done anything good. The completely righteous and sinless man upon whom misfortune comes for no reason, as the

absolute anowers. For it will appear from the walks of blind that everything was excluded and what do sonemed his war a sud was allocations. For You (too) answers do and opened to this continues and the will in, so that do allocation is a complete another another another and the section is a first interesting the would have left him bening in the partierty which he sate experience? Because

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כאשר בא באיוב אשר בוראו העיד עליו כי אין כאשר בא באיוב אשר בוראו העיד עליו כי אין כמוהו בארץ איש וום וישר ירא אלהים וסר מרע זי, ותסיתני בו לבלעו הום יי, הורה בו

שלא היה ראוי למכות החמה. וכאשר בא בקבלה על ר׳ עקיבא יש שחתכין בשון בעקולין זו תורה וזו שכרה, שתוק כן עלה במחשבה לפני.

ור תורה דור שכרה, שתוק כן עלה במחשבה לפני.

מבל באמת יש בזה הענין טור גדול מסודות התורה, לא ישיגם זיעת חושב רק הזוכה להם י.

לומד מפי מלמד עד משה רבינו ע"ה מפי הגבורה יתברך, והוא נזכר בדברי אליהוא י.

גם במזמור הזה גרמז בפסוק כחלום מהקיץ אדני בעיר צלמם תבזה 30, כי יאמר: אזרי
הקיצותם בעיר, הצלם שלהם 2 נבזה תחת היותו נכבד, והוא הצויק לא יביאהו האל במצרף
רק יהיה תמיד דבק באלהיו, כמו שאמר ואני תמיד עמך אחות כיר ימיני 60, שלא אתפרד

2.00

ממך. ואם תשכיל תבין ותרוח נפשך בפסוקים והמלות נסמכות לענין אטר בהם.

any munishment (meresber that) Nov's justice is a nerver Length than (the life of) the simen rescriny structures in, into the world of scule, with reference to the right end can are appearant on hought evil, the sibblical conventances or with the must have have core continued to be sufficient to be sufficient to be sufficient in the end food (in this world) will reward his with such letture for the until these.

But note that the verses do not say this due tonices to this matter. Not the violed who dury God and say that he does not online should never receive any grod for ant, for in not but in God they could never have cone entities wood. The completely requestant and sinkers have none upon voor mistry and. The completely requests

misfortune God brought upon Job his creature, affirms "that there is none like him upon the earth, a whole-hearted and upright man, one that fears God and shuns evil" (Job 1:8) "even though you (Satan) did move Me (God) against him to destroy him without cause" (2:3). Furthermore it shows about him (most significantly) that Job should never have received these afflictions! This is very similar to what the tradition reports (that Moses said) about Rabbi Akiba when they were cutting his flesh to pieces, "This is Torah and this is a reward?" (and God replying) "Be silent for such is my decree." (see Menahot 29b for the story of Akiba's martyrdom being revealed to Moses).

But in truth there is in this matter one of the greatest secrets of the Torah, comprehensible only to the mind of that thinker who is meritorious of them, one who learns from teachers as Moses our teacher learned from the mouth of God Himself. It is found in the words of Elihu. It is also hinted at in this psalm (73) in the verse (20): "As a dream when one awakens; So 0 Lord, when You arouse Yourself, You will despise their (the wicked's) semblance." This verse is saying, "When, upon arising, you grow disgusted with them, their semblance (image) will be despised instead of being honored." But God will not bring the one who is righteous into the crucible, rather he will constantly cleave to his God, as it says (Psalm 73:23) "Nevertheless I am continually with Thee, Thou holdest my right hand, for I shall not separate myself from You."

And if you are wise you will understand and your soul will open wide to include the verses and the words supporting the meaning

minimary one West brought upon Johnstein with, estime "dies wore in as diese the upon the entern and the entern and the entern and the entern and the analytic and the them should be and the analytic and to be they also also also as a (time) also as a contract of the analytic and the entern and the analytic analy

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רדע כי דבוי הוזברים אשר יאמון כי הייסווין על עון יהואו אמת ויציב נכון וקיים, כי האל יתברך מנהיג עולמו במדה ההיא, והקושיא הזאת של איוב איננה תמידית באנשים עם היותנו מאמינים בעולם הנשמות יובשכר העולם הבא. כי מן הידוע ברוב הצדיקים שהם חוטאים לפעמים ורוווק הוא שימלטו מהטא קל או חמור, כענין שנאמר כי אדם אין צדיק בארץ אשר יעשה טוב ולא יחטא יי, ולכן הצדיק הגמור שיארע לו החטא הקל ועבר בזדון יעל מצות בוראו יתברך על כל פנים ראוי ליענש עליו. והנה אם יאבד האל מגופו בעה"ז כל הטובה אשר נהיתה בעולם ויהיה נדון בייסוריו של איוב כל ימיו, טוב לו משיענש בנפשו להיות נדון בעולם חנשמות בייטורי גיהנם, או שיגרע חטאו מנפשו מעט מן מעלתה בעולם הנשמות ודבוקה בזיו העליון ועולם הבא. לפתיתות הגוף וגריעות הטובה שתבואה בעולם הנשמות, אשר אין בין הטובה ובין הרעה רק זיבר גרוע וענין כלה ואבד, ולמעלת הנפש

four a in the word of filling. In is less that we are in this posts (T) in the verse (LT): "To a creen when one seasons; to there, when You arouse Yerrall, found in confine their (nee wished's) seak tents." It's verse is setting, "When, to a sticky, ou work distanced with them, and respect to setting, and respect to them, and respect to the set of the confidence of the setting homered." Fine God will not tried the one who is inductive translate, retrest he will not tried the one who is inductive translate, retrest class I am a missality with thee, That holders by right large, for I shall not adjust a specification for the Your tried for I shall not adjust a specification for the wife you are wise you will not adjust as specification for a find the verses and the works and tour acults the mention.

that is in them.

Know that the thrust of what the friends say, that the chastisements have come on account of some iniquity, is perfectly true, correct and established. God, blessed be He, directs His world by that measure. This objection of Job's is not a regular thing with men, what with our being believers in the world of souls and in the reward of the world to come. For it is well-known that the majority of righteous men do sin occasionally and it is very remote that he will escape from sin entirely. This is the thought expressed in Ecclesiastes 7:20, "For there is not a righteous man on earth, that doeth good and sinneth not." Therefore whenever the completely righteous man commits a minor sin or presumptuously transgresses the commandments of his Creator, it is on all accounts proper that he be punished. And if God should remove from his body, in this world, every good thing in the world and if he should be judged with the chastisements of Job all his days, it would still be better for him than the punishment of having his soul judged in the world of souls with the chastisements of Gehenem or having his sin take away some of his soul's high place in the world of souls or its close attachement to the glory of God and the world to come. As for the dimunition of the body and the removal of the good fortune which comes to him in the bodily world (in which the only difference between good and evil fortune is indeed this matter

⁸Ramban's allusion to mysticism, later known as ACabbala, unfortunately do not lead us to his final answer. In fact, at this point, we can only assume that he has one and not be really sure.

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Now that the threst of whe histories sty, that is dustine sources nave orms of some intentional, is perfectly true, actroach and estimational. They induce be not intented will worth by that measure. This of notice of Pro's is not a requise wing with a num, when with our oring achievers in see were of realists in the reward of the secrits so case. For it is a character matter of the residence was a first or the secrit so can be considered and the result of the secrit source in the secret and the secret secret secret and the secret secret secret secret secret and the secret s

ועלוי הטובה אשר באור פני מלך החיים "י", וכי היא הטובה במאמר מוחלט" אשר אין לה
ערך ודמיון ולא תחלה בזיבר גשמי לעולם, ולכן אמרו רבוחינו ז"ל במס' קיז'שין "י כל
שזכיותיו מרובין מעוונווניו מריעין לו בעולם הזה" הדומה כמי ששרף את התורה כולה
ולא שייר ממנה אפילו אות אחת. ובמט' פאה אמרו "י רובו זכיות ומיעוט עבירות נפרעין
ממנו מיעוט עבירות קלות שעשה בעולם הזה כדי ליתן לו שכרו טוב שלם לעולם הבא "י".
כך היא תמדה, וכן הדין נותן לחקל מן הצדיק העונש, ושיהיה" בדבר הגרוע, והוא הגוף,
ובזמן הפחות, והוא העולם הזה, ויקבל הגמול בעולם הבא בדבר הנכבד ובעת הטוב. כאשר
ביארתי, וכן הדעו ברשעים, כי גם כן רחוק שיהיה הרשע נמנע כל ישיו מעטות שום
ביארתי, וכן הדעו ברשעים, כי גם כן רחוק שיהיה הרשע נמנע כל ישיו מעטות שום
בובה וראוי הוא לקבל עליה שכר, ואילו ישפיע לו האל בתגמולו ווענוג וגדולה ומלכות
במלכות שלמה, איננו שוה לגמול הקטן מתענוג הנפש באור החיים בעולמים הראויים לה",

still be better for him than we purinteness of configurations. Just got in whe world of sould with the amprisons and of just end of having his sin take weaky acree of his sould him a fixed in we world of sould or its alwae satisfact no the graph of low and the world to come. As for the dimentian of the body are the respectific of the young good fortune which comes to aim in the soully world (in which we can be derived and evil fortune is an education of the same of the

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of removal and destruction), and as for the elevation of the soul and the addition of the good fortune which "is in the light of the countenance of the King of the living", is not the good fortune in this latter saying so certain that it is invaluable, beyond comparison and never perishable? Therefore our revered sages have said in Tractate Kiddushin (39b): "He whose good deeds outnumber his iniquities is punished in this world (although this is not in the Talmud text it is apparently implied) and is as though he had burnt the whole Torah, not leaving a single letter." And in Tractate Peah they have said (Jerusalmi 1:1) "He whose good deeds are many and transgressions few is punished on (account of) the few light transgressions that he did, in this world, (i.e. punished in this world) so as to give him his good and full reward in the world to come.

Such is the measure and such is the judgment He sets to lighten the punishment of the righteous man -- and that is what the punishment will be, more or less of a rebuke. It is of the body and it is of a lesser time, of this world. And he will receive the reward of honor and a good time in the world to come -- as I have made clear.

The case is similar with respect to the wicked, for it is also very remote that the wicked man would be restrained all of his life from doing some sort of good. It is appropriate that he should receive some reward for it. But even if God should be abundantly good to him in his reward, giving him joy and greatness and a kingdom like the kingdom of Solomon, it would not be equal to the smallest part of the joy that the soul receives in the light of living in the worlds appropriate to it. Therefore, for

the processing that the state of the state o one the could have been a common to the color of andrained but on an are " mini of a mini are to but are more naces completely in a calculation of the variety and all even sella ceroner tua sy vistali. Tandarrira, tukea are nocivroroc ter parties to the cooperation of " :(a,) there is it entitled into it is in portra sina a protein) trech sina an aperimpe e escribichel et en tuest au an une toelfaut que nouegen ut di sur ausu sur se sel had ".ew the action and but not hereby allows in the ina stancer, close will (i.e. from urba) blive stancy bill and i e. a a. a. לכז. לרוב עבירותיו. נמנע ממנו אותו גמול. ומשלם אליו שכרו בדבר הקטן והגרוע, כאשר 13... 17.0 ביאר אונקלוס בפסוק, ומשלם לשנאיו אל פניו להאבידן י. ואחרי הביאור הזה יכול אדם לברוה מיד המקשים הקושיא הואת ולומר, כי כל רשע וטוב לו יש מעשים טובים, וכל צדים ורע לו יש לו מן הרעים קצת, ונדונים במדות האלה. אבל איוב היודע צדקת נפשו הגמורה. והיודע ועד 60 יתברך העיד עליו ותסיחני בו לבלעו חנם 67, הוא וכיוצא בו, כגוו רבי in ci עקימא שהזכרנה איננו בא במדה הזאת י. והרשע הכופר באל כגון האומרים שהעולם קדמוה כחשו בה' ויאטרו לא הוא 60, אין במעשיהם זכות אפילו יתנהגו במדות נאות וטובות כל LINW ימיהם י. וזה באמת קושיא למה ישפיע להט האלהים טובה ואין בחשובתה דרך הצלה ממנו רס בעניו הנזכרי, וזהו יסוד הספר הוה.

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the majority of his transgressions, that reward will be withheld from him and his reward will be given to him in this small and diminished manner -- as Onkelos has made clear on the verse (Deuteronomy 7:10), "and repayeth them that Him, to their face, to destroy them." (Onkelos says, "he repays them their good recompense, in order to cause them to perish from out of the future world.")

After this explanation a man might think to escape from this difficulty by saying that every wicked man and the good that he has is for some good deeds, and that every righteous man and the evil that he has is from some small evils -- and then leave the matter judged in these terms. But Job who knows the complete righteousness of his soul and who knows that God is a witness who will testify for him ("You (Satan) did move Me (God) against him, to destroy him without cause,") -- he and others like him, e.g. Rabbi Akiba whom we have mentioned, do not come under this consideration. And the wicked man who denies God, e.g. those who say that the world was eternally existent, who deny God and say that He does not exist, they have in their deeds no merit, even if they conduct themselves with good attributes and good deeds all their days. And this is in truth the contradiction, "Why is God so abundantly good to them;" and in answering it, there is no way to escape from it, except in the afore-mentioned manner, and this is the foundation of this book.9

⁹And so Ramban has made his fundamental point, that the usual answers given to the suffering of the righteous do not apply in such special cases as Job and Rabbi Akiba. Rather, we must turn to mysticism for the proper solution. As noted in the preface, he

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להנוז בא בספר הזה ענין השטן, וידוע בקבלחינו כי הוא מלאך נבראי להשטין ולהזיק לארם, ושמו מלשון כתבן שטנה יו וכבר בא בדברי רבותינו ז"ל ביאור ענינו ואמרו הוא השטן הוא מלאך המות הוא יצר הרע יי והנה החכמים ז"ל ייחסו לו כל אלו הסמות עם אמונתם שהוא מלאך באמת, לא טבע מן הטבעים ולא כח מן הכחות. כשו שנתבאר אחרי זו המימרא במעשה שספרו שם בתחלת בבא בתרא יו וברוב מקומות בדבריהם, אם כן בארו לנו כי זה המלאך נברא להשטין ולהזיק. ואולי נאמר כי מאצילות כהו יבא לאדם שטנה, כי הוא סבה לכוכבי החרבן והדמים וההרב והמלחמות והמכות והפצעים המתריבות החפרוד. והכלל לגלגל מאדים יי

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Note that there comes up in this book the question of Satan. 10 It is known in our tradition that he is an angel created to be an adversary dedicated to damaging man. His name is from the expression (Ezra 4:6) "they wrote an accusation つりし ." It has also appeared in our Rabbinic literature, and there is an explanation of its meaning where they say (Baba Batra 16a) "Satan, the Angel of Death and the evil inclination are all one." The sages of blessed memory have ascribed to him all these names in their belief that he is in truth an angel, neither one of the natural elements nor one of the forces, as is explained after this passage in one of the stories told there at the beginning of Baba Batra. And, in many places in their writings, if the afore-mentioned definition is true, they have explained to us that this angel was created to be an adversary and to do damage. And perhaps it can be said that it is by the emanation of his strength that he comes to man as an adversary, for he can cause the stars of destruction, the blood and the sword, the wars and the afflictions, the wounds and the quarrels and the divisions -- and he includes the sphere of Mars. 11

was especially consistent with this point and repeated it several times; c.f. the commentary to 1:9 (Chavel's edition pg. 30), the Sha-ar ha-Gemul (Chavel's edition pp. 275 ff.) and the sermon on Kohelet (Chavel ed. pp. 196 ff.)

¹⁰As has been noted in the preface, this last section would seem to be an ancillary discussion.

¹¹ Chavel notes that Ramban had said in his commentary to Leviticus 16:8 that this angel was the soul of the sphere of Mars.

Nowe that there craws up in this hoot the guestich of Calen. is to brown in our tendition that he is an eager orear of to ic an dayorany techcated to damping wat. His cann is trem to extraodicm (hard 4::) "aky : rote an accusticn ADS." It one the america in our Abborrio Licenture, and there is an extinuation of the meaning where they ary (Fibe Hitter its) "Estan, the sings of Yeah Lah the exil inclimiter are all one. The sames of blessed majorr DO C contitud to him all turns names is churt belief that he pa is crain at anyone, notices one of the interel electric nor one of לבפ לו בחלקו מן האונות עשו י, כי Lenta see al ee המספתו לו רבותינו ז"ל בחלקו מן האונות עשו י, כי הוא העם היורש הוורב והמלחמות. ובחלקו עוד השדים הנקראים מזיקים בלשוו חכמינו ו"ל. יוישניאו עוד שעירים בלשון תורה "ל, כי כן יקרא הוא ואומתו שעיר י, ואם כן הוא וכחותיו המשטינים והמויקים. ופי׳ מלאך המות כמו שאמרו יה נוטל רשות ונוטל נשמה. ונראה כי W Stade המות אצל רבותינו ז"ל בבעלי הנפש המדבות אינה אפיסת החיים כלכה, אכל תעשה בהכרח המעשה ע"י מלאר, כחוף אוסף אליו הדבר הזה המשכיל שאיננו גשמי והוא הנשמה. xa avani יואל תתפחה באמרו אך את נפשו שמור 27, לומר כי איו לשטו ממשלה על הנפש. כי זה הכונוב שוה עם הנאמר לו בראשונה, רק אליו אל תשלח ידיר 17. ופירוש יצר הרע, כי כחות

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was especially consistent wird this point and process it as especial to as were times; e.s. the commentary to 1:) (Chavel's educid (Chavel's edition pp. 275 ff.) shalthe serson on Kobelev (the meter, p_s , 10^{-5} fr.)

¹² As hes been noted in the preface, this have sention would seem to be an applifury clocuscion.

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Our rabbis, of blessed memory, have ascribed to him a place among the nations -- Esau. For this people is the one which has inherited the sword and the wars. (To prove this) note that included with Satan are the devils called "P'P'SN those who do damage" in the Rabbinic idiom. And they are called yet another name "C'P'& satyrs" in the language of the Torah (Leviticus 17:7), for so he and his nation are called -- "P'&". (i.e. Esau in Genisis 27:11 is called "P'& a hairy man" and in Numbers 24:18 Edom and P'& are equated.) Thus if this is so, it is he and his powers that are adversaries and do the damage.

The explanation of the Angel of Death (being Satan) is as found (in Baba Batra 16a) "permission is granted to him and he takes away the soul." It appears that death, to our Rabbis, in the case of one who has a rational soul, is not by the cessation of life alone -- but the deed must of necessity be done by an angel. His strength gathers in this incorporeal intellectual thing, the soul. Do not be fooled when He says "...only spare his soul CD" thinking that Satan has no power over the soul, for this verse is the same as one said at the beginning, "...only upon him do not put your hand". 12

And finally, the explanation of the "evil inclination" (being Satan) is that the forces of the soul which have desire as do the planets of fire emanate from him, and he is their soul. 13

¹²i.e. Satan has the power but he needs permission from God.

¹³Chavel notes that man's desires emanate from the heat at the base of his soul just as the planets emanate from their inner fire.

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ולבריצוה מפשטי הכתובים ומדעתם ז"ל שהוא י ושאר המלאכים יפעלו בחפץ ורצון מהם, כי ישתוקקו להשלמת הפעולות אשר הם סבה להנה. והמתפלספים ירוזיקו זה י, אבל בהיות י כח השפלים בגלגלים, והיות כחות תנועות הגלגלים בעלאכים, והם להם נפש. יודו בזה, עד אשר אמרו כי לא ימצא לעולם פועל שיפעל אותו הבורא יהברך אלא ע"י מלאך י, וכל מה שבא בכתוב מדבור "י השם למלאך, או לשטן בענין כזה, וכן הבא בדבריהם י, כגון מה שאמרו בענין יהודה "י, רמו הקב"ה למלאן הממונה על התאוה. בדבריהם י, כגון מה שאמרו בענין יהודה יי, נמצל מכתו חפץ לכשדים יי ולשבא יי על ענין את איוב והרשה את השטן בזה, והוא י, נאצל מכתו חפץ לכשדים יי ולשבא יי על ענין החרב והשבי ההוא. גבורת הרוח להפיל הבית על הנערים. כאלו הוזקו בטבע, והוא ענין החרב והשבי ההוא. גבורת הרוח להפיל הבית על הנערים. כאלו הוזקו בטבע, והוא ענין אלהי, כאשר פירטתי יי ביעדי התורה. וכן רצו לאמור בענין יהודה עי לא הית ענין טבער

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¹³⁰ even notes that trate decimes entered from their act the base of the soul was an tre planers carriets from their inner fire.

The final resolution of the Bible and of the Rabbis' opinions would appear to be that Satan and the rest of the angels work with will and favor (in cooperation with) from these desires. For they yearn for the completion of the deeds which they cause the angels to do. Now, the philosophers are far removed from this theory, but in their system of having the power over the earthly creatures in the spheres and the powers moving the spheres being in angels which have souls, they do agree about this: so that they say that one never finds a deed that God himself does, but rather that He does it by means of an angel. Whenever it happens in the Bible that God speaks to an angel, or to Satan as in this case, and whenever it happens in Rabbinic lore (for example where they are talking about Judah; (Bereshit Rabbah 85:8) "The Holy One, blessed be He, made the angel who is in charge of desire appear before him...") and in similar instances, (whenever it happens) each case portrays the readying by divine decree of the power needed in that particular case. For (here) God wants to test Job and so He gives Satan permission to do this. Satan is delegated because of his valuable power over the Chaldeans and the Sabians (who stole Job's camels and children respectively) in getting them to use the sword and to make that captivity, and for his power over the might of the wind to cause the house to fall on the children as if they were damaged by nature.

Now this is the meaning of "75 Divine" as I have explained in its various usages in the Torah. So they mean to say in the case of Judah that it was not a natural thing that he should be seduced by the harlot for "he had not done that sort of thing before."

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בשם ר׳ אידי לא תימוי תמר זנתה ° ולית יהורה בעא מוניא. אלא ממני היו הדברים, כלומר שוויה עניו גם מו הגסים הנטתרים והווויים בתורה תמיד, כמו שבארנו, כי מאת הבורא יחברה כא חפין אלהי וגזרת ו'צון אל מכוחות הקרובים אליו. הוא המלאך הממונה על הדבר ההוא. ונאצל שפע מענן לכווות 37 הגלגלים הפועלים בשפלים 30 בכלל ובפרט, ואולי כוונר הכמינו ז"ל לזה באמרם "רמו • הקב"ה למלאך", ולא הזכירו בכאן לשון אמירה. וכל שכן הנסים המתפויסמים בשנוי הטבעים שיתיווסו פעולתם במלאכים. כענין וישלח מלאר ויוציאנו ממצרים 18, ולא יתו המשחית לבא אל בתיכם לנגוף 28, ויסע מלאך האלהים 28, די שלח מלאכיה ושיזיב לעבדותי 18, והוא המלאך שראה ואמר וריויה די רביעאה דמי לבר אלהין 55 וכן שלח מלאכיה וסגר פום אריותא 66, וכן הכתובים כולם, והוא על הדרך הנוכר, רק in Halling each dane by threys the readyles to the model to

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(paraphrase of I Samuel 17:39) And so they say in the commentary "Rabbi Huna said in the name of Rabbi Eda, 'Do not say that Tamar was a harlot or that Judah went out looking for a harlot, but rather through Me (God) did these things occur." (Genesis Rabbah 85:12) This is as if to say that the meaning of it was that it was one of the many hidden signs which occur throughout the Torah, as we have made clear, that a divine will and favorable decree comes from the Creator to one of the powers near to Him, i.e. the angel in charge of that particular sort of situation. An emanation is delegated from Him to the powers of the spheres which work upon the earthly creatures both in general and in particular. Perhaps this is the intention of our sages in this matter of Judah when they say, "The Holy One, Blessed be He" 500 hinted to the angel (Better: (Soncino) "made the angel appear") rather than specifically mentioning any spoken expression. Of course it is all the clearer with all of the well-known miracles where nature is changed that the doing of them is ascribed to angels. Note Numbers 20:16 "and He sent an angel and brought us forth out of Egypt," Exodus 12:23 "and He will not suffer the destroyer (angel of death) to come in unto your houses to smite you," Exodus 14:19 "and the angel of God went...", Daniel 3:28 "...who has sent His angel and delivered His servants that trusted in Him," Daniel 3:25 (where it is the angel that he sees when he says) "and the appearance of the fourth is like a son of the gods," Daniel 6:23, "My God has sent His angel and shut the lions mouth."

It is similar throughout the Bible, following the aforementioned way (of God delegating Satan), except that in these

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בהפוך °, אבל היות המלאכים הממונים ¹⁸ נראין לפני אדם שלא הגיעו לנבואה בדמות אנשים, כענין שנאמר במנוח ואשתו, או ידע מנוח כי מלאך ה' הוא ¹⁸, וכן חורא האתון את מלאן ה' נצוב בדוך ¹⁸, איננו מענין פיווש הספר הוה לדבר בו, רק הדבוי אמת ויציב כפשוטו, נמון וקיים כמשמעו, ויש לענין טוז, כי הקבלה לתורה האמיתית יסוד:

בעמה אתול בפירוש הספר, המלמד לאדם דעת ילמדני דרד האמת, אמן:

Specifically mentioning eap spokes corrected. It course to is all the observeryith all of the well-industration sincipes where no and is clanged that the ions of the startical to anothe. Note humbers 20: to "and he cent an angel and brought as iteria out of Frypt," Exolus 12:85 "and Fe will not switer the destrojer (trajet of death) to come in unto your houses to make you," Enous 14:19 and the engel of for vent...", heriel 3:28 "...who has sent fils engel and celivered his servents last trueted in him," Heriel 3:25 (where it is the angel that he sace when he says) "and the appearance of the fourth is like a sen of the jour," "trueted 5:3, "ty Ocd has sent fils angel and shut the itons near 5:3, "ty Ocd

It is similar throughout the Bible, following the sforementioned way (of God delvanth, Satur), on opt that in these cases it is to the contrary (where the angels are delegated to do good for man). But there are also angels in charge of appearing (in the image of men) to men who are not prophets, as is the case with Manoah and his wife, "Then Manoah knew that he was an angel of the Lord standing in the road." (Judges 13:21). But neither of these are important to the meaning of the commentary to this book of Job that we need to speak about it in detail -- but it is certainly true according to its simple sense, correct and established as it is understood. But there is a secret to the meaning that the Kabballah to the true Torah may reveal.

And now I will begin with an explanation of the book; may the Teacher of Knowledge to man teach me the way of Truth. Amen.

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שנים היה בארץ עוץ, מצאנו מלכי העוץ י, ומפורט מזה יה בת אדום יושכת בארץ עוץ יואמר בו התרגוט ארע ארמניא י, וגם מצאנו עין פתני עשו, עוץ וארן י, ומבר בו התרגוט ארע ארמניא י, וגם מצאנו עין פתני עשו, עוץ וארן יועבד וכן הקרוב אל הדעת כי זה האיש היח מזרע אברהם מבני ארוס י, והפיר את בוראו יועבד אותו במצוות השכליות מן התום ומן היושר וסור מהרע לבני אדם, ובעבודת הלה שהיא שורש הכל י, שהיה ירא אלהים.

CHAPTER I

1:1 "THERE WAS A MAN IN THE LAND OF UZ..."

We do find mentioned "the Kings of Uz" (Jeremiah 25:20) and it is explained from this verse "O daughter of Edom that dwellest in the land of Uz" (Lamentations 4:21) since the Targum says about it "the land of Armenia." (Targum to Lamentations 4:21). We also find Uz among the children of Esau "Uz and Aran" (Genesis 36:28, children of Dishan, a descendant of Esau or Edom; the same children are repeated in I chronicles 1:42). So it is possible that this man was from the seed of Abraham, from the children of Edom. He recognized his Creator and he served Him with the rational commandments, out of his innocency and integrity. He turned from doing evil to any person and he served God with the service of the heart, the most basic of all. For this man feared God.

Among the major commentators, only Ramban goes to such great lengths to prove that Job and his three friends were Jewish. Rashi and Ibn Ezra both make the connection to Nahor which the Ramban will make, but otherwise it is not a matter of prime concern for them.

Ramban apparently agreed with Maimonides that all commandments are based upon reason. (Chavel, Ramban pp. 108 ff.) However, he would sometimes disagree on the particular reason or cite a higher reason inaccessible to most people. Observance of the commandments was, he felt, for man's benefit -- not Gods. Interestingly enough -- for Job -- Ramban felt that to observe the commandments out of love of God, "service of the heart" earned for one blessings in this world and the world to come.

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"... OF THE TALL HOW TO AT A BUY A SHEET" SEE We do the rest as a "too Blage of Je" (Jeresten 2: () car' and is englished them this weree "C despicer of blos shap acultes in the send of Ur" (.searcations -: 21) since the Targur et a letter de l'elle dans et Armenis." (Lor, et l'armenis l'est armenis 193). but to U with one on the chiticorem of Beau "Un and aren" (Generals וכן חביריו. האחר נקרא בשט בכור עשו, והוא תימני. 11: בתיחט אל בכור אליפו, דכתים בני אליפו תימן אומר 3, וכן ארבה נקראת על שעם, שנאמר שמעו עצת ה' אשר יעץ אל אדום ומחשבותיו אשר השב על יושבי תימן. וכתוב בתורה ' מארץ' התימני, ללמד על האוץ שהיא מתיחט על יושביה שהם זרע תימן. ובלדד השוחי גם כן מבני אברהם מתיחס אל שוח י, ואולי צופר י מתיחס אל צפו בן עשו י. כי בן נמצא בתורה י. il spoc אוזי נקוא במקום אזור אוזירם, גם זה צפו שנוי י שמו ברברי הימים יו צפי, והמנהג בלשון הקודש לשנות השמות בהיות הכנויים שוים בטעם. כי צוהר כן שמעון י נקרא זרח. כי צהר riino מלשון צהרים והוא כענין זריחה, וכן צפו עם צפי לשון צפייה. כן לשון צופר מן באה הצפירה יי, יצפור מהר גלעד יי, כתויגום בוער צפרא, והנה כולם ענין שוה. ושיחיה היחס SULW and transca from delity endity to the Armen or he server that what the service of the benth, the most bould of the. I chara was feeled .000

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It was the same with his friends. The first was called by the name of the first-born of Esau. (Genesis 36:4) He was a Temanite descended from the first born of Eliphaz (Genesis 36:11) "The sons of Eliphaz were Teman, etc...". Their land is also called by their name, as it says "Therefore, hear ye the counsel of the Lord, that He hath taken against Edom; and His purposes, that He hath purposed against the inhabitants of Teman..." (Jeremiah 49:20) and it is written in the Torah "...from the land of Temanites..." (Genesis 36:34) to show that the land is related to its inhabitants in that they are the seed of Teman (a descendant of Esau or Edom). And Bildad the Shuhite is also from the children of Abraham in that he is related to Shuah (Genesis 25:2 one of Abraham's sons by his other wife Keturah). And perhaps Zophar is related to Zehpo, a son of Esau (actually a son of Eliphaz the son of Esau). For so we find in the Torah that Ehi (Genesis 46:21) is called in another place Ahiram (Numbers 26:38)³ and similarly the name of Zehpo (Genesis 36:11) is changed in I Chronicles 1:36 to Zephi. It is the custom in Hebrew to change names to nicknames which are equal in meaning, for example Zohar the son of Shimon is called Zerah because Zohar is from the word meaning "noon" and that is the same as "Z'rihah" -- "shining." And it is the same (with the relationship) of Zepho with Zephi both being derivatives of "Tsphiyah" -- "expectation." Similarly the word Zophar may be from "אכ הלא The turn is come unto thee...(Ezekiel 7:7)"

³And it is clearly the same son of Benjamin indicated in both places.

הזה תימני ושחזי ונעמתי אל ארצות מגוריהם ° לא יתכן, כי מצאנו ארץ ותימנייי, רק לא מצאגו ארץ שוח ונעמה, אולי ארצם נקראת על שמם כענין בתימן שפירשנו. גם אליהוא קראו הכתונ בחייי, מתיחס אל בוזי בן נחור ¹¹, ומצאנו כתוב את זדן ואת תימא ואת בחייי, וכולט מתיחסים אל משפחה אחת, כי דדן בן אברהם ¹¹, ותימא בן בנו ³¹ ובוו בן נחור אחיו ויוניווס אליהוא עוד אל המשפחה הזאת שאמר הכתוב "ממשפחת רם" פי, ולא ידעתי למה בתב משפחות, אף כי לחזכיר משפחה אינה גלויה בכתובים, רק שנאמר כי חיה משפחת ממשפחת אברהם שחיה נקרא שמו רם ׳, כי כן שמו אברם, וכן אמר התרגום, והוא הירושלמי: מן גניסת אברהם, וחזכיר הכתוב כי אלה האנשים איוב וחביריו הם מורע וואיש שהיה שורש האמונה, אחזים דרכו, כמו שכתוב ²º כי ידעתיו למען אשר יצוה את

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place whitem (wheers in [a) and chile by the name of lenge (Jeneris 36:11) to cranged that Corocleues hip is a second the outlook to thank a three countries about the countries of the country of the countries of the meaning, for common to that we are to the fallow in ordited large because Zoher is from the word meaning "real" the that is the case Countries in frame and word meaning "real" the that is the relationary) of from the with kepni both being derive less of "relationary) of from the here being derive less of "relationary". "Stringer, the west forhar may be from "Trom" Trom "Trom" the west forhar may be

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or "Let him depart early ' 71331' from Mr. Gilead... (Judges 7:3)" and according to the Targum 1233 means the same as 7712 and indeed all of them are of one meaning.

But it is not possible that this relation of "Temanite." "Shuhite" and "Naamathite" be with reference to their dwelling places. For while we do find "the land of the Temanites" we do not find a land of Shuh or Naamah. Perhaps their countries (whatever they may be in actuality) are only called by their names (in Job) following the partern of Teman that we have explained. Now the Bible calls Elihu (Job 32:6) a Buzite, related (apparently) to Buz the son of Nahor (Abraham's brother) (Genesis 22:21). We also find written "Dedan and Tema and Buz..." (Jeremiah 25:23) and all of them are related to one family. For Dedan is the son of Abraham (Genesis 25:3 -- but apparently a grandson) and Tema his grandson (Genesis 25:15) and Buz the son of Abraham's brother Nahor. Elihu himself is also related to that family. For the Bible says (Job 32:2) "the family of Ram". I do not know why his family is written down, unless the family is mentioned in the Bible to show that he was from the family of Abraham (Q772k) for its name was Ram (P)ak) -- for thus was his name, Abram (P)ak). Similarly the Targum says -- and also the Jerusalmi אן שלכרה אכרה אלרה אל אוווא (Targum to Job 32:2) "from the family of Abraham."

So the Bible mentions that these men, Job and his friends, were from the seed of that man who represented the origin of faith. They pursued his way, as it says (Genesis 18:19) "For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the Lord, to do righteousness

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(ג) גדול מכל בני קדם, יווה כי ארצו ארץ קדם, והיא ארץ חרן ?. כמו שכתוב וילך ארצה בני קדם ¹², או הוא מזרת. כמו שכתוב קדמה אל ארץ קדם ¹², ועל פי מה שכתבנו ארצו בני קדם יה, רץ הכתוב אמר את כל מלכי הערב ואת כל מלכי ארץ ואת כל מלכי

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and justice; to the end that the Lord may bring upon Abraham that which He hath spoken of him." And so it mentions also that Elihu was from his family -- he followed Abraham's faith and knew SOKO POR the way of truth.

And where Scripture mentions "Noah, Daniel and Job" (Ezekiel 14:14 -- the difficulty being that Job should precede Daniel by any historical order) Daniel precedes him because of his superiority, as is the custom. (Nonetheless it is important to note that Job is still included as among those in the land mentioned by God in this Ezekiel passage.)

1:3 THE GREATEST OF ALL THE CHILDREN OF THE EAST.

This verse shows that his country was an easterly country which is the country of /7h (S.E. of Israel), as it is written (Genesis 29:1) "Then Jacob went on his journey, and came to the land of the children of the east." (equated with /7h since in 28:1 Jacob sets out for Haran) or it is /75% as it is written (Genesis 25:6) "...eastward, unto the east country" (Abraham sending his other sons away). But according to what we have previously written (in his commentary on the first verse where he held that Uz was Edom) his country is in the north. However, the Bible says (Jeremiah 25:20) "All the kings of 27% (most likely "mixed peoples" also possible Arabia, even west) and all the kings

The Hebrew expression TAKE 773, especially in Ramban's writing, is often an allusion to mystical twiths. Apparently, Ramban felt that Elihu may will have known the truth about the book of Job, or Job's problem, to which Ramban had previously referred.

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ארץ פלשתים ב, והנה מלכי הערב הנו השוכנים בארץ קדם יו לכן אמר כי היה בארץ עוץ, והמקום איננו מקום מקנה, והיה גדול מכל בני ארץ קדם, אשר שם הגמלים והמקנה, וכן בתוב ערב וכל נשיאי קדר בכרים ואלים ועתודים ב, וכתוב ושדדו את בני קדם אהליהם וצאנם יקחו וגמליהם ישאו להם י, ואף כי וובירו השוחי מארץ קדם היה, כי כן כתוב בתורה ב: (ד) והלכו בניו ועשו משתה, לשון הווה: י, כי כן יעשו תמיד לפעמים י ברצותם במשתה, אן פעם אחת בכל שנה י, כי רחוק הוא שיעשו כן כל הימים ולא כהה בהם אביהם בי, ולמה יקדשם ויעלה עליהם עולות, ולמחר ישובו וישנו באולתם ב:

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of the land of Uz and all the kings of the land of the Philistines."

To be sure the " 278 '> 50 " are the ones who dwell in the land of Kedem (an easterly land). And therefore it says that he was in the land of Uz (and greater than all the children of the East.) But this place was not a wealthy one (lit. -- a place of possession) yet (even there) he was greater than all the children of the east where there were camels and property; as it says (Ezekiel 27:21)

"Arabia, and all the princes of Kedar in lambs, and rams and goats... were merchants" and it is also written (Jeremiah 49:28-29) "...Go up against Kedar and spoil the children of the East, their tents and their flocks shall they take...their camels they shall carry away." Furthermore his friend the Shuhite (Bildad) was from the land of Kedem (the east) for thus it says in the Torah (Genesis 25:2).

1:4 "AND HIS SONS USED TO GO AND HOLD A FEAST."

(Commenting on Hebrew verb structure 1exいらい)

This verb structure is used to show that this was a habit of theirs. They would do this at regular times when they wanted a feast; or once a year. It is improbable that they would do this every day and their father not rebuke them. Otherwise why should he sanctify them and offer burnt offerings on their behalf when the next day they would return and repeat their folly? (i.e. he is here rejecting the traditional interpretation and Rashi's that the children feasted like this every day.)

⁵In short, Ramban has concluded that the only reason this verse appears "...all the children of East" is to show that even though Job did not live in the East, still in his own poor land he was wealthier than all the rich kings of the East.

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of the lend of Us and a 1 to e sires of the bind of the million heat." It be care the " and " the " are the once who call to one included Moreon (... enster y arte). His tiere are it asks to the was in the land on Un (and awaren per all the william of the keet.) Ed this summe was for a vest as cas (it. -- a place of somicrion) got (see there) to see that are its men to be of them of the case thirt had ever exact as tryingly as it may (Contint Y:0) "Aretia, on gil tir or nors of icur in lasks, and ras end agas... vere reference" one it is also wrotes (Jure is ed. -Ep) "...de or are not form and and it is to iliden of the brot, taking to בוון לחפלעי בנסראכם צומונ בשכמי לחוצב...בחרות כאבר בו הקיפו ימי המשחה, כאשר שלמו שבעה ימי השבוע י, כי שבעה בגים היו, כמו לתקופת הימים י, או יהיה הקיפו תאר לאחים י, והכלל כי בסוף שבעת ימי המשווה קדשם מאשה וכבסן שהלוחם להשמר לחיותם נכוגים להעלות עולות לשם: - מטפר כולם, רמו לבנים ולבנות •: - כי אתר איוב, to luni יושוב בלבו כו, כמו ויאמו עשו בלבו י: ככה יעשה איוב כל היחים, אשר עושים המשתה י: (ו) ויהי היום ויבאו בני האלהים, כמו ויהי היום ויעבור אלישע אל שונט 27, וכן ויהי כהיום

תות ניבא הביתה לעשות מלאכתו 28, היום שנחיו בו זה 2, כק המדגום אמר בות: נונון ביומא דינא, יום שבוק 20 סורחניא 9, וכן דעת רבותינו 9 בכתובים ויהוי מהיום הזה ויבא הביתה. (Fogital) su defect verb structure (call)

Their years structure is used to their this was a habit of heirs. They would do this at yequier have when they warred a france or order year. It is injuriable that the well or this every day and their rather not recure them. Otherwise why and als ne sunctify then and offer burns offerings on their seals when the ment day they would return and rown, felt folly? (i.e. he is ners rejecting the troof four its error size and Rossi's torn the Children less el ille tris Cong da . J

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1:5 "...WHEN THE DAYS OF THE FEAST WERE GONE ABOUT..."

When they had completed the seven days of the week for there were seven children, the same as the cycle of days; or perhaps "10'P7-- the going about" describes what the brothers did. The upshot of it all is that at the end of the seven days of the feast Job sanctfied them with a fire-offering and they washed their clothes so as to insure that they were ready to offer up burnt offerings to God.

"ACCORDING TO THE NUMBER OF ALL OF THEM."

i.e. the number of the sons and daughters.

"FOR JOB SAID"

So he thought to himself -- just as (in Genesis 27:41) and "Esau said in his heart." (where 70% means think also.)

"THUS JOB DID CONTINUALLY"

Whenever they made the feast.

1:6 "AND IT HAPPENED ONE DAY THAT THE SONS OF GOD CAME..."

(Question is as to which day it was.)

This verse is similar to "and it happened on a day that Elisha passed to Shunem" (II Kings 4:8) and, "And it came to pass on a certain day, when he went into the house to do his work..." (Genesis 39:11), i.e. the day on which we have this (activity happening). However, the Targum says "And it was on the Day of Judgment, ky 100 piae pi (is from Targum to Job 2:1) "great day of judgment, the day of the remission of sins." This is also the opinion of our Rabbis, that when the Bible says, for example

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שהוא יום נועד י, לכן אמרו יים ניבול י לנילוס היה וכו': ויבאו בני האלהים, הענין וזה י לא ידוע ויק בדורך הנבואה. וממנו נלמתי כי נביא כתבו: להתיצב על ה', לעמוד לפניו, כמו וכל צבא השמים עומדים עליו מימינו ומשמאלו יי, העומדים על אדון כל הארץ יי, ומענין ללמד על הבריות זכות או חובה יי, כענין במלאכי דניאל יי: '(ו) משום בארץ ומהתהלך בה, לשון חפוש יי, כלומר הפשתי בכל סתויה והתהלכתי בקושי בכולה כמצותר, כענין התהלכנו בארץ יים דוכריה: (וו) השמת לבך על עבדי איוב, רצה האלהים לנסות

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"And it came to pass on a certain day the he went into the house," that it means an agreed upon day. Therefore they say (in Genesis Rabbah 87:9) that it was the day of the heathen festival { !aj -- the day on which the Nile rose.

"THAT THE CHILDREN OF GOD CAME"

This matter is really only made known to us through prophecy and from its inclusion here we can learn that its writer was a prophet. 6

"TO PRESENT THEMSELVES -- STAND -- BEFORE THE LORD"

To stand before Him, as in "And all the hosts of the heavens stand before Him on the right and on the left." (I Kings 22:19) "who stand before the Lord, all the earth." (Zechariah 4:14).

The purpose of this is to discuss mankind's merit or obligation --- as is the case with the angels of Daniel.

1:7 "FROM GOING TO AND FORTH IN THE EARTH AND WALKING UP AND DOWN IN IT."

(Satan answers God as to what he's been doing lately.)

There is the implication of "searching" here as if to say, "I searched in all its hidden places and I walked all over it, very strenuously, as you commanded." The usage is the same in Zechariah 6:7 "They walked to and fro on the earth."

1:8 "HAVE YOU CONSIDERED MY SERVANT JOB?"

God wants to test this righteous man and He is allowing

 $^{^6\}mathrm{Ramban}$ agreed with the Rabbis that Job was written by Moses in much the same way as was the Torah (see Introduction p. 17.)

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הצריק הזה ופתח לשטן להשטין עליו כדרך מלך עם משרתיו, רק הנטיון לפובה כי כן כל הנטיונות ? אשר לאל עם הסידיו בתורה או בנביאים כחשר ביארתי בענין הגמול ::

(ט) החנט ירא איוב אלהים, יגיד כי אין שכר האדט עובד אלהיו מתוך הריות והצלחה כשכר העובד מתוך הצער והדחק, והנה נתנטה איוב בשתי המדות. כי יש בועט מתוך העושר והטלוה כענין וישמן ישורון ויבעט 3, ויש כופר מתוך הצער או אינו עובד כראוי מתוך הצער והדוחק, והנה איוב נאה בטובה ונאה בפורענות, והנה השטן ילמר על איוב כל חובה שיוכל ולא ספר בגברתו שיחיה עליו חטא או פשע, וזה יורה כי היה צדיק גמור נייטוריו על לא חמם בכפין כאשר יתאונן הוא ולא כדברי הביריו המרטיעים אותו:

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Thurs it one implies itom of "segretiam," here as if to say, "I

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remundate, as you conserved." The usage is the same in Sewarish

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Runban agreed with the Pobris tat Job was written by low a to come and same way as uses the forms (we introduction p. Li.)

(idiomatically: giving Satan an opportunity) Satan to be an adversary to him, as a king does with his servant. However, the test will be for his own good as are all the tests which God puts to his pious ones, in the Torah or in the Prophets. I have explained this in my work $\{ine Eillowing The Gate of Reward.^7\}$

1:9 "DOES JOB FEAR GOD FOR NAUGHT?"

He says that the reward of a man who worships his God out of prosperity and success is not as great as the reward of a man who worships out of trouble and oppression. Job should be tested in both situations for there is a certain rebelliousness that comes out of wealth and prosperity as in the case of "But Jeshurun waxed fat and kicked" (Deuteronomy 32:15). And when there is such suffering, you may get an unbeliever or one who does not worship properly. Now Job has fared well in goodness and has fared well in Divine retribution. But now Satan will place upon Job every kind of obligation which he can but Job will not, in his shameful straits, describe that which is upon him, as due to sin or transgression. This will show that he was completely righteous and that his chastisements were neither on account of any corruption that he did, as he complained, nor was it as his friends said, who made him look so wicked.

⁷The relevant passage is cited by Chavel in his notes to the text. The general thrust of it is that God tests his most pious ones so that from their performance of the commandments, while suffering, their reward may be doubled and redoubled. Even though God knows the outcome of the test, He still goes through with it because a man's reward is not measured by faith, but by work and deeds performed. So He provides the opportunities for same.

⁸ This commentary, of course, underscores Ramban's opinion that

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(יא) אם לא על פניך יברכך, יחסר מלת תנסיון יי, והענין כמו גע בכל אשר לו וראה אם לא יברכך על פניך: יברכך, מדעתו אותן יבחו עבודתך לאמר לך שוא עבוד אלהיו, ומה כצע כי שמרתי בויתו וכי הלמוי קדורנית משניו יי, כי מבלתי יכולת ה'יני או מבלתי חפצו זרוע יי לעושי רצונו, כי עבודתו לא הצילה אותם: (יג) ויהי היום ובניו ובנותיו אוכלים, מיום שנהיה גו זה הדבו כמו שפירשתי יי, רק התרגום אמר והוה יום אתחולי שבועתא יי; (יד) ומלאך בא אל איוב, אלה המלאכים הגידו אמת יכי כן היה הדבר, ואם הכתוב לא יטפר המעשה תחלה ככה מצאנו במקומות וימים יי: (טו) ואמלטה רק אני לבדי, נמלטתי מחוריב שבא. כי המלאך הזה המגיד מן הנערים שומרי המקנה:

The first continuation for new factor with place was and does that the continuation which is can do with not, it has the terminal structure, according that which is were aim, so that we for the grant of the will core with core as are described in the his circulated which are noticed on account of any corruption that to discuss one completion, let we it as his interest and that inch so wished.

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Shir commentary, of scurse, undersooms Breiste's opinion that

1:11 "SURELY HE WILL BLASPHEME YOU TO YOUR FACE"

A word is missing, and that would be something like, "Touch all which he has and see if he will not blaspheme you to your face."

"HE WILL BLASPHEME (CURSE)"

From what he knows of You, he will despise Your service, saying to you that service of his God is vain, and what profit is it that I keep His covenant and go sadly before him. "The Lord did not have the power" (Numbers 14:16) or his desire was not so inclined to do with me according to his (favorable) will, for his worship of Him did not save them. (the sons?)

1:13 "AND IT FELL ON A DAY WHEN HIS SONS AND DAUGHTERS WERE EATING"

The day on which (this thing) happened as I have explained.

(verse 6) However, here the Targum says " karlae Italy properties and it was on a day at the beginning of the week."

1:14 "AND A MESSENGER CAME TO JOB"

These messengers tell the truth for such was indeed the case, and even thought the Bible has not recounted this event first, we find (such a procedure) in many places.

1:15 "AND I ALONE ESCAPED"

I alone escaped from the Sabean destruction. This messenger who was speaking was one of the lads who guarded the cattle.

Job was completely sinless and should never have been punished -- unlike the general case with "mostly" righteous individuals.

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"TO TELL YOU"

Just as "Let me get away, I pray thee, and see my brethren" (I Samuel 20:29).9

1:19 "AND IT (THE HOUSE) FELL UPON THE YOUNG PEOPLE"

With this word he includes also the daughters for all of them were in the house.

1:20 "AND HE SHAVED HIS HEAD"

This means either the hair of his head, or that the head is called shaved (5.156). For we find "Cut off your hair 1.56 " (Jeremiah 7:29) and "to shear 5.1651 his sheep" (Genesis 38:13).

1:21 "NAKED..."

There remains from everything only his seed, name and flesh.

"FROM MY MOTHER'S WOMB"

From the belly of my mother.

"AND NAKED SHALL I RETURN THERE"

This is a reference to the womb of the earth, for it is the place designated (prepared) for man to enter. It is like the womb of his mother, therefore it need not be mentioned here. In the same line the Targum says "Naked I came out from my mother's womb and naked I will return there to the grave. And Rabbi Solomon (Rashi) has yet another explanation of "from the womb of my mother" -- the

⁹i.e. the messenger escaped for only one reason, to tell Job. The situation is similar in the Samuel passage where the escape there is also only for one reason.

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כמר אל תתן את אמתן י: תפלה, ניבוי שאינו מטעם, כמו היאכל תפל מכלי מלח 4. והענין

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האדמה אשר לקחתי משם. ותכוונה במאמר הזה כי הייתי חושב לשוב מלא אל מית עולמי, שחשאיר אחויי בנים ובנות וערבוי ונכסים וכי הי, ועות ידעתי כי והאלהים אשר נתנם לקחם להשיב אותי עיום כאשר באתי לא נתן דעתו עתה שישלם לו עור נות בדקר, ויתכן שנפוש כי מאמר המתנהמים שיאמר, מאו ידעתי כי ערום יצחתי מן המטן ועוום אני עתיד לשוב שמה כי אין האדם מולין מידו מאומה מכל עמלה החורי אשר כל האדם עתיד הולך שלל ועוום ייי, מן הכל ולא ירד אחויו ככודג אם לוקח בימון בחייו לא חסר דבורי: הי נתן וה׳ לקח, כרצונה שני ממורך: (כב) ולא נתן,

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fine the Thryus, seps "linked I dense out from my mother's work and the Thryus, seps "linked I dense out from my mother's work and the Thryus, seps "linked I dense out from my mother's work and makes I will require the tree to the grave. And Raibi Senerce (Tashi) has yet another explanation of "from the work of by mother" -- the

I.e. the messenger escaped for only one remon, to well Job. The statution is similar in the Samuet processe where the escape once is also only for one reason.

ground from which I was taken.

The meaning of this passage is that "I had thought to return full (prosperous) to my eternal home for I would leave after me sons and daughters and wealth and property and honor. But now I know that God who gave them has taken them in order to return me naked as I came." He has not yet made up his mind whether or not to restore to him the "abode of his righteousness" (1933 11) (his previous position). It is also possible that we may explain it as a passage of consolation, which says: "Since I know that I came out naked from the womb, then naked I will return there, for no man can keep in his hand any of those things he has toiled for. Eventually all men will go forth stripped and naked from everything. His honor will not remain after him; even if he is wealthy in his life, nobody will miss him.

"THE LORD GIVETH THE LORD TAKETH AWAY"

According to his will, may his name be blessed.

1:22 "AND HE DIDN'T ASCRIBE ... (UNSEEMLY TO GOD)"

Just as "Do not count your handmaiden to be a wicked servant" (same use of the verb | \(\omega\)) (I Samuel 1:16).

אנא "Unseemly"

A thing which has no taste as in "Can that which has no savour (tasteles) be eaten without salt" (Job 6:6). The meaning of this is that in all this evil which he has experienced up until now he has

¹⁰c.f. numerous verses in Ecclesiastes: 2:18-19, 5:15, 6:1-2.

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בי מכל זאת חרעה הבאה אליו עד הנה לא חשב שיהיה במעשה האלהים דבר בלא טעם. לגמול ויע לעושי רצונו, כאשר בסוף בנגוע בעצמו ובבשרו, ויק הצדיק חשה כי מתו בניו בעוונס, אולי חסאר בנין וברכו אלהים בלבכם, ונענש בעבורם כי גנה ממנו לכם:

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De . nu erous verses ja Fondes distes: 2:12-19, 3:15, 8:1-2.

not thought that there could be in the deeds of God anything without reason (taste), either for the recompense of evil or the doing of his will as when in the end he will afflict his bones and flesh. Only the righteous man thinks that his sons have died because of their sins -- perhaps his sons have sinned and they have cursed God in their hearts, and he is being punished on account of them for their hearts were haughtier than his.

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ב (א) היום, כמו הואשון י: ויבא גם השטן בתוכם להוניצב על ה', לא נאמר כן בפעם הואשון להתיצב על ה', כי אין השטן מן העומדים לענין ית'י, כי לא יחפרץ מכות הרשע יי, ויק בהנונן לו רשות בא בתוכם, ומוניצב לריב ועומד לוין עמים:

(ג) ותסיתני בו לבלעו חנם, כדרך מלך עם עבדיו וכלשון בני אדם, רק הענין כי עמד איוב בנטיונו והגיע מעלתו במעלת העובדים מאהבה י והעומדים בנסיונות האל. והשטן השיב כי אין הנטיון רק בגוף הארם, והענין להורות כי אין שכר העובד את בוראו מתוך בניאות גופו עם רש ועוני ומיתת הבנים. כשכר העובד מתוך הלאים רעים ונאמנים:

CHAPTER II

2:1 "AGAIN IT FELL UPON A DAY"

Just as the first. 11

"AND SATAN CAME ALSO AMONGST THEM TO PRESENT HIMSELF BEFORE THE LORD."

It did not say in the first instance "to present himself before the Lord" for Satan was not among those who stood before God, for "He does not desire the death of the wicked" (Ezekiel 18:23). So only when God gives him permission does he come along with them, and present his case and stand to judge the peoples. 12

2:3 "EVEN THOUGH YOU MOVED ME AGAINST HIM TO DESTROY (SWALLOW) HIM WITHOUT CAUSE."

He acts as a King would with his servants and according to the language of people. However, the important meaning is that Job has passed his test and proved his virtue as one of those who serve out of love and who pass the tests of God. Now Satan answers that such a test is only a test of a man's body -- and the point is to show that the reward of one who serves (worships) his Creator while he is healthy even if he experiences poverty and humility and the death of his children, is not the same (or even as great as) the reward of one who serves out of certain and evil diseases.

¹¹ See commentary to 1:6 and 1:13.

Ramban apparently favors one of the views mentioned in the Hakdamah -- that Satan is the angel of death, or at any rate an angel often designated to take life. He also includes the view that Satan needs permission from God for whatever he does.

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(ד) עור בעד עור, אבר בפני אבר, כן דרך בגי אדם כשרואה חרב על ראשו מגין בזרועו לשגיו. ומל שכן כל אשר לאיש בממון יתן בעד נפשו, לפי שיוויע זה שנחוזייב לן בנפשו אינו מצטעוי על ממונר. כן פירש ויבינו שלמה ז"ל. והנכון בעיני כי זה רמו למיתת הבנים כי היא הרעה הגוולה הבאו אליה יאמו עור בעד עווי וכל אשר לאיש. ממון או קנין, יתן בעד נפשו. הזעגין כי עור בנו או בתו יתן אדם בעד עורו, וכל אשר לאיש יתן בעד נפשו: (ט) ברך או יחיה יחן במשך למעלה. כל עור וכל אשר לאיש יתן תחת עורו ובעד נפשו: (ט) ברך אלהים ונות, פירשו בו י הטיח דברים כלפי מעלה: ומת, לשון צוואה, כמו ומות בהר הוה לא יתכן כי אין כל מבורך אלהים או כל נוקב שם ה' מת מיד, כדי שינצל איוב מן הצער הוה לא הברנו האלהים. והנכון בעיני כי היותה האשה הואת יראת ה' על מנת לקבל פרס, לכן כאשר שמעה את איוב אומר ה' נתן וה' לקח יהי שם ה' מבורך ל חשבה כי מהויק איוב

out of love and who pass the states of fee. New oblin shakers that such a sest is ority a test of a sai's body -- and the grant is to a sain a sest it for one who stries (writigh) has breaker value as is herelony even if he experiences powerly the twilling and the realth of his children, is not the same (or oven as them as) the return of one who series out of terminis and crit dispuss.

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2:4 "SKIN FOR SKIN..."

Limb for limb, such is the way of a man when he sees a sword at his head -- he shields himself with his arm before him. And how much the more will a man give all which he has in money to save his life, for Satan knows that once Job has obligated himself to God with his life, he won't be worried any longer about his money. This is the way that Rashi has explained it.

2:9 "CURSE (ארק) GOD AND DIE"

Others have explained it "speak rebelliously against God."

"AND DIE"

This is an imperative expression, just like "and die on the mountain" (Deuteronomy 32:50). But this is not possible, for not everyone who curses God or not everyone who curses the name of God dies immediately, so that Job would be saved from this sorrow by cursing God. The correct interpretation in my opinion is that this woman feared God only in so far as one would receive reward. Therefore when she heard Job say "The Lord giveth, the Lord taketh

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מתומתו כזי להאריך זוייו, על כן אמרה מה טובו חייך בצער הזה ומה תוחיל לה' עוד, ברך אותו י ואט תמות, כי אין בעבודתו לך תועלת אפילו יהיו חייך תלויים בכך. זהוא השינ ואת הרע לא נקכל, כי עבודתו מאהבה לא על מנת לקבל פרס: (י) גם את הטוב נקבל מאת האלהים, לומר שזה הענין שנכיר את בוראנו בהביאו עלינו רעה לא נקבל מאתו אלא נכפור בצדקתו, כי זה יותר רע מן התולים הכל ממקורה שלא הכירו בוראם כלל, וזהו מלת גם י. לא נקבל, פירושו לא נקבל מאתו הרע ויק נאמר שהוא המס או מקרה: בכל זאת לא חמא איוב בשפתיו, עד הנה לא תמא איוב בשפתיו, כלומוי עד שבאו חביריו ופתח פיהו בתוכחות על עון, רק התרגום אמר לא הב איוב בשפתוהי, ברם ברעיוניה הרהר במילין, וכן דעת רבותינו י:

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away -- blessed be the name of the Lord" she thought that Job was holding fast to his integrity in order to lengthen his life. Therefore she said, "What good is He doing for your life in this sorrow and why hope for the Lord to do anything? Curse him, for even if you die, there isn't any benefit for you in worshipping him -- even if your life should be dependent upon that." And he answered "Shall we receive good at the hand of God and shall we not receive evil, for my worship is out of love and not to receive any reward."

2:10 "SHALL WE RECEIVE GOOD FROM GOD..."

This expresses the point, that we recognize our Creator when He brings us goodness and we give thanks to Him. But when He brings us evil, we will not accept it from Him, rather we will deny His righteousness. This would be even worse that those who erringly ascribe everything to chance, who do not recognize their Creator at all. This explanation relies upon the word " $\rho \mathcal{E}$ " (shall we receive also the good...). As for " $\rho \mathcal{E}$ " -- its explanation is that we will not say we are receiving evil from Him, but rather say that it is due to corruption or chance.

"IN ALL THIS JOB DID NOT SIN WITH HIS LIPS"

Until now Job had not sinned with his lips; that is to say until his friends came and he opened his mouth with reproofs about sin. However the Targum says "Job did not incur guilt (all could be sin) with his lips, but in his thoughts he expressed evil meditation in words. This is also the opinion of our Rabbis.

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(יא) ויועדו יחדיו, נועדר

אל שות, לנווא כולם אל מקום איוב יחד:

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2:11 "AND THEY MADE AN APPOINTMENT TOGETHER..."

They agreed equally, that all of them would come to Job's place together.

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calls or size.

ג (מ) ויקליל את יוחו, מצאנו הנתיאים מקללים כן, כי כן ירמיה אמר ארור היום אשר יולדתי בו י, רק הכוונה באיוב היותה רעה כאשר אבאר, והביריו הכירף במשבתו מתוך דתריו, ולכן יענוהו קשות:

יודע בעצמו צדקות נפשר, חשב כי אולי אין דעת וחשבון אצל האלהים במעשה בני אדם וכי ההשגוה מסולקת מהם י. ופתח דבריו לאמר, כי ממשלת הכוכבים והמזלות בני אדם וכי ההשגוה מסולקת מהם י. ופתח דבריו לאמר, כי ממשלת הכוכבים והמזלות בימי הלידה ורגעי הנולוי בותנים לנולד הרעות והטובות, נטה לדעות הוברי שמים המהבילים, ולכן פתח יאטד יום אולד בו", וקלל היום והלילה וכוכבי נשפו ועפעפי שחר כי הם גרשו רעות, ויטעון מצד גריעת האדם ומעלות האלהים לא ישים אלין לבו, והנה הות ממשלת המקרה כפי מערכת הכוכבים ומשטרם בארץ, יאמין באדם כמו שנאמין אנהגו משאר בויות הארץ י, כי אין השמירה העליונה בהם רק לקיום המין אין ליחיד י פהם עונט משאר בויות הארץ י, כי אין השמירה העליונה בהם רק לקיום המין אין ליחיד י פהם עונט

CHAPTER III

3:1 "AND JOB CURSED HIS DAY"

We find that the prophets curse like this, as Jeremiah said, "Cursed is the day on which I was born" (20:14). However, Job's intention was evil, as I shall explain, and his friends recognized his thought from what he said and therefore they answered him harshly.

And now I shall explain the meaning of this entire book. When Job saw the many troubles and evils which he was experiencing -- and he (at the same time) knew of the righteousness of his soul. he thought that perhaps God has no knowledge or consideration (accounting) of the affairs of men and that providence had been removed from them. So he began to speak, saying that the rule of the stars and the planets on the day of birth and the moments of conception give to the new-born child both the evil and the good (pl. things). Favoring the opinion of the astrologers (who lead astray) he says "Let the day perish on which I was born." (3:3) He curses the day and the night and the stars of the twilight (1)(1)) and the eyelids of morning (3:9), for they have caused his trouble. They have erred with respect to the lowly position of man -- and Job pays no attention to the superiority of God. He holds that man is subject to the rule of chance in accordance with the arrangement of the stars and their rule over the earth.

He believes with respect to man just as we believe with respect to the rest of the creatures of the earth, that there is no supreme watchman over them except for the preservation of the species and

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או שמה, ולא נאמר שם שחטאו כשישחטו ולא שזכו כשהאויכו ימים והיו מזונותם מצויין להם בשפע, זאת כוונתו במענה הזה הראשון, ויחזיר זאת במענה השני באפרו מה אנוש כי תגדלנו. והראיה עוד על זה ישאמר לו אליפו ואמות מה ידע אל הפצר ערפל ישפתה עבים מתר לו ולא יראה י, זאת הסרת ההשגחה מן השפלים, והוג שמים יתהלף י, השגחתו נקיום המינים בכלל השמים וצבאם, האורת עולם תשמור וגר י, והראה איוב עצמו מתנצל לממר כי לא היתה הטברא הואת עמו בשלותו, ואמר אם אראה אור כי יהל וירח יקר הולך, וניפת בסתר לבי י, אם אשמה כי רב הילי וכי כביר מצאה ידי י, כי היה זה בעיני עון פלילי, וניפת בסתר לבי י, אם אשמה כי רב הילי וכי כביר מצאה ידי י, כי היה זה בעיני עון פלילי,

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He colleves with restort to men just as we believe with respect to the rout of the eres uses of the errin, that there is no supreme vauchasen over them except for the preservation of the species and not for the individual among them -- either for punishment or reward. 13

It does not yet say there that men sin when they offer sacrifice or that they are meritorious when they live long or have found food in abundance -- this is his intention in this first answer. He repeats this in the second answer when he says (7:17) "What is man that Thou should magnify him?" Further proof of this is that Eliphaz says to him, (22:13-14) "And you (Job) say 'What does God know, can He judge through the dark cloud? Thick clouds are covering to Him and He cannot see.'" This is then the removal of providence from the earthly creatures saying of God, that "He walks in the circuit of heaven," (Jov 22:14). His providence is only with respect to the preservation of the species including the heavens and their hosts, "Will you keep the old way?" (22:15).

Job is apologetic about it all saying that he did not hold to this reasoning when he was in prosperity. He says "If I beheld the sun when it shone, or the moon walking in brightness and my heart had been secretly enticed" (31:26-27), ... "If I rejoiced because my wealth was great and because my hand had gotten much" (31:25) "this would have been then in my opinion (at that time) an iniquity to be punished by the judges, for I would have lied to God above (31:28).

¹³Chavel, citing Ramban's sermon on Kohelet (which has many parallels to the Job commentary) points out that Nahmanides held that man was superior to the beasts in his ability to do God's will and to cleave to Him, therefore attaining providence. In the rest of this excursis Ramban maintains that Job was an Aristotelean denier of providence, much like Maimonides. This same position, according to Glatzer, is dealt with quite extensively by Gersonides in his commentary to Job and in part four of his Wars of the Lord. The full discussion of Maimonides view on providence is found in Moreh Nebukim III:17.

S. Long

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כי כחשתי לאל ממעל °, שהוא ממעל להם ומאתו הכל לא מכחות כוכב אור והירח. רק עותה בכוא הצרות עליו על לא חמט בכפו היו לו לראיה שהושגחה נעדרה ען הטפלים. ולדעת רז"ל היתה תלונתו יותר ועה, אמרו במדרש שמות רבה יו: רגם את האיקונין °, יאבד יום אולד בו, קלל את ושלטון, הלילוו ההוא יקחהו אעל. יתכונו לומר שמרד במדות יום ולילה * מנהיגי עולם וושפלים, והמשכיל יבין:

החתה שירישתי לך תלונת איום בכל הטפוי הזה עם שאר הטענות הבאות בעטוקים אשר אפרש בעזרת השם. והנה הסתכלתי בטפר הזה ואין בטענות איוב ובדברי חבידיו זטויון השם הגורא, ולא יזכיר רק שמות אלהות ושדי, הוא השם המקובל להם מן האבות כמו שכתום וארא אל אברהם אל יצחק ואל יעקב באל שדי יי, ואולם בתהלה הזכיר איוב משאמר ה' נתן וה' לקח יי, וכן נזכר בדברי האבות ויקרא שם אברם בשם ה' יי, וזולתג וכן אמר עוד במענהו הראשון לצופר מי לא ידע בכל אלה כי יד ה' עשתה ואת יי, איבל

can when it isone, or we meet earlying is trightness and y welltwo trans acquesty environs" ("T:Co-c.;), ... "If I rejected because

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" they were the bear ones in my opinion (or thut time) as interior to be purioused by the journess, for I would have lied to the above ([::2]).

Lighterer, et ing fartan's our en ca breiet (ouisi issa rary turnitures to the Job connect any) points out that is grained test from the was exected to the bireves in his shifty we to too's that and so queue to him, therefore extrations providence. In the limit and to queue to him, therefore extration providence. In the cast of this execution is the little relacables. This was president when the little is been with out a extratively by provides and the list conveniency to Job and in part your of his best of the level of the level. It as a convenience of the latter for the list of the lis

For He is above these things and from Him is everything, not from the forces of star, sun and moon." But now in these troubles that have come to him, not on account of any wrong-doing that he has done, Job finds a proof that providence is lacking from the earthly creatures.

Our Rabbis felt that his complaint was even more evil, as they said in Midrash Exodus Rabbah (30:8). He stones the image (i.e. desecrated the image of God when he says...) "Let the day perish on which I was born." He curses the King when he says "Let thick darkness seize ahold of that night." The Rabbis were indicating that he rebelled against the very attributes of day and night, the practices of the terrestrial world -- and the wise one will understand.

So now I have explained to you Job's complaint throughout this whole book along with the rest of the arguments coming in the verses that I'm going to explain, with the help of God. I have looked at this book very carefully and in the arguments of Job or the words of his friends there is no mention of his friends there is no mention of to refer the words of his friends there is no mention of to refer the words of his friends there is no mention of to refer the words of his friends there is no mention of the rest of the or refer the words of his friends there is no mention of the Lord I appeared to Abraham, to Isaac and to Jacob as the rest of the lord same of the Patriarchs in the beginning Job does mentioned in the words of the Patriarchs "And Abraham called there upon the name of the Lord" -- and other verses like it. He also uses it again in his first answer to Zophar (12:5) "Who knows not among all

For He is acove alose in a section in energiality, not from . The Porties of Ster. Star and wood." Lat now in these for whites that ta'e come to min, not on occount of any vanny doing a say re has came, doo rinks a proof what proviount is incided from the earling .astuuttat

Our Menode In It that his corplaint was each more evil. as the al to Miscarb Frodus George (2 :6). Le stones de inage (1.e. Manacar es the in te of lot when a sale ...) "Let use day remish or which I was born." he cursed one hits wash he says "has anits dar meus seize abelt of that mish." The Rabbie wore indicating

9:1 JB15 בתוכחות במעבה ההוא בעצמו אמר, אולם אני אל שדי אוכר והוכח אל אל אחפוץ 15, ופם השמות האלה יתווכח לעולם. ואשר אמר הן יראת ה' היא חכמה 16, איננו מן התוכחות והוא כתב אל"ף י. וכן הקב"ה המענהו הזכיר לו שמותיו הנכבדים אלה בפסוק הרב עם שדי יסור זג, והכל דגרי השטו יזכיר חשם המיוחד 16, וכשיחזור לאיוב יאמר אלהים י, ירא אלהים 10, החגם ירא איוב אלהים 20, לא ירא ה' יי, וכן בסוף הספר אחרי שובו 21 לא יזכיר רק שם המיווה: י. והכוונה בזה כי תלונת איוב לאמר, כי הנהגון השפלים בגלגלים ובאמצעות המלאכים שהם נפש לגלגלים י, וע"כ יזכיר שם אלהים שהוא כולל כל בני האלהים וצבאות מעלה ° המקומות רובים, כענין שנאמר כאן וימואו בני האלחים 22, ולא הזכחי השם הנכבד שהוא שם העצם, כי אולי לא ידע איות סודו ווומזיגו השפלים וחדשו אותות ומופתים בעולם. כי למשה רובינו נתבלה הדבר הזה 23, הוכלל כי המבין פסוק וארא אל אבויהם ואל ימווק וגר׳ 24 ידע הה. ועתה אשים לפרש המענה: TO 600 DI CHESSI ZE SM. AL MAD , INTERES (INV MOST SIMU VER ANOCE

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the words of his friends there is no measion of page? Felit (31/3'), rather he uses names based on Probe or be or '88, that being the nume received by them from the Patrierons; that as it is written "And I arrefred to Atraham, to Issat end to Jestb AS 98' de (Exocus 6:0). Hove fer, in the togiming Job dues are non (or use __ the name Oliff) when it says "the Lord give in the Low taketh away" (1:21). In fact it (AUF) is elso mentioned in the worse of the Patr ofths "And Abretian called there upon the nete of the Lord" -- end other verses like it. He elso tees it assin in his first answer to Zornar (12:5) "who knows not excas ail these that the hand of the Lord has done this?" But in the reproof of that answer, he himself says (13:3) "However, I would speak to '30 & and I desire to reason with God." -- And it is with these names ('30 & sort) that he is always debating (but not with the name 210°). When he says "Behold the fear of the Lord is wisdom" (28:28) it is not one of the arguments (or reproofs) and he writes with an k (i.e. 132° not 210°).

And so, God, in His answer, mentions to him these honored names of His, in the verse (40:2) "Shall he that reproveth contend with the Almighty (130), He that argueth with God (715); let him answer it." Furthermore in all the words of Satan he (Satan) also used the particular name, and when he refers to Job he says Pink, e.g., "fear of God" (Pink 1:1) "Does Job fear Pink for naught" (1:9). He does not say that Job feared 717 . And at the end of the book after God returns everything to Job he still uses the particular name (although in 42 the word 717 is used).

The meaning behind all of this is that the complaint of Job says that control of the earthly creatures is by the spheres and by means of the angels which are the souls of the spheres. Therefore he uses the name Pinse for it includes all of the Pinse 'Ja (1:6) and the hosts above (separate intelligences) in many places, just as it says here (1:6) "and the Pinse in Ja came." He does not use the most honored name 3000 pe, i.e. nin', for it is the essential (or true) name. Now perhaps Job does not know its secret, that they control the earthly beings and that they (Pinse ig) make new signs and wonders in the world, but to Moses this matter was revealed. The conclusion is that he who understands the verse "And I

brought with millional. "Set a grown and front own too make got a contract or karns also I granaton" (3:5) mayor "Louiste ac as a san dad to first of of the a ". con acts moved on and to I had a de if the tions (as is a serie) where the rest that we is a series of the has as an item). Maca he can "he on on react the next in ils o " (::) is " not one of us arranged for removed and . in the second se the son kil. . Size ereast, was feet to the those such start or as a la the reste (20:1) "sing a section recovered carroll . With the market of the state are are with two (dide), (נ:) ויען איוב, כמו רענית ואמוית י: (ג) יאבד יום אולד בו. לשון עתיד הלואי שיאבד יום שהייתי עתיד להולד בן ואן לא הייתי בולד, זה לשון רש"י ודעת המפושים 25. ואיננו נכון אצלי בעבור קשר הענין עם כי לא טגר דלתי בטני י. ועוד שאמר ויקלל את יומו י. והנכון בעיני כי הוא אומר היום שנולדתי בן שהוא יום ראשון בשבוע, על דרך משל, יאבד משנות העולם ואל יבוא עוד בשנים המאות במטפר הימים והיוחים. בעבור שחרע לי, ולא סגר דלתי בטני. ויוויה אולד עתיד ממקום עבר, כמו או ישיר משה 26, או יבנה שלמה 22: והלילה אחר, כמו גזר, ויאבד וולילה שנגור העבור ממני שהייתי איש: 📆 מורי בייצו או אולילה שנגור העבור ממני שהייתי איש: like a down at the broad alter on the entry we had not been don't uses the particular make (mithough in all the word to the asset). The received orbital all of the Last die taryiales of the Sale arm comment of the errolly executed in the agreeing page by Morris of the angels which are the sells of the ogligner. Thestling be used the rone printer ing is includes all of the Prinks its (1:5) and the hot a three (sererate intelligances) in many planes, dist as it says bere (.: () "and the will gal it and it and see not use the most horozed mane 1411, per fice 413, for it is the essential (or true) make. For remem Job Cues Lot know its secret, runs they contact the entriny series and that they (bird) [9]

make her signs and wonders in the world, but to Moses this nucler was

revenies. The echoloxics is that he who do excised the more what I

appeared to Abraham, and to Isaac and to Jacob as $RC \subseteq \mathbb{R}$ (Exodus 6:3), also knows this. And now I shall return to an explanation of the answer.

3:2 "AND JOB ANSWERED (SPOKE)"

The same use of 7)% is in "And you shall speak Ω " and say" (Deuteronomy 25:6).

3:3 "LET THE DAY PERISH ON WHICH I WAS BORN."

This is an expression of the future. "Would that the day on which I would have been born perish and then I would not have been born." This is the opinion of Rashi and the commentators. But I do not think that this is correct, because the meaning is supposed to be connected with "Because it did not shut up the doors of my mother's womb." (3:10). Moreover it says, "and he cursed his day (of birth)" (3:1).

The correct interpretation in my opinion is that he is saying "the day on which I was born, which was say the first day of the week, should perish (disappear) from the years of the world (calendars?) and bring no other in the coming years for numbering the days and moons, because it was evil for me and did not shut up the doors of my mother's womb. And the word 351k is in the future tense instead of the past, just like new new 15k (Exodus 15:1) or NS 5k TNSe (I Kings 11:7).

"AND THE NIGHT ON WHICH IT WAS SAID -- A MAN CHILD IS BROUGHT FORTH"

Just like "decreed (i.e. the night decreed). Let the night perish on which the end of my gestation period (my birth) decreed that I was a man.

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הורה, פועל שלא החזכר שם פועלו י. הרה, פועל שלא החזכר שם פועלו י. הורה, פועל שלא החזכר שם פועלו י. הוכן אמרו רתותינו ז"ל איחו מקלל יום ליניתו וליל עתורו 20. ויש מפרשים 20 החיה כמו נולד. וכן על דעתם ותוהי את מויהו 20 כמן ותלה, ופירושו "אמו" על המפשר. ואם כן 20 ההיה קללתו על הספק לאמר יאתו היום את נולדתי ביום, ויאתו זלילה אם נולדתי בלילה, וכן כל המענה יקלל היום ואחר הלילה אם נולד: (ז') אל ידרשהו אלוה מחטל, לדווש ולדעת בו צורך בני אדם ולהכיא בו סובה למפיקים ממנו ו'צון 3, כענין ארץ אשר ה' אלהין דורש אותה 10 או יהיה פירושו יאבד היום ויצא מכלל הימים, ואל יבקשהו אלוה להביא עליו אור כשאר הימים: "ידרשהו, ענין בקשה, כמו דרוש דויש משה 20:

.(::) "(a-11. -c)

Let notice inforgate at it is position in that he is that he is set in " or may on anish I was seen, a firm was say the first day of the week, or may may as a seed on the world (extended) week, and the pears of the world (extended) in the original pears of the action (extended) and order) and order. In the order, we can air too shut if the local of the common because it were that the action of the common that the common is the first of the common that the common is the common of the common that the common is the common of the common that the common is the common of the common that the common is the common of the common that the common is the common of the common of

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"IS BROUGHT FORTH"

The explanation of "70k" in this verse (the night on which it was said) is with reference to the one who announces the news. If this is so then his curse would express a doubt (seeing as how it would then say), "Let the day perish, if I was born during the day (actual birth), and let the night perish, if I was born (conceived) at night. So all through the answer he curses the day or the night -- whenever he was born.

3:4 "LET NOT GOD INQUIRE AFTER IT (THE DAY) FROM ABOVE"

To seek out and to know on that day the needs of man or to bring on it good fortune to those who derive favor from Him, as in (Deuteronomy 11:12) "a land which the Lord your God cares for." Or its explanation may be -- let the day perish and be excluded from the other days and God not look for it to give it light like the rest of the days.

"INQUIRE AFTER IT"

Meaning seeking end = epa, as in (Leviticus 10: 16)

"and Moses diligently inquired."

ותאור בו אורה. כמו נהוויא עמיה שויי (ה) יגאלהו, כמו לחם מגואל ייי וכן אמר התרגום: 'יטנפון ייי יותה: יבעתוהו כמרירי יום, יבעתוהו החשן והצלמות. שיהיה כל הדם נבעת בו מן החשן והצלמות המושלים בו. כמו מרירי יום המקללים יומס ונפעתים ממנו. יוכן דעת התרגום שאמר: יבעתון יתיה היך מרירי יום "המקללים יומס ונפעתים ממנו. בית מקדשא, ויונה באיטלקותיה יומא דטורטים. ויש מפוישים יישה שהכייף נוסף כמו כהצות הלילה ייד, כמשיגי גבול ייד, וענין מוידי יום כמו קטב מוידי ייד, והוא אויר והדבר וייד הלילה ייד, כמוד, כמו ואני שכולה וגלמורה ייד, כענין שומם ייד, והענין שלא יותחבר בימי השנה (ז) יהי גלמוד, כמו ואני שכולה וגלמורה ייד, כענין שומם ייד, והענין שלא יותחבר בימי השנה

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Mering section C13 = 6/M , as in (redricus 10: 15)
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"NEITHER LET THE LIGHT SHINE UPON IT"

The light shall not shine or illumine it, as in Daniel 2:22 "and the light dwells with him."

3:5 "LET DARKNESS AND THE SHADOW OF DEATH CLAIM IT (17 $\xi \models \mathcal{E}'$)"

As in Malachi 1:7 (Ster Ohs (JPS polluted bread) -- Chavels notes "according to Rashi" -- Rashi makes this connection too; (however) more literal sense is "claimed") and so the Targum says

"LET ALL THAT MAKES BLACK THE DAY (ANCHOR BIBLE TRANSLATION -- ECLIPES) TERRIFY IT"

3:7 "LET IT (THAT NIGHT) BE DESOLATE"

As in Isaiah 49:21 "I am bereaved (of my children) and solitary

THE WALL STREET

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וממטפר החדשים ריחיז שומם ואל תבוא בו רנה ושמהה לאדם. והמכון לי כי חתור בני אדם החזולכים ברגש ומשמיעים קול היא רננה. ותעבור הרנה במחנה יי, ויקלל הלילה שיהיה יחיד ובדד ולא יהיה בו חברה לבני אדם. ויש אומרים יי כי שירת מלאכי מעלה למקום היא רננה. כשנין ברן יחד כוכבי בוקר יי: (ת) יקבוהו אוררי יום, פירש החכם ר' אברהם הטופדים שיקללו הימים: העתידים עורר לויתן, המעותוים לעורר קינותיהם: לויתן, כמו לויתם י, וכן אמר התרגום דאיטמותן למדכר באתערותהון אלייתהון ויי, והוא מלשון קינה. ולשון חכמיבו ז"ל הוא, שאמרו ביון שלמי ייל אתורר אטה לויתה כמועד. ויש

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As in Iselan Lord "I am bersown (of my unibles) and solitary

(desolate)" or like the word "PNE desolate". The meaning is that it shall not join itself to (be together with) the other days and months of the year. It shall be desolate and no man shall sing or be joyful on it. The correct interpretation in my view is that a group of men who are walking with great feeling and with noise that they cause to be heard is all one of singing (word used in next half of verse) "and the cry all went throughout the camp (I Kings 22:36)". And he has cursed the night that it should be solitary and alone and not have (the sound of) any such group of men. (i.e. What does all of a place as a place

3:8 "LET THEM CURSE IT THAT CURSE THE DAY"

The commentary of Ibn Ezra says that the P'7310 who curse days should mourn.

"WHO ARE READY TO ROUSE UP THE LEVIATHAN"

Those who will raise up their laments.

"LEVIATHAN INIS "

The same as PSIS (meaning therefore "their mourning 715 funeral band") (following Ibn Ezra). The Targum agrees saying "who are ready to remind the wailing women to get up." This is from a common expression of lamentation that is a saying of our blessed sages in the Jerusalem Talmud, (Moed Katan 1:8) "A woman should not stir up her funeral band (7515) (to wail)

מפורשים יף יקתוחו הכחות העליונים שהם אורוי הימים הארורים שהם עתידים לעורר ולרצץ ראשי לגיתן אשר לא יש אמור שיעווינו יולתם, כי להם כוו על השפלים: (י) כי לא סגר דלתי בטני וגומר יו (יג) כי עתה שכבתי ואשקוט: (יזי) עם מלכים ויועצי ארץ, איננו גותן דעתו למשפט יוחשתון אשר בשאול בעולם הנשמות יו כי אלו מבטן יגוע לא יתיחד עם מלכים ויועצי ארץ אשר יביאם האלהים במשפט. רק ענינו כי סוף כל אדם למות, המלכים והיועצים אשר להם עושר וכבוד לבנות להם אומונים בחרבות ולמלאות ביתם כסף וזהב, ולמה לא ימות אוויי צאתו מן הבטן מיד, או נפל יי אשר לא יחיה ולא יראה האור כלל, ומה תועלת לו במעט היי צער ועמל. ויש מפרשים יי או מדוע לא אהיה כנפל טמון, והוא הנכון:

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during the intermediate days of a festival." There are some who explain INIAP "let them curse it" (that say): Let the higher powers curse it for they are the ones who curse the days which are cursed, for they are the ones who will arouse and break the heads of the Leviathan who are so firece that no man will stir them up (paraphrasing 41:2) -- for only they (the higher powers) have control (strength) over the earthly creatures.

3:10 "BECAUSE IT DID NOT SHUT THE DOORS OF MY MOTHER'S WOMB"

(No explanation here, but needed as part of end to be given on verse 14.)

3:13 "FOR NOW (SHOULD) I HAVE LAIN STILL AND BEEN QUIET..."

3:14 "WITH KINGS AND COUNSELLORS OF THE EARTH"

He is not giving his opinion of the judgment and accounting which is in Sheol, in the world of souls, saying that if from the womb (i.e. at birth) he had perished, he would not be associated with kings and counsellors of the earth whom God brings in judgment. Rather, he means to say that the end of all men is death; kings and counsellors who have riches and honor enough to build castles out of ruins and to fill their houses with gold and silver. So why didn't he die as soon as he came out of the womb, or miscarry so that he would not live nor see the light at all. Of what value is the little life of pain and toil? Some commentators say "or why can't I be like one who miscarries unseen (dies an ordinary death?, stillborn?) and that's the correct view.

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ן (יז) שם רשעים חזלו רוגז, פירשו בו 20 חזלו מהרגיז הארין רק הזוכם • פירש כי הוישעים אנשי העמל חזתנועה, כמו זהוא ישקיט ומי ירשיע 2: חזלו רוגז, חזלו מרגון למו שם ירמו שם ירמו למקום אשר מרגון, כמו שם ירמו למקום אשר המתים שם והוא הקבר: (כ) למה יתן לעמל אור, לא פירש הנותן 20, בעבור היותו ידוע שזוא הבורא, או יחזור אל היום שגולד בו שלא סגר דלתי בטנו ונותן לו שהוא עמל אור. זכלל עצמו עם אוזרים שהם כמוהה, ע"כ אמר "מרי נפש": √ (כב) השתחים אלי גיל, ענין כפול ומכופל, שיהיו שמווים אל הגיל הזה וישישו בו כי ימצאו קבר: (כג) לגבר אשר דרכו נסתרה, נסתרה ממגן שלא ימצא דרך ללכת בה, כמר נסתרה דרכי 10.

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3:17 "THERE THE WICKED CEASE FROM TROUBLING (LITERALLY RAGING)"

Rashi explains this -- they cease bothering the earth. However, Ton Ezra explains that the wicked are men of toil and movement, as in Job 34:29 "when he gives quietness who can be held wicked?" (i.e. the wicked men are the ones who move, God gives quietness when he ends their moving.)

"CEASED FROM TROUBLING"

They are ceased from their raging (agitation, troubling0 -- meaning the same as "there $\rho\ell$ " those who are out of strength (toil in strength) will find rest. There is one meaning in many different words and the word $\rho\ell$ hints to a place of the dead, i.e. the grave.

3:20 Why is "LIGHT GIVEN TO HIM THAT IS IN MISERY?"

He need not explain who is the one who gives (the light) because it is quite clear that it is the Creator. However, he could be referring to the day on which he was born, that it did not close up the doors of its womb and give light to him who is in misery. He includes himself with the others like him, therefore he says "bitter in soul."

3:22 "WHO REJOICE UNTO EXULTATION"

This has a double meaning in that they rejoice in this gladness (itself) and they rejoice in that they have found a grave.

3:23 "TO A MAN WHOSE WAY IS HID"

The way in which he ought to go is hidden from him and cannot be found; as in Isaiah 40:27 "my way is hidden."

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, ויסך אלוה בעדו

פענין גדר בעזיי ולא אצא ⁵⁵: (כד) ויתכו כנוים שאגותי, כי השאגות הלכו נתכות ויהיד אשר ז'רכו בסתרת ומזלו קשה, והענין כי קשי הימים הם עצמם מחכים למות והשמחים. בומנם ישישו עליהם אם ימוחה, כי הם עושים צער לעצמם ולאחרים הרואים אותח: אשר דרכו נסתרה, נטתרה ממנו שלא ימצא דרך ללכת בה. כמו נסתרה דרכי ⁵²: ויםך אלוה בעדו, כענין גדי בעדי ולא אצא ⁵⁵: (כד) ויתכו כחים שאגותי, כי השאגות הלכו נתכות ויהיו למים ומנוכחת אותו תמיד: (כה) כי פחד פחדתי, אמר כי בשלותו לא ראה בטובה בעבור פחדו לתולדות הימים ולא שקט ולא נה וחגה בא רוגזו. והענין שלמעלה באומרו שימות. ויגוע מבטן, כי חייו כולם לעמל היו ולא אכל בטובה ⁵⁵: ואולי זה רמו ההנים שהיה מפתד ויגוע מבטן, כי חייו כולם לעמל היו ולא אכל בטובה ⁵⁵: ואולי זה רמו ההנים שהיה מפתד

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"AND WHOM GOD HAS HEDGED IN"

As in Lamentations 3:7 "He has hedged me about that I cannot go forth."

3:24 "AND MY ROARS ARE POURED OUT LIKE WATER"

The roars that his way is hidden and his lot difficult go pouring out. The implication is that the most difficult part of these day themselves is in waiting for death. Those who rejoice during them do so it they are (finally) dying -- for they are (i.e. while alive) only making sorrow for themselves and for others who see them. 14

3:24 "MY ROARS ARE POURED OUT LIKE WATER"

The roars pour out and become water, i.e. the tears that are constantly referred to as such.

3:25 "FOR I FEAR(ED) A FEAR (AND IT HAS COME UPON ME)"

He says that when he enjoyed well being he did not see only goodness because of his fear (of what might come) in the passage of time. He was not quiet and he did not rest and behold his fear has come true. And the meaning of that which he had said before when he said that he should have died and perished from the womb (3:11) is that all of his life has been in toil and "he has never really tasted of good" (a paraphrase of 21:25). Now perhaps this is a reference to his children who he feared might have

¹⁴Our Hebrew text is out of order here. The same commentary to 3:23 "Whose way is hid" is repeated and them further commentary on 3:24 (as above) follows.

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עליתם אולי חפאו בניו, כי הוא צדיק היה בעיניו ולדעתו לא יכא רעה לצדיק. ונשלט המענה:

ועתה התבונן כי מחשבתו הסרת ההשגחה מן הבורא ית׳ מפני הרעות ההוות תמיר בעולם.

כי אין מחון מנהיג צדיק לעשות מן האין יש לרע לו. ועדין לא הקשה מצדיק ורע.

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העושה הכל המשפט וצזיק יתברך שמו ושומו הממשלה לכוכבים ולמולות, זכר נא מי הוא

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sinned. (1:5). For he considered himself righteous and he did not think that evil would come to a righteous man (on account of his own doings). And the answer is completed.

Now observe that his thought that the Creator has no providence is based on the evils that constantly exist in the world. But isn't the righteous leader trained to do those things which will not bring any evil to him? Hasn't he yet made the connection between the righteous man and the evil which is done to him, or the wicked man and the good which is done to him? 15 Now Eliphaz remonstrates with him for knowingly removing the control and providence of the Master who made everything in justice and righteousness (blessed be His Name) and for ascribing that self-same control to the stars and planets. He says (4:7) "Remember I pray thee, who ever perished, being innocent?" (i.e. God is indeed absolutely just), meaning to say since thet innocent do not perish, it has appeared (to him) that the one who plows iniquity, shall reap just that. (i.e. as ye sow so shall ye reap). He brings as proof the statement that those who perish "shall perish by the breath of God" (4:9) and not by the power of the hours (Probably sun and moon) or stars. And if it seems with respect to the outcome of certain men that there is no just

¹⁵ Apparently for purposes of introducing Eliphaz's traditional theology, Ramban now takes the same tack: Job has failed to see that the evil has come upon him for whatever sins he may have done. Eliphaz's view is that Job was not completely righteous, therefore punishable. However, we know that Ramban has ascribed to Job complete righteousness; therefore these questions must be rhetorical. But; it can also be noted that there is no contradiction in Ramban's saying from time to time that one -- Job is now an Aristotelean denier of Divine providence, and two -- up until now his life has been completely sinless.

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בהם כן מאשר ראיתי אויל משריש **, והנה קללתו תכוא עליר פתאום ויאבד. ואולם אדרוש בזה אל אל **, ואליו אשים ההנהגה הזאת לא אל כוכב ומזל.
רק כי הרא יאבד הרשע המשריש, ווגדיק הבא עליו רעה כמוך מוסר אלהים הוא * ואל תסאסוא **, וענין המוסו לדעתי [•* הוא כמו הנטיון •*] באדיקים, כמו שכתוב כאשר ייסר איש את בנו ה' אלהיך מייסרך **, וכתוב ויענך וירעיבך וגר' ** למען נסותך להיטיבך באוריותך **, וזאת תשובת אליפו למענה איוב הראשון. ועתה אפרש המסוקים:

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measure taken with the, it is as he says (5:3) "I have seen the foolish taking root, But suddenly I beheld his habitation cursed" -- i.e. his curse shall come upon him quickly and he will perish. "But I, (Eliphaz speaking in 5:9) I would seek unto God in this matter" and to Him I would ascribe this (control) not to stars and planets, it is only He that causes the wicked fool that takes root to perish. The righteous man upon whom He brings misfortune such as yours is undergoing Divine discipline. Do not despise it (paraphrasing 5:17 -- Happy is the man whom God correcteth therefore do not despise the chastening of the Almighty).

The meaning of "701N chastening (discipline)" in my opinion is a sort of test of the righteous, as it is written in Deuteronomy 8:5 "And thou shalt consider in thy heart, that, as a man chastens his son, so the Lord thy God chastens you." and as it is also written in Deuteronomy 8:3 "And he afflicted you and suffered you to hunger ...that He might make you know that man does not live by bread alone, but by everything that proceeds out of the mouth of the Lord..." and in Deuteronomy 8:16 "...that He might afflict thee and that He might prove (702 test) thee to do thee good at your latter end." This is the response of Eliphaz to Job's first answer. Now I shall explain the verses.

ז' (מ) ז'ען אליפו התימני ויאמר: (מ) הנסה דבר אליך תלאה, שירשו כו י אם נסה המנטה לוימר אלין תלאה י מוב צעוך, ואעש"ה ועצור במילין מי יוכל, שלא יענן.

וייש"י כירש האם מעמור שנסח האלחים אותך מדמו אחד תלאה. א"ע מי יוכל לעצור במילין שלא יענן: בעבור החטא הזה, וכן דעת התרגות שאמר: העל נסיון פתגמא דמטא לותן משתלה: (ג) הנה יסרת רבים, זירן לעג, כענין ויהתל בהם אליהו י, כאומר הנה כמה וויית מייטר ויבים ומחזק יוים רשות, כי מעות בוא אליך הנסיון תלאה ותכול, זה דרך המפוישים י, ואיגנו נכון בעיני בעבור הה"א התימה שבמלת הנסה. כי לפי הלשון הראשון האשון כאן תימה כלל, גם לדברי רש"י ילא יבא על נכון, כי התימה בהונסה" איננו מתקיים.

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CHAPTER IV

4:1 "THEN ANSWERED ELIPHAZ THE TEMENITE AND SAID"

4:2 "IF ONE VENTURES (TRIES TO SAY SOMETHING) A WORD TO YOU WILL YOU BE WEARY?"

Others have commented on this as meaning, "If one should try to speak with you, you will be wearied because of the abundance or your sorrows. Nonetheless, 'who can withhold himself from speaking to you,' (4:2) that he not (attempt to) answer you?"

Rashi has explained "Will you be weary because God is testing you with only one thing?" (paraphrase 70) and concept of testing).

If this be so who can refrain from speaking so that he not answer' you because of this sin? And so also is the opinion of the Targum which says: "On (over) one test that has happened to you, will you be weary?"

4:3 "BEHOLD YOU HAVE INSTRUCTED MANY"

This is said in a derisive manner, as in I Kings 18:27 "and Elijah mocked them"; as if to say "Behold how many you chastised and how you (used to) strengthen those of weak hands (paraphrasing 4:3), and now at a time that the test has come to you, you are weary and afraid."

This is the way that the commentators usually explain this, but it is not correct in my opinion because of the \mathcal{N} interrogative which is on the word \mathcal{N} (if one ventures a word...). According to this first commentary (above) this is not an interrogative at all. Neither does Rashi reach the correct interpretation when he says that the interrogative \mathcal{N} of \mathcal{N} is not properly placed.

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וחיות ראוי לדעתו לאמר נסה דער אלין (התלאה. ולפי דעתי שהוא כמשמעו, כמו או הגסה אלהים לעוא לקחת לו גוי מקרע גוי וגר׳י. ופירושו הנסה אלהים אלין דבר שתלאה בנ:
ועצור במילין מי יוכל, שלא יוכיחך בזה: הנה יסרת רבים, כונוא עליהם הצרות שיקבלו מוסר האל בשמחה: וידים רפות תחוק, תמיר בדברים טובים ובדעיי ניהומים. והכושלים כהם שבאו לקרוא תגר יקימון אותם מלין, והכורעים תאמץ, מדבריך הטובים, ועתה כי מדא אליך כהם תלאה, מנשוא הצעו, וכי תגע אלין תהיה גבהל, מדעת המשפט, ותהלה בותו כמולין מי יוכל, יאמר במולו במוקרה. או יקשור פטוק כי עתה תבוא אליך עם ועצור בטילין מי יוכל, יאמר

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It would be better in his opinion to say "One thing is testing you, will you be weary?" It is my opinion that it (can be rendered) as it is understood (i.e. as it appears) just as in Deuteronomy 4:34 "Or has God assayed () -- has He ever tried to go and find another) to go and take Him a nation from the midst of another nation..." and its meaning would then be "Has God tested you of (only) one thing of which you are (already) weary?"

4:2 "BUT WHO CAN WITHHOLD HIMSELF FROM SPEAKING"

That he not reprove you with respect to this.

4:3 "BEHOLD YOU HAVE CHASTISED (INSTRUCTED) MANY"

When troubles have come upon them you have said that they should receive the chastisement of God in joy.

"AND YOU HAVE STRENGTHENED THE WEAK HANDS"

You have always done it, with good words and words of comfort. With the fallen who have come to you to complain your words have upheld them (paraphrase to 4:4), you have strengthened those who are bowed down (humbled -- paraphrase to 4:4) with your good words. But now that such as came to them has come to you, you are too weary to carry the burden of sorrow. Now that it has reached you, you are afraid to realize the judgment and you ascribe it to chance and fate.

Another interpretation may be to tie up the verse (4:5) "But now it is come unto thee and thou art weary" with (4:2) "and who can withhold himself from speaking", so that he (Eliphaz) is saying "Will you already be weary with only one thing testing you; have

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הנסוז דבר אליך שתלאון בו, והלא יטרת ממנו ויבים, ועצור במילין מי יוכל, כי עתה תבהל בבוא אליך: (ו) הלא יראתך כסלתך, למה תלאה ותבחל, כי יראתך מן האלהים היא כסלתך ובה תוכל לבטות : . כסלתך, כמו אם שמתי זהב כסלי ?, שהוא כמו מבטחי, וישימו באלהים כטלטן: תקותך ותום דרכיך, כי (ז) זכר נא, שלא ראית מאז גפי אבד וישר נכחד. ותראה (ה) חורשי און וזורעי עעול, קוצרים אוערי: יקצרוהו, כל אחד יקצור מה שיורע. והנה האת רהיה כי (ט) מנשמת אלוה יאבדו, האוכנית. או יאבדו ישוב אל חורשי און וזורעי עמל: (י) שאגת אריה וקול שחל, פירשו בו 8 כי הוא הטר בי"ת. כמו הנמצא בית ה' י, ורצונו לומר

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you not chastised many for that very same thing; so who can withhold himself from speaking now that you (show yourself) afraid of what has come upon you."

4:6 "IS NOT YOUR FEAR OF GOD YOUR CONFIDENCE (HOPE)"

Why will you be weary and afraid, for your fear of God is your confidence and in it you can trust.

"YOUR CONFIDENCE (HOPE) PASO> "

Just as in Job 31:24 "If I had made gold my hope...". This word means the same as "my trust", as in Psalm 78:7 "That they might put their confidence in God..."

"AND YOUR HOPE THE INTEGRITY OF THY WAYS for REMEMBER, I PRAY THEE (4:7)"

That you have never seen an innocent man perish and the upright destroyed. And you shall see (or have seen) "THEY THAT PLOW INIQUITY AND SOW MISCHIEF (4:8)" reap the same.

4:8 "REAP IT" (THE SAME)

Everyone shall reap that which he sows. This is his proof that "BY THE BREATH OF GOD" those who perish "SHALL PERISH" (4:9); or "THEY SHALL PERISH--" God shall answer those that plow iniquity and sow mischief.

4:10 "THE LION ROARS AND THE FIERCE LIONS HOWL"

Others (Moses Kimhi) have explained that a つ is missing (before らんと roars), as in っかった は3のっ II Kings 12:11 which should be っかった たいな . This would then say by the breath of God (and) by the roar of the lion った らんと (instead of らんと) and by the howl of the fierce lion. Or (on the other hand)

כי מנשמת אלוה בשאגת אריה וקול שחל. או יאמר כי ישלח כם אריות שואגים וכפירים בלונעו ישיניהם לטווף אותם: (יא) ליש אובד מבלי טרף, ינא עליהם לכקש טרפם מהם: ובני לכיא יופרדו, וכל אלה רמז לרעות המאות על הרשעים פתאום, כענין מזי רעב ולוזוני ובני לכיא יופרדו, וכל אלה רמז לרעות המאות על הרשעים פתאום, כענין מזי רעב ולוזוני רשף וקטם מריני וגרי יוש מפרשים שאגת אריה וקול השוול יאפדו ויכלו מנשמת אלוה, ושיני כפירים נלתעו ונעקרו ונפלו מהם, וליש גמור במהמה אומה. ובני לביא יתפרדו, כי אין להט טרף ומזון, רמז לרשעים וזורשי און וזורעי עמל שיאפדו עם תקפם וגבורתם אשר היו שואגים מאריות ומכפירים בעדרי צאן, וחנה אבדם מנשמת אלוה הוא (יב) ואלי דבר היונב. ביאוויו כל זה גוואה לעיני כי הצדיקים אינם אובדים והרשעים אובדים וכרונו, ויש יגונב, ביאוויו כל מזי גוואה לעיני כי הצדיקים אינם אובדים והרשעים אובדים וכרונו, ויש המדה

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it could be saying that He will send roaring lions among them and young lions will break their teeth in tearing them apart.

4:11 "THE OLD LION PERISHES FOR LACK OF PREY"

So He shall come to them (the wicked) to seek His prey from them.

"AND THE WHELPS OF THE LIONESS ARE SCATTERED AROUND"

All of these things are a reference to the evils which come upon the wicked so suddenly. Note Deuteronomy 32:24 "The wasting of hunger and the devouring of the fiery bolt and bitter destruction and the teeth of beasts will I send upon them..."

Other comentators say that the roar of the lion and the howl of the fierce lion shall perish and they shall be ended by the breath of God; (i.e. the lions are representative figures for the wicked). The teeth of the young lions will be torn and uprooted and fall from them, even the whelp of the mightiest of beasts shall perish. "And the whelps of the lioness are scattered around" (4:11), for they have no prey or food. This is an allusion to the wicked who plow iniquity and sow mischief. They will perish even with their might and their power with which they roar like lions and like young lions among the flocks of sheep, and to be sure their perishing will be by the breath of God.

4:12 NOW A WORD WAS SECRETLY BROUGHT TO ME"

The explanation of all this appears to me to be that the righteous do not perish but the wicked do perish and are cut off.

(And what it means to say -- or should say is that) a word was hidden from me but some of it has been revealed to me in the visions of

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כן, כי יש אויל משויש ° ואדיק בוטה, ויאמר כי יש לו בזה שמץ טעם °, כי במראות הנגואה ° נתבאר לו כי הכל בטעם. כי השם צויק ולא יעשה עולה, ואח"כ יבאר הטעם שלו: (יג) בנפול וורדמה על אנשים, כענין בחלום אדבר בו יי: (טו) ורוח על פני יחלוף, כדון החוזי בהפן עלי למשווית יי: תסמר, פירשו בשם הגאון רבינו האי ו"ל יי כי הוא מלשון מסמרות נטרעים יי, מרוב פוורו °, וכן סמר מפחדך בשוי יי: (טז) יעמוד ולא אכיר. מראהו, מראה המדבר בי:

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prophets. 16 And it is just that which he is going to recount, -that often there is no apparent just measure, for there is "the
foolish taking root" (5:3) and the righteous man reproved. Eliphaz
says that he has, with respect to this, a small particle of understanding for in the visions of prophecy it was clarified to him
that everything has a reason, that God is righteous (just) and
does not do injustly, and only afterwards will He explain His reason.

4:13 "WHEN DEEP SLEEP FALLS ON MAN"

(The prophetic vision comes) as in Numbers 12:6 "In a dream I shall speak with him."

4:15 "THEN A SPIRIT PASSED BEFORE MY FACE"

As in Daniel 10:8 "So I was left alone and saw this great vision and there remained no strength in me, for my comeliness was turned in me unto corruption and I retained no strength."

"THAT MADE THE HAIR OF MY FLESH STAND UP (700 S.)"

The commentary of Hai Gaon is that this word is related to one in Ecclesiastes 12:11 "like well-planted nails \$\int_{17060}\text{"}\ (and it happened) out of his great fear. Similarly in Psalm 119:120 "My flesh shudders (700) for fear of Thee."

4:16 "IT STOOD STILL, BUT I COULD NOT DISCERN ITS APPEARANCE"

i.e. the image which spoke to me.

 $^{^{16}{\}rm In}$ the Moreh Nebukim II:44 Maimonides expresses a similar view that Eliphaz learned these things in a prophetic vision -- not by experience.

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ן. דממה וקול אשמע, כמו קול דממה דקה יי, והגיד לי התחשוב כי אנוש מאלוה יצדק: (יח) הן בעבדיו לא יאמין, כדרך בעל ביתי נאמן הוא יי, יאמר כי האל איננו בושה מעבויו יי, להגיד להם דרעיו ומחשבותיו ואינם נאמני ביתו י לדעת סתריו וטודותיו: ובמלאכיו ישים בדעתו תהלה, כי הם אצלו הוללים מבוא בטודה. כי לא כל דועיו זידכיהם ולא מחשבותיו מחשבותיהם יי: (יט) אף, כי בני אדם ידעו דויכיו והם בעפר יסודם, כי הגוף מוסדות עפר, והם קצרי ימים: ידכאום, המדכאים אותם ויתנום לפני עש להיותם מאכל לרימה. או ידכאום שב אל מלאכי מות ידכאום והאנשים ויתנום לפני עם להיותם מבקר לערב יכתו, כי בבקר יהיו שלמים וכן ויבים זי, ולערב יוכתו: מבלי משים, מכלי שיהיה אחד מהם משים על למן הרבר, יאבדו, כי פתאום לפתע יבא שברם:

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"I HEARD A STILL VOICE"

As in I Kings 19:12 "a still small voice" and it said to me "Do you think that a mortal man can be more just than God."

4:18 "BEHOLD, HE DOES NOT (EVEN) TRUST HIS SERVANTS"

This is contrary to the thought of Numbers 12:7 "My servant Moses is not so (a false prophet), he is trusted in all my house." Eliphaz says that God does not trust His servants so as to tell them His ways or His thoughts and they are not trusted in His house to know His hidden things or His mystic secrets. "AND HIS ANGELS HE CHARGES" in His mind (from His point of view) "WITH FOLLY", for fools are not allowed to have knowledge of His secret, for (paraphrasing Isaiah 55:8) His way are not their ways, and His thoughts are not their thoughts.

4:19 "HOW MUCH MORE (THOSE THAT DWELL...)"

(If the angels do not know how much more ridiculous is it) that men should know His ways seeing as they are those "WHOSE FOUNDATION IS DUST" for the body is founded of dust and they are short lived.

"WHO ARE CRUSHED"

Those who crush them and they themselves are put "before the moth" in that they become food for the worm. Or it could be saying of "they who are crushed", that the men who crush them are (also) returned to the Angel of Death and put before the worm.

4:20 "FROM MORNING TO EVENING THEY ARE SHATTERED"

Though in the morning "they be in full strength and likewise many" (Nahum 1:12) by night they are shattered.

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(כא) הלא נסע יונרם בט, הלא תראה שנסע היתרון והכוז אשר בס, וימותו ולא בהכמה שידער ויבינו מיותם, כי בפתע להם המות:

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"Though in two serming "they be in full strength and livering are;" (Writen 1:18) by might they are stathered.

"WITHOUT ANYONE REGARDING IT"

Without there being anyone of them who pays attention to the matter.

"THEY PERISH"

For suddenly their shattering comes.

4:21 "IS NOT THEIR TENT-CORD PLUCKED UP WITHIN THEM"

Do you not see that the superiority and the strength that they had is plucked up, and they die not knowing of or understanding, their death, for it comes upon them suddenly.

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(a) קו"א נא היש עונך, בתלונתף להיות עוזר אותך בדבריו: ואל מי מקדושים תפנה, לענות אותף, אין אחד מהם שיאמר כמון וישוה לך בהיותך מבעט בייסורין:
 (b) כי לאויל יהרג כעש, בבוא עליו שלא ברצונוי: ופותה תמית קנאה, צער שהוא מצער עצמו כאשר לא יצליחו זירכיו בכל עת, קנאה וכעס אחד הם בכל מקום, כמו הם קנאוני בלא מל כעסוני בהבליחם י:
 (c) אני ראיתי אויל משריש, כאשר גתיי כי הצדיק טוב לו

תה שב וינו לר, שב לבאר מה שלקח אזנו במראות הנכואה. כי אם יש פעמים שרואה אוילים

וו'שעים עושים שוו'ש למטוז, רק יראה כי מיד הם נכרתים ואוכדים: זאקוב נוהו פתאום, כלומר ראיתי בלבי קללה באה על נוהו מיד פתאום:

CHAPTER V

5:1 "CALL NOW, IS THERE ANY WHO WILL ANSWER YOU?"

With reference to your complaint, to help you with his words.

"AND TO WHICH OF THE HOLY ONES WILL YOU TURN"

To answer you. There is not one among them who will speak like you and be equal to you in the way you despise your chastisements.

5:2 "FOR ANGER KILLS THE FOOLISH ONE"

In coming upon him without his wanting it.

"AND ENVY SLAYS THE SILLY ONE"

By means of the pain (sorrow) which he brings upon himself when his ways do not prosper at any given time. Jealousy and anger are really the same thing in all places, as in Deuteronomy 32:21 "They have roused me to jealousy with a no-god; they have angered me with their vanities."

5:3 "I HAVE SEEN THE FOOLISH TAKING ROOT"

As Eliphaz has decreed, that the righteous will have good and the wicked evil. He returns now to explain that which he had heard in the prophetic visions -- that even if there are times that one sees the foolish and the wicked taking root below (i.e. doing well), still he will eventually see that they are cut off and that they perish.

"BUT SUDDENLY I BEHELD HIS HABITATION CURSED"

i.e. I saw in my heart a curse come suddenly upon his habitation.

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מרחזיקים את נפשם מכל התשועה: וידכאו, כמו יתדימאו בשער, לעיני הוקנים וכל העם, וחין מציל אותם: (ה) אשר קצירו רעב יאכל, הוישע עצמו בימיו יאכל כל חעה קצירו: ואל מצנים יקחהו, ואם יקחהו הוא, מבין הקוצים והצנים יקחו אותו, כי תעלה ארצו שמיר ושיר. מוצנים, יחטר אות הכפל, מן ולצנינים בצריכם?. או יהיה יקוהו שב אל הרעב הנוכר. כי ילקט קציון מבין החוחים: ושאף, כל צמא יחיל הרשע ומטונת: שאף, כמו

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i.e. I saw in my heart a curse cont sudenly were his nabitation.

5:4 "HIS CHILDREN ARE FAR FROM SAFETY"

They themselves removed their souls from any sort of salvation.

"AND THEY ARE CRUSHED IN THE GATE"

It is as if they crushed themselves 17 in the gate before the elders and all the people and none would save them.

5:5 "WHOSE HARVEST THE HUNGRY EAT UP"

In his lifetime the wicked man himself (will see) all the hungry people eat up his harvest.

"AND THEY (THE HUNGRY) TAKE IT (HARVEST STUFF) EVEN OUT OF THE THORNS"

And if he himself (the owner) takes it (the harvest), from among the thorns and the snares they will take it, for briars and thorns will grow on his land.

" OUT OF THE THORNS" א3 C' O

There is a second letter () missing as based on (the full text of the word) in Numbers 33:15 " Tors 32 " they shall be as thorns in your sides." Or the word ' "He shall take it" may refer to the hungry person who is mentioned at the beginning of the verse; meaning that he (the hungry one and not the evil \$\infty \lambda \lambda \text{shall glean his harvest from among the thorns.}

"(AND THE SNARE -- P'n3)GAPES (PANTS FOR SUBSTANCE)"

(Ramban attempts to explain the word $\rho 3$ as related to kn3 thirsty and therefore as a parallel to 380 hungry): All thirst

¹⁷i.e. Ramban is commenting on the fact that the form 14334 is a Hithpael form, therefore the reflexive action.

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באורת נפשה שאנות רוח ?. התרגום אמר ואל מצנים יקחחו: ופולמוסין במאני זייני יוברוניה. פתר צנים כון ונושא הצנה לפניו ?! כאילו אמר ואל אנשי המלוומה יקח ויאסוף קצירו כי הם יאכלווהר: (ו) כי לא יצא מעפר און, יאמוי על התלאות הבאות על אדם לא על חנם בחות עליר ולא מן האדץ תצמחנה רק על חטאיה ולכן הושעים אובדים כאשר הגיר: (ז) כי אדם לעמל יולד וגר', (ח) אולם אני אדרוש אל אל, אלה הפסוקים קשורים, יגיד כי האדם יולד להיות לו עמל וכעס בחייו ולא יוכל להנצל ממנה כי הוא בעצמו יתי הביאו עליר כאשר בני רשף הושם בתולדותם להתעופף, אך איננו מיחס זה רץ לאל ?: ואל אלהים

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"(UND THE FRAME -- PORS) MATE (MINTER MAR FLECTHUE)"

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^{17.} e. Henden is consentant on the fact that the form 187-39

 $(\cancel{k}N3)$ for the substance of the wicked and their wealth.

"GAPE/PANT \$ Ke "

5:6 "FOR AFFLICTION DOES NOT COME FROM THE DUST"

He is saying that the hardships which come upon man do not come gratuitously. They do not "sprout from the earth," but come only on account of his sins, and therefore the wicked perish as he has said.

5:7 "BUT MAN IS BORN INTO TROUBLE, AS THE SPARKS FLY UPWARD"

5:8"BUT AS FOR ME, I WOULD SEEK UNTO GOD"

These verses are connected. He says that man is born to have toil and vexation in his life and he cannot save himself from it. For God himself brings (the evil affliction) upon him, as sure as the sparks are destined from their birth to fly. But Job has not connected this (only) to God (but has rather attributed it to stars and planets). 18

 $^{^{18}{}m cf}$. Commentary at the beginning of Chapter 3.

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אשים, ההנהגה ° הזאת, לא אל כוכב ומזל בלתי לה׳ לבדן, כי במשפט יעטנה על פשעיהם, כי הוא (ט) עושה גדולות ונוואות, משפיל ומרומם ומיפר מחשבות ערומים °, הם המתחכמים מענינם לעשות מעשיהם בעצה וחכמה כפי דעתם, והוא מכטל עצום, כי הוא היודע כי הציות ° והוא והבאות עליהם וביטול העצה שלהם לטובתם, והם אינם מבינים הטובה היא אם ועה °, והוא להז׳ גם הזוכמים בעלי הכוכבים והמזלות באותה ערמה אשר חשבו, כי לו לבדן היכולת לא למזלות, והוא תקוח לדלים ולאביונים המצפים אליו, ואם כן אשרי אנוש יוכיחנו אלוה ולא ימאט מוטרו: ובני דשף, בני העוף, וכן ולהומי רשף °י, שתרגומו אכילי עוף ׳, ויש לכוש עוו בני וישף, ניצואות הגזולים °, מן רשפיה רשפי אש שלהבת יה °, רצונו לומר כי

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5:4" ATT IF FOR VE, I WOOLD STEW UNTO WEN

These verses are connected. He says that has is born to have toil and versation in his life and he sames asve himself brings (the cril affiliation) upon him, as mure as the sparks are destined from their birth to tip. But doo has not commerced this (ruly) so God (but has rather satisficated in to stars and planets).

Par. Commencery at the belinking of Capter 3

"AND UNTO GOD WOULD I COMMIT MY CAUSE"

This control: (control over what comes to man). Not to star or planet, but to God alone. In judgment He shall punish them according to their transgressions, for He is "THE ONE WHO DOES GREAT" and awesome "THINGS (5:9)", humbling or exalting, or frustrating the devices of the crafty (paraphrase 5:12), they who think themselves wise in their own eyes, so as to do their deeds in the council and wisdom of their own opinion. God annuls their council. He is the one who knows that the pains which some upon them and the abrogation of their counsel is for their own good. But they do not understand whether it be good or evil (paraphrasing the language of Numbers 13:19). And He also ensnares those wise astrologers in that very same craftiness that they had devised -for He alone has the capability, not the planets, and He is the hope of the poor and the needy who wait for Him. And if this is the case, then "Happy is the man whom God reproves and who does not reject His chastisement." (paraphrasing 5:17).

"SPARKS: | Per 1/2 "

(Like) young birds. The same word for is used in Deuteronomy 32:24 with reference to fire "for 'NIMI and the devouring of the fiery bolt," which Targum Onkelos renders as fire 'Sok (i.e. in Deuteronomy) "devouring the foul".

There is yet another explanation for fer 12, and that is "sparks of coals" based on Song of Songs 8:6: " ee 'der n'der 'n' sanse The flashes thereof (of love) are flashes of fire, a very flame of the Lord." This says that man is born to toil and to have coals flying about him constantly (the coals of

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אזים לעמל יולד ולהיות הגהלים מעופפים עליו תמיד, וכן אמר התרגום: ארום בר נש לליעות אתיליד וטופוהי היך גיצין דנתרין מן גומריא ומתגבוזין היכדין יעוף: דברתי, המהגתי. כמו דוברות בים 10. בתוך חוברו יי: (ט) עושה גדולות ואין חקר, יספר כי האל ידין עמים בפרט ותכלל, כי יתן המטר וימגענו על מעשיהם לרומם ולהשפיל, ועל כן אשים מליו דתרתי 2 הזהיאו צרה על היחיד, והנה בכל הרברים שבהם תשמישו של עולם אין דתר נפסק ויבא לעיתים וולתי המטר, כי השמש וחירות לא ימושר 2, הונהגת הגלגל בכל כערכת המשרותים ותמידים באות, והגשם ימנע, ואם יאריך מניעתו ימותו רוב השפלים. על כן יביאו ממנו ראיה בספר הוה ניספר הוה ניספר הבת למרכות השגחת האל בשפלים:

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(Sule) young birds. The dame with \$67 is used in Druterrory 32:24 with noterance to fire " \$40 thingstart are described of the firety boils," which Theorem Enterior renders so \$40 thing the field in Leavenhory) "drycuring the faul".

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the fire at which he works?). The Targum agrees, "Indeed man is born to toil and he (his life) will be like the sparks which leap from the burning coals and fly ever so high.

"I COMMIT MY CAUSE ('S732 MY SPEECH)"

Control of me, as in I Kings 5:23 " () ANAIR rafts to go be the sea" and in Michah 2:12 " 17237 7192 as a flock in the midst of their pasture". 19

5:9 "WHO DOES GREAT AND UNSEARCHABLE THINGS"

He recounts that God shall judge the peoples both in particular and in general, for He gives the rain or withholds it on account of their deeds either to exalt or to humble. Therefore "I commit my cause unto Him" (paraphrasing 5:8 -- because He has control) when He brings pain upon an individual. To be sure in all matters which are relevant to the maintenance of the world nothing is (ever) cut off (entirely) or brought only at certain times except for the rain. The sun and the moon do not cease to exist, the control of the sphere in the entire arrangement of the five planets is constantly fixed. But the rain can be withheld, and if the withholding of it lasts for a long time many terrestrial creatures will die. Therefore they use this as a proof in this book and mention this matter of rain many times to emphasize (the importance of)

This comment is not very clear. Apparently what Ramban is attempting to do is to explain the use of the root 72% and he cites various references where the word is used in some sense of control or leadership.

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" or all all "

נמשר תממן לנגוע מדמר החפל ומריר ההלמות משר אין מהם טעם והמה לו ללהם ומאכל של מדוה, כי חתיריו יאכלוהו אותם על כרוום לצערו: כדוי, משפטר מדוי, והוא שם: (וו) מי יחן חמוא שאלחי, כי טות מותי מן המוטר הזה: - (ו) ויבצעני, יחתוך אותי לחתיכות. כמו מדלה ימאעני יו תעד השלח יפלו ולא ימצעו יו תרגום פתות אותו פתים יו, מצע יתה מצועין. ואולי יו הם מלשון פצע והבורה זי: (י) ותהי עוד נחמתי, כמו עוד אושיבך מאחלים יו, וישמה יורשלים עוד מחתיה יי, והוא רמז לזמן שימא. והענין לאמר עם כל מצעון הוה או ימצעני האל תהיה לי עוד נחמה ואתחוק מהליי לספול אותו משמחתי כי

אפות בו: לא יחמול, עלי מלמצוע אותי:

"out a maistens with, he eaten without mit, and still have beste it it." or lost Socient estimen satired "it it it? I we poix of an egg," as something without that of." This is the very physicisms refer to me, this half as he say that is sentite to rein, which is neither histor for sweet, nor areated with a littur for secked, nor sour, sharp or its.

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Others ('rand) have explained this as seping, "Way should I service (thate control) make if the the hims which my soul iwa refused to toroh with a finite are new troterious upon wife to but my branch.

- CEN ESSENCIA THE TAME

The verd is also used in II Shauri of the world (family) of the east of the soul) (family in occurred interpretation in my opinion is that to is the property in

God's providence over the earthly creatures.²⁰

5:11 "SO THAT HE SETS ON HIGH THOSE THAT ARE LOW"

These are the poor who are so low. Or perhaps it could refer to all the people of the world, for with a lack of rain, all of them will die.

5:12 "SO THAT THEIR HANDS CAN PERFORM NOTHING SUBSTANTIAL"

They will do nothing and their deeds be as naught. The word " n'els substantial" is derived from the word " el substance" (i.e. their work is of no substance).

5:13 "AND THE COUNSEL OF THE WILY IS HURRIED (CARRIED HEADLONG)"

The thoughts of those who thought themselves wise in their craftiness. They have trapped other men in their wiliness with which they wily and their counsel shall be hurried and destroyed.

5:15 "BUT HE SAVES 80" FROM THE SWORD OF THEIR MOUTH (LITERALLY: FROM A SWORD, FROM THEIR MOUTH -- THEIR MOUTH IS A SWORD)"

The "vav" is written defectively (the vav before $\rho \cap \partial N$) as in Exodus 1:2 in the spelling of Reuben and Simeon. And (it means) that He saves the poor from the sword of their hand and from their teeth.

²⁰That the rain is a sign of God's providential care is, of course, a significant theme in Jewish liturgy as well. The second paragraph of the Shema, TAC PEDIO, (Deuteronomy 11:13-21) indicates the importance of this view both in Biblical thought and in later tradition. Therefore, it is not surprising that Ramban understood and emphasized this point of Eliphaz's.

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ממיהם", מוזרת לשונם: (יו) ומוסר שדי אל תמאט, יודיע אליו כי אם באה עליו ציה י והוא צדיק, מוסוי אלחים הוא שיוכיוו אותו ובסוף יוציאנו: (יט) בשש צרות יצילך, בעבור היות שבע סוף החשבון ? בהגו בו הכתומים כמו ובשבעה דרכים "ג. כי שבע יפול צדיק וקם "ג. ורמים כן, ואחו "בשש צרות" להוסיף "ובשבע": (כד) ולא תחטא, לא יקרך שום

I 2 " FF THE OCUREDS OF THE WILK IS BURGED (CHEFT E BALLKEL)"

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"AND FROM THE HAND OF THE MIGHTY"

Of "from the sword, from their mouth" -- from the sword of their tongue.

5:17 "THEREFORE DO NOT DESPISE THE CHASTENING OF THE ALMIGHTY"

He (wants to) show to him that if sorrow comes upon him, and he is righteous, it is the chastisement of God by which he is being proved (righteous) and in the end, He will bring him out.

5:19 "HE WILL DELIVER YOU (EVEN) OUT OF SIX TROUBLES"

Because seven indicates the end of the reckoning (apparently some mystic reference), the Scriptures use it regularly, as in Deuteronomy 28:7 "The enemy...shall flee before thee seven ways" and in Proverbs 24:16 "For a righteous man shall fall seven times and rise up again..." and many such (instances). And he uses the expression "in six troubles" to lead up to (the more important) "and in seven." 22

5:24 "YOU SHALL MISS NOTHING"

(Taking basic meaning of "Foh to miss the mark"): No punishment of any sort shall happen to you, because of this matter, as in I Samuel 28:10 "There shall no punishment happen to thee for this thing."

In effect, Ramban is offering two variant interpretations of this verse.

Of course, in Jewish tradition, the number seven is the most sacred number enhanced quite naturally by the institution of the Sabbath. It occurs in connection with many things but there Ramban would seem to be referring to seven tests of the righteous.

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(יג) לשום שפלים לנורום, הם העניים השפלים, או כל בני העולם, כי בהעדר המטר ימותו כלם: (יג) ולא תעשנה ידיהם תושיה, ולא יעשו דבר, רק אין וווהו מעשיהם, כי תושיה בגור מן יש: (יג) ועצת נפתלים, מהשבות המתהכמים בערמתם, לוכדות בני אדם בגור מן יש: (יג) ועצת נפתלים, מהשבות המתהכמים בערמתם, לוכדות בני אדם בנפתוליהם, אשר נפתלו עמהם, ועצתם נמהרה יונהרסת: (טו) ויושע מחרב מפיהם, יחסר ויאר כמר ראובן שמעון 12, ויושע אביון משרב יום ומשיניהם יו ומיד חוק. או מתרב

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^{&#}x27;this comment is not very clear. Argerer'ly what Herbern is an emphism to no in to extribin the who of the res of the root had not be suited where the word is used in seco scare of four rol or leaferent.

5:26 "YOU SHALL COME TO YOUR GRAVE IN RIPE OLD AGE"

The word $\fine 5$ is a compound of $\fine 5$ and $\fine 5$ (as if he still had sap) as if to say "You shall come to the grave as one who still had sap" (Chavel says this interpretation is completely unique to Nahmanides), i.e. you shall die in old age like one who dies in youth (in the same physical condition); following the pattern of Deuteronomy 34:7 "and his sap had not yet run dry."

5:27 "LO THIS, WE HAVE SEARCHED IT AND SO IT IS"

That the righteous prosper and the wicked perish. There are wicked who prosper, but he will perish, he and his seed. There are righteous men who are reproved by the chastisement of God, but their end will be tranquility and peace.

See see and and the services of the services o

ה (א) היעל איוב ויאנור: (ב) לו שקול ישקול כעשי, ענין המענה הוה ° כי ישיב איוב על טענת אליפו אשר אמר לו מוסוי האל אל תמאס כי הוא יכאיב ויחמש י, יאמר אם האל הוא מייטר אותי מה פוזי כי איוול עד שיעפור המוסר הזה, כי רב צערו מהיותו זיוך נסיון, וכנגדי הטענות האחרות אשר אמוי אליפה כי הוא רואה הרשעים נכרתים המדייקים נמלטים מכל ו'עה, ומזה יודע כי הכל במשפט ואין מיתה בלא זוטא ואין ייסוריין בלא עון י, יטעון דרןי תלונה, הנה כי צבא לו עלי ארץ וכי ימין קלו מני אוג י, והאדם ההייו אפס ותוח, ואין זכותו מציל אותו מן המות, וואת תשובה על הצדיקים, כי על כל פנים יש צדיק אובד הצדקה ועל הוישעים אמר כי כאשר צדקו של צדיק לא יצילנה, כן אם חטא לא היה הואי במשפט היושר לקבל ייסורין יותר כי מעיקר בריאתו להכל דמה, הוא שאפר ממסתי לא לעולם אחים חדל ממני כי הבל ימרין.

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bus their end will be trenguility and reace.

CHAPTER VI

6:1 "THEN JOB ANSWERED AND SAID:"

6:2 "WOULD THAT MY VEXATION WERE BUT CAREFULLY WEIGHED"

The intent of this answer is for Job to respond to the argument of Eliphaz in which he had told him not to reject the chastisement of God "for He maketh sore, and then He bindeth up" (5:18). Job says "If God is indeed chastising me, where is my strength that I may prevail (hold out) until this chastisement should pass? Its pain is too great that it could be a test.

Against the latter arguments which Eliphaz had offered -that he has seen the wicked cut off and the righteous saved from all sorrow, and from this he knows that everything is just and that there is no death without sin and no chastisement without transgression -- (to all this) Job argues by way of further complaint. If a man has a time of service upon the earth (7:1) and his days are swifter that a weaver's shuttle (7:6) and the man and his life are nothing and formless, and no merit of his can save him from death -- and this is the answer given for the righteous, then to all appearances, a righteous man perishes in spite of his righteousness. With respect to the wicked Job says, that as the righteousness of the righteous will not save him, so if one sins he will be no more fitting, by proper judgment, to receive chastisements than one who abhors his creation as apparent vanity (i.e. Job as one who hates his creation need not on that basis be considered by Eliphaz as one who sinned). This is what he says in 7:16 "I loathe it (my life); I shall not live forever, leave me alone,

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ויחותי זה מענות עוד, כמו שחמר אדם ילוד אשה וגר'י, עד שעה מעליו ויחדל עד ירצה כשמר המענות עוד, כמו איכה יגדל בעיני האלהים לפקוד עליו פשע וחטאת הוא ופשעו אין אצל האלהים. ווה המאמר יוויה כי יעלה על דעת איום אולי אין ההשגהה העליונה דמקה מעין האדם יותר משאר הנבראים השפלים שאין החשגהה והשמירה מהם. רק לקיים המין, לא לענוש האישים מחם ולא לזכותם, והכל ממעלת הבוויא וגזיולתו ופחימות משפלים אצלה חה כנגד טאטר מום ולא לזכותם, והכל ממעלת הבוויא וגזיולתו ופחימות משפלים אצלה חה כנגד טאטר אליפו שאמר ואל אלהים אשים דברתיי, כאשר פירשתי אלה טענותיו מטענה הזה. ווה מי לו שקול ישקול כעשי, הצער והכעט הנעשים לי וההוח שבאה עלי ישאר אותה יחד עמי:

-- constitut and that the action will be the the best collected -with house considered with our city out the righteens saved from call ways at any there was about no broke that averything it just tak the two first and the second state of the second was wessen -- (to all thin) Job or west by way of further complaint. I's area and the of service were the earth [1:1] and his case ore swill or that a weaver's startle (::) and the ora and his ille are combing our formers, out no wift of the can aske bim From second -- and this is the tenter given for the righter at. that we will ampositenced, a righteens man periodes in spice of his Min coursions. With respect to the victor and says, that as inq signurousmess of the all Frorus will for save ile, se if eac sign e vill be no more fiviler, by proper judgions, he receise abestiarwars also one who shorts his creation as apparent staily (1.c. one en one uno ne es his creation nece pre on their besid he sensireren E" differs as one out of the first is west he says in Till " woallo (ny life); i anell not live forever, leave no a week,

for all my days are vanity." Job repeats the essence of this in his other answers, as in 14:1 through 14:6 when he says "Man that is born of a woman is of few days, and full of trouble."
"Look away from him that he may rest, till he shall accomplish, as a hireling, his day."

He argues, moreover, "Why has it become so important in the eyes of God to punish him for sin and transgression when neither he nor his transgression has been up to God?" It is this last expression that indicates that it has occurred to Job that perhaps there is no more Supreme Providence cleaving to the (individual) species of man than to the rest of the earthly creatures. They have no watchful providence over them at all, except for the preservation of the species; neither to punish the individuals of that species nor to reward their merit. Everything involved in the exaltation of the Creator and His greatness and the dimunition of the earthly creatures is man's own doing. This is contrary to the thought of Eliphaz who has said, (5:8) "And unto God would I commit my cause" -- as I have explained these arguments of his (Eliphaz) in this answer.

So this is the explanation of "Would that my vexation were but weighed." He is saying "May He weigh my vexations, the sorrow and anguish which has happened to me and the trouble which has come upon me. Let that be laid in the scales (based on rest of verse) together with me" (i.e. he says to Eliphaz that his arguments cannot be correct, "for if you weighed my life of righteousness against these calamities I could not be deserving of them, therefore your theory does not work").

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ן (ג) כי עחה מחול ימים יכבד, המשקל או אחד מהם י:

על כן דברי לעו, נמחר ונבלעו מלשון ושתו ה'עו", ואחרים פיושו" כי אליפו הוכיח אותו

על כעטו, באמרו כי לאויל יהוג כעס יי, וחשיב אין לתפוש עלי בכך כי אין לי כעס

לפי החומי, כי אם ישקל כעטי בכף אחת וחוותי בכף אחת מחול ימים יכבד ההוה על הכעס.

ומם כן היה ראוי להיות תכבו: (ד) כי חצי שדי עמדי, כאומר מדוע לא יכבד צערי מן

החול, כי האל נעשה כאויב לי ומורה תי חצים אשר להם הימה, כדרך ווצי אויב המשוחים

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So this is the explanation of "You, is that my version were the weighes." He is so, in: "You he weight by wrantions, the source saturated which mes happened a me and are the able which has core about me. Then then he laid in the scales (haser on rest of verse) conthor with me" (i.e. he mays to highest that his arguments carnot be necrost, "for if you weighted my like of rightness as a sainather which is I continue to be carried of them, therefore your looks are to be described by the sainather a series."

6:3 "FOR NOW IT (his vexation) WOULD BE HEAVIER THAN THE SAND OF THE SEAS"

(Why the singular 322) for all the calamities) i.e. the total weight, or any one of them.

"THEREFORE ARE MY WORDS BROKEN"

They are erased and swallowed, much like the expression in Obadiah 1:16 "Yea they shall drink and swallow down" (where 185 means swallow as apparently it does here). Others have explained this by saying that Eliphaz has reproved him for his anger when he said 5:2 "For anger killeth the foolish man". Now Job is answering, (saying) Do not accuse me on that account for I do not have any vexztion according to my troubles. Rather (I am vexed that) if my vexation should be weighed on the one scale and my troubles weighed on the other, the total calamity (trouble) would be heavier than the anger more than the sands of the sea. If this be so, then it is quite proper to use the singular form 3200.

6:4 "FOR THE ARROWS OF THE ALMIGHTY ARE WITHIN ME"

As if to say "Why are my sorrows not heavier than the sand"?

(i.e. why aren't my troubles the chief cause of my concern, but rather something else). Because God has become like an enemy to me, and He has shot arrows into me which have poison like the arrows of an enemy which are dipped into the poison of a snake (borrowed from Rashi).

²³ The difference in weight would be a total greater than the sands of the sea.

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. had soon great, but a

בתמת נחש י: בעותי אלוה, יערכו מלחמה כנגדי. חומה זה כנגדי אליפו אשר יגוור שאין רעה נהיתה בו רק מאת האל ומנשמת רוחו לענות הרשעים או מוסר מאתו לצויקים ואל ימהסחר איוב. על כן יאמר איוב כי חמס גדול נעשה לו שיבואו אליו צרות גדולות מאת הבתרא לגסות אותו. והיאך לא ימאסם, כי אין לו כח לסבלם רק שיבקש מהאל שידכאהו וימיתמו. כי טוב לו אז מסבול המוסר וזוה: / (ה) הינהק פרא עלי דשא. יאמר כי לא על הנם יכעם ויצעק כי אפילו החיות והנהומות אינם צועקים כשיש להם צרכם רק מפני הוותו יצעק. הזחכם כ' אברהום פירש כי זה יאמר כנגד חביריו שהם יושבים בטח ולא יצעקו כי היושב בהשקט לא ישאג ולא ידאג: (ו) היאכל תפל מבלי מלח, יאטר להם דבריכם אינם במבסים החובי. כי דתר תפל אינו נאכל לראון ואין טעם המי הלמון הביאה :: תפל, הוא

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As if to sey "wry sire my serrows not heavier than the senc": (i.e. why execute my frouther the entire asset of my unacers, but . caller perching class). Pecsuse God ran recome like an energy to Te, erd He has shot arrows into me which nave roisen like the arruns of an enemy which are direct into the reigns of a smalle (formers . (hige E rost

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"THE TERRORS OF GOD"

Notice this agrees with Eliphaz who had stated that the evil which has come upon him could only have come from God and from the breath of His spirit, either to afflict the wicked or as a chastisement from Him for the righteous and that Job should not reject it. Therefore Job says that the great wrong that has happened to him is that these great sorrows have come from the Creator to test him. But how could he not reject them since he does not have the strength to bear them. Now he only seeks from God that he crush him entirely and put him to death for this would be better to him than bearing this chastisement.

6:5 "DOES THE WILD ASS BRAY WHEN HE HAS GRASS?"

He says that he is not angry without reason and he cried out that even the wild beasts and cattle do not cry out in anguish when their needs are fulfilled; he is only crying out because of his trouble. Rabbi Abraham Ibn Ezra has explained that this is said with reference to his friends who sit so confidently and do not cry out, for the one who sits in quiet will neither cry nor worry.

6:6 "CAN THAT WHICH IS TASTELESS BE EATEN WITHOUT SALT"

He tells them, "I cannot hear your words, for a tasteless thing cannot be eaten willfully and there is no taste, e.g. as to an egg yolk" (their words are meaningless and repugnent to him -- Ibn Ezra has same commentary).

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המאכל האפוי מכלי מלח, וכן יקראו חומר הלבנה כלא תכן, והנט טחים אחו תפלי:
חלמון, הוא אודם הכיצה בלשון משנה יי, והלוכן בהיותו חי יקרא ויוייי, טלשון ויורד
רירו אל זקנו יי, ואז אין בו טעט. ויווכן היות הפסוק נמשך, כלומר היאכל תפל מכלי מלח
ויש בו טעט, או שיקרא ריר החלמות בלא טעט. כי כן יקראו הרופאים יכל כיוצא בוה
שאיננו מר או מתוק ומליח ועפין וקפין יי וחמוץ וחריף ודשן: (ז) מאנה לנגוע נפשי;
פירשו בו יו ולמה אתנחם כי הרברים אשר מאנה נפשי לנגוע כהם באצבע עתה הם מפות
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He tells them, "I seriet hear your words, for a tasteless thing cannot be eaten willfully and there is no team, e.g. es to an engrals" (their words are meaningless and reparent to him -- Ibs faste has some roomentary).

"TASTELESS"

" TILISY YOTK"

Is the red part (or yolk) of an egg in the Mishnaic idiom. The white when it is alive is called " 7'7 slime" (trying to explain slime') (trying to explain s

6:7 "MY SOUL REFUSES TO TOUCH THEM"

Others (Rashi) have explained this as saying ,"Why should I comfort (take comfort) myself that the things which my soul has refused to touch with a finger are now tablecloths upon which to put my bread.

"AS THE SICKNESS "130"

The word is also used in II Samuel 10:4 אויהק ארויהץ and he cut off their garments (another meaning of the word) (Rashi).

The correct interpretation in my opinion is that he is trapped; he

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ערנש משום ענין החוה. כמר אם יקריף שום עון 1: (כו) תבא בכלח אלי קבר, מלח מורכנות כאומר מבא לקמר בכאלו לח ", ויאונו לומר תמות בזוקן כמו כמת בבחרות. מן ולא גם לחה 1: (כז) חנה זאת חקרנוה כן היא, כי הצויקים מצליוזים והרשעים אובדין, ויש רשע מצליוז אבל סופר אונד הוא וזרער, ויש צריק גוכת במוסר אלהים. וטופר שלוה ושלום:

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says that his soul (appetite) refuses to touch the tasteless thing or the slime of the yolk which have no taste, but they are the bread and food of (his) disease that his friends insist he eat in his affliction.

6:8 "O THAT I MIGHT HAVE MY REQUEST"

That my death would be better than this chastisement.

6:9 "AND HE (GOD) WOULD CUT ME OFF"

6:10 "THEN WOULD I YET HAVE COMFORT"

As in Hosea 12:9 "I will yet again make thee to dwell in tents" or as in Zechariah 12:6 "And Jerusalem shall be inhabited yet again in her old place..." It refers to a time that will come. The meaning is that he is saying that "with all this trouble, if God would cut me off I could find comfort and strength to bear my sickness in the joy (I would have in knowing) that I will die from it."

"THOUGH HE NOT SPARE ME"

i.e. spare me from cutting me off.

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לכי לא כחדתי אמרי קדוש, והיה זה שכרי שינבצעני בעבור כי עבזרתי אותו, תמיז' תהלתו בפי, כי טוב מותי מהיי, או יקשור עם ותקותי יתן אלוה י: ולשון ואסלדה, אין לו דומה במקרא, אבל בלשון חכמים הנכוה ומכויץ עצמו בקוא כן, לוהן ביצה טולז' מן האורי יי, מפני שהם סולדין לאחוריהם יי, חוטמו סולד יי, וכן יד' טולז'ת בר יי, בכראת: (יא) מה כחי כי איחל, עד עבור המוטר, ומה יוויה לי בקצי עוד טובה והנוה: כי אאריך נפשי, עד אנא במלח אלי קבר כאשר אמרתי: (יב) אט כח אבנים כחי, לטבול המכות הגדולות: (יג) האם אין עורתי בי, יקשור עם הפסוקים אשר יומה בהם למעלה, הינהם פרא יי, והיאכל תפל יי, האם אין עורתי בי, יאמר האם אין כה

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i.e. seere me iron outling me off.

"FOR I HAVE NOT DENIED THE WORDS OF THE HOLY ONE"

It should be my reward that He cut me off because I have served Him. His praise is constantly in my mouth, for my death is better than my life.

This could be connected to verse 8, "0...that God would grant me the thing that I hope for."

The expression " ARSOK! YEA I WOULD EXULT (IN PAIN)" 6:10 is nowhere else in the Bible. But in the Rabbinic idiom, one who was burned and shrunken himself used the expression (the word) thusly (Gitin 57a) " TIKA IN 3510 A31A PIC the white of an egg contracts when brought near the fire." or in Machshirin 5:9b "because they jumped backward", or in B'charot 43b "one whose nose is sunk" and similarly in Shabbat 40b "if the hand shrinks from it"; i.e. contracting.

6:11 "WHAT IS MY STRENGTH THAT I SHOULD WAIT"

Until the chastisement passes. What good will yet come to me at my end and give me rest.

"THAT I SHOULD BE PATIENT"

Until I come in old age to the grave as I have said.

6:12 "IS MY STRENGTH THE STRENGTH OF STONES"

To bear these great blows.

6:13 "IS IT THAT I HAVE NO HELP IN ME?"

This is tied up with the verses in which he raised questions before "(6:5) Does the wild ass bray when he has grass? (6:6)

Can that which is tasteless be eaten without salt?..." "Is it

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ועווי בגופי, ואין ווושיוז ווזכמת בנפשי לוזמיר בין הדברים הנכונים לאשר אין בהם טעם כדבריכם התפלים: (יד) למם מרעהו חסד, מן ולא ימס לבב אחיו 20, וחלמ״ד במקום נו״ן 2 כמו ולאוננות האובדות לאבין 2, וכן ואלי דבר יגונב 12, למעלה, במקום ממני. יאמר למוגע מרעהו חסד ככם 2 נדחה תושיה, וממנו אבדה עזרה: ויראת שרי יעווב עוד, כי לא יהמול רצהו: (טו) אחי בגדו כמו נחל, הם רעין כאשר יאמר בסוף "כי עתה הייתם לו״ 28, כי כלם נאספו לעזרו וחזוין בהם מיד ויצעון אותו, כאשר יבוא שטף הנחל פתאום ובכואר יענהי ברגע ולא ישקן ממנו שדה או כרם:

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Until I come in old ege to the grave as I have seid.

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To hear these great blows.

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This is wied up with the verses in which he raised questions before "(5:5) noes the wild ess bray each he has press? (6:0) on their which is testelone be each without salth..." "Is it

that I have no help in me" says, "Is it that I have no strength or help in my body and no insight or wisdom in me to discriminate between the correct words and between those which have no taste, such as your tasteless words.

6:14 "TO THE FAINT, KINDNESS IS DUE FROM HIS FRIEND"

As in Deuteronomy 20:8 "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart melt as his heart."

The Lamed in the place (instead) of the Nun is like SIJINESI PIDES SIJINESI in I Samuel 9:20 "And as for your asses that were lost..." and as in SIJE! "Now a word was secretly brought to me." (Job 4:12). He uses it in place of "JOO from me" (from me who is ready to faint, kindness is withheld). He is saying that the one who withholds kindness from his friend, as you are doing, has lost insight, the friend will not be helped.

"EVEN TO HIM WHO FORSAKES THE FEAR OF THE ALMIGHTY"

Moreover, for his friend has not had compassion.

6:15 "MY FRIENDS HAVE DEALT DECEITFULLY AS A WADI"

(Which dries up in the summer when water is most needed.)

This is a reference to his friends, as he says towards the end of the chapter, "have now become His" (i.e. helped God in His plan to afflict Job). They had gathered to help him, but immediately they have sorrowed him again. They are just like the flowing of the wadi which comes suddenly and then, when it does come, passes in a minute and neither field nor vineyard has been watered from it. 24

 $^{^{24}\}mathrm{cf}$. Jeremiah 15:18 where the prophet asks God, "Wilt Thou

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ל (טו) הקודרים מני קרח, המפרשים ⁹² הסכימן דעתם לפרש אלה הפטוקים על הנחלים הבוגדים הום מים לא נאמנה כי משעת הקרח קרונים מרות עמקם, ואחוי כן תעלם חשלג עליהם ואין אדם מוצא בו מים לשתוח: (יו) בעת יודבו, המך מן מוודב °, בעת יוובן ⁹²⁰ מי הגשמים נאשתו ונחספו מימיהם העשו אפיקים יבחם השמש ⁹²⁰ בכרותו ממקומם: (יט) הביטו, ההולכים האורוחות מטא שהיא ארץ ציה, כמו שכתוב ⁹²⁰ ביער השרוב תלינה, לקראת אמא התיו מים ¹², וקוו לאותן אריקים המשו כשלא

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This is a releasure to his friends, so he says towards the ead of
the channer, "newe now become his" (f.s. reiges 3od in his plan
to sirlist Job). They had gulfered to selp his, but immediately
they have sourceed him again. They are just like the flowing of
the worl which comes suchening but then, when it does come, passes
is a minute sum neither field nor wire, and her been we such from it.

²³ of roming 15:15 where the prophet esks ded, "File Brew

6:16 "WHICH ARE BLACK BECAUSE OF THE ICE"

The commentators have all explained these verses about the treacherous (deceitful) wadis and the unfaithful waters as saying that when they freeze they appear black because they are so deep. After that the snow hides them and no man can find water in it (the wadi) to drink.

6:17 "AT THE TIME THAT THEY WAX WARM (1275'), THEY VANISH"

Question as to the root 275; based on Radak). This word is a metathesis of the word 2570 "a canal, or gutter" (reading the verse then "AT A TIME THAT THEY SHOULD BE FLOWING LIKE A CANAL, THEY VANISH"). At a time that the rain waters flow, their waters (i.e. the wadis) vanish and are gathered up and become (dry) river beds and by the heat of the sun they are cut off from their place.

6:19 "(THE CARAVANS OF TEMA) LOOKED"

Those who go on the paths through Tema which is dry land. It is written in Isaiah 21:13-14 "In the thickets in Arabia shall ye dwell...unto him that is thirsty bring water!" (The inhabitants of the land of Tema did neet the fugitive with his bread) and they hoped for these river beds and they were ashamed when they did not find water. The correct interpretation in my opinion is that

indeed be unto me as a deceitful brook, as waters that fail?"

²⁵This commentary is somewhat elusive. Tema was apparently an oasis in northwestern Arabia. The Isaiah passage reports that the inhabitants of this oasis used to meet desert caravans with food and water. Desert travellers looked forward to this refreshment but were, so it seems, disappointed from time to time by the deceitwadis. So too Job's friends -- though they have travelled long -- have failed to bring him the needed "refreshment".

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מצאו מים. והנכון ונעיני כי הענין כולו על ריעיו אשר באו מארץ מרחק לנוד לו ולנחמר ונטח בחם, והם מלעיגים עליו ומצערים הותו. אמר כי בגדו כמו נחל. שיבא פתאום ויעבור כויגע, כי פניהם קחזרים מן הקרח אשר מצאם בדרך, ומהם נעלם השלג, ולא שמו לבם אליו בצאתם ממקומם: בעת יזרבו, ממו יצורבו ", מן ונצרבו כל פנים "נ, מלשון צרבת השחין "נ: נצחתו, לשון אסיפת וקשור, מן צמונו בבור חיי "נ, וצומת הגידין בלשון משנה "נ. והענין לאמר כי בעת שנתוחממו, כשמעם מוולתו, נאטפו, וכי יחם להבם כל אחד מהם נדעכו ממקומם וואר. או נפרש גאמתו לשון כריווה, מלשון ומשנאי אצמיתם "נ, וכן לצמיתות "נ, לכריתות ", ו"ממקומם" שב אל "בצמתו", כי בעבור שאין ביאתם אליו טובה בעינין כי בגדו בו קורא

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the meaning of all of this is about his friends who have come from a distant land to travel to him in order to comfort him. He trusted in them, but they have mocked him and hurt him. So he says that they dealt deceitfully like the wadi which comes suddenly and then passes in an instant. Their faces appear dark from the ice which they found in the way, and the snow hides them, and they have not paid attention to it when they went out from their place.

"IN A TIME THAT THEY WAX (1275) WARM"

Like 12713' (interchanging 3 for 5) burning, as in Ezekiel 21:3 "and all the faces shall be seared." or as in Leviticus 13:23 "it is the scar 333 of the boil."

"THEY VANISH"

This has an original meaning of gathering and tying, from "They have cut off my life in the dungeon" (Lamentations 3:53) or in the language of the Mishnah (Hullin 76a) / \(\tau\); \(\tau\), \(\tau\), \(\tau\); \(\tau\), \(\tau

On the other hand, we may explain " /JN31 they vanish" as an expression of cutting off, as it is used in Psalm 18:41 "And I did cut off them that hate me." Or similarly in Leviticus 25:30 "...then the house that is in the walled city shall be made sure in perpetuity to him that bought it, throughout his generations." meaning something like "cutting off." And "PNIPAN from their place" refers to " /JN31 they vanish", for because their coming to

יציאתם מארצם הכרתה ממקומת ההחממם באהבתר דעיכה. כי דעכו מפשחת פנו יינו הכלל לאמר כי הם כנהל שוטף כאו פתאים, ועתה ילפתר וינטו מעליו אורהות דרכם ויעלו אליו בתוע, לא ליזור ולא להועיל ייני, ואבדר ממנו, כי הביטו אויחות תימא, אשר היא ראראים יינו אור לא להועיל ייני אורהות תימא, אשר היא ראראים יינו אורהות היינו מעליו אורים איינו היא ראראים ייני אורים אויחות תימא, אשר היא ראראים ייני אורים אויחות היינים אויחות אויחות היינים אויחו

יציאתם מארצם הפרוחו ממקומם. ההחממם באחבתו דעיכה, פי דעכו פפשהה כבו 35. והכלל לאמר כי חם כמול שוטף כאו פוזאום, ועתה ילפתו וינטו מעליו אורחת דרכם ויעלו אלין בתונה לא ליצור ולא להועיל 35. ויאבדו ממנה כי הביטו איחות תימא. אשר היא בארצם 35 לשוב עמהם שמה: ארחות, כמו ארותו ישמעאלים 35: הליכות, אנשי שבא קוו למה לחזור עמהם: (מ) בושו כי בטח, המוטח בהם. והוא רומו לנפשו אשר יבטח לנחמתם. באו עד החבטות ההיא ויחפרו כי ברוע שהתבטחה בהם הבל. ולכן בושו וחפרו ורוצים לשוב לארצם. בהו או מזיוה "מיוח" קשוו עם "עורתי" אשוי הזכיר בתחלת הענין 35. כי עתה הייחם אל הבוטח בהיות אווי עם "עורתי" אשוי הזכיר בתחלת הענין 35. כי עתה הייחם אל הבוטח

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On the court head, we may excitain " limitial they wender" as we expressed on all cutting one, so it is used in basin lift; I "and I "it out one "o no that have me." Or similarly in identificas 85:30 "... then the rouse that in in the welled city shall be made sure in percentury to him that compute it, throughout his generation." The percentury somewhat it, throughout his generation." The percentury to him that contains off." And "philphila from their contains alone where their contains the contains their contains of the contains their contains up

him was not good in his eyes -- because they dealt treacherously with him -- he calls; their going out from their land a separation from their place, (and says) that their warmth in loving him is extinguished for "they are extinguished, quenched like a wick" (paraphrasing Isaiah 43:17).

In general he is saying that they are like the flowing wadi; they have come suddenly (i.e. they came quickly) but now they have twisted and turned away from him the paths of their way" (6:18) (i.e. from coming to help him) and "they have come up to him for nothing" (6:18) neither to help, not to profit (paraphrase of Isaiah 30:5). They are unable to help him. The caravans of Tema (6:19) which is their land look, waiting to return with them there.

"CARAVANS"

As in Genesis 37:25 "a caravan of Ishmaelites".

"COMPANIES OF SHEBA"

Men of Sheba waited for them, to return with them.

6:20 "THEY WERE ASHAMED BECAUSE THEY HAD HOPED"

(Reading \$600 he had hoped) i.e. the one who trusted in them. He is alluding to himself who hoped for their comfort. They came up to the point of that hope but were ashamed, for it was known that to trust in them was foolish, and therefore they were ashamed and confounded and wanted to return to their homelands. Or the word "7778 unto here-thither" may be linked to "7758 my help -- is it that I have no help in me (6:13)" which is used at the beginning of this idea (i.e. they came to help me). You have

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אשר תאתם לעורו והגעתם אליו וראיתם אותו תחת תלאותין ותיראו מעזור לו. והתועום המר: ארום מדין הויתון פלא הויתון, תרגום המתוב בלמ"ד ואל"ף לא, הקריאה אשר היא בלמ"ד וי"ן לו, כעי הנמצא מספרים ": (פב) הכי אחרווי, כאומר הכי אמרוני לכם הבו לי. כלומוי תנו לי מתן, שהשם מכח הפועל אומר י: ונוכחכם שחדו בעדי, את צרי י. לפדות אינו מידם: כזוכם, וימו לממון "!, כאשר יקרא חיל ואון "!. ויתכן היות "מכחכם" נמשך למ... "האילו יאמר חכי אמרתי הבו לי מכחכם וממגו שוחדו בעדי, שאין שאלתי מכם רק שתורו מה ששגיתי ותביבו אותה לי, ואני אחריש ואלמד מכם: (כה) מה נמרצו, כמו מה ימריצך "!, קללה במרצת "! האנין כמה חזקים אמרי ישר בעצמם אפילו בלא תוכחת.

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come to the one who had trusted in you, whom you came to help, and you reached him and saw him suffering but you were afraid to help him. (Paraphrasing 6:21). The Targum reads " / (7) (1) k (5) (1) Behold now you are as you were not before", reading (5) and not the 15 which is found in the reading of the books we have.

6:22 "DID I SAY (OWE UNTO ME)"

i.e. Did I say to you give unto me, as in "give me a present",

The pronce (you) is implied by the verb,

"OR 'FROM YOUR STRENGTH OFFER ME A PRESENT' (BRIBE ON MY BEHALF)"

Offer for me, " 3/10 bribe" my oppressors to free me from their hands.

"YOUR STRENGTH (SUBSTANCE)"

This is an allusion to money (as in Rashi) as riches and wealth are called. And it is possible that "po/pon of your substance" may be an extension from what was above, as if he were saying "Did I say, give me from your substance and from it offer a bribe for me. I only ask of you that you discover how I have erred and then make me understand it and I will be silent and learn from you."

6:25 "HOW FORCIBLE /37NJ (ARE WORDS OF UPRIGHTNESS)"

As in Job 16:3 " And that which provokes you", and in I Kings 2:8 "a grievous curse." And the meaning is "how strong O' And are upright words, in themselves, even without reproof.

The to the one who had drunted in you, when you can see no help and and marked him and marked him and see that and first but you were affects to had not not one of the had not the following teams and the first of the following teams of the first of the see that the see that the colors of the results of th

ונוה יוכיח, התוכח שלכם אף על פי שהוא בדרך תוכחה. התושבו כי דבוים בלבד יהי לתוכחת בלא טעם וואיה: (כו) ולדוח אחרי נואש, ככם שאתם נואשים ממני תחשבון עלי תוכחת: נואש, כמו ונואש ממני שאול 10, ליאש את לבי 12. או יתכן שיחסור בי"ת משרת. יאמוי הלהוכח במילים בלא השגחה תחשבו, ולרוח והבל אמני נואש 1. וההכם כי אבויהם פירש יותושבו לויח אמוי האיש האבוש "הנכאה כמוני חיום: (כו) אף על יתוח תפילו, גהיל למי יחיה. ההנכון פעיני "תפילו" פענין להתנפל עלינו 18. והתרגום אמר

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2:35 "מפט בסתפנבות /3-701) (נתר מסרים כד שרבותוקי Ess)"

As in Job 16:3 "73'7' 111 times which presents you", and in I times 2:5 "a grievous curse." And the meaning is "how arrows (7) \$ \$ are uprignt words; in themselves, over withous recroof.

"BUT WHAT DOES YOUR REPROOF REPROVE?"

i.e. your reproof, even thought it is in the manner of reproof (it accomplishes nothing). They thought to themselves that words alone would be a sufficient reproof, without meaning or proof.

6:26 "AND THE SPEECHES OF ONE THAT IS DESPARATE TO BE WIND"

Such as you who are more desparate than I, think to reprove me. "One who is desparate <code>efij</code>" is like I Samuel 27:1 "and Saul will despair of me..." and as in Ecclesiastes 2:20 "...to cause my heart to despair...". Or it is possible that a helping Bet $\stackrel{>}{\sim}$ is missing (from $\rho : f : n = \rho : f : n > 0$), which would then say, "Do you hold to words without control over what you think, and do you (think of) the words of the one in despair as wind and vanity?" The Ezra interprets thusly -- "Do you think that the words of the man who is despaired and in pain like me today are as the wind?" ²⁶

6:27 "YEA, YOU WOULD FALL (CAST(LOTS)) UPON THE FATHERLESS"

i.e. a lot (deciding) "upon who would be fatherless." The correct interpretation in my opinion of "/5'35 you would fall -- cast lots" is that it is like the usage found in Genesis 43:18 "to fall upon us (there it means... "and take us for bondsmen and

²⁶Ibn Ezra has made a pun between " ekl one who is desparate" and " eljk despaired". It is surprising that the Ramban does not expand the pun to include " eljk man" especially in light of Job's contention that man is born to suffer and despair. Ramban clearly understands that point as this section of the commentary shows, still he avoids this natural step. He does not even include it in his commentary to 7:17 " eljk and What is man that You should magnify him..."

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ויגיז ° על יתוט תשדון: ותכרו, מלשון ויכויה להם כרה גוילה 10: (כת) ועתה הואילו פנו בי, התויצו לפנות אלי ולשמוע ז'ברי: (כט) שבו נא, מוזיכיכם, ואל תהי עולה, בכם. ושבו עוד, הצדיקו אותי בעולה, כלומר ממנה, וכן כל עויל לא יאכל בו 10, פירש ממנו: (ל) אם חכי לא יבין הוות, אם יאמר אותם 1:

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i.c. a Lo. ("coidin") "you who would be followings." The result in measure in a substitution of " 15 24, cu would rail to east love in denseis with " or or love in the the the usure fourt in denseis with "to fail upon up (there it menas... "and take up for bondarian erm

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our asses.") -- and the Targum translates "you would pour out anger upon the fatherless."

"AND DIG (PREPARE) A PIT FOR YOUR FRIEND"

As II Kings 6:23 "and 'he prepared '' great provision for them."

6:28 "NOW THEREFORE BE PLEASED TO LOOK UPON ME"

Presuade yourselves to turn to me and to listen to me.

6:29 "RETURN I PRAY YOU"

From your ways.

"LET THERE BE NO INJUSTICE"

In you.

"RETURN AGAIN"

Vindicate me of any injustice, i.e. from it; and similarly in Exodus 12:48 "Any uncircumcised (male) shall not eat of it"
-- (the ? means "of it").

6:30 "CANNOT MY TASTE (PALATE) DISCERN CRAFTLY DEVICES"

If he should say them.

our aside.") -- and the far we transmites ", on south pour out out in a or a deference."

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ז (ה) הל"ה ארא לאנוש עלי ארץ, עתה יתחיל בטענה שנית י, ויתלונן לאמר כי ימי האדם צו: א כי שנותיו קצובים ומצפה לכלות ימיו כשכיר, כי יודע הוא באמת שיכלו ימיו, ואשרי הנוחיל מן הירחים שוא חמה, ולילות של עמל במנין נמטרו לאדם, כי בשכבו יאמר מתי יחיה בקר, ומדד ערם וימוחי הלילה כמה ארוכה, ובעלות השחר ישבע נדודים עד העורב כי תקראנה צויות רבות וויעות י ביום ובלילה: (ד) ומדד ערב, יחסר המחיד, כי התלונה עליו ועל כל הארם, ווארי להיות ואמרתי מתי אקום ומדד האדם י הערב. או מדד

כמו מור יוה כן, או יאמר אווא הגוף לבוש רימה ועפר, כי בסוף יהיה כך, או יאמר על

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Vinsituate me of our injuntace, i.e. from it; and similarly in Exolus 18: 30 "Any undirectation (Lane) shall not eat of it."
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CHAPTER VII

7:1 "SURELY MAN HAS A TIME OF SERVICE UPON THE EARTH"

Job begins now a second argument. He complains that a man's days are a \$\kapprox 3\$, a time of service, for his years are allocated to him and he waits to end his days as does a hired worker. He knows that in truth his days will end, and what he inherits from the months is only vanity (verse 3). And (he knows) that nights of toil in great number are handed over to man. For when he lies down he says "when will the morning come," he measures out the evening and the night is ever so long. (paraphrase of verse 4). When dawn comes he is filled with restlessness until the evening for troubles and evils come upon him (paraphrase Deuteronomy 31:21) both by day and by night. 27

7:4 "AND HE MEASURES OUT THE NIGHT"

(JPS -- the night is long): The measurer is missing, that is the complaint about it and for all of mankind. Therefore it is fit that he say, "And I say when will I arise and when will man ever be able to measure the might." Or perhaps " 37% " the verb measure is the same as 331% measurer.

7:5 "MY FLESH"

For the body is clothed with worms and dust. For in the end (at death) it will be so. Or he may be talking about the

 $^{^{\}rm 27}{\rm Throughout}$ the commentary Ramban shows a great poetic ability to weave the succeeding verses into his explanations.

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הכנים הגרם והחרט אשר יבואו בו, והעור יבקע והוא נמט כי יווב דם ורפש וטיט. ויש מפרשים ייי וימאס כמו וימטס, וכן ימאטו כמו מים יי, וכן אמר התרגום איתמסי: (ו) ינוי קלו, יאמר כי ימי האדם קלים מן הארג אשר ישלח האורג במגד: באפט תקוה, באין תוחלת. האהוים ייי פין שו מקות שני: (ז) זכור כי רוח חיי, כנגד האל אמו, ומאישר הוא גודע כי תוכוות עמו איננו מזטירו ברוב מקומות בספר. או יווזור למנחון על האלוה המזכר במסוק ויואל אלוה יי וטעם הפטוקים האלה כלם כי האדם קצר ימים ושבע ויוגו ומיתה מעותדת לו על כל פגים יי, וכאשר אין זכוווו מציל אותו מן המות ולא מווזיו אותו לביווו מן שמול, גם חטאו איבו בדין שיוון עליו עונש אחר, על כן היה ראוי שיחדל ממנו כי הבל

Then down course he is filled with rest essense until the evening for troubles and elika cone upon his (paraphrene Deuterchory 31:31) to be by day and or nach: 27

· "WE'LK SET TO B COURSE TO COU!" FIF

(JET -- the night is lone) .: The menutor is alresine, that is the complete about it are for all of mankind. Therefore it is fit that he may, "and I may when will I arise out when will were over he able to measure the missit." If perhaps " 1715 " larver measure is the same as "1500 measurer.

Tif way pirelly

For the body is clothed with worms and dast. For in the ent (at death) it will be so. Or at may be talking should the

Throughout the commentery Raders along a street recisional cutting to weave the succeeding series into his explanations.

lice and scurvy and the scab which they bring upon the body.

The skin is torn and it melts away as blood, dirt and mud issue forth. There are some commentators who take "OFNII AND BREAKS OUT AFRESH" as "GONII and melts" as in Psalm 58:8 " IOFNII PIN IND Let them melt away as water..." and so the Targum says "ONNIKI and it melts..."

7:6 "MY DAYS"

Are light. He says that the days of man are lighter than the weaver's thread which the weaver makes quickly into a garment.

"עלוע אלס עלוע האסא החסאדוא"

Without hope (different Hebrew words). Others have explained it as related to Joshua 2:18 " 1967 (017) 179 the hope on the double cord." (a parallel between 67) and 179).

7:7 "REMEMBER THAT MY LIFE IS A BREATH"

He speaks against God. And since it is known that the reproof is from God he does not mention Him in many places in the book. Either that or he returns from afar (after an interval) to speak about the God who is mentioned in the verse (6:9) "Even that it would please God to crush me...". The meaning of all of these verses is that man has a short number of days and he will be full of anger, but death will come to him no matter what. And as no merit of his can save him from death, nor return him home once he's gone to the afterworld, so also do his sins not determine that he get another sort of punishment. Therefore it is proper that he stop living for his days are vanity. There are those who explain

ימיר, ויש מפושים כן הנחלתי לי ירחי שוא עם שלשה פסוקים הבאים אחריו. כי יתאונן
על מכותיו, ומה שפירשתי בכון יותר בקשרי הענין: (י) ולא יכירנו עוד מקומו, רמו
לאנשי המקום, כדרן וכל הארץ באו מארימה ", ארץ כי תחטא לי ", מחטאת סדום ", ורבים
כן: (יב) הים אני אם תנין, אם אני כים אשר יהמו ויחזרו מימיו, אם כתנין הגדול אטר
בתוכו: כי תשים עלי משמר, כאשר שמת עליהם החול גבול לים, ויתגעשו גליו ולא
יעבו והה והתנין בתבכי תהום כלוא ולא יצא מכל משבויו וגליו, והמשל כי כן שם עליו
משמר, והוא זמן חיותו, כי לא יוכל לצאת מן החיים אשר הוא בתוכם כים, וכל משבריו
יעברו תמיד עליו כתנין אשר בתוכו ואין לו מקום הצלה, ולא החקין ולא בהיותו ישן,

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William hope (stifferent Hebrew words). Others have explained it as related to Joshus 2:18 " (JCh (Uth) Hiph the love on the double cord." (a parellel between Enk and Fig. 1).

"TO BE A SI THE YE THE ERRORS" THE

He openus egainst God. And since it is known that the reprort it from Jo. he does not mention him in mery places in the boos.

Ifther that on he returns from after (citer an interval) to speak shout the God who is mentioned in the wrist (fir) "Fyen that it would places God to crush me...". The menting of all of these varies is that men has a stort number of days and he will be full of enger, but death will come to him no abtter what. And as no action of his can have him from death, for return the heat free he's action the effective risk from from death, for return the heat from the sine sold interval to the sine see he's action for his days are the class of his sine as the second of punishment. Therefore it is interest the season of his days are wently. Therefore it is in action that he said has another sort of punishment. Therefore it is in action that he said that for his days are wently. There are those who explain

"SO I AM MADE TO POSSESS MONTHS OF VANITY (7:3)" along with the three verses that come after it for (there) he is bemoaning his afflictions; and what I have explained is more correct, i.e. my connecting the meaning of these verses.

7:10 "AND HIS PLACE SHALL NOT KNOW HIM ANY MORE"

This means the men of the place, as in Genesis 41:57 " Sol And all (the men of) the countries came to Egypt...", in Ezekiel 14:12 "...when (the men of) a land sin against me..." and in Lamentations 4:6 "...Than the sin (of the men of) Sodom.", and many similar usuages.

7:12 "AM I A SEA, OR A SEA-MONSTER"

Am I like the sea which roars and whose waters rush about, or am I like the great sea-monster which is in its midst?

"THAT YOU PUT A WATCH OVER ME"

As you have put the sand around them as a border to the seas, so that its waves roar but do not cross over it, and as the seamonster imprisoned in the hiding places of the deep that cannot go out from all its billows and waves? The parable is that God has put a guard on him (Job) and it is the time of his life (his lifespan), for he cannot go out from life in whose midst he is, just as the sea (surrounded by the sands). All its waves pass over him constantly like the sea-monster in the midst of the sea and he has no safe place, neither awake nor asleep, therefore he chooses suffocation. (7:15). (Perhaps drowning, i.e. he would prefer to die).

"OF I AM MATE TO "YE FELS IN MINS OF VALUEY (CO)" BE DE WITH LE three verses and come siter it for (there) he is henceming his siffictions; and what I have explained is note derrect, i.e. my connecting the meaning of these terses.

TIED "OND HIS PURCH SHAPE HER PERS ETH CHAPER ע"ל יבהוי מחונק: (יג) ישא בשיחי משכבי, חשותי כי משכבי יסבול יושא עמי במשא שיתוי וכעטי, ולא כן תויבור: כי (מי) וחתתני בחלומות, כי מרוב הליו יראה וולומות מבעתים 🎉 ושוברים כזנו, כענין בחולי הגורה השחורה, או השטן יחלימהו לבעת אותו: / (טז) מאסתי 2א לעולם אחיה, מוב אל עצמותי או אל נפשה כאומר מאסתי חיי כי לא לעולם המה. לכן הויל ממני ואל תגמלני כפשעי כי הכל ימי ואין כהם תוחלת אם אצדק. והוא סוף התלונה הואת אשר יטעוו כאשר פירשתי. ועתה יחוור לתלונה שלישית יואמר: (יו) מה אנוש כי אשר תגדלנו וכי תשית אליו לבך, לפקדן תמיז' ולבחון אותו בענש חטאיו. כי החטא מה יהיק לד, שאתה (כ) נוצר האדם, כלומני שומר אורחותיו יי והנכון בעיני כי נוצר האדם רוצה. לומר שהוא ישמרהו ויחיהו, ולכן יאמר בתימה, אתה שאתה מחיה האדם ותכחר בו למה תענישהו: ואט חטאתי מה אפעול עוד ואעשה לחניך. ותתרצה אלי 10. התרצה באלפי אלים.

14: 4

ILE "IN I A CHA, OR A SEA-MOISTER"

Am I like the ses which goars and whose waters rach about, Or san I like the great see-monoter which is in its midel?

THE HIND ROTHER A TON UNY TARRA

As you have put the send around them as a bowler to the seas, co that its waves roar but do not erers over it, and so the sea-Conster is wiscened in the hiring places of the deep that centor go out from all its billeys and waves? The perchie is that God has Put a guern on him (Joo) and it is the time of his life (his lifeagen), for he cannot go out from life in whose rides he is, just as the sea (surrounced by the sends). All its sewes pass over him constantly like the sen-mounter in the midge of the san and he has no safe place, neither syste now salesy, therefore he chooses suffocation. (7:15). (feriage Growning, 1.e, he would prefer to diff.

7:13 "MY COUCH SHALL EASE MY COMPLAINT"

I thought that my couch would bear by burden and bear (along) with me the burden of my complaint and my vexation. But it was not so; for "YOU DID SCARE ME WITH DREAMS." Out of his great illness he sees terrifying dreams and they shatter his strength as in "in my dark bitter sickness", (or perhaps he means) that Satan causes him to dream in order to terrify him.

7:16 "I LOATHE (IT) I SHALL NOT LIVE FOREVER"

He refers to "my bones" (7:15) or to his soul, as if to say
I loathe my life for it shall not go on forever, therefore let
go of me and do not recompense me in accordance with my transgressions.
For my days are vanity and there is no hope in them that I will be vindicated.

He reaches now the end of this complaint which he has been making as I have explained. And now he turns to the third complaint, and says,

7:17 "WHAT IS MAN THAT YOU SHOULD MAGNIFY HIM AND THAT YOU SHOULD SET YOUR HEART (PAY ATTENTION) TO HIM"

To "visit" him constantly and test him with punishment for his sins. For if he sins what damage does he do to You who are "(7:20)

THE WATCHER OF MAN", i.e. the one who watches over his ways. The correct interpretation in my opinion is that the phrase "the watcher of man" indicates that He will watch him and cause him to go on living. Therefore he says in surprise, "You who cause man to live and who has chosen him, why do You cause him to be punishable?"

And if "I HAVE SINNED (7:20)" what more can I do before You that

"TYLLEWOO TO SPAN TO THE NEUTON TO" SAIS

I thrust the case as countrated bear by buries and bear (elose) when as electrical bear (elose) when as electrical buries of ey heap white and my vexestor. But it was see so for "YOV TO SCAIN ME "THIS team ". Out of his great filters as sees to the ying dream that well a latter his strength of in "in my darm, bitter electrons", (type heap be means) that do an

וקרבנות, או במה יכופר העון לי: (כא) ומה לא תשא פשעי, מדעתך שאמות בו וחיי הבל. ומלת ומה אומרים שהיא חטר למ״ד, כלומר ולמה לא תשא פשעי. והנכון בעיני שהוא

כמו מה אנוש יי, ומה החטא והפועל הלא הכל הבל ורוח הולך: לא חשא פשעי בעבור כי עתה לעפר אשכב ואהיה אני ומעשי כולם אין, כמו שפירשתי. וכבר ביארתי הענין הזה באר היטב. הזהו בכל זאת לא יתהלל איוב, ולא יאמר כי הוא צדיק עד שהביאוהו חביריו לזהו על כויהו יי, כאשר אפרש:

I source my life for it shall not so on fogever, inerefore let so of its and so for reor spence me in educations with my transfers. For my in, a ore remity and there is no cope in tack that I will be distincted.

He reaches now the end of this complaint which he has been white as I nave explained. And now he turns to the third complaint, was says,

THE PERSON AND MADE YOU SHOULD WESTER FOR SHOULD SHOULD TO HER.

IN "VISIL" him constrailly and test him with publishes for his sins. For if he sins what dange even he do to You who are "(7:20) I warren for MAF", i.e. the one who we when over him ways. The correct interpretation in my opinion is that the phisse "the watcher of man" includes they He will watch him and sause him so go on living. Therefore he says in sugrafue, "You are cruse and to live and who has chosen him, why so You cause him to be purificable."

And who has chosen him, why so You cause him to be purificable."

You may become reconciled with me; will You be pleased by thousands of ram-offerings or sacrifices? Or how will my transgression be expiated for me?²⁸

7:21 "WHY (FOR WHAT) DO YOU NOT PARDON MY TRANSGRESSION"

Because you know that I will die because of it and that my life is vanity. And of the word " $\mathcal{N}NI$ and why (what)" some commentators say that it is missing a Lamed and should say " $\mathcal{N}NI$ and why do you not pardon my transgression?" And the correct interpretation in my opinion is that it is like the expression " $\mathcal{N}NI$ $\mathcal{N}NI$ (7:17) What is man...?" and (in other words) what is the sin and the work (that I have done that you cannot forgive me?) Surely everything is vanity and going after wind.

"YOU DO NOT FORGIVE MY TRANSGRESSION" because "NOW SHALL I LIE DOWN IN THE DUST"

And I and all me deeds shall be as naught, as I have explained. And I have already given the meaning of this a clear explanation. Now, notice that in all of this Job did not praise himself, neither did he say that he was a righteous man, until his friends forced him to do so, as I will explain.

²⁸ Of course a negative answer to both questions is implied.

Though different Hebrew phrases are used we cannot help but notice Ramban's allusion to this phrase so common in Ecclesiastes. We have noted elsewhere that in his sermon on Kohelet Ramban repeats many of the same points that he makes about Job.

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ז' (א) ז'יטן בלדד השוחי, ענין המעמו הוה לחלוק על איוב ולסייע על דברי אליפו חבירה והיו ז'מיין חוקים מדברי אליפו, כי אמר בפירוש כי הרעות הבאות על איוב ועל בגיו כולט במשפט, כי והאל לא יעות משפט וצדק, ושם הבנים רשעים גמורים חייבי כות הגוף ולפיכן: כבר מונו, והוא שאמר אם בניך חטאו לו וישלחם ביד פשעם י, אבל מפדת איוב נהג? ענין אחר, שמאו ייטוריו למרק קצת חטאיו שעשה, ואם ישחר אל האלהים ישלם אוקר, והוא? שהרשיע את איוב וחלה, כי לא ראה בדעתו? שיהיה זה מוטר כמו שנוזמו אליפו, מפני טענת איוב שאמר מה כחי כי איחל?, כמו שפירשתי: (נ) עד או חנוכל אלה, יורה כי פעמים רבות אמר איוב כן כי הוא צדיק והאל עות משפט, וזה יחוק חנוכל אלה, יורה כי פעמים רבות אמר איוב כן כי הוא צדיק והאל עות משפט, וזה יחוק

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²⁵⁰f course a negative anaver to both medians is implicate.

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CHAPTER VIII

8:1 "THEN ANSWERED BILDAD THE SHUHITE"

The intent of this answer is to take issue with Job and to give support to the words of his friend Eliphaz. However, Bildad's words are stronger than those of Eliphaz. For he says, explicitly, that all of the evils which have come upon Job and his children are just. God does not sweep away (pervert) justice and righteousness and he declares the children to be complete evildoers who are held culpable by the extermination of the body and therefore they have already died. And this is what he says in 8:4 "If your children have sinned against Him, He delivered them into the hand of their transgression.

But with the case of Job he is applying another interpretation, (that being) that his chastisements have come to cleanse some of his sins which he has done. If he shall seek after God, God will make whole his righteousness. Bildad holds Job to be wicked right from the start because he did not agree that this was chastisement from God as Eliphaz had comforted him, and because of Job's argument (to Eliphaz) in which he had said (in 6:11) "what is my strength 30 that I should wait" (how can I bear...); as I have explained.

8:2 "HOW LONG WILL YOU SPEAK THESE THINGS"

He is pointing out that many times Job has said that he is

³⁰ Eliphaz, according to Ramban, had emphazised God's retributive justice and that Job's punishments were mere " 761N chastisement" for purposes of Divine discipline (see commentary to 3:25). However, as all commentators agree, Bildad now takes a slightly different tack pointing out that Job must have sinned somewhere along the line.

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ימודשי במענה הראשון ": (ג) האל יעות משפט לגמול רע לטובים, או יעות צדק, שלא יגמלם טוב ויניהם למקרה העתים. ויתכן לפרש האל יעות משפט שלא ישפוט הרשעים, האם יעות אוק שלא יגמול טוב לצדיקים: - (ד) וישלחם ביד פשעם, האל נתנם ביד הפשע, ההמשע שלחם, ההתרגות אמר: באתר מרדיהון, כמו יד הירון ": (ו) יעיר עליך, ישרך י כמו יעין ", כי יעיו וישלם גות צדקן !.

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righteous and that God perverts justice. My commentary notes this in the first answer (beginning of Chapter 3).

8:3 "DOES GOD PERVERT (SWEEP AWAY) JUDGMENT?"

To reward with evil those who do good? or "DOES HE PERVERT RICHTEOUSNESS (JUSTICE D73)" that He will not reward them with good and leave them to some future fate. It is possible to explain "Does God pervert judgment" as meaning that He will not judge the wicked and "Does He pervert righteousness" as meaning that neither will He reward the righteous with good forture. 31

8:4 "AND HE HAS DELIVERED THEM INTO THE HAND OF THEIR TRANSGRESSION"

God has given them into the hand of transgression and it is the transgression that sent them (i.e. because of). The Targum says "because of their rebelliousness" as in Numbers 13:29 "by the side of the Jordan".

8:6 "HE WOULD AWAKE FOR YOU"

i.e. your uprightness (he would awake). This is close in meaning to "he would attest to it" (3'8' is like 7'8' of text). For he would attest and "make the habitation of your righteousness

³¹i.e. Ramban takes the two Hebrew words " b)eN judgment" and " P73 righteousness" to refer to the evil and the righteous respectively.

³²In the Numbers verse the Hebrew word "Yod" means "by" and Ramban is saying in this commentary that it was "by" (because of) the transgression that they were punished. Of course in English we have two meanings for "by" -- however that may not be the case with the Hebrew preposition "Bet".

עי ישלם בגיט ועושר וגכסים בנוה הצדק שיהיה לך,
והת אשר אברת הנות הראשון אשר היו נגר החטאים: (ז) והיה ראשיתך מצער, כי העושר
והכבתי אשר היו לך בראשיתן מאער יהיה כגגו האחרית אשר ישגה מאד: (ח) כי שאל
נא לדור ראשון, ודיוש נכונה על מה חקרו הראשונים מאבחום "שהם קדמוני הקוימונים.
וכן שאל נא לימים הראשונים": (ט) כי תמול אנחנו ולא נדע, כי בעבור היות ימינו
קצרים לא ראינו המקרים ההוים בעולם, ואולי הרשעים מצליחים בימינו ותדע באמת, כי

ויאמרו מה ששמעו מאבותיהם, גם מלונס ומוזכמתם יוציאו מלים לאמת הענין ולמשול בו

יאמדו לארך ימים כי כן היה ומדורות שעבור מאו: (י) הלא הם יורוך, מה שהיה בימיהם

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prosperous (8:6)". He will restore the children and the wealth and the riches in the house of righteousness that you will have, in place of the first house which you lost because of the sinners in it.

8:7 "AND THOUGH YOUR BEGINNING WAS SMALL"

For the wealth and honor which you had at your beginning will be small in comparison to your future which will be so greatly increased.

8:8 "FOR ASK OF THE FORMER GENERATION"

Seek out what was correct about that which the former generations sought from their fathers who were before even the ancients. Similar to this is Deuteronomy 4:32 "For ask now of the days past."

8:9 "FOR WE ARE BUT OF YESTERDAY AND WE KNOW NOTHING"

For because our days are cut so short we cannot see the things which happen in the world. Perhaps the wicked do indeed prosper in our days; but know in truth that in the length of time they shall perish for such was the case with the generation which have passed previously.

8:10 "SURELY THEY SHALL TEACH YOU"

That which was in their days and they shall say what they heard from their fathers. From their hearts and from their wisdom they shall utter words of truth on the matter. And to give an example, he (Bildad) makes a parable: "and they shall say:

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משל, ויאמרו (יא) היגאה גמא בלא בצה, והתימה הוח קשורה עם הפסוק הבא אחריו,
היגאה גמא בלא בצה ואחר בלי מיט ולא יקטף בעודו באבר, הלא טרם היות בו זרע אר
ענף יקטף ויכרת מעצמר: (יב) ולפני כל חציר ייבש, "אבו" כמו לראות כאבי הנחל",
והוא העלות הגץ, וסוף הפסוק מוכיח אם פרחר הגפן הנצו הוימונים. ודעת ומפרשים " כי
וו"א היגאה במקום אם, וכן הנטה דבר אליך תלאה ", אם יגאה גמא בלא באה, עודנה באבו
שלא יקטפנה אוים, לפני כל חציר ייבש מאליה כן ארווות כל שונאי אל לעלות מרגע ולהכרת:
(יד) יקוט כסלו, יתמעט ממטוזה, בענין הכרתוה, והוא מלשון ממצט קט": (טו) רטוב הוא

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Live where was in their days and may until some their hope or from their wishes from their heard are live that wishes they are to unior words of truth on the amiter. It is give an exchange, he (bilded) makes a remidle: "and tray crait and:

8:11 "CAN THE RUSH SHOOT UP WITHOUT MIRE?"

This question is connected to the verse which comes after it "Can the rush shoot up without mire? and the reed grass without water? and is it cut down while it is still green? Surely before it has in it a seed or a branch it is cut down and it does so by itself." (Without water these plants die by themselves without anyone to cut them down).

8:12 "AND BEFORE ANY OTHER HERB IT WITHERS"

" 12 its greenness" is a word like the one in Song of Songs 6:11 "to look at the green plants of the valley." It refers to the growing up of the blossoms, and the proof is at the end of that verse (Song of Songs 6:11) "...to see whether the vine budded and the pomengranates were in flower." The opinion of some commentators is that the λ of " $\lambda \not\in \lambda$ can the rush shoot up" is in place of the word "Pk if" as in 4:2 " λ of λ of " λ if one ventures a word with you, will you be weary?" It would read therefore, "Even if the rush shoots up without mire, while it is still green and with no man to cut it off, it will still wither of its own accord before any other herb." So is the way of all who hate God, to grow up quickly but then be cut off.

8:14 "WHOSE CONFIDENCE IS 612" GOSSAMER (VERY TINY, FRAGILE)"

He will diminish himself because of his confidence. This is implied in the meaning of being cut off, and this word is from an idiomatic expression "OP ONNO very little." (Rashi)

"TERRET WORLD TO BOLL A DOT AND IN OF 14:8

This can be remarked in some ordered with come with comes after a "Can its var about up without mire! and the reed transmittent without that the reed that contract without that it is the relative ordered at the can that it is the relative to the relative of the remarked without the remarked without that the remarked without angles of the remarked without the remarked without angles of the remarked without the remarked without

- "DEL PER LI SEPTH STURO Y 1 SERVE D 12 " 11:17

לפני שמש, דמהו לגמא ואוה יחוור ויאמר כי טום יזרוז עליו השמש הוא רטוב, ועל הגן
שהוא נטוע בתוכו תצא פארתה וכן (יו) שרשיו יטובכו, על גל אבנים אשר ישצאן
בהשתרשם לכאן ולכאן: בית אבנים יחוה, בית אשר קיוותיו אבני גזית יראה בהכנס
שרשיו בתוכה והמפרשים אמרו ? יווה כמו יטתבך, וכן קרן הוות בין עיניו יי, ולשון משנה
הזוווא מזרחה : ואפשר שכלם לשון ראייה, קרן גדולה נראה על האחרות : (יה) אם
יבלענו ממקומו, השמש הנזכר בפסוק הראשון, כי כאשר יורה עליו ינלענו ממקומו עד
שיכחיש בו מקומו לאמר לא ראיתיך, כי לא ישאיר לו שורש וענף. או יהיה פירושו אם

When "a frip" as in 4:0 " Seria if one vertures a send with you, will-you be weather it would need that the real stooms up without mire, while it is slill green and with to man so out it off, is will still wither of its ea accord tofore any other left. "So is the way of all who nate God, to grow up emily but then to aut off.

"HAT " FIOSE CONFIDENCE IS CIP GOSCALLA (NEX CIPA, FEETIES)"

He will diminish himself because of his confidence. This is implied in the menning of being our off, end this word is from an idiomatic expression "UP UVIII very intle." (Reall)

8:16 "HE IS GREEN BEFORE THE SUN"

He compares him to the rush and the reed grass. Bildad repeats himself and says that before the sun shines on him he is green and that his glory goes out into the garden in the midst of which he is planted, and so "HIS ROOTS ARE WRAPPED ABOUT (8:17)", i.e. on some pile of stones that they find when they take root here and there.

"HE BEHCLDS THE HOUSE OF STONES"

(He sees) a house whose walls are of hewn stones when his roots go into its midst. The commentators have said that " 75hi he beholds" should really be the same as " 7700 become entangled (wrapped about)" as in Daniel 8:5 "a horn wrapped about(?) (JPS 'conspicuous') 15h 17 between his eyes." And in the language of the Mishnah (Tammid 2:4) 7h75N 15h its front (the visible part?) was to the eastern side. Perhaps all of them are an expression of seeing (or being seen) "a great horn appeared on the back sides."

8:18 "IF HE BE DESTROYED (IT SWALLOWS HIM UP) FROM HIS PLACE"

The sun which was mentioned in the first verse. When it shines on him it will swallow him up from his place so that it shall not give him his place saying "I DID NOT SEE YOU (8:18)". For he will not have left either a root or a branch. Or the explanation could

 $^{^{33}}$ Ramban disagrees with the commentators, therefore, to say that 35 can easily follow a more conservative interpretation, as having something to do with seeing.

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ינלענו המכלע לכחש בו • לאמר לא ראיתיך ולא היה עץ לשאת ענף ולעשות פרי. והתרגום מפרש על גל שרשיו יטובעו. כי הוא על דרך התימה, אמר: והאפשר יי די על איגר שרשוי הושין בית אבניא יבוין. איגר לשון דגורא • יעשו חרש מצל. והלא אם ינלענו אום ממקומו יכוזש בו לא ראיתיך, אם כן אין שוש ועיקוי לאילן כזה, רק שעולה כיונק ואבד מיד: (יט) הן הוא משוש דרכו, כל שמחתו חירך תולזיתו של העץ חזה להכות, והוא המשל לרשע כי שמהתו להיות הצלחתו אובדת. ואשר מעפר אחר יצמחו, לנטוע מהם נטע יכותו כמותם כויגע, והמשל כי אם יקומו בניהם תותם יכרתו ויאבדו כהם: (כ) הן אל לא ימאס תם, שלא ישלם נות צדקר את זך וישר אתה: ולא יחזיק ביד מרעים, אשוי אתה תמוז עליהם:

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Sh. Primerasson to seein! (or hein; sees) "a stress horn appeared on

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The cur which we mentioned in the first verse. When it suches to his it will swellow him up from his place so that it satil not the nin his place suring "I fin her the Wil (Filt)". For he will not have left either a root or a treath. Or the expires ion ordid

District that of the case with the commenters, therefore, to depreciation, as that of the case of the interpretation, as having something to so with useeing.

I did not see you, then the tree never did bear a branch or make any fruit, (therefore the swallower did not see it). The Targum explains "his roots are wrapped about the heap" as being more or less of a question saying "Is it possible that around the heap his roots are entangled, they are curved about the house of stones."

" TE A heap" is a word like " FIE heap, pile" making a shady thicket, and surely if a man is swallowed up from his place he is denied by "I did not see you." If this is so, there is no root or substance to a tree such as this, only that it goes up like a shoot but then perishes immediately.

8:19 "BEHOLD THIS IS THE JOY OF HIS WAY"

All its joy and the way of the offspring of this tree that is to be cut off. This is a parable of the wicked, whose joy in being successful perishes. And as to that which "out of the dust (earth) others shall sprout", it means that they (the wicked) plant others from themselves that will be cut off, like they were, at an instant. And the parable is that if their sons shall stand in their place they shall be cut off and perish like them.

8:20 "BEHOLD GOD WILL NOT REJECT A WHOLE-HEARTED (INNOCENT) MAN"

That he not make the habitation of your righteousness prosperous if you are pure and upright.

"NEITHER WILL HE UPHOLD THE EVIL-DOERS"

About whom you seem so surprised (i.e. that they prosper).

All sit of and the way is the material of the tree what and is to the way for the material of the whole of the which "out or the third "out or the whole "out or the the the whole of the same that the the were the same that are the were the that are the were the the same that are the were the same that are the were the same that are the same that are the the the the the third that the thee.

אשר ילבשו בושת, והם הושעים אשר אתה שונא לדבויוך ללמד עליהם חובה: ואהל, ביתם

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ייאומר לעיניך ואינגר:

About when you seem so surrised (i.e. that they profice).

8:21 "UNTIL HE FILLS YOUR MOUTH WITH LAUGHTER"

On account of your prosperity and good fortune in your latter days.

"AND YOUR LIPS WITH SHOUTING" over "(8:22) THEY THAT HATE YOU" who "SHALL BE CLOTHED WITH SHAME", and they are the wicked whom you hate, (you shall be shouting) your words so as to teach them about sin.

"AND THE TENT"

Their house shall perish before your eyes and shall be no more.

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Inches cast perion telers your eyes and small be no more.

ט (א) ריען איוב ויאמר: (ה) אמנם ידעוני כי כן, ענין המענה הזה כי ישוב איוב להתאונן ולאמר, כי הוא זן: וישה ומכאוביו על לא חמס בכפיר. ומענה הזה שלש טענות, יטעון כי האלהים יכרית הישעים כאשר אמר בלוד. גם הצדיקים אינם נמלטים מידה רק בכולם יראה המויה אחת שוה, כי חם ורשע הוא מכלה, ואופן ההכרתה בארך השנים על כולם יוסב, ועוד יטעון כי יתן האלהים בין שניהם מוכיח, ויאמר לו שיודיע את איוב על מה שיריבהה, כי אין פגעיו גדונים לפני האלחים לעשות כן בשום פנים י, אם לא חטא אינו טוב שיעשוק אותר, ועל מה ימאס יגיע כפין ויביט על עצת הרשעים, והם המחשבות אינו טוב למעלה. ואם לנטותר יעשוה, לראות אם יסבול המקרים או יבעם בייסורין, הרעות ולמה יצרפם למעלה. ואם לנטותר יעשוה, לראות אם יסבול המקרים או יבעם בייסורין.

CHAPTER IX

9:1 "AND JOB ANSWERED AND SAID"

9:2 "INDEED I KNOW THAT IT IS SO"

The intent of this response which Job makes is to again complain and say, that he is pure and upright and that his pains are not on account of any injustice that he might have done. This answer is really three arguments: (1) He argues that indeed God will cut off the wicked as Bildad has said, and also that the righteous do not escape from His hand. With respect to them all, God uses the same measure, applied equally to both innocent and wicked. Some way of destruction will come to all of them in due time. (2) He argues further 34 that God should set some arbiter between them and he says to him that the arbiter should show Job why God is striving with him. For his troubles cannot have been judged properly by God that He should do so on any account. If he has not sinned, it is not proper that God should oppress him. On what basis does He reject the toil of His hands and look upon the counsel of the wicked and they who are of evil thoughts and why does He attach to them such importance? And if He is doing this to test him, 35 to see whether he can bear these events or whether he will become terrified of the chastisements, (following

^{349:32-35, 10:1-14.}

³⁵Turning for a moment to answer Eliphaz, not Bildad.

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לענין המוטר שאמר לו אליפז בתחלה. העיני בשר לך י שיבקש לו וידע שלא ירשע י וגם יודע שאין מידו מציל י ואינו צויך לנסות כהו וגבורתו עמו. וואת תלונה שנית שיאמר המוכית. ועוד ימאונן לאמר אם רשע אללי לו. ואם צדיק לא ישא ראשו י, ישוב על טענה שהזכיר כבר, כי כאשו לא ישא ראש אם צדיק, כי טופו ללכת אל ארץ חשך וצלמות. כך אם רשע לא היה לו לקבל ייטורין אחרים:

אמונה לי כן, שהאלחים יכרית שונאי אלהותו ויאבד תקות החנפים, ועם כל זה מה. יצוק הצדיק עמר אם לא יחפוץ להתווכח עמר, בכוא עליו רעה לא יעננו האלהים יצוק הצדיק עמר אם לא יחפוץ להתווכח עמר, בכוא עליו רעה לא יעננו האלהים

להודיע פשער, ולא ישגיוז עליו לרוב גריעת האדם לפניו. יוזה איוב עות כי האלהים ישנייד הפושעים, רק ברעת הצויקים לא יודיע למה יבואר, ונראה לו שיבואו לו פשע והמס. ראם זה כן אבוד הושעים גם כן מקרה היה להם.

the harmon eighter, it is not proper that the distribute proper and an whole where a noting which bould seed he refershive test of high made and lock whom we accounted of the wielest and they who are of evil thoughts and why work he makes not them such invertines indistribute is delivered to the makes him. The see whether he can been deepe elects of a new according to the will became tentified of the constitutions, (rollowing a newer he will became tentified of the constitutions).

^{379:32-35, 10:1-14.}

³³Thaning for a soment to shower Flights, not Bilind.

the meaning of chastisement as Eliphaz had said in the beginning)
-- "Do You (God) have eyes of flesh" (lo:4) that He can seek out
Job and know that he is not wicked. And He should also know that
"there is none that can deliver me out of your hand" (10:7).

It is not necessary to test His strength or His power. This
then is his second complaint, that an arbiter should speak (between
him and God). (3) And he complains further 36 saying (10:15) "If

I be wicked, woe unto me," and if he is righteous yet shall he
not lift up his head; answering according to the argument already
mentioned, that as he will not lift up his head if he is righteous,
for he is going to go to a land that is dark and has the shadow
of death anyway -- so if he is wicked he ought not have to receive
any other chastisements (than that).

9:2 "INDEED I KNOW THAT IT IS SO"

That God will cut off those who despise His divinity and He will destroy the hope of the hypocrites. With this in mind, how can the righteous man be vindicated before Him, if he does not want to dispute with Him. When evil comes upon him God does not show him his transgression and He does not watch over him because of man's great inferiority before Him. Job admits now that God destroys those who transgress. However, with respect to the evil done to the righteous God does not show why it (the evil) has come, so it appears that the evil has come to him wantonly. If this is so then perhaps the destruction of the wicked is also by chance,

^{3610:15-22.}

(paramit and as a machine hore language are natural to a to be an entire to an entire to a contract of the co run fass mus of suit (: x.) "in this longer up to the form seef run dant work word choose of the choice to late. Jo. 19. 1. 1. 1. "(1:0:) " The range to a service of the range of promise It is not enabled to the State of the control of but it is a second of the same of the same and in a second of the is the second of the is consider a margus soid on the room and the south for the 190 where is the about the collected and the collected. contain one assign that and the state of our time and the mison or and to ide job as because on the e- gave on a back וכי לכל מקרה אחד, ומתחלח כולם הכל המה: - (ד) חכם לבב ואמיץ כח מי הקשה אליו לבוי. ונשאר בשלום, ההכמים לא יטלטו בחכמתם כי הוא חכם לנות מות. והגבורים לא ימלטו נפשם כי הוא אשיץ כח מכולם. חדוץ הכתוב לייחס הכמת האדם ללב. כי הוא מקום הכחות כולם. ככתוב ובלב כל חכם לה נתתי חכמה י, ונהיא לבב חכמה י, חכם לה יקח מצות י, וכתב בשלמה נתתי לך לב וזכמה 3, וכן בכל מקום, ועל כן אמר בכאן חכם לבב כדרון שתוף הלשונות 3, וכתוב כי יום בקט בלתי 9. בקש זו׳ לו איש כלתבו יי, או הוא כענין ויאמר ה׳ אל לתו יי, והמשכיל יבין יי בין DO & OF THE LOCKING . WITH THE MENSON POR

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for everybody has the same fate -- and from the very beginning all of them are vanity.³⁷

9:4 "HE IS WISE IN HEART AND MIGHTY IN STRENGTH, WHO HAS HARDENED HIMSELF AGAINST HIM AND PROSPERED"

i.e. hardened his heart...and remained at peace. The wise will not escape in their wisdom because God has a wiser heart than they. The mighty heroes have not saved their lives for He is mightier in strength than all of them.

It is a Biblical idiom to ascribe the wisdom of man to the heart, for it is the locus of all the forces, as it is written in Exodus 31:6 "In the hearts of all that are wise-hearted I have put wisdom" in Proverbs 10:8 "The wise in heart will receive commandments" and as is written about Solomon, in I Kings 3:12 "I have given thee a wise and an understanding heart." -- and similarly in all places. Therefore it says here "wise in heart" according to the (anthropomorphic) way in which languages tend to make analogies. And in the Bible (we find the same elsewhere): in Isaiah 63:4 "For the day of vengeance that was in My heart..." in I Samuel 13:14 "The Lord has sought Him a man after His own heart." Or as is the meaning in Genesis 8:21 "And the Lord said is His heart..." and the wise man will understand this.³⁸

³⁷Since there is no way of knowing, from God, why the righteous suffer and man cannot win a "case in court" with God, we may assume that perhaps God has no providence.

³⁸The problem of anthropomorphic references to God has of course long existed in Jewish literature. Among the Rabbis, for example, Akiba was well known for his rejection of such images and the consequent interpretations. Philo of course spent many

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i.u. nonestat eid neser...era reselvet at jenet. The wise with non morest in ranir wisdom bear use God has a wistr Legat than the the the tree to a callery hereog have not saved wheir lives for the is algument in surement it is not then all of them.

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(ה) המעתיק הרים ולא ידער, יאמר כי גם ההוים אשר בהם ישגבו הרשעים יהפכם פתאום ילא יוזיו יושביהם: והוא (ו) המרגיז ארץ, עצמה מן המקום אשר בוסדה בה והנה אין כח ומקום לגבווים להמלט: (ו) האומר לחרס ולא יזרח, הוא קדרות השמש בגזויתוי שמורה על הסרת מלכות וקום ממשלה אחרת: ובעד כוכבים יווחום, לסכל עצת ההכמים הוברי שמים והוהדים בכוכבים, והנה המלכים וחכמי יועציהם בירו: (וו) נוסה שמים לבדה, על כן יש לו ממשלה בשמט ובכוכהים לחתום בעדם כוצונה גם הוא דורך על במות אשר יעשה הים בשוא גליו ומשקים שאונם: והוא (מ) עושה עש כטיל וכימה, שהם מולות

sinfland, in all places. Therefore is any inverse "vice in actro" so conting to the (notherpororphic) way in which largement to the acke surjected. This is the Eight (refine the same electron): in leaden (3:4 "Por the day of vetwerace that was in Mylacrt..." in I Samuel 17:14 "The lord ned south in its amor rifer his two hours." Or as is the meaning in General Pair " but the Lord soid the wife man will preference that the Lord soid."

Distince there is nowey of thowing, from Sod, why the righteeus reaster and men dennot win a "dise su crum" with flod, we may nesus that flot thereing God has no successe.

The problem of anthromovarial reterrance to God hes of concret long existed in Seviah librariage. A out the Bubbla, Ingexample, Akiba was well known for his rejociton of such integers and the consequent interpretations. Fullo of source spent rangement to consequent interpretations.

9:5 "WHO REMOVES THE MOUNTAINS AND THEY DO NOT KNOW IT"

He says that (He will overturn) the mountains upon which the wicked are so haughty suddenly and their inhabitants will be no more. And He "WHO SHAKES THE EARTH (9:6)" itself from the place on which it is founded, and there is no strength nor any place for even mighty men to escape.

9:7 "WHO COMMANDS THE SUN AND IT DOES NOT RISE"

This is an eclipse of the sun by His decree which indicates the removal of the kingdom and raising up another sovereign.

"AND SEALS UP THE STARS"

Thereby making foolish the counsel of the wise astrologers and those who watch the stars. So therefore the kings and their wise counsellors are under His control.

9:8 "WHO ALONE STRETCHES OUT THE HEAVENS"

Therefore He has dominion over the sun and the stars "to seal them up" according to His will; also "HE TREADS" on the "high places" which the sea makes when it raises up its waves and He quiets their roar. 39 And He is the one "(9:9) WHO MAKES THE

pages devoted to this question but perhaps the most extensive attempt to do away with anthropomorphisms is made by Maimonides in the Moreh Nebukhim I:1-49. Ramban follows this long tradition and maintains here that we are of course forced to speak about God in human terms and with our own analogies.

^{39&}lt;sub>Ramban</sub> is explaining the use of the word Since Since usually refers to land.

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המרשלים, על כן יש לו כח לחשפיל הגדולים. וזונה האל יווע בגדולות ונוראות אשר הוא יעשה, ואיננו נראה לעינים: (יא) יעבור, על איש וישוב ויחלוף עליו מבלי שיתבונן לד ויכירנה ועל כן זו היכולת באדם לזושתמר ממנו: (יב) הן יחתוף, יגזול פתאום. כמו וחטפתם לכם ²¹, כי שתי האותיות האלה יתחלפו בהרבה מקומות ²¹: מי ישיבנו, כי אין כזו באדם לזושיב ממנו הגזילה, כי הוא אמין כח: ישיבנו, ישיב ממנו או יהי פירושו הן יוותוף דבר ומי ישיבנו? י. כי השמות בכת הפעלים: מי יאמר אליו מה תעשה, אין באדם ווכמה שיאמר אליו מה תעשה, מי הוא הכם לב מן הכל:

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Symmen is explaining the use of the word [wif since filled usually relief to land.

BEAR, ORION AND THE PLEIADES" for they are the ruling constellations and He (alone) has the power to humble the great. And behold (only) God knows (of) the great and awesome things which He will do and none of them are apparent to men. (explaining also verse 10.)

9:11 "BEHOLD, HE PASSES BY..."

i.e. (He passes) by man and goes back and forth without man observing Him or recognizing Him. Therefore man has no power to guard himself from Him.

9:12 "BEHOLD HE SNATCHES AWAY"

"WHO CAN TURN (HINDER) HIM"

Man does not have the power to retrieve from Him what has been stolen for He is of great strength.

"CAN HINDER HIM"

Can retrieve from Him. Or its explanation my be, "Behold He snatches a thing and who can return it?", for the nouns are included in the sense of the verbs.

"WHO CAN SAY TO HIM, 'WHAT ARE YOU DOING?'"

Man does not have the wisdom that he should say to Him "what are you doing?" for the wisdom of His heart is beyond any man's.

⁴⁰ Again, Ramban alludes to the difference between man and God and the difficulty of speaking about God in human terms.

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יטוחר תחתיו עוזרי רוזה, והט גויולי הגדולים העוורים הגאוח. והנה השלים מה שאמר יועתי כי כן יש כוז וגבורה וחכמה האל להשפיל הרשעיט עם הכעתם הגכוריתם הזכה ישא בעצמר יועתי כי כן יש כוז וגבורה וחכמה האל להשפיל הרשעיט עם הכעתם הגכוריתם הזכה ישא בעצמר יועד) אף כי אנכי, שפל אנשים, אעננו, כמר אענה בוי. או סירוש אענגו אם יקראבי למשפט, או אבחרה דברי עמו, לקראו לדבר עמי: (טו) אשר אם צדקתי, והכרתי צויקי, לא אענה, בשופטו אותי לחיוב, רץ למשפטי אחחנן, מיראתי אותו. ויש משרשים יי צויקי, לא ארים קול, כמר וענית ואמות יי. ואם (טו) קראתי לו בתהנוני שיחמול עלי.

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⁴⁰ homin. Romann elludes to the difference between men and lol and the difficulty of speaking steur for in hards terms.

9:13 "GOD WILL NOT WITHDRAW HIS ANGER"

Until the helpers of Rahab 41 will stoop under Him (paraphrasing the B part of the verse), they (the men who worship Rahab) being the greatest ones in helping haughtiness develop. Note that Job is amplifying that which had been said before, "I know that God indeed has the power and the strength and the wisdom to humble the wicked in spite of their wisdom and their strength" and now he refers that idea to himself.

9:14 "HOW MUCH LESS SHALL I" lowly among men "ANSWER HIM"

i.e. I shall answer concerning Him (Chavel -- I shall testify that He has the power and the strength). Or the explanation of "INOK SHALL I ANSWER HIM" could be -- if He should call me for judgment. Or "I WILL CHOOSE OUT MY WORDS WITH HIM" to call Him to speak with me.

9:15 "WHOM, THOUGH I WERE RIGHTEOUS" and I recognized my righteousness "I WOULD NOT ANSWER," seeing as how He had judged me to be guilty.

However "I WOULD SUPPLICATE TO THE ONE THAT JUDGES ME" because of my fear of Him.

In Hebrew folklore Rahab is the sea monster which had to be overcome by God before chaos gave way to an ordered universe. It corresponded to the Babylonian Tiamat. cf. Isaiah 51:9.

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Little of relieves of little and and state for all (resembling the B) pairs of the B pairs of the verse), the (the min who sowning blue) being the monitoring of the state of the the state of the order of the state of the state of the order of the order of the state of the state of the order of the state of the state of the order of the state of the order of the state of the order of the state of the state of the order of the state of the state

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לא אאמין כי יאזין קולי, וזורא האל העונה אותי י, כי לא יאמין בהשגחה בפרטים, ונתן טינם בזה מפני ייסוריו שהם חנם, כי זה הוא המטעת כל המורדים כאשר פירשתי בפתיחת הספר, וזורא שאמר: (יו) אשר בשערה ישופני, כלומר אשר בהוא השערה על בני אדם ישופני בכללם, כמו ישופן ראש, תשופנו עקב זי, כלומר כי המקרים ברוח סערה יפיל העלים והפרי ייסיות הצדיקים והרשעים: והרבה פצעי חנט, ירבה פאעי איוב חגם: (יו) לא יניחנו להשיב רוחו וינפש, כי ישביעני תמיד מחרורים: (יט) אם לכח, באתי להשגב ממנו זיי, הנה הוא אמיץ: ואם למשפט מי יועידני, ויקבע לנו מועד ליום הדין:

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HITA Rebrew folkhore brank is the sea morster which had to be overnown by Got before chies gave way to as ordered universe. It corporated to the babylichies Tiesen. cf. Issian film.

THAT HE HAD HEARKENED TO MY VOICE (9:8)" and think that it is God who answers me. For Job does not believe in God's providence over particulars, and he has given a reason for this in his (seemingly) unexplainable chastisements. This is the error of all who rebel as I have explained in the beginning of the book and it is what he is saying here.

9:17 "HE THAT WOULD BREAK (BRUISE) ME WITH A TEMPEST"

i.e. the one who in bringing a tempest upon mankind would bruise me along with them. The verb is used in Genesis 3:15
"...it shall bruise your head and you shall bruise it (him) on _
the heel." This is to say that the things which happen as the result of the wind of a storm will cause both the leaves and the fruit to fall, i.e. it will kill both the righteous and the wicked.

"AND MULTIPLY MY WOUNDS WITHOUT CAUSE"

He will multiply Job's wounds without cause.

9:18 "HE WOULD NOT"

Leave him alone (long enough) to take his breath and refresh;
for "HE WOULD FILL ME" constantly "WITH BITTERNESS."

9:19 "IF IT IS (A MATTER OF) STRENGTH"

I have tried to be higher than He (paraphrasing Deuteronomy 2:36) but behold He is mighty.

"AND IF OF JUSTICE, WHO WILL APPOINT ME A TIME?"

And fix for us (God and me) a time for a "day in court"? (i.e. who can arbitrate between Job and God).

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"ALFORD A BOX SECTION OF USER OUT, PARE AND LESS

(כ) אם אצדק פי ירשינוני, כי מרוו: חכמתו יתפוש אותי בטענותי, ואם תם אני פי יעקשני מתחונתו: (כא) תם אני, באמת אני יודע בעצמי שאני תם ולא תטאתי מיום שנבראתי. וין לא אדע נפשי, אם מצד בריאתה יבאו אליה המקרים, והוא היודע יסודה והדן אותה לוצונו, על כן אמאם חיי, וארצה שתשוב נפשי להויתה הראשונה: (כב) אחת היא, והדרך לכל, כטונ כהוטא: על כן אמרתי, כי תם ורשע הוא מכלה, ואינו מטגית בין צדיק לרשע לרוב גריעות האדם אצלו, והוא המרי אשר פתח בו בתחלת דבריו, כאשר פירשתי "בי (כג) אם שוט ינוית פתאום, יתן ראיה על הסרת ההשגחה מבני אדם, כי אם נאמר שיהיה בהשגחה ויעשה בחפץ, שוט כא מאתו וימית בו אוט פתאום, ולמסת י הנקיים שבהם ילעג

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And fix for up (Out end me) a time for a "day in cours"? (A.e. who can arbitrate between Job and Out).

9:20 "THOUGH I BE RIGHTEOUS, MY OWN MOUTH SHALL CONDEMN ME"

For out of the greatness of his wisdom he will catch me in my arguments and even if "I WERE INNOCENT" my mouth would prove me perverse before His understanding.

9:21 "I AM INNOCENT"

In truth I myself know that I am innocent and that I have not sinned from the day that I was created. However "I DO NOT KNOW MY SOUL (I REGARD NOT MYSELF -- I DO NOT CARE IF THIS STATEMENT COSTS ME MY LIFE)"

(I do not know) if these events have come over the soul on account of its nature. He alone is the one who knows its foundation and judges it according to His will. Therefore I despise my life and I want my soul to return to its former state.

9:22 "IT IS ALL ONE"

The way of everyone; as happens to the good man, so also the sinner. "THEREFORE I SAY:" that "HE DESTROYS BOTH THE INNOCENT AND THE WICKED" and He does not distinguish between the righteous and the wicked because of the great inferiority of man before Him. This is the very same rebelliousness with which Job began his words, as I have explained. (at the beginning of Chapter 3.)

9:23 "IF THE SCOURGE SHALL SLAY SUDDENLY"

He brings a proof about the lack of Divine providence from the affairs of men. If it is said that there is providence and that God purposely does as He wants, then (indeed) the scourge comes from Him. With it He slays men suddenly. It is a temptation of the ENTER MELLINE, IT IN U. T. T. CONTROL ST.

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האל וימית אותם בהשגחה היצון, אם כן (כד) ארץ נתנה, ביד מלך רשע שמכסה פני שופטיה שלא יראו ויעשו משפט, רק הוא יעשה חמס כרצונו, וכל שכן שהוספת להרשיע את הדין: אם לא אפו מי הוא, המכלה אותי והמשחית הכל: (מה) וימי קלו מני רץ, ולא ראיתי בהם טוב, רוצה לומר כי טוב וגכון הוא להטיר ההשגחה מן השפלים, לרוב מעלת הגבוה ית׳, מלאמר שיהיה בהשגחה, ויצא משפט מעוקל כאשר הזכרתי בפתיחת הטפר, וכל עוו אשר ירצה להביא ראיה על צדיק ורע לו יחזור הענין על עצמו ויתלונן בפשה, כי מאחר אינגו נורע י, כמו שפירשתי כבר יו, על כן יחזור וימי קלו אחרי תם וישר

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innocent by which God mocks them and He kills them in Providence (knowingly) and willfully. If this is so "THEN THE EARTH IS

GIVEN OVER (9:24)" into the hand of a wicked king who covers the faces of its judges that they shall not see and do justice. If God seems only to do violence, how can you continue to declare this judgment (of Job) guilty?

"IF IT IS NOT HE, THEN WHO IS IT"

Who destroys me and ruins everything.

9:25 "MY DAYS ARE SWIFTER THAN A RUNNER"

And I have not seen any good in them. He means to say then that it is good and correct to remove providence from the earthly creatures because of the great superiority of the Most High, by saying that if there were such providence then justice has been perverted, as I have mentioned in the beginning of the book. 43

Whenever Job wants to bring a proof about the righteous man and the misfortune that he suffers (to bear on his case), he uses himself as an example and he complains about his own life, for that of another is not known to him -- as I have explained before (in the Introduction). Therefore he uses the expression "my days are swifter than a runner" after "He destroys both the innocent and the wicked." (9:22) (using his own life as an example or proof of this general statement).

Ramban, unlike Rashi, sees that Job is making all of the traditional arguments against theodicy. He adds the interesting twist that if God is so wicked and violent, how can Job be held accountable for any sins?

⁴³ See the arguments in the Introduction, page 11 that Ramban ascribes to those who would deny God's providence.

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הוא מכלה: (כו) אניוו אכה, אמר וחרגום ספיבן קלילן דמרי דבבו דאולין לשיבוי, מלי
אינה: יטוש, וימוזר כגשר חש לאוכל, כנשרא זטאים למיכל ²⁰, ובלשון הגדה, טיסין
באוירא ²²: (כו) אם אנורי אשכחה שיחי, וזטענות שיש לי לצויק את עצשי ואעווב חמתי
דאונחוק אולי אבצל בסבלי הייסורין: (כו) יגורתי, כי גם כן יבואו כל עצבותי, וידעתי
בי לא תנקני בעבור שתיקתי, כי כן שתקתי מתחלה ולא הועיל לי: (כט) אנכי ארשע,
אמר כי אם יצעק וילמד זכות על עצמו גם כן יחיה רשע בדינה ולמה זה הבל איגע לצעוק
רלטעון, והבה אין טוב לשתוק ולהבליג ולא לצעוק וומס. כענין אוי לי אם לא אמרתי ²²:

perserved, as I have mentioned in the Depinting of the book.

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h3 See the arguments in the Increduction, page 11 that Residual ascribes to those who would deny ded's provinced.

9:26 "THE SWIFT SHIPS"

The Targum says "the swift ships of the enemies that go to destroy" reading 72k as a derivative of " 72k enmity."

"THAT SWOOPS"

Goes quickly, as the eagle hurries to eat; or in our Targum, "like the eagle that flies swiftly to eat." or in the language of the Aggadah (in the Targum Onkelas to Exodus 20:2) "Flies swiftly through the air."

9:27 "IF I SAY, 'I WILL FORGET MY COMPLAINT!"

And the arguments that I have used to vindicate myself and (if) I would forsake my wrath and strengthen myself, perhaps I would be saved from the burdens of the chastisements.

9:28 "I AM AFRAID"

That even so all my pains would come and I would know that you would not hold me guiltless because of my silence, for I have been silent (like that) from the beginning and it has been of no benefit to me.

9:29 "I SHALL BE CONDEMNED"

He says that even if he should cry out and claim merit for himself he would still be condemned as wicked in His judgment. So "why then do I labor in vain" (9:29b) to cry out and to argue. There is no good in being silent or in restraining oneself, nor in shouting out the injustice, the same idea as "woe to me if I do not speak" (and woe to me if I do?) (Mishnah Kellim 17:16).

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(d) אם התרחצתי בפי שלג, משל על היוחו גקי כפים ובר לבב 2: (לא) או בשחת חטבלני, ביום המיתה תטבול אותי ביון מאולה בקבוי: ושלחותי הנקיות יתעבוני ולא אהיה גקי וראוי לבוא לפני המלך למשפט. ומלות או בשחת הורה על היות עת הקבורה יום הדין 2. רכן איום יאמין כן: (לד) יטר מעלי שבטו, תפלה לאל שיסיר מעליו שבטו ואימתו וידבר לפניו. או יהיה יוטר יוצא, כי המוכיח ישית ידן על שניהם יוטר המוכיח שבט האלוה מעל איור: (לה) כי לא כן אוכי עמוד, איננו כן עם עצמי כאשר אני עמו לפי משפטה כי צדיק אני בעיני. הו יהיה פירושו 20 אכן אבט עמוי כאשר אני עמכם החבירים:

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So "the even do I labor in win" (1:7%) to say out ear to sayue. Showe is no accident being attent or in recreating occacil, nor in shouldny out the injustice, the name fits as "woe to se if I do not speak" (such woe to se if I oof) (histesh Kelidm 17:16).

9:30 "IF I WASH MYSELF WITH SNOW WATER"

A parable to his having "clean hands and a pure heart." (Psalm 24:4).

9:31 "THEN YOU WILL PLUNGE ME IN THE DITCH"

On the day of death you will plunge me in the deep mud of the grave.

"MY OWN CLOTHES"

Which are clean "shall abhor me" and I shall not be clean and fit to come before the King for judgment. And the words " Shea Sk

THEN IN THE PIT" indicate that the time of burial is the Day of Judgment and so Job believes.

9:34 "LET HIM TAKE HIS ROD AWAY FROM ME"

This is a prayer to God to remove from him His staff and His terror and speak before him. Or " 70' remove" could mean "go out," that the arbiter might put his hand on the two of them and the arbiter remove God's staff from upon Job.

9:35 "FOR I AM NOT SO WITH MYSELF"

I am not so with myself as I am with Him before His judgment, for I am righteous in my own eyes. However, its explanation may be that I am not so with myself as I an with you my friends.

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ליל (א) בקטה נפשי בחיר, מלפון ונקטותם בפניכטי. כלומר אני מתקוטט בעצמי כאשר אעזוב שיחי בתון לבי. וכאשר אדבר יחיו דמרי במוירות נפשי. כענין כי החוישתי בלו עצמי: (ב) אומר אל אלוה אל חרשיעני, מחלה החייעני על מה תריבני: (ג) הטוב לך כי תעשוק, כלומר שתעשה לי עושק גזל ולגוול ממני מעשי הטוביםי, או טוב לן כי תמאם בי, וחני יגיע כפיך, כי תופיע ותראה בי עצת הרשעיםי. כלומר מחשבות בתירה. אולי ירע איוב בתפשו כי חויהר מתהלה אחרי מדותיו של הקב״ה, והיח מסתפק ואומר

כפירוז. אדלי ידע איזם בתפשר כי הרהר מתהלה אחרי מדותיו של הקביה והיח מסתפק האומר כי אין טונו לאלחינו שימאסנו ויענישהו על ספיקות מחשבתו אחרי שהוא יגיע כפיר או יאמר כן על מחשבתו אחרי במ עליו הועה: !

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CHAPTER X

10:1 "MY SOUL IS WEARY OF MY LIFE"

The verb () is used here just as it is in Ezekiel 20:44
"...and you shall loathe yourselves in your own sight..." as if
to say, I'm fighting myself when I keep my complaint for myself
(inside of me). But when I speak my words express my inner bitterness, as in Psalm 32:3 "when I kept silence, my bones wore away."

10:2 "I WILL SAY TO GOD, 'DO NOT CONDEMN ME'"

First show me why you contend with me (joining a and b parts of the verse.)

10:3 "IS IT GOOD FOR YOU THAT YOU SHOULD OPPRESS?"

i.e. that you should do such unjust robbery to me, stealing from me any good deeds (Rashi -- that I may be judged righteous?). Or is it good for You that "YOU SHOULD DESPISE" me, and I am "THE WORK OF YOUR HANDS" that you should shine (i.e. look) upon and see in me "THE COUNSEL OF THE WICKED", i.e. with thoughts of denial.

Perhaps Job knows in his soul that he suspected all along (thought ill of) the attributes of the Holy One Blessed be He, and that he was doubtful. So he says that it is not good for God to despise him and punish him on the basis of his doubting thought since he himself is the very work of His hands. Either that, or (He should not punish him) on the basis of a thought formulated after the evil had come upon him.

Perhaps Ramban the physician could not avoid this comment, emphasizing the conditions that could give Job ulcers.

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עצת רשעים, היא הכפיויה שמסתירים הרשעים בלבבם, וכן עצת ויטעים רחקו מני", כפירה: (ד) העיני בשר לך, שתעשה לי רעה לנסות

אותי לדעת כל לבבי אם אוגבתיך מכל נפשי : (ה) הכיחי אנוש יחיך, ולא תוכל לווטתין פר בא הליפתי, ואם חטאתי תענישני אחר כך: (ו) כי תבקש, לי עון והטא, ואחה היודע באמת שלא ארשע בנסותר אותי. וגם ידעתי שאין מידר מציל ואין צורו לנסות כחר וגבורתך עמי. ויתכן לפרש בפטוקים האלה ענין אחר. הטוב לך כי תעשוק אותי ותמאסני ראבי יגיע כפין, אך הופעת על עצת רשעים מטיתים אותר י עלי לאמר כי אני רשע: העיני בשר לך שיטעון: עזי שקר: הכימי אנוש ימיך שיאמרו לך שחטאתי בישים הקדמונים שרט דעוון אותי: כי חבקש לעוני ולחטאון ותדרשם מאחרים, ואתה היודע שלא דשעתי,

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"THE COUNSEL OF THE WICKED"

Is the denial (of God) that the wicked have hidden in their hearts, as in Job 21:16 "the counsel of the wicked is far from me", i.e. a denial, Atheism.

10:4 "DO YOU HAVE EYES OF FLESH?"

That You can test me with such evil so as to know all of my heart and whether or not I love You with all of my soul.

10:5 "ARE YOUR DAYS AS THE DAYS OF A MAN"

So that You are not able to wait until my death comes, and if I have sinned, then punish me after that.

10:6 "THAT YOU INQUIRE (AFTER MY INIQUITY)"

(That You seek) in me iniquity and sin. You are the one who knows in truth that I have not been proved wicked (been condemned) by Your testing of me. I also know that one cannot be saved from Your hand and that there is no need to test Your strength and power over me.

It is possible to explain these verses with another interpretation,

"IS IT GOOD FOR YOU" that You oppress me and despise me (seeing as how) I am the work of Your hands, or that You should shine upon

(listen favorably to) the counsel of the wicked (Satan) who incite

You against me saying that I am wicked. "DO YOU HAVE EYES OF FLESH"

that they can lead You astray with false testimony? "ARE YOUR DAYS

AS THE DAYS OF A MAN" that they can say to You that I have sinned in earlier times (on previous occasions) before You knew me; "THAT

YOU SEEK AFTER MY INIQUITY AND MY SIN" and you seek them from other

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ועם כל זה אין מיזיך מציל, ואלה התלוגות על זירך מלכי בשר ווים, והראשון יותוי נכון בעיני:

(ח) ידיך עצבוני, ידיןי עמלו ונשאו כי עצב? ויגיע כפיך תמלעני. והעפרשיט? פירשו אותו מלשון משנה ", אין מעצמין את הקטן, ווהא תיקון האברים: ויעשוני יחד סביב, כלומר ידיך עשוני ותקנו אותי אמוים סביב להיות גופי תקיף וחוק, ועתה תבלעני. וכן אמר התרגום: ידן ציירוני ועבדו יתי כוודא חזהי חזהי וטלעמתא יתי ". ויש אומרים "כי החוטים המאים מן זומות וחוט השדרה נקראו עצבים בלשון הקודש, כי כן נקראו בלשון ישמעאל עצב, וירצה לומר תקנו חוטי וגידי סביב לעצמות להיות נקשרים מחוק: (ט) כי כחומר עצב, וירצה לומר תקנו חוטי וגידי סביב לעצמות להיות נקשרים מחוק:

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times; are You not the one who knows that I have not been wicked?

And yet with all of this nor one can be saved from Your hand. These complaints follow the method used with human kings. But I think the first interpretation is more correct.

10:8 "YOUR HANDS HAVE FRAMED ME"

Your hands have toiled and have put in labor (33%) over me yet You swallow me up, the work of Your hands. Some commentators (Rashi) have explained this as a Rabbinic idiom as in Shabbat 147-a, "one does not form the child" -- in reference to the formation of the limbs.

"AND FASHIONED ME TOGETHER ROUND ABOUT"

i.e. Your hands have made me and set me with limbs round about so that my body will be very strong and now You destroy me. The Targum agrees: "Your hands have fashioned me and made me as one round about and now You are destroying me." There are some who say (Ibn Ezra) that the threads (veins) which come from the brain and the spinal column are called " P'33% nerves" (explaining the verb 33%) in Hebrew, for so they are called in Arabic -- i.e. "33% nerve." So he means to say "Your hands have prepared my nerves and my sinews round about my bones to be strongly connected."46

⁴⁵ This comment concentrates on the word 238 which can have all of these meanings -- as a verb "to form", as a noun either "labor" or "limb."

⁴⁶ Another comment clearly dependent on Ramban's knowledge and predisposition as a physician.

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עשיתני, כי כחומר היוצר אשר יעשה החומר מן המים והעפר וישוב ויעשה כלי, ככה עשית אותי וסופי לוושיבני אל העפר. וירצה לומר אזורי שעמלת בגופי להיות ימי מספר למה מצמית ימי, כי הנה עמלך לריק יהיה: (י) תתיכני, כמו כחחוך כסף 1: וכגבינה תקפיאני, טיפר עגין היות האדמ: (יב) חיים וחטד עשית עמדי, המטן אטי ואחרי צאתי: ופקודתך שמרה רוחי, שאתה צריך לכקוד הבויות ולטפק צרכם, ואם לא תפקדם תמיד לא יהיי, כענין ותפקדהו לרגעים יי, חזי פקר את שרה 2: וכן אמר התרגום: ודכרנף נטרת רוהי:

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10:9 "YOU HAVE FASHIONED ME AS CLAY"

As the clay which the potter has made from water and dirt forming it into a vessel, so You have made me and I will be returned to the dust (dirt). He means to say, "After You have worked so hard on my body for my days to be so many, why do You end my days?

-- for then Your toil would be in vain."

10:10 "POURED ME OUT 1] "

As in \$60 (1907) the melting (pouring out) of silver. (following Ibn Ezra).

"AND CURDLED ME LIKE CHEESE"

He is referring to the process of becoming a human being.

10:12 "YOU HAVE GRANTED ME LIFE AND KINDNESS"

Both in the womb of my mother and after I came out from there.

"AND YOUR PROVIDENCE (REMEMBRANCE) HAS PRESERVED MY SPIRIT"

For You must attend to mankind and supply their needs. If you do not attent to them constantly they will not live, as is the meaning of Job 7:18 "And You should remember him every morning (and try him) every moment." or "And the Lord remembered Sarah" (Genesis 21:1) -- and so the Targum says: "and Your remembrance | Constant | C

⁴⁷It is somewhat surprising that Nahmanides does not try to explain this verse away with a more involved comment. Rather, he seems only to be concerned with the verb 372. The deeper problem is, however, that the verse does not seem to agree with Ramban's notion that Job thought that God had no providence over mankind. Buttenweiser says that the verse shows that though Job argued with God, he was still conscious of his dependence upon Him.

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(יג) ואלה צפות בלבבך, להביאם עלי בטוף: ידעתי, כי זאת המושבה היתה עמך כשכואתני ההטיבות לי כי לא השאתי אחרי כן, ומפגי שהמטיב לאדם נראה כאותנ. ואם ישנאתו הנה איבתו צפונה וטמונה בלב, על כן אמו אפנת בלבוד, כלומר לא גלית שהיית אויב לי זיואה לעשות עמי ועה. והכוונה להתאונן במה שאמר הובה פעמים, למה יברא האלהים את האדם להשחיתו: (יד) אם חטאתי ושמרתני, כדי לראות הטאתי ושלא תנקני מעונותי: (טו) אם רשעתי אלי לי, סיפר כי ישמור ויזכור הטאין ולא ינקה מהעונות. ויביא עליו צרות רבות ורעות על רשעו, ואם צדק לא ישא ראשו: שבע קלון, יאמו על עצמו כי הוא שבע קלון, יומטר מלת אני בי: וראה עניי, פירשו בו בי כי הוא דרך תפלה, כלומר ראה

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10:13 "YET THESE THINGS YOU DID HIDE IN YOUR HEART"

To bring them to me in the end.

"I KNOW"

that You had this thought (to destroy me) when You created me and You did good things for me because I had not sinned after that.

Because the one who does well to a man appears as one who loves him, if he (really) hates him then his enmity is hidden and concealed in the heart. Therefore Job says, "You have hidden these things in Your heart" as if to say that You did not reveal that You were my enemy and wanted to do evil with me. Job's intention is to protest once again with respect to what he has said many times "why did God create man just to destroy him?"

10:14 "IF I HAVE SINNED YOU HAVE NOTED ME"

So as to see my sin and not cleanse me from my iniquities.

10:15 "IF I AM WICKED, WOE UNTO ME"

He recounts that God notes and remembers his sin. He will not declare him innocent of his iniquities, and He brings many sorrows and evils upon him for his wickedness. But if he is righteous he will not lift up his head (from looking upon his affliction).

"BEING FILLED WITH DISGRACE"

He is saying about himself that he is filled with shame. And the word " 1 -- I" is missing (following Ibn Ezra).

"AND LOOKING UPON MINE AFFLICTION"

Others have explained that this is a sort of prayer saying

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עניי ווזצילני. והנכון כי יאמר לא אשא ראשי אשר הוא שבע קלון על נגעיו ויבוש. וראה עניי כי ונכיר כי כן הוא. וראוי להיות שבע קלון עליו: (טו) ויגאה, העוני ויגבה עד כי מצודני כעבוויו. ממו השחל שאדם מרים עליו חרב וחנית עד אשר יצודנו: ותשוב תתפלא בי, משוב כל היום ותויאה פלאך בי י. כענין אך בי ישוב יהפון ידו כל היום יי: (יו) תחדש עדיד נגדי, הנגעים המעיזים יי שאני רשע תחדש לבקרים להביא עלי חליים משונים:

נגדי, דרך המעידים באדם לשבת נגדו. כמו הושיבו שנים אנשים בני בליעל נגדו ויעידותו יי:

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"HE A DETENT TO KNOW OLDKAL CH!"

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"See my affliction and save me." But the correct interpretation is that he is saying "I will not lift up my head which is filled with shame on account of its sores and withering. See my afflictions so that you will recognize them as such, and how appropriate it is to be filled with shame on account of it." 48

10:16 "AND IF IT (?) EXALT ITSELF"

The affliction. And if it should become great so that You hunt me down because of it..., like the young lion against which a man raises a sword or spear until he has hunted it down.

"AND YOU AGAIN SHOW YOURSELF MIRACULOUS AGAINST ME"

You return every day and show Your miraculous powers against me, as in Lamentations 3:3 "Surely against me He turns His hand again and again all the day."

10:17 "YOU RENEW YOUR WITNESSES AGAINST ME"

The afflictions attest (following Ibn Ezra) that I am wicked and You renew them each morning to bring upon me strange diseases.

"AGAINST ME"

Just as witnesses will sit before a man, as in I Kings 21:10 "...and set two men, base follows, before him and let them bear witness against him..."

This commentary is caused by the apparently imperative form of TET which does not really fit into the context of the verse. Some translators have taken it as an infinitive form "and seeing my affliction."

ותרב כעשך עמדי, יראה כאילו כל היום הוספת כעס חדש על הראשון, ואני חליפות וצבא עמדי מתחלה. כי מלבד הנגעים היה טופי לחלוף ולמות, וזמני הקצוב כבר הוא עמי. והענין כי החטמים יקצור ימי ויעשר מותם מעט וועים, והצדק לא יאריך ולא ייטיב לי, כי צבאי וזמני עמי מעודי: (יח) ולמה מרוום הוצאתני, רק אגוע שם ולא יראני עין בחיים, וכאילו לא נברותי אהיה, ומבטן המפלת אל תקבר הייתי מובל: (כ) הלא מעט יחי יוודל, פותרין אותר זי מלשון אדעה מה חדל מני י, והפכחת מן יושבי חלו יי. ולדעתי הוא מלי ויחדלר לתנות העיר יי, ועניינו הלא מינט ימי וחדל ממני: ושית, זה על לב והתבונן כי כן הוא.

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"AND INCREASE YOUR INDIGNATION UPON ME"

He will look as if every day a new vexation was added on to the first; and I have "host succeeding host" against me from the beginning. For in addition to the afflictions I will eventually pass away and die, my time is already fixed. The meaning of this is that the sins have cut short my days and made them few and miserable, and the righteousness will neither lengthen them nor be of any benefit to me, for my hosts (my enemies -- or "my time of service") and my time is with me from the start. (since I existed.)

10:18 "SO THEN, WHY HAVE YOU BROUGHT ME OUT FROM THE WOMB"

I should have perished there and no eye seen me alive, and it would be as if I had never been created. From a miscarriage to the grave I should have been transported directly.

10:20 "ARE NOT MY DAYS FEW? CEASE THEN! (OR LITERALLY -- SURELY THE FEWNESS OF MY DAYS SHOULD BE CEASED)"

Many have interpreted this on the basis of Psalm 39:5 "Lord, make me to know mine end..." (i.e. the word 35h) but others have contradicted that on the basis of Psalm 49:2 " 35h '>e' all you inhabitants of the world." In my opinion it is like Genesis 11:8 "...And they left off (ceased) to build the city." and its meaning is "Surely my days are few, so desist...!"

"AND LET ME ALONE"

He takes this to heart. Note that it is so. This follows the

⁴⁹So the verse would read, "Are not the days of the world few?"

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He right locales if each party or the relation as vies that on the district and local termination for the district of the content of the entire termination as the district of this entire entire termination and the district of this entire that the content of the same of the district of this termination and the other card only and any only and read the card only the termination of the termination of the termination of the content of the termination of the content of th

מלשון שיתי אותותי אלה בקרבר ", כעגין מבלי משים". או יאמר הלא מעט ימי וחדל לך מהם, ושית ממנו לבך אל דבר אחר ואתחזק מעט. ולדעת התרגום ירושלמי פתרונו ושים שאבליג מעט, כלומוי שים ריוח שאבליג מעט. אמר: הלא קלילין יומי ופסקן ושוי ריחו "געלי ואנוח זעיר. ועשה "וחדל" שם, כלומר וימי נחדלים ממני ושיה בהם שאבליג כעט: (פא) בטרט אלך ולא אשוב, לא יתכוין הספר הזה אל תחיית המתים ויק כנוהג שבעולם יתאונן: (פב) עפתה כמו אופל, מלשון עושה שחר עיפה ", והוא ענין חשך. רק התרגום "אמר ארעא דתימורהא היך קבל, והם אמרו "ב נתרי האור הזורחים אחרי עמוד השחר ועושים תימורים ", והם כאילו עפים לעיני האדם, והיא ארץ צלמות ואין בה סדוי העתים, קור וחום וקיץ והורף ויום ולילה "ב":

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Magness and interrest this on the broto of foots [1:5] "fore, made and care to know mine and..." (i.e. the work of his) but a here are not trained of that on the bests of foots with " ? \$ \text{in} \delta \text{in} \text{in} \delta \text{in} \text{in} \delta \delta \text{in} \delta \

He takes this to hears. Note that it is so. This lollors the

[&]quot;ELO TES AT CATA

[.] Pao the verse worll read, "Are so the days of the world few?"

language of Exodus 10:1 "That I might show these my signs in the midst of them," or as in Job 4:20 "without any regarding it."

Or he could be saying "Surely my days are few and you should cease from them and turn your attention from me to another matter that I may get a little strength. According to the opinion of the Targum Jerusalmi its explanation is "let me alone that I may pluck up my courage a little," i.e. give me a little relief that I may restore a little of my courage. It says "Surely my days are swift and cut short, give me some relief that I may rest a little." And the verb Sth is used there as if to say my days will soon cease from me so leave them alone that I may restore a little of my courage.

10:21 "BEFORE I GO TO WHERE I SHALL NOT RETURN"

This book does not make mention of the resurrection of the dead. Rather he complains in a general way.

10:22 "A LAND OF THICK DARKNESS: AS DARKNESS ITSELF"

As in Amos 4:13 "...who makes the morning darkness 73.8 and the word means the same as 76.6 darkness. However the Targum says "a land where the eyelids of the morning are dark." And some (?) say it means the way the light which shines after dawn moves, making 9.7000 columns (now explaining further the word 7.930), and it is as if they are the eyelashes (9.38) of men's eyes. And it is a land of the shadow of death without any order of time, "cold or heat, summer or winter, and day and night." (from Genesis 8:22).

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לא (א) ולקן צופר הנעמתי: (מ) הרוב דברים לא יענה, כווגת האיש הזה לסייע לדברי ווביוייו כי איוב חטא, וע״כ באה עליו כל הרעה הזאת, אן חדש כי טעשי האלהיט מהם נגלים ומהם נעלמים יי, וכי־האל עובר על פשע הרשעים וירא און שלהם ולא יתבוגן לו מתחלה, אולי ישובו אליו מפני המלחו על מעשיו, וכשמטיב לרשעים והומל עליהם כל שכן שלא יעשה רע לטובים, ולא באו ייסורי איוב אלא שיכוין לבו וישוב ויפרוש כפיו לאל בתפלה ויהיה טופו שלוה, כי שלות הרשעים טופה מפח נפשם אט לא ישובו. והנה נישה הקושיא הגדולה של איוב ברשע וטוב לו ראיה שחמלת ה' על ברואיו, וכי אינגו מומס יגיע כפיו יוכל שכן שלא ידע לטובים. והקושיא בצדיק ורע לו אינה מתפרסמת, ונויאה כי כל הנספה נאמר לו היים היית בכך, ואין הקושיא הואת אלא לאיש עם נפשה

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CHAPTER XI

11:1 "THEN ANSWERED ZOPHAR THE NAAMATHITE"

11:2 "SHOULD NOT THE MULTITUDE OF WORDS BE ANSWERED"

It is the intention of this man to support the words of his friends that Job had sinned and that this is the reason that this evil has come upon him. But he adds a new point: that some of the deeds of God are revealed (done openly) and some are hidden, that God passes over the transgressions of the wicked and sees their sin, but He may decide not to do anything about it, at first. Perhaps the wicked will return to Him because of His forgiveness of their deeds. And when He does good for the wicked and forgives them, how much the more will He not do evil to the good.

So Job's chastisements have only come so that he will aright his heart, repent and spread his hands to God in prayer (11:13) and he will then have peace. But the prosperity of the wicked will be "the drooping of their soul" -- 11:20 (their eventual death) if they do not repent. Job's great objection made against the wicked man and the good fortune that he has is a proof that the Lord has forgiveness for his creatures, and that He does not despise the word of His hands. How much the more (is it an argument of God's forgiveness) that He will not do evil to the good men. But the objection against the righteous man and the evil done to him is not usually made public. And it appears that the only additional thing that is being said to Job is that you are guilty in this respect, that a man only makes this objection privately when he thinks that he is righteous and that he has committed no sin and it is

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כשידע שהוא צדיק ואין בו עון ואינו ויאוי לרעה הוצאה עליו. ואולי ישא פנים לעצמו וישיא נפשו בצדקר. ועל כן תראה מן המענה והלאה כי יפליגו החבירים באבדן הרשעים והכרת זרעם. כי היא הקושיא המתפרסמת עליהם ועל הנביאים כולם כירמיהו. כי כולם ברשע וטוב לו יתמהו. מזיוע דרך רשיעים צלווה י. וחבקוק יצרף לזה צדיק ורע לו. כמו שכתוב כי רשע מכתיו את הצדיק על כן יצא משפט מעוקל ?. ואמר כבלע רשע צזיק ממנו י. כי נראה הוא לעינים שזה ושע ממנו. והנה ראינו שאיום הפליג עם ווביריו בחזרת הקושיא על עצמו. כי ירבה להצדיק נפשה וכן נהג עם שלשת חביריו שהיו מפליגים באבדן הרשעים. והוא ירבה להידיק נפשה וכן נהג עם שלשת חביריו שהיו מפליגים באבדן הרשעים. והוא ירבה להידיק נפשה וכן נהג עם שלשת מקבל דעתו וגם לא יאמינו היו שב לטעון עוד.

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therefore not proper for such evil to come upon him. Perhaps he is being partial to himself and fooling himself about his righteousness.

Therefore you see from the answer and further that the three friends differ with Job about the perishing of the wicked and the cutting off of their seed. This argument is very well-known to them and to all the prophets, such as Jeremiah, for all of them (have seen) the wicked and the good that he has, so they ask in wonder, "Why does the way of the wicked prosper?" (Jeremiah 12:1). Habbakuk joins to this idea another point about the righteous man and the misfortune that he has, as it is written in Habbakuk 1:4 "For the wicked doth beset the righteous, Therefore right goeth forth perverted." and further he says in 1:13 (where is God looking) ... "when the wicked swallow up the man that is more righteous than he." -- for it appears to Habbakuk's eyes that the one is more wicked than the other.

Moreover, we have seen that Job differed with his friends when he applied the contradiction to himself as he sought greatly to prove the righteousness of his soul. So he tried to convince his three friends that they were making a division in the subject in talking about the perishing of the wicked and he sought greatly to vindicate himself. And when he saw that not one of them was accepting his opinion and that they did not believe him, he turned to yet another argument -- that being that there are wicked who

i.e. Job wanted them to talk about the suffering of the righteous, not the prosperity of the wicked. That Ramban also feels that there is a difference between the two problems has been made clear in his introduction.

A secretary of the standard of

כי יש רשעים מתים השלוה, ומה חפצם בניתם ובורעם אחריהם, כאשר יווחיל בזה לאמר במענה שמער שמרע מלתי ז, אחר דמרו עם שלשת חביריו בטענת צדקת עצמו ורעת מכאוביה. ראלה חזוקים לטענות הנזכרות, חונה עם המענה הזה כבר גלו החתירים דעתם בענין, רשאר המענים טענות וחזוקים לדעת חוה על הסדר ותענין שפירשתי:

התרום דברים, כאומר האם ויוב דבוים ילא יעצה עליהם: (ג) בדיך מתים יחרישו, הדברים אשר אונה בחיה ישתיקו האנשים. כי מי יודע שאתה צדיק ותאטר דברים שראוי ללעוג עליהמ. ואין אדם יכול להפלים אותך, כי תלונתך עם האל שאתה אומר לו (ד) זך לקחי ובר הייתי, מעוזי בעיניך, כי אתה יחדע כאשר אמר "על דעתך כי לא ארשע"י, ואחרי שאין כח במדט להפלימך על זה. (ה) מי יתן, שהאל יויבר עמך: (ו) ויגד לך תעלומות חכמה, יגיד לר כי יש במעשיו חכמה נעלמת:

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die in tranquility and that what they desire both they and their descendents will have. So he will begin with this point in 13:17 in the coming answer, "Hear diligently my speech..." after he has given to his three friends the argument of his righteousness and the evil of his pains, these being supports for the previously mentioned arguments. Now with this answer concluded, the friends have already given their opinion in the matter and the rest of their discourses are arguments and supports for this opinion following the same order and intent that I have explained.

11:2 "SHOULD NOT THE MULTITUDE OF WORDS"

i.e. should not someone give an answer to the multitude of words?

11:3 "YOUR BOASTINGS HAVE MADE MEN HOLD THEIR PEACE"

The words which you boasted have quieted the men. For who knows that you are righteous when you go speak words that are fit for mocking them. No man is able to shame you for your complaint is with God that you say to Him (11:4) "MY DOCTRINE IS PURE AND I AM CLEAN IN YOUR EYES." always in Your eyes, for You know as I have said (10:7) "You know that I shall not be condemned," since there is no power in man to shame you on this account.

11:5 "O THAT GOD WOULD SPEAK"

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That God would speak with you.

11:6 "AND THAT HE WOULD TELL YOU THE SECRETS OF WISDOM"

He would tell you that there is hidden wisdom in His deeds.

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כי כפלים לתושיה, כי כל היש הנראה בעולם כפול, וכו חכמה בגלית והכמה בעלמת, כלומר כי ושגחת האל בנבראים טובה בנראה ובנעלם, כי נראה הנהכתר טובה בעולם ונודע כי היא יותר טובה מאשר דעתינו משגת, ואתה אינך יודע ומכיר בעצמך אם אתה צויק לפני האלווים, אך תדע באמת כי ישה ו<u>צלוה</u> לך האלהים מעווניך יולא השיג לך גמול על כולם, כל שכן שלא יוטיף ויטפול על עווניך: (ו) החקר אלוה תנוצא, החוכל אתה לחקור מה שיחקור בך האלהים: אם עד תכלית, כוונתו תמצא ליצת למה הביא עליך הרעות האלה:

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"THAT SOUND WISDOM IS DOUBLED (MANIFOLD)"

That all that has visible existence in the world is in reality doubled. 51 It has in it both open wisdom and hidden wisdom, i.e. that God's providence over created beings is good both in the open and (as it is) hidden, that even though His providence seems to be good in the word we know that it is even better than our knowledge can comprehend. You cannot know with respect to yourself if you are righteous before God -- but know in truth that God "WILL FORGET" and lessen (J.P.S. "God exacteth of thee less than thine iniquity deserves") your iniquities, and He will not even give you what you deserve for all of them -- so how much the less that should He add for your iniquities.

11:7 "CAN YOU FIND OUT THE DEEP:THINGS OF GOD"

Can you search out that which God has searched out in you?

"CAN YOU FIND THE PURPOSE OF THE ALMIGHTY"

Meaning, can you find out (enough) to know why He has brought these evils upon you.

⁵¹It has been Zophar's contention that the problem of the prosperity of the wicked is solved when we consider the hidden wisdom of God which man cannot know. Ramban clearly understood this as is evident in the long commentary on 11:2. However, this sentence, which seems to ascribe Platonic leanings to Zophar, might be a little too extreme. We should understand therefore that ... projection probably refers only to those cases involving the prosperity of the wicked, and attendant questions of God's providence. It is quite possible that Ramban thinks Zophar is a Platonist but we cannot draw any definite conclusions as of yet.

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Hemain, one you time out (a mag) to not the med trought these exile upon you.

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11:8 "IT IS AS HIGH AS HEAVEN: WHAT CAN YOU DO?"

As high as the heavens in which is the wisdom (of God). What can you do to know it?

"DEEPER THAN THE NETHER-WORLD"

To where His wisdom reaches; so what can you know?

11:9 "LONGER THAN THE EARTH"

(is) the measure of His wisdom.

11:10 "IF HE PASSES BY AND SHUT UP"

If He increases the number of men who are called \$16\tau 13\$ (such as are appointed to destruction -- Proverbs 31:8) and He shuts up the earth by means of their hands.

"OR GATHER IN"

And He increases them.

"WHO CAN TURN (HINDER) HIM"

In doing this, if they are wicked.

11:11 "FOR HE KNOWS"

base (vain) men and He sees the iniquity in them and He does not consider their evil deeds. Rather He hides His eyes from their transgressions in His forgiveness for the toil of His hands -- so how much the less will He do evil to the good.

11:12 "BUT AN EMPTY MAN WILL GET UNDERSTANDING"

Man is empty, perverted justice goes out from his heart and he does not understand these matters.

List and an analysis of the control of the control

האדם הוא גבוב ייצא משפט מעוקל מלבו ולא יתכונן כאלה: ילבכ, כמו לבבתיני אחותי כלה: יועיר פרא, האדם בהוולדו ילך ויויק בתולדתו, כעיר הפראים במדבר ולא יבין.
וויצונו לומר כי איננו מכיוי עויך עצמו אם צדיק הוא או הרשיע, אם לא יתן לבו בזה
ויתפלל לאלהיו להבינו שגיאות ולנקותו מנטתרות. על כן אמר אחריו (יג) אם אתה
הכינות לבך, לפשפש במעשיר, ופרשת לאל כפיך, בתפלה לגלות עיניך מעבודתו, ואם תראה
אחר כך (יד) און בירך הרחיקהו, וחדע (טו) כי או תשא פניך, ולא ישאר בך מום שתבוש
ממנו וצוייך לכבוש פניך בקריקע: והיית מוצק ולא תירא, עוד משוב עליך כל המהלה:
(טו) עוזל תשכח, העמל הזה שבא לך, ותזכירהו כמים של נוזל עובר שלא ישובו:
(יו) ומצהרים יקום חלד, פירשו בו" יותר מאור צהרים יקום חלדך י, כמו וחלדי כאין נגודן ז:

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"WILL GET UNDERSTANDING 221, "

As in " אוֹני כלּה Thou hast ravished my heart my sister my bride." (Song of Songs 4:9).

"WHEN A WILD ASS'S COLT トラン フリリ IS BORN A MAN"

The man, who when he has a child goes and damages his offspring like the colt of the wild asses in the desert, and he does not understand. He means to say that the man will not know his own value whether he is righteous or wicked did he will not give his heart to this and pray to his God to give him understanding of his errors and to cleanse him of his hidden faults. Therefore he says after this (11:13) "IF YOU WILL SET YOUR HEART ARIGHT" to examine your deeds "AND STRETCH OUT YOUR HANDS TO GOD" in prayer; to open your eyes in worshipping Him; and if you see after that "INIQUITY IN YOUR HAND, PUT IT FAR AWAY"(11:14) and know "THAT THEN YOU CAN LIFT UP YOUR FACE" (11:15) and you will have no blemish left in you of which you shall be ashamed nor any need to cover your face with dirt.

"YOU SHALL BE STEADFAST AND SHALL NOT FEAR"

Any more, that may disease shall return to you.

11:16 "YOU SHALL FORGET YOUR MISERY"

This misery that has come to you. You shall remember it "AS WATERS" of a flood that passed away and shall not return.

11:17 "YOUR LIFE (DURATION) SHALL BE CLEARER (PIP') THAN THE NOONDAY"

Rashi has explained this as meaning your life shall be brighter than noon, as in Psalm 39:6 "...My age (^{13}h) is as nothing before You..."

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תעופה, העיפה ° שלך תהיה כבקר הולך ואור. אבל התרגום אמר: ומטהר יומין יקום גושמך דהלך בגרגושותא ° ופעפועא דקבלא היך צפרא תיהוי. עשה חלד מלשון חלודה בדברי רו"ל *: (יוו) וחפרת לבטח תשכב, תשכב לבטח כאילו חפרת סביבותיך כאשר נעשה סביב המגדלים ": (כ) ועיני רשעיט, שלא עשו תשובה. תכלינה, שיצפו לשובה אשר האר בתחלה, ויחים להם כליון עינים ודאבון נפש בתקומם:

THE UP YOUR MADE (11:15) and you affer here so obertue let't the you of which you wrall be anheared for may row a nor your race with other.

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Rasai has explained tale as securing your life should be brighter than moon, as in Posing 39:5 "...hy sye (174 h) is as solning before tou..."

"(THOUGH THERE BE) DARKNESS"

Your darkness shall be as the morning, i.e. growing continually lighter. But the Targum says, "Your days shall be bright and your body that went in the dust shall arise and the darkness that was so dark shall be morning." The Targum takes 36% from the expression 3316% found in the Rabbinic idiom.

11:18 "YOU SHALL LOOK ABOUT AND SHALL REST IN SAFETY"

You shall rest in safety as though you were looking at your surroundings, when guard-towers were made round about you.

11:20 "BUT THE EYES OF THE WICKED"

Who do not do repentance "SHALL FAIL", for they expect the goodness that they had in the beginning, but they shall have yearning and anguish of soul in their hope.

לב (א) ויען איוב ויאחר, כתר פירשתיי כי איוב ישוב על תלונתו בושע וטוב לה וישוב להצדיק עצמר בכל המענים האלה: (ב) אתום כי אתם עם, כירשו בר" שהוא בוזה להם, אתנם כי אתם עם שעמכם תמות ההממה בעבור כסילותם, כענין נסרחה הכמתם י ואינגר נכון אצלי בעבור "גם לי לבב כמוכם". כי יהיה כסיל כמותם, רק פירושו אמנם כי אתם עם, כלומר מבוזר האנשים הראויים להקרא עם הדור, כי שאר האנשים בהמה המה להם "י: ועמכם, תמות החכמה במותכם: (ג) גם לי לבב כמוכם לא נופל אנכי מכם, איני בופל ממעלת החכמה מכם, וכמות ויפלו מאד בעיניהם ": ואת מי אין כמו אלה, לועת

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CHAPTER XII

12;1 "THEN JOB ANSWERED AND SAID"

I have already explained (at the beginning of the eleventh chapter) that Job returns to his complaint about the wicked man and the good that he experiences. And he again attempts to vindicate himself in all these answers.

12:2 "INDEED (NO DOUBT THAT) YOU ARE THE PEOPLE"

Others (Ton Ezra) have explained that he is scorning them -no doubt that you are the people, "that with you wisdom shall die,"
because of their foolishness. This is the same as in Jeremiah 49:7
"Is their wisdom vanished?"

But this interpretation is not correct as far as I am concerned because of the next verse, "But I have understanding like you." because then he would (be calling himself) a fool like them.

Rather the explanation of "no doubt you are the people" is that only the choicest of men are fit to be called the people of the generation for the rest of "the men are but as beasts..." (paraphrasing Ecclesiastes 3:18) "AND WITH YOU" wisdom shall die when you die.

12:3 "BUT I HAVE UNDERSTANDING (A HEART) LIKE YOU, I AM NOT INFERIOR TO (FALLEN FROM)YOU"

I do not have any lesser degree of wisdom than you. Like this is Nehemiah 6:16 "...and they were much cast down in their own eyes" (where \$\) is associated with feeling inferior).

"WHO DOES NOT KNOW SUCH THINGS AS THESE?"

To know that God is glorious and exalted, and searching out

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(i.e. the ability to search out) His deeds is hidden from the knowledge of His creatures -- and so the Targum (12:2) says, "indeed, even though you are an elite group."

12:4 "I AM AS ONE WHO IS A LAUGHING-STOCK TO HIS NEIGHBOR"

Because of you I will be as a man who is a laughing-stock to his neighbor.

"A MAN (ONE WHO) CALLED UPON GOD, AND HE ANSWERED HIM"

He (Job) was the prosperous (whole -- completely righteous) man, all of whose requests were realized; and now he says "I have become a laughing-stock to you." And "THE ONE WHO CALLED UPON GOD AND HE ANSWERED HIM, THE JUST AND INNOCENT MAN" is a laughing-stock to you. He means to say that they are laughing at (mocking) one who was wholly righteous and loved by his God, who was righteous for he had not sinned. So it appears to me.

However, he could be saying that I will be as one who is a laughing-stock to his neighbor, I who called upon God and He answered him, and this mockery that you are making of me is of a perfectly righteous man. Moreover, there is another possibility, that the for any is in place of (should) be a Yod (reading therefore "A man that called upon God and He answered him will be a laughing-stock to his neighbor") as is the case in Hosea 13:14 "Ho thy plagues O death, Ho thy destruction O nether-world" (in this verse "I ho" might well be read as 'n' reading therefore "Let your

⁵²Chavel, in his notes, feels that Ramban is saying that Job takes this mockery as a further sign of his righteousness.

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אוזי דתריןי מות, אוזי קטבןי שאול י, ותפטוק נקשר עם וושנב הבא אחריו, יאמר שחוק לרעהו
יחיז השלם הזשקט אשר הוא קורא לאלוה, לשחוק הוא הצדיק התמים, כי (ה) לפיד בוו
וגרי, כי תהא עליו הרעה פתאום תחת טובתו ויבוזו לו: לפיד בוז, הנטון בעיני שהוא מלשון
הקולות ואת הלפידים י, ופירושו כי בזיון בוער יהא פתאום למי שהיה לו עשתות שאנן,
כלומר מחשמת השקט ובטהה, והוא נכון ומזומן שימעדו רגליו ויפול: עשתות, מן אבדו
עשתונותיו י, אולי יתעשת האלווים לנו י, וכן אמר התרגום: מחשבא: (ו) ישליו אהלים
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לאשר הכיא האלהים ואנה לידו י השלוה והבטחה, ואמנם כי אפילו (ו) בהמות, והעופות

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plagues be..."). Then the verse would be connected with its second part coming after it, (verse 5) saying in total then, "The wholly righteous and tranquil man who called to God will become a laughing-stock to his neighbor; the righteous and innocent man is as a laughing-stock, for he is now 'a contemptible torch in the thought of him that is at ease.'" (12:5) (i.e. His friends now despise him) for evil has come upon him suddenly in place of God's goodness and they despise him.

12:5 "A CONTEMPTIBLE TORCH (BRAND)"

The correct interpretation in my opinion is that this word 3:35 is from an expression like Exodus 20:18 "...the thunderings and the lightings". The explanation is then that a burning contempt will come suddenly "TO ONE WHOSE THOUGHT IS AT EASE;" i.e. the thought of tranquility and confidence. (And to such a one) it is correctly destined that his feet will slip and he will fall.

" JINEY THOUGHT"

As in Psalm 146:4 "his thoughts /'NIJISE'S perish", or Jonah 1:6 "Perhaps God will give a thought ENSS! to us."

And so the Targum says " FRE FN thought."

12:6 "THE TENTS OF ROBBERS PROSPER"

He says, "As I have seen the righteous man who calls to his God made a laughing-stock to his neighbor and have seen evil come upon him suddenly while in his prosperity, so I have also seen that the tents of robbers and of thieves prosper and secure dwellings hold those who provoke God in so far as God brings or causes to fall into his hand prosperity and security. Indeed even (12:7)

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ועצי הארץ ודשאיה ודגי הים יטפויו לך, (ט) כי יד ה' עשתה זאת, והענין לאמר כי שמירת מיניהם תורה על ההשגחה במלל, אע"ם שהמשפט מעוקל בפרטים, וידו העושה הכל, כי (י) בידו נפש כל חי, בעופות גם בו'גים ורוח כל בני אדם, וכל זה מועתו של איוב וממה שיאמין הוא בהשגחה כאשר פירשתי: (יא) הלא אוזן מיכין חבון, להפויל בין האמת המשקר: וחך אוכל יטעם לו, לדעת בין מחוק ובין עה ולמה לא תבוילו אתם בין דבר לדבר: (ית) בישישים חכנוה, פירשו יי כי אפילו הישישים יש להם חכמה בוקנתם לבמרך ימיום תבונה, ומינן שכן ראוי שיחיה עמר תבונה שהוא קופון הגאת. ואינון נכון

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He says, "As I as a seem to the income mean who salls to the load amile a langiding-scoom to him ethics and have aged a fill some most him musicently while in his amostypering, so I have also seen that the terms of relates and of this cas presper and because twellings boid theore and agency of it is as prespect and secure twellings boid theore and the fill in o his true programing and security. If the area (18:1)

"THE BEASTS" and the birds and the trees of the earth and its grass, and the fish of the sea will tell you "THAT THE HAND OF THE LORD HAS DONE ALL THIS (12:9)". The meaning of what he is saying is that the preservation of their species teaches about providence over general concerns, even though justice is perverted with the particulars (i.e. the individuals within the species) -- God's hand does everything, for (12:10) "IN HIS HAND IS THE SOUL OF EVERY LIVING THING," birds and fish and the spirit of all men. And all of this is in keeping with Job's opinion and with what he believes about providence, as I have explained. 53

12:11 "DOES NOT THE EAR TEST WORDS"

To distinguish between truth and lie.

"EVEN AS THE PALATE TASTES ITS FOOD"

To distinguish between sweet and bitter. So why don't you separate them (truth and lie, sweet and bitter) between each word.

12:12 "IS WISDOM WITH AGED MEN?"

Others (Kimchi) have explained this as saying that even the aged men have wisdom by virtue of their age, and understanding by virtue of the length of their days. ("by virtue of" is how they render the "a"). Because of that it is appropriate that Job has such understanding with him because he too is old. But

⁵³Again we find the image of Job as an Aristotelean denier of providence. God's hand extends to the species but no further, and therefore individuals suffer the whims of perverted justice.

בטעם, אף כי הגבורה איננו מן המנין יו חומואה בעיני כי יאמר כי מוקגחו יחכם וברוב אווך ימיר יונמונן במקרים שראה, שהענין כאשר אמר ישליו אחלים לשודדים, על כן יצנהן אליפו על זה גם שב גם ישיש בנו יייי שראן תולוזות הזמנים כמוך: (יג) עמו חכמה וגבורה, כי אין אדם יכול להנצל בחסמה ולא בכח: לו עצה, להביא על האדם מקרהו פתאום מכלי שיתבונן לו: על כן (יד) יהרום ולא יבנה יסגור על איש יואין פותח מאסרה וזה המשפט באישים וגם המינים ידון כן אונו: כי (טו) יעצור במים וייבשו הורעים, ולפעמים ישלחם נלא מדה ויחפרו כל הארץ: (טו) עמו עוו ותושיה, כלומר הכח וכל היט בידה ולו האדם שיטעה עצמו או שיטעוהר

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this interpretation is not correct because the word " אוללות the might" has not been included. It appears to me that Job is saying that in his old age he has become wise and in the great number of days of his life he has gained understanding by virtue of the things he has seen; for the matter is as he has said "the tents of the robbers prosper." Therefore Eliphaz will answer him about this, "With us are both the gray-headed and the very aged man, much older than thy father." (15:10) (i.e. we have old men on our side too), for they have seen the passing of times like you have.

12:13 "WITH HIM IS WISDOM AND MIGHT"

For no man can save himself in wisdom without strength.

"HE HAS COUNSEL"

To bring man's fate upon him suddenly without His considering him. Therefore (12:14) "HE BREAKS DOWN AND IT CANNOT BE REBUILT, HE SHUTS UP ON A MAN" (Kimchi -- prison doors) and he cannot open his bonds. This is God's judgment with individuals -- and also the species He will judge according to His will; for (12:15) "HE WITHHOLDS THE WATERS" and the seeds "DRY UP" -- or at times he sends them without measure (without stopping) and they overturn all the earth.

12:16 "WITH HIM IS STRENGTH AND SOUND WISDOM"

i.e. the strength and all that is in His hand. He has power over the man who is led astray or who leads others astray from the proper way. For God has the power to lead a man astray so that he

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מחרים להוליכו מדויך לויע לו: (יו) מוליך, החכמים יועצי המלמים שולל פועת. והוא שם: ושופטי הארץ יהולל, כי יעשר הוללות וספלות כאשר יוושבו לעשות משפט. והנה הוא חכם פכל החפמים וגם הוא תקיף מכל בעלי היכולת: (יוו) מוסר מלכים פיתח, להטיר עולם מעל שכם אחרים כי יעביר ממשלתם, והוא גותן להם הממשלת ואוור אזור במתניזום להיות להם תוקף ומלוכה. כענין מהעדא מלכין ומהקם מלכין יי. והתרגום אמר: שושילתא דמלכיא משרי ואטר קמור בחוציהון. והוא מלשון חכמינו ז"ל נהי דאהני לך קמרא דאבוך לשוויך אם הית דין יי. וכתב בעל הערוך ז"ל יי שהיא חגורה שווגרין אותה כאבנס. אלא

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himself errs or God will cause other to lead him astray taking him on a way that is evil for him.

12:17 "HE LEADS (COUNSELLORS AWAY STRIPPED)"

The wise counsellors of kings are stripped (\mathcal{SIC}) of their knowledge. And this word \mathcal{SIC} is a noun (used here as an adjective).

"AND THE JUDGES"

of the earth "HE MAKES FOOLS" so that they will do foolishness and folly when they think they are doing justice. Behold God is wiser than all the wise-men and He is also stronger than all of the men of power.

12:18 "HE LOOSETH THE BOND OF KINGS"

To loosen their yoke from the shoulders of others so that He causes their sovereignty to pass on. Then He gives to them (the others) the kingdom and girds their loins so as to have strength and sovereignty. Note Daniel 2:21, "He removeth kings and setteth up kings." The Targum says, "The chains of kings He loosens and binds their loins with a belt." This is very much like a Rabbinic idiom (Horayot 13b) "The honorable position (literally " ATA) girdle" -- therefore "girdle" is associated with power) of your father has indeed helped you to become the Ab-Beth-Din." And the author of the

Nathan ben Jechiel of Rome. The PID is an eleventh century Talmudic dictionary. The following is found in his discussion of the word which occurred in the above passage from Horayot.

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שהיא רחבה יותר וקובעין עליה כטף וחב ומשמשי מלכים לובשין אווה. ואמר ° שהיה אביו של רבי נתן ראש גולה בבבל וחיו ראשי גליות רגילין ללבוש הגורות דאיגון קמרין ולעמוד לפני המלכים הפרטיים עד טוף מלכות פרס, ועלה רבי נתן לארץ והיה אב בית דין, ואמר לו ויבן גמליאל הלא די ° לך זה ובקשת לך להיות גם נשיא. זה פירש ° בשם רב שרירא גאון ז"ל. והנה לפי הענין פי׳ הפסוק שהאל מפתח מוטר המלכים ומסיר ממשלתם ואוור להם

אזהי במתניהם שיהיו משמשי המלכים הקמים תהתם: (יט) חוליך כהנים, הם הנכבדים בכל עם י. כמו הגי דור כהנים זי, הוא מוליך אותם שולל מעושר ונכסים וכבוד. האיתנים יטלף, מדוכם: (כ) מסיר שפה לנאתנים, כי החכמים אשר יאמין כל העם בדבריהם יטיר

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worn like a belt, but that it is wider and has silver and gold on it and is worn by the servant of kings. He tells us (in reference to our passage in Horayot) that Rabbi Nathan's father was the Exilarch in Babylonia and that the Exilarchs used to wear girdles that were called " / 'NP girdles" and stood (i.e. wearing them) before the kings of Persia, until the end of the Persian monarchy. When Rabbi Nathan went to Palestine and was the Ab-Beth-Din, Rabban Gamliel said to him"Is this not enough for you? Do you also seek to become the Nassi?" This commentary is in the name of Rav Sherera Goan -- may his memory be for a blessing.

So, according to the intent of this interpretation of the verse, God opens the bond of kings and removes their sovereignty. He binds their loins with a girdle so that they will become attendants of those kings who rise up after them.

12:19 "HE LEADS PRIESTS (AWAY STRIPPED)"

They who are the most honored among the people, as in II

Samuel 8:18 "and David's sons were chief ministers." He leads

them away stripped from wealth and riches and honor. "AND OVERTHROWS

THE MICHTY" from their way.

12:20 "HE REMOVES THE SPEECH OF MEN OF TRUST"

He removes from the wise men in whose words all the people believe the act of speech and they do not know an honest word.

⁵⁵i.e. סוביס are not only priests.

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מתם הדכור ולה ידער דבר נכוחה: וטעם זקנים יקח, זקנים שהיו יודעים לתת טעם וראיה לדבריהם יקח מחום משני מחור: וטעם זקנים יקח, זקנים שהיו יודעים לתת טעם וראיה לדבריהם יקח מחום, כענין מטעם המלך וגדוליו יי, וכן טוב טעם חועת למדני יי, והמפרשים המרו ברונים, מגדרות וינאמו נאום די: (כא) ומויח אפיקים רפה, פיניש"י ד"ל חגורית החוקים מרפה ומפתח וגדורותם כמו ולמוח תמיד יחגרה יי, אפיקים, כעו אפיקי מגינים יי, והחרים פירשר יי, חוזק התקיפים מרעה ומחליש. מלשון אין מוח עוד יי, וכן אמר מעיראה יאבדם התרגום: ותקוף מלכיא יי מחליש: (כג) משגיא לגוים, מרבה יי, האחר כשיראה יאבדם התרגום: ותקוף מלכיא יי מחליש: (כג) משגיא לגוים, מרבה יי, האחר כשיראה יאבדם

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"AND TAKES AWAY THE REASON (P&O SENSE) OF THE ELDERS" i.e. The elders who know how to give reason and proof to their words, He takes from them this ability as in Jonah 3:7 "by the decree (P&O) of the king and his nobles" and also in Psalm 119:66 "Teach me good discernment (P&O) and knowledge." Some commentators have said that the " PINK the men of trust" are the " PITAR the orators (or spokesmen)," as in Jeremiah 23:31 from the form of " PIK INK ... and say, 'He saith'" (i.e. not from the root | NK , but from the root | PK).

12:21 "AND LOOSETH THE BELT OF THE STRONG"

The commentary of Rashi is that He weakens (loosens) the girdle " 371Eh " of the strong (i.e. 45N = 371Eh) and He opens their firdles, as in Psalm 109:19 "...And for the girdle 45N with which he is girded " 37Eh" continually."

" P'P'D' THE STRONG"

As in Job 41:7" PJEN PB channels of his shields,"

(i.e. armor, taken as strength). Others (Kimchi) have explained

this as saying, the strength of the strong men he loosens and

weakens, as in Isaiah 23:10 "there is no girdle (ASN -- i.e.

strength) any more." The Targum agrees, "and He weakens the

strength of kings."

12:23 "HE INCREASES & EN THE NATIONS"

Increases NICA. Later on, when He wants to, He will destroy them, and they will not be saved by virtue of their being mighty or numerous.

למקום אהדון, הוא מפול מורן התוכוות, והתוגום אמר: משטח מצורתא לאומיא הצריבון, מלומי שוטח לתקום מרגליום להלכד ברשתם: (כו) מסיר לב ראשי עם הארץ נמלהמותם, כענין יאכד לב המלך ולב השרים בי: ויתעם, מזורמ ללפת בתוזו אין שם דוך ללכת אל עיר:

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"HE ENLARGES"

them on the face of the whole earth so as to increase them.

"AND HE LEADS THEM AWAY"

To a place of destruction. There is a pun (on the word \mathcal{NOIC}) referring to the manner of reproofs. The Targum says, "He spreads his net for a nation and leads them away" (perhaps -- takes them captive), i.e. He spreads (\mathcal{NOIC}) a net for their feet and He leads them by their feet to be captured in their net.

12:24 "HE TAKES AWAY THE HEARTS OF THE CHIEFS OF THE PEOPLE OF THE LAND"

In their wars, as in Jeremiah 4:9 (war is coming, and at that time...) "the heart of the king shall fail and the heart of the princes."

"AND HE CAUSES THEM TO WANDER"

From their way, to go in a wilderness in which there is no way to get to a city.

לג (מ) 11] כל, אשר אמרתם: ראתה עיני, ושמעת אזני מן הזהרות הקודמים כאשר תאמרו אלי והביבותיו ולמה תחממו עלי: (ב) כדעתכם ידעתי, שהוא חכם ויכול: (ג) אולח, אראה לדברי עמו ולהתוכח על החפץ, כי אין ההשגחה שהו כמשפט ואתם תוסיפו שקוי על הדברים. באמויפט כי ישגיה בפרטים, והנה יעשה חמט לדעת והרפאו את שברי על נקלה: (ד) רופאי אליל, מלשון אַל י, כלומר לא כלום. והנכון בעיני כמשמעו, מלשון האלילים כליל יחלוף ", אמר כי אתם כרופאי הפסילים אשר עינים להם לראות ולא יראו בכל קלוריהן ", ידיהם ולא ימישון, בכל משיחותם אם זורו ואם חובשו ואם רוככו בשמן "י וכן רועה והאליל " לעדרה, כאלילים לעם העובד אותם, והאלחו יקרא רועה לעמה כענין רועה ישריול החיכה בחוג פאתן יוסף ", כי בשבה עדר ה":

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CHAPTER XIII

13:1 "BEHOLD ALL"

which you have said, "MY EYE HAS SEEN". My ear has heard from previous generations what you have said to me; and I have understood it. So why do you make yourself wise over me?

13:2 "WHAT YOU KNOW, I KNOW"

I want to speak with Him and to debate the point that providence is not the same as justice and you have lied when you said that God will watch over individuals. Behold (Zophar) has corrupted knowledge, and you would want to heal my distress so easily.

13:4 "PHYSICIANS OF NO VALUE: (SISK)"

From the word (a negative) meaning -- mothing at all.

(Rashi) The correct interpretation in my opinion is according to the sense of the language of Isaiah 2:18 "And the idols shall utterly pass away (pish -- false gods, as naught)."

Job is saying, "You are like doctors of idols who have eyes to see but cannot see even with all their eye-salves, who have hands but cannot feel with all their ointments when they be pressed or bound up or mollified with oil."(paraphrasing Isaiah 1:6) (i.e. your cures are worthless as they prevent man from doing what he should and understanding properly). Similarly in Zechariah 11:17 "The shepherd who is worthless" to his flock, like the idols to the people who worship them. Note that God is called a shepherd to His people as in Psalm 80:2 "Give ear 0 shepherd of Israel, Thou that leads Joseph like a flock." -- or in Jeremiah 13:17 "Because the Lord's flock is

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" (וו) אם לאל תריבון, בעבורו תריבו בנות (נו) אם לאל תריבון, בעבורו תריבו בנות למני. כמו אמרי לי אחי הוא י: (ט) אם כהתל באנוש תהתלו בו, לומר לכבודך עשינו רלמונו עליןי זכות בשקוי י: (יא) הלא שאתו, שהוא נים ונשא היה ראוי שתבעת אתכם: פר (יה) זכרוניכם ושמכם י נמשלים לאפר: לגבי חומר ורפש ופחדו, שיפול עלימם: כר (יה) זכרוניכם ושמכם י נמשלים לאפר: לגבי חומר ורפש

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in Pacin (0:2 "Give our O shopters of larrel, from that lears dramph
like a floor." -- or in Jeremish 19:1/ "fortune the lord's floor is

carried away captive."

13:8 "WILL YOU CONTEND FOR GOD"

On His behalf, will you (the three friends) contend with me, as in Genesis 20:13 "...say of me'He is my brother'".

13:9 "OR, AS ONE MOCKS A MAN, WILL YOU MOCK HIM?"

To say, "for Your honor we have done this and we have taught Your merit in lies."

13:11 "SURELY HIS MAJESTY"

The fact that He is high and exalted should terrify you.

"AND HIS DREAD"

That it might fall upon you. For "YOUR MEMORIALS" and your names shall be compared to ashes.

" '285 TO EMINENCES (BACKS, PERHAPS BULWARKS) OF DAY"

Your eminences are comparable to mud (and clay), and why do you not fear the High and Exalted God who lives forever while you are mere dust and ashes.

13:13 "HOLD YOUR PEACE FROM ME (LET ME ALONE)"

Since you are afraid to argue with God, be silent and do not answer me deceitfully.

⁵⁶The Lamed therefore means "for" or "on behalf of." In the proof text Abraham tells Sarah to speak for him, on his behalf, just as Job wonders if the friends will do the same for God.

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אווני, אחר שאתם יואים מהתוכח עם האל, החוישו ואל תענו אחוי שקר: ויעבור עלי מה, שיעבור, כי אינני ירא מלאמר האמת ולהתוכח, עמה ועל זה ארצה לשאת (יד) בשרי בשיני, מכוני כאבי, הופשי אשים להיות מטוכן בחליי. כי אינני כופר בה, שאפילו יהרגני (טו) לו איחל, שיגמלני כצדיקי בעולם הנשמות י: אך דרכי אל פניו אוכיח, למה יענישני כלל המלא הסמ. וקרות הפסוק הזה להוויות כי בחרחיקו ההשגחה מן הפרטים לא יעשה כן זיק בעולם הזה. כי גוף האדם כדיני כגוף הכתכות, רק מן הנפש המשכלת י לא ישור ההטגחה ומשפט אכת: (טו) גם הוא לי לישועה, שלא אענש על תוכחתי היברי, אכל אם אשתוק ואסבול הזהוררי לפניר תאבד נפשי מלפביה כי או אחיה חונף ולא יבוא חונף לפניר, או יחיה פי

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"AND LET COME ON ME WHAT WILL"

That it may come. For I am not afraid to speak the truth and argue with Him. About this I want to take "MY FLESH IN MY TEETH" out of the abundance of my pain "AND I WILL PUT MY LIFE" to be endangered by my sickness, for I will not deny it, that even if He will slay me (13:15) "YET WILL I TRUST HIM" that He will reward me according to my righteousness in the World of Souls. 57

"BUT I WILL ARGUE MY WAYS BEFORE HIM"

Why should He punish me at all when I have not sinned. This verse comes close to pointing out that when He removes providence from individuals (in Job's point of view) He only does so in this world. For the body of man in His eyes is like the body of the beasts -- and only from the rational soul is providence and true judgment not withheld (removed).

13:16 "THIS ALSO SHALL BE MY SALVATION"

That I will not be punished for my arguments and my words. But if I should keep still and bear (keep inside me) the thoughts of my heart my soul would perish from that; for then I would be a hypocrite and a hypocrite shall not come before Him. Or perhaps the explanation

⁵⁷This is very interesting, for even though Ramban himself did not see the World of Souls as a viable answer to Job's problems he can still say that Job believes in them. Chavel notes, "for Job did not believe in the absence of justice in the World of Souls, only (that absence) in the physical world is the substance of his complaint."

 $^{^{58}\}mathrm{Further}$ proof that Ramban granted Job his belief in the World of Souls.

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גם הוא לי לישועה, מתוכותי ולא לכם שתממרי חגף: כי לא לפניו חנף יבוא, לחגות מזין השכינה: (יו) ואוותי, ר"ל מה שמלמד אתכם יהיה באוניכם: (יוו) הנה נא ערכתי משפט, לדיון עמר: דידעתי כי אני אצדק, כי הוא שופט צדק, ואם לא אולתי לא יאמר כי חטאתי כלל: (יט) מי הוא יריב עמדי, כלומר מי יויב ויתוכח עמי, כלומר בעחיני הי, כי עתה, בקווב אחריש לעולם ואמות ואין לי עת תוכחתי: (כ) אך שתים אל תעש עמדי, אוקש מאת האלחים ואתחון לו שלא יעשה עמי שתים דעות להענישני בעולט הבא בייסורין הללה ואז אחרי מותי לא אסמוי מפנין: רק אקבל פני מלכי ואחוכח עמו: (כא) כפך מעלי הרחק,

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[&]quot;This is very in ere: in, to even thrush Reabon himself did not see the world of sould no a private state of the north of sould not one exists one of the setting say there does because of in the site of the circumstance of the only (such seasons) in the superior writer to the substance of site companies."

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of "This also shall be $\underline{m}y$ salvation" is, by my arguing (I shall attain salvation) but you will not for you are speaking hypocritically.

"THAT A HYPOCRITE CANNOT COME BEFORE HIM"

To take pleasure from the splendor of God's presence.

13:17 "MY DECLARATION"

i.e. that which I shall teach you, let it be in your ears.

13:18 "BEHOLD NOW I HAVE ORDERED JUDGMENT (MY CAUSE)"

To enter into judgment with Him.

"I KNOW THAT I SHALL BE VINDICATED"

For He is the judge of righteousness and if I have not done wrong, He will not say that I have sinned at all.

13:19 "WHO IS HE THAT WILL CONTEND WITH ME"

i.e. who will contend and argue with me, so long as I am alive,

"FOR NOW (THEN)" i.e. soon I would hold my peace forever and die,
and not have time for my arguments.

13:20 "BUT (ONLY) DO NOT DO TWO THINGS TO ME"

I would seek from God and implore Him not to do two evils to me -- (1) to punish me with these same chastisements in the world to come, and (2) then after my death do not let me be hidden from Your countenance. Rather I would receive the face of my king and would debate with Him.

13:21 "REMOVE YOUR HAND FAR FROM ME"

The strength of Your hand or Your blows with which You smite

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מרקף ידך או מכתך אשר הכיתני בהם, כענין הנה יד הי הויה: זו ואימתך אל תבעתני, כי אחרכת עמך, ותחיה ראשון בריבי ואני אענה על דבריך, או אטעון אני תחלה ואתה תשיבני. ההפנין כי אם לא יוכל להתוכח עמר בעולם הזה להסירי מעליו אימתו בעולם הנשמות דיותוכה עמר. ויתכן לפרש כפך מעלי הוחק עתה בעולם הזה: (פד) לחה פניך תחתיר, מאעקתי: ותחשבני לאויב לך, כי מכת אויב הכיתני מוסר אכורי. ורש"י ז"ל פירש למה פנין תסתיר מדרכי ותחשוב כי אני אויבך שלא תראה זרכי יושר שלי, והוא הנכון בעיני, כי המסתיו פנין לא יראה ולא ידע, ואמר אותה כי הוא יתכוון לבטול ההשגחה או הידיעה, כי המסתיו פנין לא יראה ולא ידע, ואמר אותה

כמתאונן, ואליהוא יתפוש אוער תחלה על זה: " (כה) העלה נדף תערוץ, אמר בו התרגום התבר. וכן לא תיראון ולא תערצון 10, והוא מן מסעף פארה במערצה : (כו) כי תכתוב

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The strength of Your bend or Your blows with watch You saite

me. As in Exodus 9:3 "Behold the hand of the Lord is upon..."
(to afflict). (Commentary also of Ibn Ezra, Kimchi and Rashi).

"AND LET NOT YOUR TERROR MAKE ME AFRAID"

So that I can argue with you. You will be first then in my contending and I will then answer Your words -- or I will argue first and then You shall answer me. The meaning here is that if he cannot argue with Him in this world, he wants Him to remove from him His terrors in the world of souls so that he may argue with Him there. And it is possible therefore to comment -- remove "YOUR HANDS" from me now, in this world.

13:24 "WHY HAVE YOU HIDDEN YOUR FACE?"

From my cries.

"AND HOLD ME FOR YOUR ENEMY"

For you have wounded me with the wound of an enemy, with the chastisement of a cruel one. (paraphrasing Jeremiah 30:14). Rashi has explained "why have you hidden your face" -- from my way; do You think that I am Your enemy that You do not see my upright way. This is a correct interpretation in my opinion for it is Job's intention to negate God's providence or knowledge (of man), for the one who hides his face will not see or know, and Job is saying just that, as his protest, and Elihu is the first to perceive this of him. (See Elihu's speech beginning Chapter 33).

13:25 "WILL YOU HARASS A DRIVEN LEAF"

The Targum uses the verb 7200 "will you break" and a similar use of for is in Deuteronomy 1:29 "Dread not, neither be afraid

ent. As in the use it; "leneth the think of the continue of the manner." (an efficient). (vermentally else of the time then the month).

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עלי נורורות, מגזרת מרייי, תכתוב עלי כי פעמים רבים מריתי פיך: ותורישני עונות. שעשיתי בימי בעורי. והענין שאתה כותב עלי שמריתי והטאתי בימי הנעורים ועליהם אתה מענישני, ואני לא חטאתי ולא פשעתי מעולם: (כו) ותשם בסד רגלי, פלשון ושדת אותם בשיד יו, וכן אמר התרגום ותשוי כד בשיע יוגלי. והענין תשים רגלי בסיד שיראו בו כל איחותי ותוכור אותה: ועל שרשי רגל, תשים חוק ומשפט כאלו פסיעותי כולם בזרך

a marinement of a order one. (persyntamic, certain join). Head the explicit of any large explicit of "my large you histen, our rose" -- I concy way, co You himm that I am Your end, that ich we not one of grainst vey. Into is a correct information in my crimion for it is Job's internal on an atom to menate Joh's two of anowhere (of mar), for who one who his face will not see or mar, and Job is prying Just that, as his face will not see or mar, and Job is prying that that, as his protect, and filled is and third is and there are perseive united in its. (Tec Illing's appends beginning Corpus 12).

13:35 "STEE YOU RELET A FETNE WEST."

The Terpun ures the verb 1:03 "vill you break" and a curling ure of \$13 to out the corona in the control of the

' /137851' of them." and the expression is very similar to that in Isaiah 10:33 "shall lop the boughs with terror."

13:26 "THAT YOU SHOULD WRITE BITTER THINGS (חרוכות) ABOUT ME"

From the same pattern as '7N rebellious. You will write about me that many times I disobeyed (rebelled against) you. 59

*AND MAKE ME TO INHERIT THE INIQUITIES"

which I did in the days of my youth. The meaning is that You are writing about me that I rebelled and sinned in the days of my youth and for that You are punishing me -- but I have never sinned or transgressed.

13:27 "YOU PUT MY FEET IN THE STOCKS (30)"

As in Deuteronomy 27:4 "...and you shall plaster (\(\)\text{TC} \) them with plaster." Similarly the Targum says "and you shall put my feet in the plaster." The meaning then of "you shall put my feet in the plaster" is that there shall appear in it (i.e. in the plaster-cast of my feet) all of my ways so that you can remember them.

"AND ON THE SOLES OF MY FEET"

You shall put an ordinance (PIh -- a play on the word " " >> hos a line" in the verse) and a judgment as though all of my steps were on a bad way.

 $^{^{59}\}mathrm{Either}$ Ramban is making a pun or he is translating the verse as "rebellion" in the first place.

⁶⁰ i.e. The word that our J.P.S. edition translates as stocks, Ramban translates as plaster.

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לא מוב: (מת) והוא כרקב יבלה, רמו לעלה הנדף ולקש היבש אשר הזכיר זי. הענין למה בשה כה להעניש גופי על לא המט כי הוא קש נדף וסופו לרקבון ואינך צריך להראות גבורתך כנגדה. ויתכן לערש הפסוקים האלה העלה נדף תערוץ כי יתלונן לאמר אני עלה נדף וקש יבש, ולמה תכתוב עלי חטאת נעורי שעשיתי. די לי במיתתי שאני מעותד לה בקצר ימים ושהיעות רוגה וישוב לתלונתו שאמר שאפילו יחטא האדם אינו ראוי לתענישה כאשר אדן אדקו מציל אותו מן המות. וזה יותר נכון בענין הפסוקים הפאים אחרי כן בכל המענה:

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is in the recovery 2734 "... of you shall places (540) then the placer." "Similarly the Turpen and "and you shall put by feet in the placer." The meaning that of "you shall gut by test in the placer." is that there shall account in it (i.e. in the Diaster-cast of my lest) all of my ways so that you can reserve then.

"CHECK YE SO SEIDS BIEL SO ONE"

You shall put an ordinance (DIA -- E flay on the word "Aptan altae" in the verse) and a judement no though all of my steps were on a but way.

Distinct Number is making a pun or he is termilating the vorce as "robeltion" in the filters place.

^{601.}e. The went that our G.N.S. alitios translates as shocks, Rumban translates as plaster.

13:28 "AND HE (i.e. JOB) IS LIKE ROTTENNESS (APT) THAT DECAYETH. (ANCHOR TRANSLATION -- HE WITHERS LIKE A ROTTEN THING)"

This is an allusion to the driven leaf and the dry stubble which Job had mentioned in verse 25. The meaning is -- "why do you do such to punish my body for no wrong (that I have done) when it is driven stubble and will rot, and it is not necessary for You to show Your power over it."

It is possible to explain these verses beginning with "will you harass a driven leaf" (13:25-28) as meaning that he is complaining further, saying "I am a driven leaf and dry stubble. Why do You write about me the sin of my youth that I have done? It is enough for me that I be made ready for my death what with my days so few and full of trouble." And so he returns to his complaint that even if a man should sin, it is not proper to punish him as no righteousness of his can save him from death. This interpretation is more correct in view of the meaning of the following verses throughout the answer.

לז" (ג) בון על זה, שהוא צל עובר ואיננו. מפקח עיניך להניאו במשפט עמך. ויסדר איוב הזכוחור עם האלחים לאמר שלא חטא. ואם יוריעהו האל שחטא למה היה חשוב בעיניר להעניש גופר. כי הוא המל וטופו לרקבון. וכוונתו לאמר כי פוויתותו והיותו הכל וריק בעיני הבורא מטיר ממנו חשגחות. כי מתחלתו להבל דמה ואין לבורא השגחה כו. כי אם ימלא מספר ימיו או ימות בחצי ימיו. הכל כצל עובר: (ד) מי יתן טהור מטמא. האום הבא ממקום טמא מי ישימנו טהור: אין גם אחד שיהיה טהור. כי גם עידוי אבדיקים בחטא. כענין הן בעון הוללתי ובחטא יחמתני אמי:: (ה) אם חרוצים ימיו, אם ימיו של אדם קצוביט. אתן מספר חדשיו. כי אתה הרצת אותם, וחוקיו וגבולו עשית ולא יוטל לעבור עליהם להיות יותר, אם כן (ר) שטה, הרפה מעליו ויחדל מרעתו. עד ישלים כשכיר. המצפה

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CHAPTER XIV

14:3 "AND UPON SUCH A ONE (DO YOU OPEN YOUR EYES)"

Who is a passing shadow and then is no more. Do You open Your eyes to bring him into judgment with You? Job has arranged his argument with God saying that he has not sinned, and if God can show him that he has sinned why is it so important to Him to punish his body. For it is vanity and will pass to rottenness.

It is his intention to say that his lack of importance and his being vanity and naught in the eyes of the Creator (should) remove from him His providence, for from his beginning he can be compared to vanity (nothingness) and the Creator has no providence over him. For whether he should fulfill the number of his days or whether he die halfway through his life, everything is like a passing shadow.

14:4 "WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN?"

Who can make clean the man who comes from an unclean place?

There is not even "ONE" who will be clean, for even the righteous are conceived in sin, as in Psalm 51:7 "Behold I was brought forth in iniquity, and in sin did my mother conceive me."

14:5 "SEEING (IF) HIS DAYS ARE NUMBERED"

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If a man's days are numbered (i.e. cut short), "the number of his months is with You," for You (are the one who) determines them. You set his limitations and his boundaries and he is not able to cross over them to live any longer. If this is so "LOOK (AWAY, FAVORABLY)", Desist from him and stop afflicting him until

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AND IS STREET, JES OF THE TREE IS TO SULE. TO ME DOWN Your open to bristly in on a cas with Your for the strenge. pla agreement which for pager : " ar we see now his or, such in Both " sill or the 'vo al on it si una lamin on an tart sin vode suc to prince his how. You is is welly and while place to you arress. the some round to work when his lack of larger made and it is (frome) moreard and to says and it that was yourney ; fod st." remove from the ada providence, for from is becaused he one he compared to series (surder less) as "the Caustor has no gravit on a or stance it is a second of the contract of the regress of the contract of לבוא יומן: ירצה, מלשון והרצת את שבתותיה: (ט) מריח מים יפריח, בהריח אותם: ועשה קציר, כמו סעיף :: נטע, כלומר הוא אילן ישנטע עווח כן יהיה סעיף גדול וכוב: (י) וגבר ימות ויוזלש, פיושו בו יהלש וימות י, כי בחליו יחלש האדם ואח"ב ימות, והביאר miscog לד דומים. והנודגה יותר כי החלישות בלשון הקדש ענין שבר וכריתה, וכן ויחלוש יהושעי. כי באמרו "לפי חוב" רצה לופון ששיבר מחנהן והכה את כולם לפי חרב, וכן תרגם אונסלוס ויחלש. חובר, גם הכתות החלש יאמר גבור אני?, הוא שבור הלב. הפך ואמין לבו בגבורים?.

the can make clear the man who comes from an exchange there? There is not even "repr" who will be clean, for even the righteedus are conneived in sin, so in Packs [1:7] "Funció a was troad to forth in iniquity, and in sin class a source conneive se."

I -: 5 "STRING (IF) "IN PARS ARE FU DRIFF" 6:- I

If a men's days are numbered (i.e. out short), "rea number of his months is with You," for You (are the one sho) determines them. You set his limitations and his hountaries and he has no ne to able to arpss over them to live any locser. If this is so "took (WAY, FAYORABLY), besied from his and stop affilication aim us at

he shall accomplish, like a hireling, that which is expected to come on his day.

"HE SHALL ACCOMPLISH"

As in Leviticus 26:34 "and repay \$3771 her Sabbaths..."

14:9 "YET THROUGH THE SCENT OF WATER IT WILL BUD"

In smelling the waters.

"AND PUT FORTH BOUGHS ' 7'37 '" Same meaning as " \$180 branches".

" BUJ A PLANT"

i.e. as a tree which is planted now, so will the branch be good and large.

14:10 "BUT MAN DIES AND LIES LOW"

The commentators have said that it should be, "man lies low and dies" (reversing the order of the verbs) for in his sickness the man will lie low first and after that he will die, and they bring various analogies to support their point. But it appears more correct that the act of lying low " \(\int \) \(\begin{align*} \begin{align*}

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In smalling the waters.

וכות אמר התרגום וגברא ימות ויתמקטק, וסוף הפסוק ויגוע אדם ואיו, הוא כפול כענין התוכחות: (יא) אולו מים מני ים, המים הגברים מן הים לחובה אשר לא יאספן: ונהר יחרב ויבש, כי יכוב מקורה כן איש שוכב ולא יקום לעולם: י (יג) מי יתן בשאול תצפינני, הייתי פונאות שתחיה מיתת האדם לומן ויהיה ימים במספר נצפן ונסחור בשאול עד שישוב אף האלחים ממבר, ותהיה מיתתו לפי חסאיו שעשה, ויוכרנו להחיותו אחרי כן?. כי אם היה העובש לפי חסאה אך עומה שהוא מת לעולם ואיננו יכול להוכצל לא היה ראני

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the man will lie invariant and effor that he will die, and they butter ratious amelories to such at all their ratious amelories to such a tell rotat. Into it appears

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Es opposed to disvers) as in Front Litt? "And Jothus disconficed

. Con if Incles...", Ice who at anya "with the edge of the proof"

(8.colus 17:13) in means to say that be chautered his com and -

shote all of them wish tip ease of the sport. And so Isamum Oukeles,

remarks . 614. | with " 1911 and sharters". Also the sorthwest

Desaute you hild "let the work (fifth) say 'I am strong" refers

to a shattering of the heart, contrary to Amos 2:16, "and he that is courageous among the mighty...". And according to this the Targum says, "man dies and is crushed," and the end of the verse, "YET MAN PERISHES AND WHERE IS HE?" is a repetition of this according to the meaning of the argument.

14:11 "AS THE WATERS FAIL (FLOW) FROM THE SEA"

The waters that flow from the sea to a desert (dry land) where they are not gathered.

"AND THE RIVER IS DRAINED DRY"

THE PERSON IN CO., LANSING MICHIGAN

As its source has failed, so a man lies down and never rises again.

14:13 "O THAT THOU WOULD (LITERALLY WHO WOULD) HIDE ME IN THE NETHER-WORLD"

I wish that a man's death would last for some time, and that for a number of days he would remain concealed and hidden in the nether-world until God's anger turns from him. His death would be according to his sins that he did. Then God would remember him to restore him to life after that. In this way the punishment could be in keeping with his sin. But now that he dies forever and cannot be saved, it is not proper that he should be punished, as I have explained.

⁶¹ i.e. The B part of the verse repeats the same parallelism of the A part -- that death is followed by further calamity.

This interpretation is very interesting when you consider that what Nahmanides is proposing is a sort of purgatory. Sarachek, in his work on Medieval Jewish Messianism points out that Ramban did believe in a hell where the wicked were punished. It was a lower after-world used by the soul, in the first year after death

the contraction of the record of any to force and "and the character of the contracter of the contracter.

ליענש כאשר פירשתי: (יד) אם יחות גבר היחיה. כלומר האפשר שיהיה: כל ימי צבאי איחל, עד שתבוא חליפתי ואמות. כי אם ידעתי שאני חי אחרי כן רצוני למות ולהיות נשפט עמך שמ: כי (טו) תקרא ואנכי אענך, ללכת לפניך בעת: ולמעשה ידיך תכסוף ותתאוה לויאותו: (טו) כי עתה, בעולם הזה לא תקראני למשפט. רק צעדי תספור, ולא תמתין על הטאי עד יום המיוה: תשמור, מלשון ואביו שמר את הדבר אום למבינו ודל אל יאמר ארם לחבירו שמר לי על פתח עבודה זרה פלונית יו וישמ ישות גבר היחיה, כלומר . יאמר ארם לחבירו שמר לי על פתח עבודה זרה פלונית יושמים בחות גבר היחיה, כלומר

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i vish i.s. a can's would los' for some whe, that indice of a remost of a, she would require connected that in the ir was not an ent-ord; the will both, the er than strong him. His reach would be according to him strong has also flow and would remember him to reporte that to like that. Then not would remember him to reporte that to like that. In this way the punicular could be negling with his win. Interpret that he distinct that could assume be savel, it is not project that he distinct the punicular.

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14:14 "IF A MAN DIES, WILL HE LIVE AGAIN"

i.e. is it possible that he will live?

"ALL THE DAYS OF MY SERVICE I WOULD WAIT"

Until my end would come and I would die, for if I knew that I would live again after that, I would want to die and be judged with You there (in the nether-world), for "YOU WILL CALL AND I WILL ANSWER YOU (14:15)" to go before You then.

"YOU WILL HAVE A DESIRE FOR THE WORK OF YOUR HANDS"

And You want to see it.

14:16 "BUT NOW"

In this world You do not call me to judgment. Rather "YOU NUMBER MY STEPS" and do not wait for my sin until the day of death.

" TIMES WAIT (LITERALLY KEEP)"

The verb is similarly used in Genesis 37:11 "...but his father kept the saying in mind." And in the language of our sages, of blessed memory, we find, "A man should not say to his fellow "' \(\sigma \cap OC \) ' wait for me' by the doorway of a certain idol worshipper" (Sanhedrin 63b). (where TOC is used to mean "wait").

Some commentators (Ibn Ezra) explain "If a man dies, will he live again" as meaning, "I know that he will not live again and I

when "it is weighted down by the burden of its past corporeal existence...It must find gratification in the lower Paradise and prepare itself for full entrance into the realm of rarefied souls." (page 187 ff). So apparently Ramban sees Job as wishing this were the case but not believing it to be so.

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The ANTERNATION OF A SECTION OF THE SECTION OF THE

יודע אני שלא יחיה ואני איחל ליום בא מיתתי שתקראני ואנכי אענה לאמר הנני בידך למות כל עת שתכסוף אלי לקחת נשמתי, אם כן למה תספור עתה צעדי ותוכיחני ביסורין, ולא תמתין לי לאותר יום שתמיתני בו: (יו) חתום בצרור פשעי, ליום המיתה: ותספול על עוני, לדון אותי בייטורין הללו: (יוו) ואולם הר נופל יבול, פירשו בו יי גדול, מלשון והתפילים הין בארץ יי, אולי הוור הגבוה והתלול שיפול ואחם מעלותו שם יקוא קו ואפשר שיקוא על שם סופו שיבול, כדרך ונפש חללים תשוע יי, שיאפון אולם הר שהוא גדול ותקיף נופל יבול, כי תבוא סערה ויפול, ולחלקיו יבול, כנכול עלה ממון יי, והאבנים, שהם החר יבול מרוז: הימים והצור הקשה יעתק מן ההר שהוא מקומה. (יע) והאבנים, שהם

The verb is stailerly aper in Jenete 37:11 "...two six telect legs. ..e mying in mint." And in the Legrus to of our sayon, of blessed remons, we find, "A ten of our set with for a current of "..." of TAVC ' wait trace to the orthogone of a current to werehimmer" (funkcosin 650). (- ... and is near to most "wait").

Some commentators (The state) explant "12 and they will be it of a current and the state of the state of

When "it is velibled on by the hurden of his pair component extintence...le mure fill a partification in the limit of a receive and prepare itself for full entrance into a discrim of station senies." (page 187 fr). So experently it was seen det as wishing this were the case but not ocalisating in to be about to be ab.

wait for the day of my death to come so that You might call me and I will answer, saying 'Behold I am in Your hand to die (under Your power) any time that You desire to take my soul. If this is so why do You now number my steps and reprove me with chastisements? Why do You not wait for me until that day on which You put me to death?"

14:17 "MY TRANSGRESSION IS SEALED UP IN A BAG"

for the day of death.

"AND YOU HEAP UP MY INIQUITIES"

To judge me with these chastisements.

14:18 "AND SURELY THE FALLING (SSIZ) MOUNTAIN WILL CRUMBLE"

Others (Ibn Ezra, Kimchi) have translated the word " \$\int \lambda \la

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87: 1

TILLEI

קשים ישחקר אוון המים ברוכ זעיכתם עליהם, והנה חכל ישתנה לרעה או לטובה, אבל ותקוח אנוש, אברה לגצוז לא תשתנה ברוב ימים וזמנים. ניתכן שנפרש כי יאמר ההר הגדול יבול והאור אשר בר יעתק ממקומו ויחיה לאבנים. וזמנים ישחקר אותם ברוב הימים ותקוח אנוש אובדת מכל אלה, כי הם ישונו מיטודם ליסוד אחר ולא יהיו אפס, או ישובו לאשר היו ברוב הומנים, ותקוח אנוש אובדת לגמרי והיותה לאין, והיא כליצה גמרצת: תשטוף ספיחים עפר ארץ, פירשו יו כי המים ישחקו את האבנים לעפר ארץ ויצמהו שם הספיחים יוושטוף אותם שבולת הנחר, או מים י, לשון יחידה נקבה, כפו מי נדה לא חרק עליו יו, ויותר נכון לי כי הארץ תשטוף משטף המים הנזכרים. ר"ל כל הצומח בעפרה, והנה כולם יעקרו נישטפה ותקות האנוש יותר אומים מום ולא תמצא לשולם: (כ) תתקפהו לנצח, תהיה

mountein from which men fells when is assend trace is when is being referred to here. Or, perhaps he is apending then the form of his own end -- that he will engrals away, so in 755 units out the soul or the wounded (\$\mathcal{P}\square\text{1}\hat{h}\) order out" (profession towals which is the wounded or armore). For he says, "lurily a metural which is treat and strong falls (un) (armobies twey -- when a storm comes it fulls and armobies to be written party."

The mountain will from the wire" (lesish [he]). The menting is that the mountain will except a with the passure of the menting is that resk will be unco enfrom the mountain which is its ring -- but (also) the maters will be unco enfrom the mountain which is its ring -- but

hard, as they repeatedly pass over them.

"THE HOPE OF MAN" perishes forever. It will not change in the abundance of days and seasons. It is possible that we may explain that what he is saying is that the great mountain will crumble and the rock on it will be uprooted from its place and become stones; and the waters wear them away with the passage of time. But the hope of man is more perishable than all of these for they change from one form to another, but never disappear altogether, or in the passage of time they will return to what they were. But the hope of man perishes completely and becomes as nothing. This is very strong poetic imagery.

14:19 "ITS OVERFLOWINGS WASH AWAY THE DUST OF THE EARTH"

some (Kimchi) have commented that the waters wear the stones away to dust, plants sprout forth of themselves there, and the stream of the river washs them away. Or you could say " P'N water" (instead of " 7) \(\) \(

but the control of the control of the

מושל ממנו לנולימו לנמו מי: (מא) יכבון בנין ולא ידע, יטעון פי אמיום שיגמלוון טוב ווויים או ירע על בניה הוא לא ידע ולא יבין לוות פי (מה) אך בשרו, של אדם עליו יכאבי, וופשו עליו תאבל, וואבל על עצמו, כי יקובו ימין למות, אין חפץ בבנים ובנות אווייר, ווותכם באוניע מייע מייע מייע של בעיר עליו יכאב ווישות אחרי מותה מלשון וכל החלקוו הטובה תמאיבו באוניע מייע שפירשתי יי

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This is very strong poerio inarray.

"CONTRACTOR TALL THE YEAR WERE BUTTON THE OF COURSE

Some (Minoria) have normented that the caltre were the arcade and the caltre to one; plants arroad form of themselves there, as the stream of the first vector of "7"] 7 fill? Stream of the riser" (P'M even take the freelings streamed (Fere [] John) because in Members 16:13 ". Lessure tre water of sprinking was not desired in Members 16:13 ". Lessure tre water of sprinking was not desired [] 7 fill and not the first plants the first season. And this some entreed, in my orthiful that the care this the care that was not essued was functioned in its dust. Defect and the first the care will that mas sprowed for the first dust. Defect and the first first plants of the strength of the first condition of the first condition of the first condition of the first conditions and the strength of the first conditions and the strength of the first conditions are the strength of the first conditions and the first conditions are the first and whence we can be conditioned from the first conditions.

11: 20 "YOU PREVAIL FOREVER AGAINST HIM"

You will be stronger than he to lead him forever (at all times.)

14:21 "HIS SONS COME TO HONOR AND HE DOES NOT KNOW"

He argues that you (three friends) have said that God will reward him with goodness or He will visit evil upon his sons -- but he does not know or regard them because (14:22) "THE FLESH" of man "WILL GRIEVE FOR HIM AND HIS SOUL WILL MOURN OVER HIM," i.e. mourn over himself when his days are near to death (when he has) no delight in sons or daughters after him. Ibn Ezra has explained "But his flesh grieves for him and his soul mourns over him," and is spoiled after his death, as in II Kings 3:19 "and mar ' | > | > | > | > | ' every good piece of land with stones." (i.e. > | > | > | means not only grieves but also spoiled -- i.e. his flesh rots after death, but his soul remembers enough to grieve for him). But the correct interpretation is as I have explained it.