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

by
DAVID LIEB

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

Any other

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.

The preface makes an attempt to crystalize and categorize 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 tie 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.

TABLE OF CONTENTS

Preface	1 - 6
(Followed by notes and bibliography)	
Nahmanides' Introduction	7 - 27
Nahmanides' Commentary to Job 1-14	28 - 146
Chapter 1	28
Chapter 2	40
Chapter 3	44
Chapter 4	57
Chapter 5	64
Chapter 6	72
Chapter 7	86
Chapter 8	91
Chapter 9	98
Chapter 10	109
Chapter 11	117
Chapter 12	124
Chapter 13	133
Chapter 14	140

PREFACE

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 Maimonideans. 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.¹

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 *הגהות* *לרמב"ם*, a defense of Alfasi. One work that might

be said to transcend his two periods is the *דרכי חיים*.

Ostensibly a work dealing with mourning rites and burial customs, the last chapter *שנין גע*, is a 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 It 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 and authorities as late as Alfasi.⁷ 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 Nahmanides' 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 excurses which will be of some significant value; excurses 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"⁸ 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 Sha'ar 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."⁹ 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 cursory glance at relevant sections in the Sha'ar ha-Gemul¹¹ and the sermon on Kohelet¹² 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 hurls 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 possibly have been correct and so their solution cannot 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 central 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 7307 ", this is the crucial issue of this book and hence, his own purpose in writing this commentary.

NOTES TO PREFACE

¹There are several first biographies of Nahmanides: the following, from which the information in this paragraph was gathered, are among them.

S. Schechter, "Nahmanides," in Studies in Judaism Philadelphia, 1962. 193-230.

Isaac Broyde, "Moses ben Nahman Gerondi," Jewish Encyclopedia IX, 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.

²Broyde and Schechter, pp. 87f and 193f respectively.

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

⁴Joseph Sarachek, The Doctrine of the Messiah in Medieval Jewish Literature (New York, 1932), p. 163.

⁵Meyer Waxman, "Moses ben Nahman", in A History of Jewish Literature (New York, 1960) II, 28.

⁶Casper, p. 84.

⁷Broyde, p. 87.

⁸Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University, Studies and Texts: Vol. III, Biblical Motifs. pp. 197-220.

⁹*Ibid.*, p. 206.

¹⁰*Ibid.*, p. 205.

¹¹Chavel edition, c. 275 ff.

¹²Chavel 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 Nebukim III:17.

¹⁴Because in the end Job gave no response to Elihu or to God and seemed to accept their answers.

James T. ... "The ... of ..."
New York, 1934.

James T. ... "The ... of ..."
New York, 1934.

James T. ... "The ... of ..."
New York, 1934.

James T. ... "The ... of ..."
New York, 1934.

ה ק ד מ ה

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

All translation of passages from the text of the ...

Passages are taken from the text of the ...

of 1911.

The text of the ...

Published in ...

by ...

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.¹ 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

¹As 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.

והענין, כי הוא העושה אותם ומוציאם מאפיסה מוחלטת אל ההויה שהם עליה, ונאמין
אמונה חזקה במה שאמר הכתוב, כי כל לבבות דורש ח' וכל יצר מחשבות מבין? ואחרי כן
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ואחר זה תתקיים לנו התורה והמצוות, כי אחר שנאמין שהאל יודע וישגיח, תרויח אמונתנו
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למבצע יצרם אף עשאם.

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.")

...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...

...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...

והנה נאמין בהשגחה גמורה, כענין עיני ה' המה משוטטות בכל הארץ, ראות רעים וטובים, גם בהשגחה מופתית, רצוני לומר יעדי התורה והנסים כלם, כי אין הפרש בעיון בין שנאמר פלוני צדיק ימלא ימינו ויחיה שמונים שנה בהשקט ונשלחה, ופלוני שאכל תרומה ימות, או חגניה בן עוזר שנאמר לו השנה אתה מת כי טהר זכות אל ה', ובין קריעת ים סוף ורדת המן ארבעים שנה. ופסוקים הסתירתי מחלה מקדבך, ושלוחני דבר בתוכם, והשלחתי בכם את חית השדה ושכלה אתכם, שיום עם מכות בגוריים, וזוברה, והעורב, וטביעת מצרים בים, ועם ולכל בני ישראל לא יחרץ כלב לשונו, ובני ישראל הלכו כיבשה בדרך הים, ואין הפרש בין כל תפלות דוד בן ישי ותפלתנו בכל יום, ובין כל הגטים כלם. כי אם נאמר בטבע שהוא המכלכל הכל לא מת אדם

...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...

...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...

...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...
...and the other side, the same thing is true. ...

Note that we believe in absolute providence as in Zechariah 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,

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

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.

however and the other. The same is true with respect to the
for good or evil, they are all under the same. Therefore the Bible
says (Deuteronomy 10:17) "And they (the nations) shall be with thee
for a sign and for a wonder, and thou shalt see that they are
before thee as a sign and for a wonder, and thou shalt see
(in the blessing) that the name of the Lord is blessed upon thee."
because Israel's God is different from the gods of the nations.
And, in fact, it is a wonder and a sign, and a blessing
to the nations. Because of this, the way in which Israel is now

איש כח אחרת תראה בדעתה לאמר, כי איננו
מדרך חכם שלם ויכול שיעשה רע או שלא ימנענו, ויותר נאות למעלה העליון יחברך לשלול
ממנו הידיעה ואמר שלא ידע אישי השפלים, ובסור הידיעה סרה ההשגחה מאליהם. ועל

כן האשים רק הם הפקר למקרים, ויבקשו טענות נמאסות להיות ידיעת הפרטים חסרון •
במכוין הידוע אותם, כאשר נודע בספרי ראש היונים •, והנמשכים אחריו יעקור האל
זכר • וישמיד מזה שרש וענף •
ולכבר באו אלה שתי הכפירות, רצוני לומר הכפירה בידיעה והכפירה בהשגחה בדבר
הנביאים במקומות רבים. וזכר במזמור אך טוב לישראל אלהים לברי לבב •
וענין ברייתו ובלשון מבואר. אמר: ואני כמעט נטיו רגלי כאין שפכה אשורי, כי
קנאתי בהוללים שלום רשעים אראה •, יאמר: בראותי שלום רשעים כמעט שלא נטה
מדרך האמונה שוויצררר •, אך טוב לישראל אלהים לברי לבב, כלומר שכל הטובות

and group in the one same channel so they the first cause of the Creator,
blended he has, but not the knowledge, because he is in a virtue
in one who knows and is in the perfection -- and surely God is all
of the virtues. And, this group removes the virtues from him, saying
that because of man's inferiority in comparison to God's virtue and
superiority, God cannot possibly have any resemblance over him. The

in light of Renan's final decision on the book of Job -- that
there really is no non-rational element in the content of the religious
thought -- is a somewhat surprising fact, as he has no real doubts
to regard the standard as really the human's religious. For this
he is doing so to understand the weakness.

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.⁴ 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.

ממנו. ומלת קנאתי הורה על היות קושייתו בייטורי הצדיקים כאשר היה רואה בשלום הרשעים. כי הוא לא יקנא בהוללים. רק בצדיק בהיות לו רעות וצרות והחוללים השקט ובטחה. ויבאר זה אחרי פסוק הנה אלה רשעים ושלי עולם השגו חיל^ס. זו קושיית שלות רשעים. אך ריק זכיתי לבבי וארוץ בנקיון כפי. ואחי נגוע כל היום^י. זו קושיית צדיק ודוע לו. ומפני זה אמר כמעט בטיו רגלי. ויחזור לדעת הכופרים הגמורים הכוללים כל הכפירות: שהם כופרים בידעיה. והזכיר כפירתם. ואמרו איכה ידע אל ויש דעה בעליון. כי כפירתם בידעיה מפני שיאמרו אחרי שהוא אל תקף ואמין כח ויש דעה בו והוא עליון ונשגב ויכול. למה יצא מלפניו משפט מעוקל. על כן יגזור שלא ידע ולא יבין. ונראה מכלל המלות. „איכה ידע אל ויש דעה“.

of how much sensitivity or to have provided over such information, and his communicative sensitivity would not allow him to have knowledge (communicating by Mr. G.). In that view the reply of Mr. G. to follow from Kintore's view that he is "strongly anti-intellectual". "When this group consists of the first person in the world."

as are pure in heart," as if to say still that all good things are from Him. And the word "שָׂפָא 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.⁵ 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.

שיאמר איכה ידע אל בעתידות, ויש בו דעה.

בחוזה, כי אילו ידע בעתיד לא ברא אלה הרשעים, ואילו יש דעה בחוזה לא ישפיע להם טובה, כי אין לפרש שהוא כפל ענין אחד במלות שונות כמשפט הנבואות, כי היה כופל מענין ידיעה להבהר^א או לראיה, בפסוק ויאמרו לא יראה יה ולא יבין אלהי יעקב^ב.

יְהוֹלְתוּ ³³. והנה השלים החכם ענין התימה הזה, ואחשבה לדעת זאת צמל הוא בעיני, עד
אנא אל מקדשי אל אבינה לאחריהם ³⁴, איך היו לשמה כרגע וגו' ³⁵, והענין * הכרת הרשעים
ושיהיה אחריהם לשמה ולבזיון, ואני תמיד עמך אחות ביד ימיני ³⁶, זה קיום הצדיקים
ועמידת זרעם ושמש, כי זה החכם * כלל הצדיקים בשם עצמו, * כאשר אמר אך ריק זכותי
לבבי וארוץ בנקיון כפי ³⁷, מפני שאין הקושיא בצדיק ורע לו רק ליהרע בעצמו שהוא

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

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.⁶

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).

⁶Apparently, 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.

...and no one else is going to say, "You are not right, but I am right." ...

And when I say, "I am right, and you are not right," I am not saying, "I am right, and you are not right." ...

ועמדו ויאריכו ימים ויעמוד דורם לאלף דור, כענין הבא בפסוקים רבים בחזרה, ומשלם לשונאיו אל פניו להאבדו, ולא יאחר לשונאו אל פניו ישלם לו, ופוקד עון אבות על בנים, וכל הבאים בענין האזהרות בפרשת בחוקתי ובפרשת כי תבא, ובנביאים בפסוק הוי בונה ביתו בלא צדק, קורא דגר ולא ילד, אנשי דמים ומרטה לא יחזו ימיהם, וזכורם, וזי אחרייתו לזכרית בזר אור ימח שמו, יזכר עון אבותיו אל ה' וגו', ורבים מהמה, שיהיה כוננת החכם, להשאר נפש הצדיקים והזכרית נפש הרשעים, כענין הזיתת נפש אדוני צרורה בצרור החיים את ה' אלהיך ואת נפש איביך יקלענה בתוך כף הקלע, והענין בכריתות, הנזכרות בחזרה, כי הכריתות יורו על הכרת הנפש החוטאת מלפני השם ועל קיום הצדיקים אשר לא חטאו, והנה על שני הפנים האלה, תשאר אחרי

Now this interpretation which we have just seen is in respect to the difference of the one view and the other view, of the other (the right view), does not explain in its own words whether his view and intent refer to this world (for the present).

Apparently, this point has been introduced into the essay as a way of presenting the spiritual aspect to the question of the righteous. It also shows that this problem is raised by kind living and therefore essentially Jewish. In summary, it is Anan's view that in the end the world will be purified for the righteous and the righteous rewarded for theirs. It is to be the belief to have faith in God's eventual dispensation of justice. From this Biblical view, however, we have to the commonly accepted Rabbinic view that such dispensation need not take place on earth but may well occur in the world of souls.

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 remembrance unto the Lord..." and many verses like these.

Or does Asaph's intent refer to the sparing of the soul 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.

קושיא. כי אם אמר שהרשעים יכרתו וימותו, נאמר לו כי יש רשעים יכלו ימיהם בסוב
ושנותם בנעימים⁵⁰, וזרעם נכון לפניהם עמם⁵¹, ויש צדיקים שמגיע אליהם כמעשה
הרשעים⁵², ימותו בחצי ימיהם, ואין להם שם ושאר בן וגכד⁵³, ואם יאמר כי נפש
הצדיקים תקום ותעמוד לפני ה' ונפש הרשע תכרת, ולמה לא יהיה לצדיק הגמור בשני
עולמות טוב ויזכה לשני שולחנות⁵⁴, ולרשע המוחלט רע בשניהם.

והנני נחזור לתלונת איוב ותוכחתו עם חבריו. ודע כי מאשר הענין הזה פנה גדולה בתורה,
וראות הענין בתהלתו * מבוזה רבה, נתיחד לנו בו ספר אחד כולו והוא ספר איוב.
ויש מן החכמים⁵⁵ שאמר כי משה רבינו כתבו * ונאמר לו מפי הגבורה ענין האיש ההוא
החכמים הזוהר, כאשר נאמר לו מפי הגבורה ספר בראשית⁵⁶, ונאסרה בכתובתו * מפני
היות עניינו שורש באמונה ויסוד התורה. ודע כי שם בספר ההוא יקשו כל העולה על הלב
להקשותו בענין הזה, ושם צריך שיזוהר התירץ הגמור.

But with either of the two possible interpretations there yet remains another difficulty.⁷ If he 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

⁷Here 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.

[illegible]

וירץ הכל ואיוב קבל זבדיו ושחק לו * אף כי האלהים יתברך השיב לאיוב ודבר אליו
והתורכח עמו, והוא יתודה על תלונתו * וקבל האל ממנו תשובתו והודאתו ואי אפשר
שיטאירוהו במבוכה הקודמת לו, והאמת כי לפי פשטי הכתובים ולפי המופשט בהם ביד
מפרשי המקרא, לא יספיקו להסיר המבוכה רק מן הלבבות המתפתים * כי תכלית מה
שיאמרו * כי האל יגמול טוב לרעה על הטובה שעשה, ולבטוף יענישוהו על רוב פעולותיו
הרעות בעה"ז ואם נראה שלא יענש יאריכו ממנו משפטו עד אחרי המות לעולם הנשמות,
ועל הצדיק אשר תבואהו רעה יעשו כן * וגורו כי עשה רעה ונענש עליה ויגמלהו טוב
בטוף על ישרו, והנה הפסוקים לא יורו על הענין הזה גם כן, כי הרשעים המכחישים באל
ויאמרו לא הוא * אינם ראויין לגמול טוב לעולם כלל, כי לא עשו טובה לדעת האל, הצדיק
הגמור שלא חטא ובאותו רעות על חנם!

Now we can review the contents of the book and its treatment with his
 balance. And now that having this balance is a firm ground principle
 of the Torah an entire book is devoted to the subject and that is the
 book of Job. Some of our teachers (the Rishonim) have said that
 Moses wrote it and since Job told him the meaning of the word (Job)
 and these three Rishonim, just as he told him the book of Genesis
 and just as he was commanded to write it, because the meaning is the
 origin of belief and the foundation of the Torah. Now know that every
 conceivable principle is taught and also with book which contains the

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

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 O 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

that is in them.⁸

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 Gehennam or having his sin take away some of his soul's high place in the world of souls or its close attachment to the glory of God and the world to come. As for the diminution 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 Kabbala, 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.

There is in them.

know that the spirit of what she means is, that the classic-
tists have come on account of some kind of a particular time,
and that the moderns have come on account of some kind of a
particular time. This is not a very high thing
which men, when they are being educated in the world of letters and
in the history of the world, come to know. For it is a common-
place thing to say that the moderns have come on account of some
particular time, and that the classicists have come on account of
some particular time. This is not a very high thing which men,
when they are being educated in the world of letters and in the
history of the world, come to know. For it is a common-place
thing to say that the moderns have come on account of some
particular time, and that the classicists have come on account of
some particular time.

ועלוי הטובה אשר באור פני מלך החיים²², וכי היא הטובה במאמר מוחלט * אשר אין לה
ערך ודמיון ולא תחלה בדבר גשמי לעולם, ולכן אמרו רבותינו ז"ל במס' קדושין * כל
שיכוריו מרובין מעונותיו מריעין לו בעולם הזה * דומה כמי ששרף את התורה כולה
ולא שייר ממנה אפילו אות אחת, ובמס' פאה אמרו²³ רבו זכויות ומיעוט עבירות נפרעין
ממנו מיעוט עבירות קלות שעשה בעולם הזה כדי ליתן לו שכרו טוב שלם לעולם הבא²⁴.
כך היא המדה, וכן הדין נותן להקל מן הצדיק העונש, ושיהיה * בדבר הגרוע, והוא הגוף,
ובזמן הפחות, והוא העולם הזה, ויקבל הגמול בעולם הבא בדבר הנכבד ובעת הטוב, כאשר
ביארתי, וכן הדבר ברשעים, כי גם כן רחוק שיהיה הרשע נמנע כל ימיו מעשות שום
טובה וראוי הוא לקבל עליה שכר, ואילו ישפיע לו האל בתגמולו ונענוג וגדולה ומלכות
כמלכות שלמה, אינו שוה לגמול הקטן מתענוג הנפש באור החיים בעולמים והראויים לה *.

shall be better for him than the punishment of being his enemy
of the world of letters with the classicists of letters or
having his sin come away from him like a bird in the world
of letters or his sin come away from him like a bird in the world
of letters. Is for the distinction of the body and the spirit of the
good fortune which comes to him in the body and the spirit of the
only difference between good and evil fortune is in the body and the spirit of the

²² Talmud's allusion to spiritual, inner, known as "Gedulah",
unfortunately we are led to this kind of answer. In fact, as this
point, we can only assume that he has one and not two worlds.

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

לכן, לרוב עבירותיו, נמנע ממנו אותו גמול, ומשלם אליו שכרו בדבר הקטן והגדול, כאשר
 ביאר אונקלוס בפסוק, ומשלם לשנאיו אל פניו להאבידו. * ואחריו הביאור הזה יכול אדם
 לברוח מיד המקשים הקושיא הזאת ולומר, כי כל רשע וטוב לו יש מעשים טובים, וכל צדיק
 ורע לו יש מן הרעים קצת, ונדונים במדות האלה. אבל איוב היודע צדקת נפשו הגמורה,
 היודע ועזר * יתברך העיד עליו ומסיתני בו לבלעו חנם *¹⁰, הוא וכיוצא בו, כגון רבי
 עקיבא שהזכרנו איננו בא במדה הזאת *¹¹. והרשע הכופר באל כגון האומרים שהעולם קדמון,
 כחשו בזה * ואמרו לא הוא *¹², אין במעשיהם זכות אפילו יתנהגו במדות נאות וטובות כל
 ימיהם *¹³, וזה באמת קושיא למו: ישפיע להם האלהים טובה ואין בתשובתה דרך הצלה ממנו
 רק בענין הנזכר *¹⁴, וזהו יסוד הספר הזה.

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

והנה בא בספר הזה ענין השטן וידוע בקבלתינו כי הוא מלאך נברא • להשטין ולהחיק
לאדם. ושמו מלשון כתבו שטנה • וכבר בא בדברי רבותינו ז"ל ביאור ענינו ואמר
הוא השטן הוא מלאך המוות הוא יצור הרע • והנה החכמים ז"ל ייחסו לו כל אלו השמות
עם אמונתם שהוא מלאך באמת. לא טבע מן הטבעים ולא כח מן הכחות. כמו שנחבאר
אחרי זו המימרא במעשה שספרו שם בתחלת כבא כתר • וברוב מקומות בדבריהם. אם כן
בארנו לנו כי זה המלאך נברא להשטין ולהחיק. ואולי נאמר כי מאצילות כהו יבא לאדם
שטנה. כי הוא סבה לכוכבי החרבן והדמים והחרב והמלחמות והמכות והעצבים והמריבות
והחרדות והכלל לאלל מאדים •

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 *שׂטן*." 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.

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

Note that there comes up in this book the question of the
it is known in our tradition that he is an eager worker of the
University, and he is very much interested in the
(p. 105) "they" note an annotation "105". It was the
in our tradition, and there is an annotation of the
ing where they say (p. 105) "they" note an annotation
the will tradition are all one. The pages of the
have been added to his list in their belief that he is
in the text, and the text of the text is not one of

the text is as follows: וְכִּי בָּרַךְ נָתַן לוֹ רַבּוּת וְיָדָה לוֹ בְּחֻלְקוֹ מִן הָאֲמוּנוֹת עַד שֶׁ
הָיָה הָעַם הַיִּשְׂרָאֵלִי הַזֶּה וְהַמְּלָכִים הָעֹדִים הַשְּׂדֵדִים הַנִּקְרָאִים מִזִּיקִים בְּשׁוֹן חֲכָמֵינוּ ז"ל.
יִצְחָק עֹד שְׂעִירִים בְּשׁוֹן מוֹרָה" כִּי כֵן יִקְרָא הוּא וְאֻמָּתוֹ שְׂעִירִים. וְאֵם כֵּן הוּא וְכֻחֹתָיו
הַמְּשֻׁטָּנִים וְהַמְּוִיָּקִים. וְכִי מֵלָאךְ וְאֻמָּתוֹ כִּמוֹ שְׂאֻמָּתוֹ נִשְׁמָה. וְנִשְׁמָה. וְנִשְׁמָה. וְנִשְׁמָה. וְנִשְׁמָה.
הַמִּתְּחַל אֶל רַבּוּתוֹ ז"ל בְּבִעֲלֵי גִפְשׁ הַמְּדַבְּרִים אֵינָה אֶפְסִיס חַיִּים בְּכֹהֵל. אֲבָל תַּעֲשֶׂה
בְּהִתְחַל מַעֲשֶׂה ע"י מֵלָאךְ, כִּמוֹ שֶׁ אֶסְפֵּךְ אֵלָיו הַדְּבָר הַזֶּה הַמְּשֻׁטָּל שְׂאֻמָּתוֹ גִּשְׁמִי וְהוּא הַנִּשְׁמָה.
וְאֵל תַּתְּנָהּ בְּאֻמָּתוֹ אֶךְ אֵת גִּשְׁשׁוֹ שְׂמֹר" לֹמֵר כִּי אֵין לִשְׁטֵן מַעֲשֶׂה עַל הַנִּשְׁמָה. כִּי זֶה
יִכְוֹב שׁוֹה עִם הַנִּשְׁמָה לֹךְ בְּרַאשׁוֹנָה. רַק אֵלָיו אֵל תִּשְׁלַח יָדְךָ" וְפִירֹשׁ יֵצֵר הָרַע. כִּי כֻחַת
הַנִּשְׁמָה הַמְּחַלְלֵת הָאֵשׁ יִתְּנָהּ מִמֶּנּוּ. וְהוּא גִּשְׁשׁ לֵהֵם.

connection of his argument that he comes to an end
for he can cause the state of the world, the world and the sword,
the world and the sword, the world and the sword, the world and the sword,
distances -- and he includes the sphere of the world.

was especially consistent with this point and was not in general
times; e.g. the commentary to 1:3 (Chavetz's edition, p. 105), the
Chavetz's edition, p. 105, and the edition on
Chavetz's edition, p. 105.

It has been noted in the preface, this text edition would
seem to be an entirely consistent.

Chavetz notes that Chavetz and his followers to
Chavetz's edition, p. 105, and the edition on Chavetz's edition, p. 105.

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 "שׂוֹדְדֵי נֶפֶשׁ" those who do damage" in the Rabbinic idiom. And they are called yet another name "שׂוֹדְדֵי נֶפֶשׁ satyrs" in the language of the Torah (Leviticus 17:7), for so he and his nation are called -- "שׂוֹדְדֵי נֶפֶשׁ". (i.e. Esau in Genesis 27:11 is called "שׂוֹדְדֵי נֶפֶשׁ a hairy man" and in Numbers 24:18 Edom and שׂוֹדְדֵי נֶפֶשׁ 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 שׂוֹדְדֵי נֶפֶשׁ" 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.

וְלֹא־יָלֹדָה מִפְּשִׁטֵּי הַכְּתוּבִים וּמִדַּעְתָּם וְלֹא שְׂהוּא • וְשָׂאֵר הַמַּלְאָכִים יַפְעִלוּ בַּחֲפֶז וּרְצוֹן מִמֶּנּוּ, כִּי יִשְׁחַקְקוּ לְהַשְׁלֵמַת הַפְּעוּלוֹת אֲשֶׁר הֵם סִבָּה לַהֲנֹה. וְהַזְמַת־פְּלִסְפִּים יִרְוִקוּ זֶה •, אֲבָל בְּהוֹיּוֹת • כֹּחַ הַשְּׁפֵלִים בַּגְּלָגְלִים, וְהַיּוֹת כְּחוֹת חֲנוּעוֹת הַגְּלָגְלִים בַּמַּלְאָכִים, וְהֵם לֵהֵם נֶפֶשׁ יִדּוּ בּוֹה, עַד אֲשֶׁר אָמְרוּ כִּי לֹא יִמָּצֵא לְעוֹלָם פּוֹעֵל שִׁפְעַל אֲוֵתוֹ הַבּוֹרָא יַחֲבֹךְ אֶלֶּא עַי מִלֶּאךְ •, וְכֹל מֶה שֶׁבֵּא בְּכַתּוּב מִדְּבוּר ¹³ "הַשֶּׁם לִמְלֶאכֶךְ, אוֹ לִשְׁטֵן בַּעֲנִין כּוֹה, וְכֵן הֵבֵא בְּדִבְרֵיהֶם •, כְּגוֹן מֶה שֶׁאָמְרוּ בַּעֲנִין יִהְיֶה ¹⁴ : רִמּוֹ הַקִּבְיָה לְמִלֶּאךְ הַמְּטוֹנָה עַל הַתִּמְאָה, וְכִי־יִצָּא בְּאֵלֶּה כּוֹלֵן הַתְּגַבְּרוֹת הַכֹּחַ עַל הַיִּזְרָה הַהוּא בְּגִזְרַת עֲלִיּוֹן •, כִּי רָצָה הָאֱלֹהִים לְנִסּוֹת אֶת אִיּוֹב וְהִרְשָׁה אֶת הַשְּׁטֵן בּוֹה, וְהוּא •, נִאֲצַל מִכְחוֹ חֲפֶז לְבִשְׁדִּים ¹⁵ "וְלִשְׁבֹּא" ¹⁶ עַל עֲנִין הַחֲרָב וְהַשְּׁבִי הַהוּא, וּגְבוּרַת הַרוּחַ לְחִפְּלֵי הַבַּיִת עַל הַנְּעוּרִים, כִּאלֹי הוֹקֵף בְּטִבֵּעַ, וְהוּא עֲנִין אֲלֹהִי, כֹּאשֶׁר פִּירְשׁוֹת ¹⁷ בִּיעֲרֵי הַחֲמוּרָה, וְכֵן רָצוּ לְאֹמֹר בַּעֲנִין יִהְיֶה כִּי לֹא הָיָה עֲנִין טַבְעִי

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 "^לנסק 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."

(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" שׁוֹמֵר 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

(paraphrase of 1 Samuel 17:17) and so they say in the same way
"David then said in the name of Adonai Elyon, 'I will not die here'
was a matter of fact, and he was not lying, but he was
certainly not in the (10) of 'I will not die here'.
17:17. This is as if to say that the meaning of it was that it
was one of the many things which David thought and felt,
as we have seen above, that he did not want to die here.
David then said to Goliath, 'You are one of the Goliaths who are
in the name of your father, and of your mother, and of your
in the name of your father, and of your mother, and of your

בהפוך. • אכל יוחם המלכית המלכותי • נראין לבני אדם שלא יגישו לבוא
אנשים. כענין שנאמר במנוח וזוהר • אז ידע מנוח כי מלאך ה' הוא • וכן חזק
את מלאך ה' • אבן בן דוד • אינו מענין פירוש ספר הזה לדבר בה רק חזק
כפשוטו. נכון וקיים כמשמחו. ויש לענין טוח, כי הקבלה לחזקת האמיתות יסוד:
ועתה אנוחיל בפירוש וטוח, וזמלמל דלרע דעת ילמיני דרר האמת, אמן:

apostrophically mentioning any stones or weapons, but covered in his
all the clearer with all of the well-known weapons which he was
is claimed that the doing of this is related to the angel. Here
Numbers 20:17 "and he sent an angel and said to him, 'Go out of
Egypt', Exodus 12:17 "and he will not suffer the messenger (angel)
of death) to come in unto your houses to make you, "Exodus 14:19
"and the angel of God went... ", Isaiah 37:36 "...who has sent his
angel and delivered his servants that trusted in him, "Isaiah 37:36
(where it is the angel that he sent upon the king) "and the appearance
of the fourth is like a son of the gods, "Isaiah 63:9 "by God
has sent his angel and said the lions roar."

It is similar throughout the Bible, following the afore-
mentioned way (of the delivering Satan), except 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.

18 (א) ה'יש היה בארץ עון, מצאנו מלכי העון, ומפורס מזה • בת אדם יושבת בארץ
עון, ואמר בו התרגום ארע ארמניא, וגם מצאנו עין מכני עשו עון וארץ,
וכן הקרוב אל הדיעה כי זה האיש היה מזרע אברהם מכני ארם, והלוי את הוראו • ועבד
אותו במצוות השכליות מן החום ומן היושר וסוד מהרע לבני אדם, ובעבודת הלה שהיא
שורש הכל • שהיה ירא אלהים.

NAHMANIDES' COMMENTARY

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.¹ He recognized his Creator and he served Him with the rational commandments, out of his innocence and integrity.² 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.

¹Among 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.

²Ramban 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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and the following year, the value of the output of the

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we are a part of the whole, the whole of which is the world" (p. 10).

וכן חביריו. האחד נקרא בשם בצור עשו, והוא תימני, נתיחם אל בצור אליפו, דכתיב בני אליפו תימן אומר⁵, וכן ארצם נקראת על שמם, שנאמר * שמעו עצה ה' אשר יעץ אל אדום ומחשבותיו אשר השב על יוסבי תימן, וכתוב בתורה⁷ מארץ התימני, ללמד על הארץ שהיא מתיחם על יושביה שהם זרע תימן, ובלדד השויתי גם כן מבני אברהם מתיחם אל שוח⁸, ואולי צופר * מתיחם אל צפו בן עשו⁹, כי בן נמצא בתורה¹⁰, * אזוי נקרא במקום אחר אזורם, גם זה צפו שנוי * שמו בדברי הימים¹⁰ צפי, והמנהג בלשון הקודש לשנות השמות בהיות הכנויים שוים בטעם, כי צוהר בן שמעון * נקרא זרח, כי צהר מלשון צהרים והוא כענין זריחה, וכן צפו עם צפי לשון צפייה, כן לשון צופר מן באה הצפירה¹¹, יצפור מהר גלעד¹², מתאגוס בוקר צפרא, והנה כולם ענין שוה, ושינויה היחס

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or one designed to this world and the world to come.

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'riqah" -- "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 "הָאֵלֶּה בָּאֵלֶּה הָאֵלֶּה The turn is come unto thee...(Ezekiel 7:7)"

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

or "Let him depart early ' ^{לִדְרוֹג} from Mr. Gilead... (Judges 7:3)" and according to the Targum ^{לִדְרוֹג} means the same as ^{וּבְקִרְיָה} 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 pattern 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 (^{אברהם}) for its name was Ram (^{אברם}) -- for thus was his name, Abram (^{אברם}). Similarly the Targum says -- and also the Jerusalmi ^{מִן עֲנִיסַת אֲבְרָהָם} (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

... (faint text) ...

... (faint text) ...

בנינו ואת ביתו אזוריו וגו' והזכיר כי גם אליהוא היה ממשפחתו. נוטה אל אמונתו ויודע
הדרך האמתית. ואשר הזכיר הכתוב נח דניאל ואיוב * הקדים דניאל לו למעלתו. כמנהג:
(ג) גדול מכל בני קדם. יורה כי ארצו ארץ קדם. והיא ארץ חרן * כמו שכתוב וילך ארצה
בני קדם¹, או הוא מורה. כמו שכתוב קדמה אל ארץ קדם², ועל פי מה שכתבנו * ארצו
ארץ צפון היה. רק הכתוב אמר את כל מלכי הערב ואת כל מלכי ארץ העוץ ואת כל מלכי

... (faint text) ...

... (faint text) ...

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 ⁴ **סנהרר** 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 **ארץ** (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 **ארץ** since in 28:1 Jacob sets out for Haran) or it is **ארם** 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 **אֲרָם** (most likely "mixed peoples" also possible Arabia, even west) and all the kings

⁴The Hebrew expression **סנהרר**, especially in Ramban's writing, is often an allusion to mystical truths. Apparently, Ramban felt that Elihu may well have known the truth about the book of Job, or Job's problem, to which Ramban had previously referred.

...the fact that the ...
...the main question of ...
...the ...
...the way of ...

...have ...
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ארץ מלשחיתם²⁰, והנה מלכי הערב הם השוכנים בארץ קדם * ולכן אמר כי היה בארץ עוז.
והמקום איננו מקום מקנה והיה גדול מכל בני ארץ קדם, אשר שם הגמלים והמקנה וכן
כחוב ערב וכל נשיאי קדר בכריט ואלים ויחזקיים²⁴, וכתוב ושרדיו את בני קים אלהים
וצאנם יקחו וגמליהם ישאו להם * ואף כי ונעזרו ונשחית מארץ קדם והיה כי כן כתוב בהורה²⁵:
(ד) וזכרו בניו ועשו משתה, לשון הורה * כי כן יעשו חמיר לפעמים * ברצונם במשתה
או פעם אחת בכל שנה * * כי רחוק הוא שיעשו כן כל הימים ולא כהה בזה אביהם²⁶, ולמה
יקדשם ויעלה עליהם עולות, ולמנוח ישובו וישנו באולתם²⁷:

...of the ...
...of the ...
...the ...
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of the land of Uz and all the kings of the land of the Philistines." To be sure the "אֲרָם וְסֹדֶם" 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).⁵

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

(Commenting on Hebrew verb structure *לעסוק ביה*)

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.

[illegible]

(ז) כי הקיפו ימי המשתה, כאשר שלמו שבעה ימי השבוע * , כי שבעה בנים היו, כמו לתקופת הימים * , או יהיה הקיפו האר לאחים * , והכלל כי בסוף שבעת ימי המשתה קדישם מאשה וכבסו שיהיה להם להשמר להחיותם נכונים להעלות עולות לשם : מטפד כולם, רמו לבנים ולבנות * : כי אמר איוב, יחשוב בלבו כן, כמו ויאמרו עשו בלבו * : ככה יעשה איוב כל הימים, אשר עושים המשתה * : (ו) ויהי היום ויבאו בני האלהים, כמו ויהי היום ויעבור אלישע אל שומע ²⁷ , וכן יהיה כהיום הזה ויבא הביתיה לעשות מלאכתו ²⁸ , היום שנחיתו בו זה * , רק המרגום אשר נחת : וזהו ביוםא דינא, יום שבוע ²⁹ סורחניא * , וכן דעת רבותינו * בכתובים ויהי נחמיה הזה ויבא הכיתה,

[illegible]

2 In short, I have been reading that you are even
verser apparent "...all the children of Israel" to be even
though you did not live in the land, still in his own land
he was greater than all the kings of the land.

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 "לִדְּפֹן -- 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 sanctified 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 *7NK* 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, כִּי־הָיָה יוֹם הַדִּין (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

שהוא יום גועל, לכן אמרו יום גועל • לגילוס היה וכו': ויבאו בני האלהים, הענין
וזה • לא ידוע ויק בדרך הנבואה וממנו נלמד כי נביא כוזב: להחיצב על ה' לעמד
לפניו, כמו וכל צבא השמים עומים עליו מימינו ומשמאלו, והעומדים על אדון כל הארץ,
והענין ללמד על הבריות זכות או חובה, כענין במלאכי דניאל: (ו) חשום בארץ
ומהחלד בה, לשון חפוש, כלומר הפשתי הכל סתויה והתחלכתי בקושי בכולה כמצותך,
כענין והתחלכנו בארץ דומיה: (ו) השמת לבך על עבדי איוב, רצה האלהים לנסות

"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 {12} -- 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

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

"...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."

"...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."

THE WORDS OF THE LORD ARE TRUE

הוציאם מן הארץ ונתחם לשטן להשטין עליו כדרך מלך עם משרתיו רק הנסיון לטובה כי כן כל
הנסיונות * אשר לאל עם הסידי בתורה או בנביאים כאשר ביארתי בענין הגמול *:
(ט) החננו ירא איוב אלהים, יגיד כי אין שכל האדם עובד אלהיו מתוך היריון והצלחה
כשכר העושר, מן הוצר והדחוק, והנה נתנסה איוב בשתי המדות, כי יש בועט מתוך
העושר והצלחה כענין וישמן ויבועט, ויש כופר מתוך הצער או אינו עובד כראוי
מתוך הצער והדחוק, והנה איוב נאה בטובה ונאה בפורענות, והנה השטן ילמד על איוב
כל חובה שיוכל ולא ספר בגנותו שיזיה עליו חטא או פשע, וזה יורה כי היה צדיק גמור
וייטריזו על לא חסם בכפיו כאשר יחזקונו הוא ולא כזכרי חביריו המרשיעים אותו:

THE WORDS OF THE LORD ARE TRUE

"...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."

THE WORDS OF THE LORD ARE TRUE

"...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."
...the words of the Lord are true, and he is with us in the hour of need."

(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 שערן תל 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.⁸

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.

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

(יא) אם לא על פניך יברכך, יחסר מלות הנסיון, והענין כמו גע בכל אשר לו וראה אם לא יברכך על פניך: יברכך, מדעתו אותך יבזה עבודתך לאמר לך שוא עבוד אלהיו, ומה בצע כי שמרתי בוייתו וכי הלכתי קדורנית מפניו³⁵, כי מבילי יכולת ה'³⁵ או מבילי חפצו זרוע לעושי רצונו, כי עבודתו לא הצילה אותם: (יג) ויהי היום ובניו ובנותיו אוכלים, ימים שבהם וזו זה הדין כמו שפירשתי³⁶, רק התרגום אמר והיה יום אחתולי שבועתא: (יד) ומלאך בא אל איוב, אלה המלאכים הגידו אמת: כי כן היה הדבר, ואם הכתוב לא יטפר המעשה תולה ככה מצאנו במקומות רבים³⁷: (טו) ואמלטה רק אני לבדי, נמלטתי ממוות שוא, כי המלאך היה המגיד מן הנערים שומרי המקרא:

...and his book as follows.

The following passage is cited by the FBI in its report to the
Jury. The general spirit of it is that the FBI has been told
in this case that the FBI is not interested in the case and
that the FBI may be interested and involved. Even though the FBI
has some of the facts, the FBI does not want to become a part
of the case and does not want to be involved. The FBI is not
interested in the case and does not want to be involved. The FBI
is not interested in the case and does not want to be involved.

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 קַלֵּל)"

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 " *קִיִּימָה שִׁמְרָה פִּי פִּינִי* " 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 though 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 Sabeans 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.

והנני מודיע לך, כי כעת אמלטה נא
 (יט) ויפל על הנערים, במלה הזאת יכלול גם הננות, כי בבית היו כלם:
 (כ) ויגו את ראשו, טעמו שער ראשו, או כי הראש יקרא גזו, כי מצאנו גזי נזר, ולגזו
 את צאנו, (כא) ערם, בשאר מלל זרע ושם ושאר: מבטן אמי, מרחם הזרמי: שמה, רמו
 על בטן והאדמה כי הוא המקום המעודד לאדם להיות נכנס בתוכו והוא לו כבטן אמו, על כן לא
 הוזכר, וכן אמר התרגום ערטיילאי, נפקית מכריסא דאמי וערטיילאי אתוב תמן לבי קבורתא.
 ור' שלמון פירש עוד מוטן אמי.

"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 (*šibē*). For we find "Cut off your hair" *šibē* *šibē* " (Jeremiah 7:29) and "to shear *šibē* 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.

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" (1733 NJ) (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."¹⁰

"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 נס) (I Samuel 1:16).

נס "UNSEEMLY"

A thing which has no taste as in "Can that which has no savour (tasteless) 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.

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) ויזיל היוט, כמו הויאשון י: ויבא גם השטן בתוכס להוויצב על ה', לא נאמר כן בפעם
הויאשון להתיצב על זה, כי אין השטן מן העומדים לעניו ית', כי לא יחפרץ
נמות הוישע י', ויק בהזנון לו רשות בא בתוכס, ומוויצב לריב ועומד לוין עמים:
(ג) ותסיתני בו לבלעו חנם, כדרך מלך עם עבדיו וכלשון בני אדם, רק הענין כי עמד
איוב בנטינו והגיע מעלתו במעלות העובדים מאהבה * והעומדים בנטינות האל. והשטן
השיב כי אין הנטיון רק בגוף האדם. והענין להורות כי אין שכר העובד את הוראו מתוך
בריאות גופו עם רש ועוני ומיתת זבנים, 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.

¹¹See commentary to 1:6 and 1:13.

¹²Ramban 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.

THE JEWISH PEOPLE

THE JEWISH PEOPLE

THE JEWISH PEOPLE

THE JEWISH PEOPLE

THE JEWISH PEOPLE

THE JEWISH PEOPLE

THE JEWISH PEOPLE

(ו) עור בעד עור, אבר בפני אבר, כן דרך בני אדם כשרואה חרב על ראשו מגין בורעו לשגור, וכל שכן כל אשר לאיש הממון יתן בעד נפשו לפי שיתע זה שנחתייב לו בנפשו אינו מצטער על ממנו. כן עירש רבינו שלמה ד"ל. והנכון בעיני כי זה רמז למיתת הבנים כי היא הרעה והגדולה והנאה אליה-אמרי עור בעד עור וכל אשר לאיש, ממון או קנין, יתן בעד נפשו והענין כי עור בנו או בתו יתן אדם בעד עורה וכל אשר לאיש יתן בעד נפשו. או יזיה יתן במשך למעלה, כל עור וכל אשר לאיש יתן תחת עורו ובעד נפשו: (ט) בדרך אלהים ומת, פירשו בו * והטח דברים כלפי מעלה: ומת, לשון צוואה, כמו ומת בהר * . וזה לא יתכן כי אין כל מבורך אלהים או כל נוקב שם ה' מת מיד, כדי שינצל איוב מן הצער הזה בברכו והאלוהים. והנכון בעיני כי הייתה האשה הזאת יראת ה' על מנת לקבל פרס, לכן כאשר שמעה את איוב אומר ה' נתן וה' לקח יחי שם ה' מבורך, חשבה כי מוזיק איוב

THE JEWISH PEOPLE

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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.

But the correct interpretation in my opinion is that this is a reference to the death of the sons for that was the greatest disaster which had come upon him. He is saying -- skin for skin and all which a man has -- money or possessions, he will give for his life. The meaning is that a man will give the skin of his son or his daughter for his own skin, and whatever a man has he will give for his life. Or /נ' could mean -- consequent upon the above interpretation, any skin, and whatever a man has he will give in place of his own skin and for his life.

2:9 "CURSE (קלל) 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

בנומרו כ"ז להאריך וז"ל על כן אמרה מה טובו חייך בצער הזה ומה תועלת לחי עור.
ברך אותו * ואם תמות, כי אין בעבודתו לך תועלת אפילו יהיו חייך תלויים בכך. והוא
השיב ואת הרע לא נקבל, כי עבודתי מאהבה לא על מנת לקבל פרס: (י) גם את הטוב
נקבל מאת האלהים, לומר שזה הענין שנכיר את בוראנו בהביאו עלינו טובה ונחה לך
ובחביאו עלינו רעה לא נקבל מאותו אלא נכפור בצדקה, כי זה יותר רע מן התולים הכל
במקרה שלא הכירו בוראם כלל, וזהו מלת גם * . לא נקבל, פירושו לא נקבל מאת הרע
רק נאמר שהוא המס או מקרה: בכל זאת לא חטא איוב בשפתיו, עד הנה לא חטא איוב
בשפתיו, כלומר עד שבאו חגיריו ופתחו פיהו בחסוכות על עון, רק והתרגום אמר לא חב איוב
בשפתיו, ברם ברעיוניה ההר במילין וכן דעת רבותינו: !

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 than those who erringly ascribe everything to chance, who do not recognize their Creator at all. This explanation relies upon the word "אֵל" (shall we receive also the good...). As for "שֶׁאֵין לוֹ" -- 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 (אֵין לוֹ could be sin) with his lips, but in his thoughts he expressed evil meditation in words. This is also the opinion of our Rabbis.

אל שותה לנורא כולם אל מקום איוב יחד:

[illegible]

REF ID: A67162 RM 111 98 2071 134 111

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

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

ה'תש"ח

ג (א) ויקלל את יוחנן, מצאנו הנביאים מקללים כן, כי כן ירמיה אמר ארור היום אשר
יולדתי בו, רק הכוונה באיוב היתה רעה כאשר אמר, וחזריו הכיר
מחשבתו מנוח דמריה, ולכן יענוהו קשות:
ויענה אפרש כוונת הספר בכללו. בראות איוב הצרות הרבות והרעות הבאות עליו, והוא
יודע בעצמו צדקות נפשה חשב כי אולי אין דעת וחשבון אצל האלהים במעשה
בני אדם וכי ההשגחה טפולקת מהם. ופתח דבריו לאמר, כי ממשלת הכוכבים והמזלות
בימי הלילה ורגעי הנוח. נחננים לנולד הרעות והטובות, נטה לדעות הוברי שמים.
המהבילים, ולכן פתח יאמר יום אולד בו, וקלל היום והלילה וכוכבי נשמו ועפעפי שחר.
כי הם גרמו רעות, ויסעון מצד גריעת האדם ומעלות האלהים לא ישים אליו לב, והנה הוא
תחת ממשלת המקרה כפי מערכת הכוכבים ומשטרם בארץ, יאמין באדם כמו שבאמין אנוהו
משאר בניות הארץ, כי אין השמירה העליונה בהם רק לקום המין אין ליוניד. כהם עונם

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 (12:1) 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

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," (Job 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 excursus 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.

כי כחשתי לאל ממעל^ט, שהוא ממעל להם ומאתו הכל לא מכתות כוכב אור והירח. רק עת
בטוא הצרות עליו על לא חמט בכפו היו לו לראיה שהושגחה נצדרה מן השפלים. ולדעת
רד"ל היתה תלונתו יותר רעה, אמרו במדרש שמות רבה^י: רגש את האיקונין^י, יאבד יום
אולד בו. קלל את והשלטון, הלילוי ההוא יקחנה אפל. יתכנו לומר שמדובר ביום וליליה •
מנהיגי עולם והשפלים, והמשכיל יבין:

"This would have been taken in my opinion (at that time) as being a
"version was given and because my friend had not seen him" (1912)
"The book was not in English" (1912-13) ... "If I rejected because

150-151, of the father's opinion on politics (which has many variations to the job commentary) points out that the father's belief that there was a reason to the father in his ability to do so. This was so because to him, therefore, a certain kind of government, in the form of this system, was the only one that was an effective means of government, even like the father's. This was the reason, therefore, to the father, is that with an extremely high regard to the father, is that in part of his view of the father. It is noteworthy to the father in part of his view of the father. The full discussion of the father's view of the father is in the father's view of the father.

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 *יהוה* *peh* (*יהוה*), rather he uses names based on *יהוה* or *יהוה* or *יהוה*, that being the name received by them from the Patriarchs; just as it is written "And I appeared to Abraham, to Isaac and to Jacob as *יהוה* *sk* (Exodus 6:3). However, in the beginning Job does mention (or use -- the name *יהוה*) when it says "The Lord giveth, the Lord taketh away" (1:21). In fact it (*יהוה*) is also 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

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 'על כ and I desire to reason with God." -- And it is with these names (על כ sort) that he is always debating (but not with the name יהוה). 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 כ (i.e. ע'ל not יהוה).

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 ('על), He that argueth with God (על כ), 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 על כ , e.g., "fear of God" (על כ 1:1) "Does Job fear על כ for naught" (1:9). He does not say that Job feared יהוה . And at the end of the book after God returns everything to Job he still uses the particular name (although in 42 the word יהוה 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 על כ for it includes all of the בני האלהים (1:6) and the hosts above (separate intelligences) in many places, just as it says here (1:6) "and the בני האלהים came." He does not use the most honored name ע'ל הנכבד , i.e. יהוה , 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 (בני האלהים) 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

(ו) ויען איוב, כמו וענית ואמית * : (ג) יאבד יום אולד בו, לשון עתיד הלואי שיאבד יום שהייתי עתיד להוליד בו ואז לא הייתי בולד, זה לשון רש"י דעת המפרשים ²⁵. ואיננו נכון אצלי בעבור קשר הענין עם כי לא טגר דלתי בטני * , ועוד שאמר ויקלל את יומי * . והנכון בעיני כי הוא אומר היום שגולדתי בו שהוא יום ראשון בשבוע, על דרך משל, יאבד משנות העולם ואל יבוא עוד בשנים הבאות במטרי הימים והירחים, בעבור שהורע לי, יאבד סגר דלתי בטני ויהיה אולד עתיד במקום עבר, כמו אז ישיר משה ²⁶, אז יבנה שלמה ²⁷ : והלילה אחר, כמו גור, ויאבד הלילה שנגזר והעורר ממני שהייתי איש :

the end of the book. The book is a collection of the author's papers, and it is a very interesting and valuable work. The author is a very learned man, and his work is of great value to the world. The book is a very good example of the author's work, and it is a very good example of the author's style. The book is a very good example of the author's work, and it is a very good example of the author's style.

appeared to Abraham, and to Isaac and to Jacob as יָצָא סָק "(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 יָצָא is in "And you shall speak וְיָצָא 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 יָצָא is in the future tense instead of the past, just like הָיָה יוֹם סָק (Exodus 15:1) or הָיָה יוֹם סָק (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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החור, פועל שלא הזכיר שם פועל.
וכן אמרו רבותינו ז"ל איזה מקלל עם ליתור וליל עבדו²⁸, ויש מפרשים²⁹ חוריה כמו נולד.
וכן על דעתם רוחו און מויה³⁰ כמו וחלתי, ושירוש, אמרי על המכשר. ואם כן * היתה קללתו
על הספק לאמר יאמר היום אם נולדתי ביום, ויאבדתי ואלילה אם נולדתי בלילה, וכן כל המענה
יקלל היום ואחר הלילה אם נולד: (ו) אל ידרשנה אלוה מחטל, לדורש ולדעת בו צורך
בני אדם ולהביא בו טובה למטיקט ממנו וצון, כענין ארץ אשר ה' אלהינו דורש אותה³¹.
או יהיה פירושו יאבד היום ויצא מכלל הימים, ואל יבקשהו אלוה להביא עליו אור כשאר
הימים: ידרשנה, ענין בקשה, כמו דרוש דוש משה³²: |

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"IS BROUGHT FORTH"

לילה -- an action without indication who performed it. Our blessed sages have said "Job cursed the day of his birth and the night of his conception." There are some commentators who say that "לילה conceived" is the same as "לילה born," and according to their opinion the verse (I Chronicles 4:17) "And she bore לילה Miriam" is just like "לילה and she bore."

The explanation of "לילה" 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 ערר = עקא , as in (Leviticus 10: 16)
"and Moses diligently inquired."

ותאמר בו ארורה כמו נחזיק עמיה שרי³³: (ה) יגאלוהו, כמו לחם מגואל³⁴, וכן אמר התרגום: יטנפון³⁵ יתיה: יבעתוהו כמרירי יום, יבעתוהו החשך והצלמות, שיהיה כל אדם גבעת בו מן החושך והצלמות המושלים בו, כמו מרירי יום והמקללים יוםם ונכפתים ממנו. וכן דעת התרגום שאמר: יבעתון יתיה הין מרירי יום³⁶ צדא דאיסטער יתיה על חורבן בית מקדשא, ויונה באיטלקותיה * גימא דטוריסט. ויש מפרשים³⁷ שהכ"ף נוסף כמו כוזבון הלילה³⁸, כמשיגי גבול³⁹, וענין מרירי יום כמו קטב מרירי⁴⁰, הוצא אייר והדבר⁴¹: (ז) יה' גלמוד, כמו ואני שכולה וגלמודה⁴², כענין שום⁴³, והענין שלא יתחבר הימי השנה

1. The first group of people who are not allowed to enter the country are those who are not citizens of the United States and who are not permanent residents of the United States. This group includes all foreign-born individuals who are not citizens or permanent residents of the United States.

"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 (לְהִשָּׁחֵק)"

As in Malachi 1:7 (לְהִשָּׁחֵק חֶמֶץ (JPS polluted bread) -- Chavels
notes "according to Rashi" -- Rashi makes this connection too;
(however) more literal sense is "claimed") and so the Targum says
יִשָּׁחֵק יְהִי it shall be defiled (i.e. the night).

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

The night and the shadow of death shall terrify it, for on
that day all men shall be terrified of the darkness and the shadow
of death which rule over it, just as those who make black the day
are those who curse their day and they are terrified of it. The
opinion of the Targum is the same, for it says: "Let that which
blackens the day terrify it (then the Targum adds), the sort of
trouble which Jeremiah encountered at the ruin of the synagogue
and Jonah when he was thrown into the sea of Tarshish." There
are other commentators who say that the כִּי (of כִּי־רִירִי) is added,
as in Exodus 11:4 כְּאֶצְוֶת הַלַּיְלָה "about midnight", or in Hosea 5:10
"כְּאֶצְוֶת הַלַּיְלָה" like those who remove the border (landmark)".
Therefore the meaning of כִּי־רִירִי is like כִּי־רִירִי in
Deuteronomy 32:24 "and bitter destruction" and it is כִּי־רִירִי
a plague.

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

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

ובמספור ההודשים ויהיו: שומם ואל תבוא בו רנה ושמהת לאדם. והמקן לי כי חורר בני אדם
ההולכים ברגש ומשמיעיה קול והיא רננה. ותשבור הרנה במתנה⁴⁴, ויקלל הלילה שיהיה
יחיד ובדד ולא יהיה בו חברה לבני אדם. ויש אומרים⁴⁵ כי שירת מלאכי מעלה למקום היא
רננה, כיצין ברן יחד כוכבי בוקר⁴⁶: (ח) יקבוהו אודרי יום, פירש החכם ר' אברהם
הטופרים שיקללו הימים: העתידים עורר לויתן, המעותים לעורר קינומיהם: לויתן,
כמו לויתם⁴⁷. וכן אמר התרגום דאיטמותן למדכר באתערותהון אלייתהון⁴⁸, והוא מלשון
קינה, ולשון חכמינו ז"ל הוא, שאמרו בירושלמי⁴⁹ לא תעורר אשה לויתה כמועד. ויש

(desolate)" or like the word "פניע 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 ננה one of singing (word used in next half of verse) "and the cry ננה 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 ננה in 7B mean?) And there are those who say that the Song of Malachi can be considered in its place as ננה , as in Job 38:7 "when the morning stars sang together..."

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

The commentary of Ibn Ezra says that the פ'רסו who curse days should mourn.

"WHO ARE READY TO ROUSE UP THE LEVIATHAN"

Those who will raise up their laments.

"LEVIATHAN פ'רסו "

The same as פ'רסו (meaning therefore "their mourning פ'רסו 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 (פ'רסו) (to wail)

during the intermediate days of a festival." There are some who explain *lhap'* "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 fierce 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 *e17d* 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.

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

Rashi explains this -- they cease bothering the earth. However, Ibn 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, troubling) -- meaning the same as "there *pe*" those who are out of strength (toil in strength) will find rest. There is one meaning in many different words and the word *pe* 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."

מענין גדר בעדי ולא אצא⁵⁰: (כז) ויתכו כנוים שאגות, כי השאגות הלכו נחכות ויהיו
אשר זרכו נסתרין ומולו קשה, והענין כי קשי הימים הם עצמם מחכים למות והשמהים
בומנם ישישו עליהם אט ימולו, כי הם עושים צער לעצמם ולאחרים הוראים אותם: אשר
דרכו נסתר, נסתרין ממנו שלא ימצא דרך ללכת בו, כמו נסתר דרכי⁵¹: ויטך אלוה
בעדו, מענין גור בעדי ולא אצא⁵²: (כח) ויתכו כנוים שאגות, כי השאגות הלכו נחכות
ויהיו למים ומגפות אותו תמיד: (כח) כי פחד פחדתי, אמר כי בשלותו לא ראה בטובה בעבור
פחדו לתולדות הימים ולא שקט ולא נח והנה בא רוגזו, והענין שלמעלה באומרו שימות
ויגוע מבטן, כי חזיו כולל לעמל היו ולא אכל בטובה⁵³. ואולי זה רמו הבנים שניה מפתח

"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 then further commentary on 3:24 (as above) follows.

עליהם אולי חסאר בניה כי הוא צדיק היה בעיניו ולדעונו לא יבא רעה לצדיק. ונשלט ומענה:
ועליו החבונן כי מחשבותיו הטרת ההשגחה מן הבורא ית' מפני הרעות ההוות תמיד בעולם.
כי אין מוריד מנהיג צדיק לעשות מן האין יש לרע לו. ועדין לא הקשה מצדיק ורע.
לו או מרשע וטוב לו. והנה תפשו אליפו בהיותו מסיר הממשלה וההשגחה מועתו. מן ארון
העושה והאל המשפט וצדיק יחברך שמו ושמו הממשלה לכוכבים ולמולות. וזכר נא מי הוא
נקי אבד. רצונו לומר אחרי שאין הנקיים אובדים כאשר נראה ונורש און שיקצרונו. הנה
זה בא לראיה כי מנשמת אלה יאבדו. והאובדים. ולא בכח השעות והמכוננים ואם נראה
ומקצתו הישישים שאין המרה.

1. The text is a translation of a Hebrew passage. The Hebrew text is as follows:
עליהם אולי חסאר בניה כי הוא צדיק היה בעיניו ולדעונו לא יבא רעה לצדיק. ונשלט ומענה:
ועליו החבונן כי מחשבותיו הטרת ההשגחה מן הבורא ית' מפני הרעות ההוות תמיד בעולם.
כי אין מוריד מנהיג צדיק לעשות מן האין יש לרע לו. ועדין לא הקשה מצדיק ורע.
לו או מרשע וטוב לו. והנה תפשו אליפו בהיותו מסיר הממשלה וההשגחה מועתו. מן ארון
העושה והאל המשפט וצדיק יחברך שמו ושמו הממשלה לכוכבים ולמולות. וזכר נא מי הוא
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זה בא לראיה כי מנשמת אלה יאבדו. והאובדים. ולא בכח השעות והמכוננים ואם נראה
ומקצתו הישישים שאין המרה.

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 the 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

¹⁵Apparently 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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הנהגת כן כאשר ראיתי אויל משריש⁵², וזה קללתו חבוה עלי
פנאט ויאבד. ואולם אדרוש בזה אל אל⁵³, ואילו אשים ההנהגה הזאת לא אל כוכב וזול,
רק כי הוא יאבד הרשע המשריש, הוצדיק הבא עליו רעה כמון מוסר אלהים הוא * ואל
תמאסו⁵⁴. וענין המוסר לדעתי [הוא] כמו הנטיון⁵⁵ בצדיקים, כמו שכתוב כאשר ייסר
איש את בנו ה' אלהיו מייסר⁵⁶, וכתוב ויענך וירעיבך וגו'⁵⁷ למען נסותך להיטיבך
באונותיך⁵⁸. וזאת חשבת אליפו למענה איוב הראשון. ועתה אפרש החפזים:

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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 " ~~7014~~ 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 (~~701~~ 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' (א) ייען אליפו החימני ויאמר : (ב) הנסה דבר אליך תלמה, יפירשו כי : אם נסה המנסה
ליתור אליך תלמה • מרב צורך, ואעפ"י ועצור בחילין מי יוכל שלא יענן.
ירשי כיש האם ועבורי שנסה הצלחים אותך בדברי אוד תלמה, א"כ מי יוכל לעצור במילין
שלא יענן בעבורי והנסה הזה, וכן דעו הנוראות שאמר : העל נסיון פתגמא דמנא לוחן
תשתלחי : (ג) הנה יסרת רבים, ורץ לעג, כענין ויהתל בהם אליהו, כאומר הנה כמה
זיית מייטר ויבית ומחוק ידים רעות, כי מעוה הוא אליך הנסיון תלמה ותכול, זה דרך
המפריש³, ואינו נכון בעיני בעבור זה"א התימה שבמלת הנסה, כי לפי הלשון הראשון
אין כאן תימה כלל, גם לדברי רש"י • לא יבא על נכון, כי הוסיפה בהנחה איננו מתקיים.

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 וְאַתָּה 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 $\text{וְ$ interrogative which is on the word וְאַתָּה (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 וְ of וְאַתָּה is not properly placed.

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היה ראוי לדעתו לאמר נסה דבר אליך (תתלאה). ולפי דעתי שהוא כמשמעותו, כמו או הנסה
אלהים לבוא לקחת לו גוי מקרב גוי וגר. ופירושו הנסה אלהים אליך דבר שתלאה בו:
ונוצר במילין מ' וכל, שלא יזכיר בזה: הנה יסרת רבים, כגון עליהם הצרות שיקבלו
מזר האל בשמחה: וידים רפות תחוק, תמיד בדברים טובים ובדברי נחומים, האנשים
בזה שבאו לקראת גוי יקמוץ אותם מליץ, והכורחם האמץ, הדבורך הטובים ועתה כי
הנא אליך כחם תלאה, מנשה הצעיר, ופי' תגע אליך ותהיה נבחר, מנשה המשפט, ותתלה
אחר כמלך המלכות, או יקשור טעם כי עתה תבוא אליך עם ונוצר במילין מ' וכל, 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 (נִסָּה) -- 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

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) כסוד "

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 ל is missing (before כאשר roars), as in הנה צל בית ה' II Kings 12:11 which should be בבית ה'. This would then say by the breath of God (and) by the roar of the lion באשר אריה (instead of כאשר אריה) 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
בלועזי • שיגיהם לטיוף אותם: (יא) ליש אובד מבלי טרף. ינא עליהם לבקש טרפם מהם:
ובני לביא יונפרדו, ועל אלה רמז לרעות הנאות על הרשעים פואום, כענין מזי רעב ולווחי
רשף וקטב מוריגי וגר. ויש מפרשים שאגת אריה וקול השוול יאכדו ויכלו מנשמת אלוה,
ושיני כפירים גלתעו ונעקרו ונעלו מהם, וליש גבורי בבהמה אובד, ובני לביא יונפרדו, כי
אין להם טרף ומזון, רמז לרשעים וזרשי און וזרעי עמל שיאכדו עם תקפם וגבורתם אשר
היו שואגים כאריות ומנפירים בעדרי צאן, והנה אבדט מנשמת אלוה הוא. (יב) ואלי דבר
יגונב, ביאורו כל זה גראה לעיני כי הצדיקים אינם אובדים והרשעים אובדים וכדורו, ויש
דבר נעלם ממני • ונגלה לי מקצתו במראות הנבואה והוא אשר יספר כי פשמים אין המדה

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

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 unjustly, 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 (7NOS.)"

The commentary of Hai Gaon is that this word is related to one in Ecclesiastes 12:11 "like well-planted nails סִימָנוֹן " (and it happened) out of his great fear. Similarly in Psalm 119:120 "My flesh shudders (7NO) for fear of Thee."

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

i.e. the image which spoke to me.

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

א. דממה וקול אשטע, כמו קול דממה דקא¹⁵, והגיד לי התחשוב
 כי אנש מאלוה יצדק: (יח) הו בעבדיו לא יאמין, כדרך בטל ביתי נאמן הוא¹⁶, יאמר כי
 האל אינו בוסח בעמיו¹⁷, להגיד להם דרכיו ומחשבותיו ואינם נאמני ביתו * ליעת סתרי
 וטעדותיו: ובמלאכיו ישים כדעתו תהלה, כי הם אצלו תוללים מבור בטורה, כי לא כל
 דרכיו דרכיהם ולא מחשבותיו מחשבותיהם¹⁸: (יט) אף, כי בני אדם ידעו דרכיו והם
 בעפר יסודם, כי הגוף מוסדות עפר, והם קצרי ימים: ידכאום, המדכאים אותם ויתנום
 לפני עש להיוותם מאכל לרימה, או ידכאום שב אל מלאכי מות ידכאום והאנשים ויתנום
 לרימה: (כ) מבקר לערב יכתו, כי בבקר יהיו שלמים וכן ריבים¹⁹, ולערב יוכתו: חבלי
 חשים, מבלי שזיהה אחי מהם משיט על לנו חבלי יאבדו, כי פזאום לפתע יבא שבים:

"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.

“*U. V. 7.3.23.1*” (73) 1970, 1971, 1972, 1973:

24.1736 g^{-1} $\text{C}_{10}\text{H}_{16}$ $\text{M}_n = 140.2$ $\text{M}_w = 140.2$ $\text{M}_w/\text{M}_n = 1.00$

(כ"ז) הלא נסע יוורם בע, הלא תראה שנסע היתרון והכזו אשר במ, וימותו ולא בחכמה

שידעו ויבינו מיותחם, כי נפתח להם המות:

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...they are clustered.

"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.

ו (א) קו"א נא היש עונך, בהלונותי להיות עור אותך בדבריו: ואל מי מקדושים תפנה,
לענות אותך, אין אחד מהם שיאמר כמון וישוה לך בהיותך מביט בייסוריך:
ו (ב) כי לאויל יחג כעש, בנזא עליי שלא ברצוני: ופוחה תמית קנאה, צער שהיא מצער
עצמו כאשר לא יצליחו וירכיו בכל עת. קנאה וכעס אחזי הם בכל מקום, כמו הם קנאוני
בלא אל כעסוני בהגליהם: (ג) אני ראיתי אויל משריש, כאשר גוי: כי הצדיק טוב לו
הה' יע לו שב לבאוי מה שלקח אצלו במראות הנכבדות, כי אם יש פעמים ירואו אוילים
ה'שעים עושים שורש למטה, רק יראה כי מיד הם נכרתים ואובדים: ואקוב נורו פתאום,
כלומר ראיתי בלבי קללה באה על נזרו 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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מורחקים את נפשם מכל התשועה: וידעו, כמו יתוראן בשער, לעיני הזקנים וכל העם, והיו מציל אותם: (ה) אשר קצירו רעב יאכל, והרשע עצמו בימיו יאכל כל רעב קצירו: ואל מצניט יקחהו, ואם יקחהו הוא, מבין הקוצים והזגנים יקחו אותו, כי תעלה ארצו שמיר ושיח: ויטור את הכפל, מן ולצנינים בצדיכם. או יהיה יקחהו שב אל הרעב הזכור, כי ילקט קצירו מבין החוחים: ושאר, כל צמח * חיל הרשע וממנו: שאר, כמו

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WILLIAM L. BROWN, JR., Editor

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"...with their families."

U.S. DEPARTMENT OF JUSTICE

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the witness said. He remains loyal to explain that fact, he had

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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 themselves¹⁷ 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.

" פ'נ'3N OUT OF THE THORNS"

There is a second letter (נ) missing as based on (the full text of the word) in Numbers 33:15 "פ'נ'3N פ'נ'3N" they shall be as thorns in your sides." Or the word ק'ה'ה "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 פ'נ'3N) shall glean his harvest from among the thorns.

"(AND THE SNARE -- פ'נ'3)GAPES (PANTS FOR SUBSTANCE)"

(Ramban attempts to explain the word פ'3 as related to פ'נ'3 thirsty and therefore as a parallel to א'7 hungry) : All thirst

¹⁷i.e. Ramban is commenting on the fact that the form is a Hithpael form, therefore the reflexive action. 147.39

באחת גפשו שאמה רוח³. והורגם אמר ואל מאניס יקוהו: ופולמוסין במאני ויני ייברונה
 פתור צניט מן וברשא וזכנה לפני⁴, כאילו אמר ואל אנשי המלומה יקח ואסוף קצירו כי
 וזו יאמללהו: (ו) כי לא יצא מעפר און, יאמו על התולאות והבאות על אדם לא על חנם
 ובאות עליו ולא מן הארץ תצמחנה רק על חטאיו, ולכן הישעים אוביט כאשר הגיו:
 (ז) כי אדם לעמל יולד וגר, (ח) אולם אני אדרוש אל אל, אלה הפסוקים קשורים, יגיד
 כי האדם יולד לחיות לו עמל וכעס בוויור ולא יוכל להנצל ממנה כי הוא בעצמו יתי הביאו
 עליו כאשר בני רשף הושט בתולדותם לזחעופה, אך איננו מיוס זה רק לאל: ואל אלהים

... (The first ...)
 ... (The second ...)
 ... (The third ...)
 ... (The fourth ...)
 ... (The fifth ...)
 ... (The sixth ...)
 ... (The seventh ...)
 ... (The eighth ...)
 ... (The ninth ...)
 ... (The tenth ...)

... (The eleventh ...)
 ... (The twelfth ...)
 ... (The thirteenth ...)
 ... (The fourteenth ...)
 ... (The fifteenth ...)
 ... (The sixteenth ...)
 ... (The seventeenth ...)
 ... (The eighteenth ...)
 ... (The nineteenth ...)
 ... (The twentieth ...)

(כנ3) for the substance of the wicked and their wealth.

"GAPE/PANT פקע "

Just as in Jeremiah 2:24 "in her desire she snuffs (pants up) the wind. The Targum says for "and takes it out of the thorns" -- "and soldiers shall take it with weapons of war", interpreting (or reading פ'י3 (here thorns)) on the basis of I Samuel 17:7 " וַיִּשֶׁן קִשְׁתּוֹ וְיָצַח כַּלְדִּי וְהַיָּרֵי וְהַיָּרֵי וְהַיָּרֵי and his shield bearer went before him." This is as if he had said, "and it (his harvest) shall be taken for the men of war and he shall gather his harvest so that they may eat it (but not he).

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

¹⁸cf. Commentary at the beginning of Chapter 3.

(34) The evidence of the witness and his...

...

...

...

...

אשר, והנהגה * הוא, לא אל כוכב ומזל בלתי לה לבדו. כי במשפט יענה על ששעיהם.
כי הוא (ט) עושה גדולות ונוראות, משפיל ומרומם ומיפר מושבות ערומים * הם המהחכמים
ויענינם לעשרות מעשיהם בעצה וזכמה כפי דעתם, והוא מבטל עצותם, כי הוא היודע כי הצרות *
והנחיות עליהם והיטול העצה שלהם לטובתם, והם אינם מבינים הטובה היא אם יעו * והוא
לתי גמ' הווכמים בעלי הכוכבים והמזלות באוונה ערמה אשר חשבו, כי לו לבדו והיכולת
לא למולות, והוא תקרה לללים ולאביונים המאמנים אליה, ואם כן אשרי אנוש יוכיחנו אלה
ולא ימאס מטרור: ובר' רש' בני העוף, וכן ולחומי רש' * שתרגמו אכילי עוף * ויש
לפ' שר' בני רש', נצאאות הגוילים * מן שפי' רש' אשר שלחם חבצונו לומר כי

...

...

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...

...

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 stars are destined from their birth to die. But
God has not connected this (only) to God (but has rather attributed
it to stars and planets).

...

"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 come 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: פֶּתִיחַ "

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

There is yet another explanation for פֶּתִיחַ, and that is "sparks of coals" based on Song of Songs 8:6 : "עֲדָה רֶמֶס אֵשׁ" "ה' אֵשׁ אֵשׁ" 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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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 ('סגל MY SPEECH)"

Control of me, as in I Kings 5:23 "ק'ל סגל ריפס to go be the sea" and in Michah 2:12 "סגל סגל 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)

¹⁹ This comment is not very clear. Apparently what Ramban is attempting to do is to explain the use of the root סגל and he cites various references where the word is used in some sense of control or leadership.

[illegible]

וַתֵּשֶׁר תַּמְנֵן לַבְּגָד הַחֹפֶל וּבְרִיר הַהִלְמוֹת אֲשֶׁר אֵין בָּהֶם טַעַם וְהֵמָּה לוֹ לֵהֶם וּמֵאֶכֶל
שֶׁל מִדְּוָה כִּי הִתְבַּיֵּר יֵאָכְלֻהוּ אוֹתָם עַל כְּרוֹם לַעֲצֵרוֹ: כְּדֹי, מִשְׁפָּטוֹ מְדִי, וְהוּא שֵׁם:
(11) מִי יֵרֵן תְּכֹאֵד שְׂאֵלְתִי, כִּי טוֹב מֵמִי מִן הַמּוֹטֵר הַזֶּה: (12) וַיַּבְעֵנִי, וַיְחַוֶּךְ אוֹתִי לַחֲתִיכֹת,
כִּמוֹ מַלְּחָה יִבְעָעִי * , וְהֵצִי הוֹשֵׁלָה יִפְלוּ וְלֹא יִבְעָעִי * , וְתִרְגֹּם פְּתוֹת אוֹתוֹ פְּתוּסִים * , בָּעֵצ יֵתָה
בְּצוֹעֶיךָ, וְאֵלֶי * הֵם מַלְשׁוֹן פָּעַץ וְהַבְּרִיָּה * : (13) וְתָחִי עוֹד נִחְמָתִי, כִּמוֹ עוֹד אוֹשִׁיבְךָ
בְּאַחֲרֵיטִים * , וְיִשְׁכֹּנֵה יְרוּשָׁלַּיִם עוֹד וְתַחְתִּיהָ * , וְהוּא רֵמֵז לְזִמְנָה שִׁיבָא. וְהַעֲנִין לְאֹמֶר עִם כָּל
הַעֲצֵר הַזֶּה אֲנִי יִבְעָעִי הָאֵל תִּהְיֶה לִּי עוֹד נִחְמָה וְתַחֲזוֹק בְּחַלְיִי לְסָבּוֹל אוֹתוֹ מִשְׁמַחְתִּי כִּי
אֲמַת בּוֹ: לֹא יִחַוֶּכֶּה עָלַי מִלְּבָצוֹת אוֹתִי:

"...a condition which he called without any, and still have taste
is it," or that condition between "the egg" and the "egg"
he described without any." This is the way physicians refer to
it, which is called in English as well, which is neither better nor worse,
nor better, nor treated with a little more, nor more, sharp.

But my friend,
believed to laugh with a thinker and how profound upon which to
control (take control) upon the things which my soul has
Others (I said) have explained this to saying, "My friend I
But my friend to think that

The correct interpretation is my opinion as to what is suggested by the word (French) and he cut off their garments (another meaning of the word) (French). The word is also used in II Samuel 13: 19.

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 "חֲלִיט" substantial" is derived from the word "ע" 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 חַיִּי 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 חַיִּי) 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, וְהָיָה עֲלֵינוּ כְּמַלְאָכָא, (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.

"...and the Lord said to him, 'What art thou doing?'"

The Lord said to him, 'What art thou doing?'"

The Lord said to him, 'What art thou doing?'"

The Lord said to him, 'What art thou doing?'"

"...and the Lord said to him, 'What art thou doing?'"

משיחית, מזורב לשונם: (יו) ומוטר שדי אל ירע עליי כי אם באה עלי צרה
הוא צדיק, מוסר אלהים הוא שיוכחו אותו ובסוף יוציאנו: (יט) בשש צרות צילד, בעבור
חיות שבע טוף החשבון "הוא" בן חגורו כמו ובשבעה חסידים "כי" שבע יפול צדיק
דקדק "כי" וראו "בשש צרות" ללחוטף "ושבעה": (כד) ולא חחטא לא יקרן שש

"...and the Lord said to him, 'What art thou doing?'"

The thought of those who thought themselves wise in their

own minds. They have trapped other men in their wisdom with

their own wisdom and their counsel shall be twisted and destroyed.

"...and the Lord said to him, 'What art thou doing?'"

"...and the Lord said to him, 'What art thou doing?'"

The "and" is written deceptively (the way before 5/7/14)

as in Exodus 1:1 in the spelling of Hebrew and Greek. And (1)

means) that he saves the poor from the sword of their hand and

from their death.

But the rain is a sign of God's providential care for
of nature, a sign of His love for His creatures. The
second paragraph of the story, 5:14-15, (Exodus 1:1-2)
indicates the importance of this view both in Biblical
thought and in later tradition. Therefore, it is not surprising
that Rabbinic understanding and explanation of this point of Exodus 1:1.

"AND FROM THE HAND OF THE MIGHTY"

Of "from the sword, from their mouth" -- from the sword
of their tongue.²¹

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 "פוה 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."

²¹In effect, Ramban is offering two variant interpretations of this verse.

²²Of 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 here Ramban would seem to be referring to seven tests of the righteous.

[illegible][illegible]

(יא) לשום שפלים לנורם, הם העניינים השפלים, או כל בני העולם, כי בהעדר המטר ימותו כלם: (יב) ולא תעשנה ידיהם תושיה, ולא יעשו דבר, רק אין ונתנו מעשיהם, כי תושיה יבגור מן יש: (יג) ועתה נפולטים, מהשבות המתחכמים בערמתם, לזכרות בני אדם, ונפולטיהם, אישי נפתלו עמהם, ועצום נמהיה * ונהרסת: (טו) ויושע מחרב מפיהם, יחסר ויצי כמו ראובן שמעון³², ויושע אוניון מלחם יום ומשיניהם *, ומיד חזק, או מלחם

1. This comment is not very clear. Apparently what Harden is attempting to do is to explain the use of the word "and" in the following references where the word is used in some sense of "control or leadership".

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

The word HSD is a compound of HSD and HSD (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.

ה'תש"ח (1947) - תל אביב
ה'תש"ח (1947) - תל אביב
ה'תש"ח (1947) - תל אביב

ו (א) ויצ"ל איוב ויאמר: (ב) לו שקול ישקול כנעני, ענין המענה הזה * כי ישיב איוב על
טענת אליפז אשר אמר לו מוסרי האל אל תמאס כי הוא יכאב ויחבש, יאמר
אם האל הוא מיטטר אותי מה כוון כי איחול עד שיעבור המוטי הוה, כי רב צערו מהיותו
זרין בסיון, וכנגד הטענות האחרות אשר אמר אליפז, כי הוא רואה הרשעים נכרתים
והצדיקים נמלטים מכל רעה, ומה יורע כי הכל במשפט ואין מיתה בלא חטא ואין ייסורין
בלא עון, יטעון דרין תלונה "הנה כי צבא לו עלי ארץ וכי ימיו קלו מני ארץ, והאדם
הדיוט הפס ותוהו ואין זכותו מציל אותו מן המות, ואת תשובה על הצדיקים, כי על כל פנים
יש צדיק אובד הצדק, ועל הרשעים אמר כי כאשר צדקו של צדיק לא יצילנו, כן אם חטא
לא היה ויהי המשפט הירשף לקבל ייסורין יונור כי מעיקר בריאתו להחל דמה, הוא שאמר
מאטתי לא לעולם אחיה חדל ממני כי הכל ימי!"

There is a little more to be said. The
wise man says, "But he will perish, he and his seed. There
are righteous men who are rewarded by the enjoyment of life,
but their end will be tragedy and woe."

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 than 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,

1. The first point is that...

2. The second point is that...

ויהיו יחד ויהיו בשאר המעשרות עזר
שאמר אדם ילד אשה וגו' עד שעה מעלי ויחדל עד יצא כשמי יום וישיב עזר
אמה יגדל בעיני האלהים לפקד עלי פשע וחטאת הוא וששור אין אצל האלהים. וזה
המאמר יורה כי יעלה על דעת איוב אולי אין ההשגחה והעליונה דוקה המין האדם יותר
משאר הנבראים השעליט שאין ההשגחה והשמירה בהם רק לקיים המין לא לצנע האשים
מנום ולא ליכרותם. והנה ממעלת הבורא וגודל חסדו ופיוותו השלמים אצל זה יגדל שאמר
אליפו שאמר ואל אלהים אשים דברתי. כאשר פירשתי אלה טענותיו המענה הזה וזה
היה לו שקול ישקול כעשי יאמר מי יתן וישקול כעשי הצער והקטן הנעשה לי וההנה
שנאה עלי יסא ארחה יחד עמי:

...the first point is that...
...the second point is that...
...the third point is that...
...the fourth point is that...
...the fifth point is that...
...the sixth point is that...
...the seventh point is that...
...the eighth point is that...
...the ninth point is that...
...the tenth point is that...

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 diminution 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").

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

(Why the singular כֶּסֶל 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 לִשְׁכַּח 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 vexation 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.²³ If this be so, then it is quite proper to use the singular form כֶּסֶל .

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).

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

TO: DIRECTOR, FBI (100-441100) FROM: SAC, NEW YORK (100-100000)

(continued from page 6)

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במחצית השנייה : בעזרת אלוהים יעמיקו מלחמה כנגדו. חזרה זה כנצח אליפו אשר יגזור שאר
דעה נהיתה בו רק מאת האל ומשמעות ורחו לענות הורשים או מוסר מאתו לצדיקים ואל
ימנעוהו איוב על כן יאמר איוב כי חסד גדול נעשה לו שיבואו אליו צרות גדולות מאת
הבורא לבסוף אחריה ויבא לא ימאס, כי אין לו כח לסבל רק שיבקש מהאל שידכאנו
דימיתוהו כי טוב לו אז משובל המוסר הזה : (ה) הנהגה פרא עלי דשא, יאמר כי לא על
חנם ילעט ויצעק כי אמריו הוריות המבטאות אינם צועקים כשיש להם צרכם רק מפני הוות
יצעק. החכם ר' אברהם עירש כי זה יאמר כנגד חזיריו שהם יושבים בטח ולא יצעקו
כי הורשם בהשקט לא ישאג ולא ידאג : (ו) היאכל תפל מבלי מלח, יאמר לזם דמויכם
אינם מבקשים תבונה כי דבר תפל אינו נאכל לרצון ואין טעם נמי ולחמן הביאה : תפל הוא

"THE TERRORS OF GOD"

have arrayed themselves in battle before me (Ibn Ezra).

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 repugnant to him -- Ibn Ezra has same commentary).

"I am not a Jew"

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

המאכל האפרי מבלי מלח, וכן יקראו חומר הלחנה בלא חבץ, והגט שהם אותו חפץ.
חלמו, הוא אודם הביצה בלשון משנה יי, והלחון בהיותו חי יקרא ויי יי, שלשון ויור
ריו אל זקנו יי, ואז אין בו טעם. ויחון היותו הפסוק נמשך, כלומר האכל חפץ מבלי מלח
יש בו טעם, או שיקרא ריר והלחות בלא טעם. כי כן יקראו הרופאים * כל כיצא בזה
שאינו מר או מווק ומליח ועפיו וקפיו יי וחמוץ וחריף ודשן : (ו) מאנה לנוע נפש;
פירשו בו יי ולמה אתמנחם כי וזו ברית אשר מאנה נפשי לגנוע בהם באצבע עתה הם מפות
לוחות בזה לוחי : כדל, לישון ויכרת את מדויונות * והחון בעיני כי הוא קשור, יאמר כי

"I am not a Jew"

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

"I am not a Jew"

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

...and he said in his own words (see page 10).

"TASTELESS"

This is food which is baked without salt. The same word is used for the mortar used for bricks made without straw, as in Ezekiel 13:10 "...behold they daub it with סגס whited plaster."

"חלמונת YOLK"

Is the red part (or yolk) of an egg in the Mishnaic idiom. The white when it is alive is called "ריר slime" (trying to explain ריר חלמונת in the verse) following the language of I Samuel 21:14 "and he let his spittle fall down upon his beard." This is tasteless. And it is possible that the thought is continuous and it is to say, "Can a tasteless thing be eaten without salt, and still have taste in it," or that Scripture defines "ריר חלמונת the yolk of an egg," as something without taste?" This is the way physicians refer to anything which is similar to this, which is neither bitter nor sweet, nor salted, nor treated with gallnut nor soaked, nor sour, sharp or fat.

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 'רצו " "

The word is also used in II Samuel 10:4 וכרת את מצויהם and he cut off their garments (another meaning of the word) (Rashi). The correct interpretation in my opinion is that he is trapped; he

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

צוהש וישום ענין והנה כמו אם יקרא שמו עון¹⁵ : (כז) חבא בכלח אלי קבר, מלה מורכבת
כחומי חבא לקבר כחאלו לוח¹⁶ , ראובו לומר ומות בוקין כמו כמות בבחורות, מן ולא נס לחו¹⁷;
(כז) הנה זאת חקרונה כן היא, כי הצדיקים מצליחים והרשעים אובדין, ויש רשע מצליח
אבל סופו אחר הוא ורעה, ויש צדיק נוכח במוסר אלהים וסופו שלהו ושלום:

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

"...הוא יקרא שם ה' ויחיה"

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"

He would cut me to pieces as in Isaiah 38:12 "He will cut me off from the fringe..." or as in Joel 2:8 "And they break through the weapons and they are not cut off 'חצא', " or in the Targum to Leviticus 2:6 "They cut it in small pieces." (the Biblical text uses פ'תו אהך נתו and the Targum uses our word here חצא

חצא) and perhaps (following Radak) it is like the expression used in Isaiah 1:6 "ואברח חצא wounds and bruises."

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.

כי לא כחדתי אמרי קדוש, והיה זה שכרי
שיבצעני בעבור כי עבדתי אותה תמימי תחולתו נפיל כי טוב מותי מהיי או יקשורי עם וחוקתי
ימן אלוה : ולשון ואסלדה אין לו דומה במקרא אבל בלשון חכמים הנכוה ומכוין עצמו
בקורא כן, לזמן כיצח טוליו מן האור²⁰, מפני שהם סולדין לאהוריהם²¹, חוטמו סולד²², וכן
יד טוליות בו²³, נכזות : (יא) וזה כחי לי איחול, עד עבור המוטל, ומה יוהיה לי בקצי עור
טובה והנחת : כי אאריך נפשי עד אגא בכלח אלי קבר כאשר אמרתי : (יב) אט כח
אבנים כחי, לטבול המכות והגדולות : (יג) האם אין עורתי בי, יקשור עם הפסוקים אשר
ינמה בהם למעלה חינוק פרא²⁴, ויאכל ופיל²⁵, האם אין עורתי בי, יאמר האם אין כח

"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, "O...that God would grant me the thing that I hope for."

The expression "אני אגדל ב'ענין' יא 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) "אין חלב לבן 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

"I am not a Jew, I am a man."

It is a common saying that the Jews are not a people, but a race.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

וענין בגופו, ואין הושיעו וחכמה בפשי להחזיר בין הדברים והנכונים לאשר אין בהם טעם
לדבריהם החמלים: (יד) למס מרעהו חסד, מן ולא ימס לבב אחיו²⁰, והלמ"ד במקום

נר"ן * כמו ולא חנוניות האבות לא יקין * וכן ואלו דבר יגונב²², למעלה, במקום ממני. יאמר
למונע מרעהו חסד כס * מרחה וושייה, וממנו אברה עורה: וראת שרי עווב עוד, כי לא
יחמול רעוור: (טו) אחי בגדו כמו נחל, הם רעיו כאשר יאמר בסוף * כי עתה הויתם לר²³,
כי כלם באסטו לעוררו וחורו בהם מיר ויצערו אותה, כאשר יבא שטף הנחל שתאוס וכבואו
יעורו ברגע ולא ישקו ממנו שדה או כרם:

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

"I am not a Jew, I am a man."

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

"I am not a Jew, I am a man."

They are a people, and they are a race, and they are a nation.

"I am not a Jew, I am a man."

They are a people, and they are a race, and they are a nation.

"I am not a Jew, I am a man."

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

They are a people, and they are a race, and they are a nation.

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 לִנְיָוִן לִנְיָוִן in I Samuel 9:20 "And as for your asses that were lost..." and as in אָמַרְתִּי אָמַרְתִּי אָמַרְתִּי "Now a word was secretly brought to me." (Job 4:12). He uses it in place of "יָנִין 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

²⁴cf. Jeremiah 15:18 where the prophet asks God, "Wilt Thou

...I have no objection
...to the fact that I have no objection
...to the fact that I have no objection

THE PROPHET'S MESSAGE

(טו) הקודרים חני קרח, המפרשים "הסכמי
דעתם לפרש אלה הפסוקים על הנוהלים הברורים חזם מים לא באמת כי ביצת הקרח קוררים
מרוכז עמקם ואחרי כך תעלה השלג עליהם ואין אדם מוצא בו מים לשחות: (יז) בעת
יורבו, הנה מן מרוב * בעת יורבו * מי וגשמים באמתו ונחשו מימיהם ועשו אפיקים
יבחרם והשמש * בכורו ממקומם: (יט) הברט, ההולכים האחריות חנה שווא ארץ ציה,
כמו שכתב רחבעם * בעת חלילה לקראת צמא התיר מים י, וקח לאותן האפיקים והשו כשלא

...the fact that I have no objection
...to the fact that I have no objection
...to the fact that I have no objection
...to the fact that I have no objection
...to the fact that I have no objection

THE PROPHET'S MESSAGE

...the fact that I have no objection

THE PROPHET'S MESSAGE

(1) The fact that I have no objection
...the fact that I have no objection
...the fact that I have no objection
...the fact that I have no objection
...the fact that I have no objection

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 2577 "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 meet the fugitive with his bread) and they hoped for these river beds and they were ashamed when they did not find water.²⁵ 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 deceit-wadis. So too Job's friends -- though they have travelled long -- have failed to bring him the needed "refreshment".

מצאנו מיט. והנכון העניין כי הענין כולו על ריעיו אשר באו מארץ מדיק לנוד לו ולנחמ
והטח בזה הם מליציגים עליו ומצערים אותו אמר כי בגדו כמו נחל, שיבא פתאום ויעבור
כירע, כי פניהם קחרינו מן הקריו אשר מצאנו בדרך, ומהם נעלם השלג ולא שמו לבם אליו.
באחת ממקומם: בעת יורבו, כמו יצורבו*, מן ונצורבו כל פנים³², מלשון צרבת השחין³³:
נצחחו, לשון אטימה וקשור, מן צמורו בבור חיי³⁴, וצומת הגידין בלשון משבה³⁵, והענין
לאמר כי בעת שנתחממה, כשמעם מולתה, נאטפה וכי יחם לבנם כל אחד מהם נדעכו ממקומם
והוא זה נפיש באמתו לשון כריחה, מלשון ומשנאי אצמיחם³⁶, וכן לצמיחות³⁷, לכריחות*,
ו"ממקומם" שב אל "בצמחם", כי נצבור שאין ביאטם אליו טובה בעיניו כי בגדו בו קורא

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 (לַבֵּן) WARM"

Like לַבֵּן (interchanging ב for ל) burning, as in Ezekiel 21:3 "and all the faces shall be seared." or as in Leviticus 13:23 "it is the scar בֶּרֶךְ 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) הַיָּדִין הַנִּזְוִי "the juncture of the tendons". The meaning is that at a time that they become warm, when they heard of his illness, they gathered together. When their hearts grew warm "they were consumed out of their place" and they came.

On the other hand, we may explain " הַנִּזְוִי 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 " הַנִּזְוִי from their place" refers to " הַנִּזְוִי they vanish", for because their coming to

יציאתם מארצם הכנענית ממקומם. והנחממם באהבתו דעיתם, כי דעכו נפשתיכם כנו³⁵, והכלל
לאמר כי הם כבול שוטי' באר פוזאום, ועתה ילפתו וינטו מעלי ארצות דרכם ויעלו אליו
בחתם, לא ליצור ולא להועיל³⁶, ויאבדו ממנו, כי הביטו ארצות תימא, אשר היא בארצם³⁷
לשוב עמם שמה: ארצות, כמו ארונם ישמעאלים³⁸: הליכות, אנשי שבא קול למי לחזור
עמם: (כ) בוש כי בטח, הבוטח בהם, והוא רומז לנפשו אשר יבטח לנחמם. באר עד
ההבטחה היא ויחפרו כי ברע שההבטחה בהם הכל, ולכן בוש והפירו ורוצים לשוב לארצם.
ואי יחזו "עציה" קשור עם "עורתי" אשרי הזכיר בתחלת הענין⁴⁰, כי עתה היינום אל הבועת

...then the house that is in the walled city shall be made sure
"in preparing to him that brought it, throughout his generations."
...something like "cutting off." And "Philip" from their
"refers to "Philip they venture", for because their coming to
is expression of cutting off, so it is used in Luke 13:31 "And I
On the other hand, we may explain "Philip they venture" as
their place" and they came.

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 *הבא* 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 " *ה'רע* unto here-thither" may be linked to " *ה'רע* 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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...the ...
...the ...
...the ...

אשר באתם לעזר והגעתם אליו וראיתם אותו חתם חלאתיו ותיראו מעור לו והתחננתם
אמר: ארונם מרין הרינון בלא היתון, תרגום הכתוב בלמד"ד ואל"ף לא, הקראתה אשר היא
הלמד"ד וי"ץ לו, בעי הנמצא ספרים: " (כב) הכי אמרתי, כאומר הכי אמרתי לכם הבר
לי, כלומי חנו לי מתן, שהיה בזה הפועל אומר: " ומוכחם שחזר בעד, את צרי, לפנות
צרי מידם: כוכם, וישו לממן, " כאשר יקרא חיל ואון, " ויחכן היות, "ממלכס" נמשך
למ, "אילי יאמר הכי אמרתי חנו לי מלכס וממנו שוורו בעדי, שאין שאלתי מכם רק
שתורו מה ששגיתו ותגבר אותה לי, ואני אחזיש ואלמד מכם: (כו) מה נמרצו, כמו מה
ימריצך, " קללה גמרת, " והענין כמה חוקים אמרי ישר בעצמם מפילו בלא חוכות.

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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 " כרן כרן כרן Behold now you are as you were not before", reading כרן and not the כרן 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 pronoun (you) is implied by the verb,

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

Offer for me, " כרן 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 "כרן 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 כרן (ARE WORDS OF UPRIGHTNESS)"

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

...to the one who was ...
...the ...
...the ...
...the ...

וזה ידוע, הנהגה שלכם אין על פי שהוא בדרך תוכחה, הנהגתו כי בדין בלבד יהי
לחוכמה בלא שום חזקה: (כז) ולדון אמרי נא, כל שאתם נאשים ממני תושבין
עלי תוכחה: נא, כמו נאשים ממני שאולי לי, ליאש את לבי, או יתכן שיחסור בית
משורה, יאמי הנהגה במילתו בלא השגחה תושבה, ולדון והכל אמרי נאש: (כח) והחכם
ר' אברהם שיש: ותושבין לדון אמרי האיש האנשי: הנכחה כמני היום: (כז) אף על
יחוס תפלה, גורל למי ידוע, הנהגה כעניי, "ולפילי" כענין לחנכל עליונו, והנהגה אמר

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"BUT WHAT DOES YOUR REPROOF REPROVE?"

i.e. your reproof, even though 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 desperate than I, think to reprove me. "One who is desperate *ekij*" 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 *ב* is missing (from *פ'ס'ח* = *פ'ס'חב*), 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?" Ibn 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 "*לס'דן* 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 "*ekij* one who is desperate" and "*ekik* despaired". It is surprising that the Ramban does not expand the pun to include "*ekik* 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 "*ekik* הוה What is man that You should magnify him..."

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והגיו * על יחולת ושרדון: וזכור, מלשון ריכוז לזה * (כח) ונתח האור
פנו ב, הוורצו לפנות אליל שמוע זכור: (לט) שבו נא, מוזיככיכמ, ואל חר עולה, בכמ.
ושבו עוד, וזדקו אחת בלולה, כלומר ממנה, וכן כל על לא יאלכו, פירש ממנו:
(ל) אע חכ לא יבין הוור, אע יאמר אחת: *

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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 וַיַּחַד ' 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 וּ means "of it").

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

If he should say them.

... "and the first of the ..."

... () ...

... "and the first of the ..."

... "and the first of the ..."

1 (א) הללו ארצו לאנוש עלי ארץ, עתה יתחיל בטעמו שנית, ויתלונן לאמר כי ימי האדם
זוהא כי שנהיו קצובים ומצפה לכלות ימיו כשכיר, כי ידע הוא באמת שיכלו
ימיו, ואשר יתחיל מן הירחים שוא חמה, ולילות של עמל במנין נמטרו לאדם, כי בשכבו
יאמר מתי יהיה בקר, ומדד ער: וימחזי וילילה כמה ארוכה, ובעלות השחר ישבע נדודים עד
הערב כי תקראנה צרות רבות ורעות, ביום ובלילה: (ד) ומדד ערב, יחסר המזון, כי
התולנה עליו ועל כל האדם, ויאוי להיות ואמיתי מתי אקום ומדד האדם, והערב, או מדד

כמו ...: (ה) בשרי, שהוא הגוף לבוש רימה ועפר, כי בסוף יהיה כך, או יאמר על

... "and the first of the ..."

... "and the first of the ..."

... "and the first of the ..."

... "and the first of the ..."

... "and the first of the ..."

... "and the first of the ..."

... () ...

... "and the first of the ..."

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 **כִּזְב**, 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 night." Or perhaps " **כִּזְב** " the verb measure is the same as **כִּזְב** 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

²⁷ Throughout the commentary Ramban shows a great poetic ability to weave the succeeding verses into his explanations.

THE "GREAT" QUESTION

The question is a very old one. It has been asked in many forms and in many languages. It is a question that has troubled the minds of philosophers, scientists, and the common man alike. It is a question that has no simple answer, but it is a question that is worth asking.

הבנים והגרב והחרס אשר יבואו בו, והעור יבקע והוא נמס כי יוב דם ופשוט ישיש
מפרישים יימאס כמו וימאס, וכן ימאסו כמו מים, וכן אמר התרגום ואינומסי: (ו) ימי
קל, יאמר כי ימי האדם קלים מן הארג אשר ישלח הארג בגד: באפס תקוה, באין תוחלת.
והנהגה פשוט מן נקמת שני: (ו) וזכר כי רוח חיי, כגד האל אע, ומאשר הוא גורע
כי תוכונו עמו אגבנו מזכירו ברוב מקומות בספר. או יוורר למרחוק על האלה והזכר
מפוק ויאל אלה, ומעם הפסקים האלה כלם כי האדם קצר ימים ושני יגור ומיור
מעומות לו על כל פנים, ונאשר אין זכורו מציל אותו מן המות ולא מוויי אותו לביתו
מן שאל, גם חסר אינו גרין שיון עליו עונש אחר, על כן היה ראוי שידעל ממנו כי

then down comes he is filled with real concern until the evening
The trouble and pain come upon him (Paraphrase of Matthew 26:38)
both by day and by night.

THE "GREAT" QUESTION

(1) The right is long: The measure is long, that
is the complaint about it, and for all of mankind. Therefore it
is that he says, "and I say when will I arise and when will
man ever be able to measure the world." (Page 17) "The
word measure is the same as 'my measure'.

THE "GREAT" QUESTION

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

Throughout the commentary Raman along a road to
ability to weave the succeeding verses 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 "וְנִשְׂרַף AND BREAKS OUT AFRESH" as "וְנִשְׂרַף and melts" as in Psalm 58:8 "וְנִשְׂרַף

וְנִשְׂרַף Let them melt away as water..." and so the Targum says "וְנִשְׂרַף 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.

"WITHOUT HOPE וְלֹא תִקְוָה "

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

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

"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 "וכי באו כל ארצות מצרים" 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 usages.

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 sea-monster 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 life-span), 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).

by connecting the meaning of these verses.

ע"כ יבדתי מחונק: (יג) ישא בשיחי משכבי, חשונתי כי משכבי יטבול* וישא עמי במשא שינוי וכעסי, ולא כן הוצרי: כי (יד) וחתתני בחדונות, כי מרוב הלוי יראה חלומות מבעתים ושוברים כוונ, כענין בחולי המרה השחורה, או השטן יחלימהו לבצת אותו: / (טז) מאסתי לא לעולם אחיה, שוב אל עצמותי או אל נפשי כאומר מאסתי חיי כי לא לעולם המה, לכן חזל ממני והאל וגמלני כפשעי כי הבל ימי ואין בהם תוחלת אם אצדק, והוא סוף התלונה הזאת אשר יטעון כאשר פירשתי, ועתה יחזור לתלונה שלישית* ויאמר: (יז) מה אנוש כי תגדלנו וכי תשית אליו לבך, לפקדו תמיני ולבחון אותו בענש חטאיו, כי החסא מה יזיק לך, שאתה: (כ) נוצר האדם, כלומר שומרי אורחותיו. / והנכון בעיני כי נוצר האדם רוצה לומר שהוא ישמרתי ויחינו, ולכן יאמר בתימה, אתה שאתה מחיה האדם ותבחר בו למה תענישו: והאן חטאתי מה אפועל עוד ואעשה לפניך, ותתראה אלי*, התראה באלפי אלם.

"STATION-416 A RO, 100 A I N" 011

Am I like the bee which roars and whose waters run about,

or am I like the great sea-monster which is in the night?

"HAT YOU PUT A WHOLE OTHER LIP"

As you have put the seal around them as a barrier to the sea,
so that the waves roar but do not enter over it, and as the seal
is fastened in the living places of the deep that cannot go
out from all the billows and waves? The people in that land
put a guard on him (Job) and it is the seal of his life (his life-
span), for he cannot go out from life in which what he is, but as
the sea (surrounded by the sands). All the waves pass over him
constantly like the sea-monster in the midst of the sea and he has
no safe place, neither shore nor safety, therefore he chooses
affliction. (Y:15). (Perhaps describing, i.e. he would prefer to die

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

not for "ANY" OF SOVIET MEETINGS. One of the great things
with me the purpose of my trip and my intention. But it was not
I should be glad to have been by me and bear (know)

וקרבתנו. או במה יכופר העון לי: (כא) ומה לא תשא פשעי, מדעתך שאמות בו וחי הכל. ומלת ומה אומרים שהיא חסר למ"ד, כלומר ולמה לא תשא פשעי. והנכון בעיני שהוא כמו מה אנוש יי, ומה החטא והזופעל הלא הכל הבל ורוח הולך: לא תשא פשעי בעבור עתה לעפר אשכב ואזיה אני ומעשי כולם אין, כמו שפירשתי. וכבר ביארתי הענין הזה באור היטב. והנה בכל זאת לא יתחלל אירוב, ולא יאמר כי הוא צדיק עד שהביאורו חבירו יזנה על כוונתו³², כדאשר אפרש:

to my own family and there is no one in the world I will be

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.

SECRET

DATE OF (10TH APRIL 1960) 1960

at it "I HAVE CHOSEN (7:32)" what more can I do before You have
 and who has chosen him, why do You cause him to be punishable?"
 living. Therefore he says in surprise, "You who cause him to live
 a man" indicates that He will watch him and cause him to go on
 correct interpretation in my opinion is that the phrase "the watchman
 THE WATCHING OF MAN", i.e. the one who watches over his ways. The
 has. For if he also would have been he do so You who are (7:30)
 to "visit" him constantly and rest him with punishment for his

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 "למה" and why (what)" some commentators say that it is missing a Lamed and should say "למה" and why do you not pardon my transgression?" And the correct interpretation in my opinion is that it is like the expression "על מה עשיתי" (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.²⁹

"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.

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

²⁹Though 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.

II (א) ויען בלדד השומרי, ענין המצוה הוא לחלוק על איוב ולסייע על דברי אליפז חבירו, וזהו ויען חוקים מדברי אליפז, כי אמר בפירוש כי הרעות הבאות על איוב ועל בניו כלם המשפט, כי האל לא יעזב משפט וצדק, ושמם והבניה רשעים גמורים חייבי כרת הגוף ולטיבין. וזהו מהו. והוא שאמר אם בניך חטאו לו וישלחם ביד פשעם, אבל במדת איוב נהג. ענין אחר, שהוא ייטוריו למרק קצת חטאיו שעשה, ואם ישחר אל האלהים ישלם צדקו. והוא. שהרשיע את איוב וחוללה, כי לא ראה בדעתו. שיהיה זה מוטב כמו שנזכר אליפז, מפני טענת איוב שאמר מה כחזי כי איחל, כמו שפירשתי: (ב) עד אן תחולל אלה, יורו: כי פעמים רבות אמר איוב כן כי הוא צדק והאל עזב משפט, וזה יחוק

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 that I should wait" (how can I bear...); as I have explained.³⁰

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

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

³⁰Eliphaz, according to Ramban, had emphasised God's retributive justice and that Job's punishments were mere "70IN 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.

1. IDENTIFICATION

The purpose of this section is to identify the person whose name appears on the record. It is to be filled out by the person who is filing the record, or by a person who is familiar with the person. It should be filled out in full, and should be signed by the person who is filing the record, or by a person who is familiar with the person.

המילוי במעט: המילוי (ג) האל ימות משפט לגמול רע לטובים, או ימות צדק, שלא יגמלם טוב ויגמלם למקרה העתים. ויתכן לפרש האל ימות משפט שלא ישפט הרשעים, ואם ימות צדק שלא יגמול טוב לצדיקים: (ד) וישלחם ביד פשעם, ואל נתנם ביד הפשע, ונתנם שלום, והנהגתם אמר: באותי מרדיון, כמו יד הירון: (ו) יעיר עליה, ישרי, *
למר יעירי, * יעירי וישלם גות צדיקין

2. RELATIONSHIP
The purpose of this section is to identify the relationship between the person whose name appears on the record and the person who is filing the record. It should be filled out in full, and should be signed by the person who is filing the record, or by a person who is familiar with the person.

3. REMARKS

He is recording the name of the person whose name appears on the record.

4. REMARKS
The purpose of this section is to provide a place for the recorder to write any remarks or comments. It should be filled out in full, and should be signed by the person who is filing the record, or by a person who is familiar with the person.

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
RIGHTEOUSNESS (JUSTICE $\text{pr}3$)" 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 fortune.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".³²

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" (ז'י is like ז'י of text). For he would attest and "make the habitation of your righteousness

³¹i.e. Ramban takes the two Hebrew words " בדן judgment" and " $\text{pr}3$ 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".

... (faint text) ...

... (faint title) ...

... (faint text) ...

... (faint text) ...

כי ישלם הבית ועושר ונכסים בנוה הצדק שיהיה לך,
והנה אשר אבותי חזרו והראשון אשר היו נז החטאים: (ז) והיה ראשיתך מצער, כי העושר
והכבוד אשר היו לך בראשיתך מצער יתנו כגמי האחריות אשר ישגה מאד: (ח) כי שאל
נא לדור ראשון, וירוש נכונה על מה חקרו והראשונים מאבותם * שהם קדמוני הקדמונים,
וכן שאל נא לימים הראשונים: * . (ט) כי תמול אנחנו ולא נדע, כי בעבור היות ימינו
קצרים לא ראינו המקרים ההווה בעולם, ואולי והשעים מצליחים בימינו ותדע באמת, כי
יאהר לאורך ימים כי כן היה ומזרות שעבור מאד: (י) הלא הם יורד, מה שזיה בימיהם
ויאמרו מה ששמעו מאבותיהם, גם מלכת ומחמתנו ויציאו מלים לאמת הענין ולמשול בו

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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 הזה קשורה עם הפסוק הבא אחריו,
היגאה גמא בלא בצה ואחר בלי מיט ולא יקטף בעוזיז באבה, הלא טרם היות בו זרע או
ענף יקטף ויכרת מעצמו: (יב) ולפני כל חציר ייבש, "אבו" כמו לראות כאבי הנחל,
והוא העלות הגץ, וסוף הפסוק מוכיח אם פרוז הגפן הנצו הורכנים, דעת המפרשים כי
היא היגאה במקום אמ, וכן חנטה דבר אליך תלאה, אם יגאה גמא בלא בצה, עודנה באבו
שלא יקטפנה אדם, לפני כל חציר ייבש מאליה, כן ארזות כל שונאי אל לעלות נרגע ולהכרת:
(יז) יקוט כסלו, יתמעט מנטוח, בענין הכרתו, והוא מלשון כמצט קט: (טו) רטוב הוא

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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"

" לִפְנֵי 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 ל of " לִפְנֵי can the rush shoot up" is in place of the word " כִּי if" as in 4:2 " וְכִי 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 טֵפַל 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 " טֵפַל טַחֲנָנִים very little," (Rashi)

8:11 "THEY WERE IN THE HOUSE"

This expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house.

8:12 "THEY WERE IN THE HOUSE"

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לפני שמש, דמהו לגמא ואחור, יחור ויאמר כי טרם יורח עליו השמש הזה שוב, ועל הגן
שהוא נטוע בתוכו וצא פארתה וכן (יו) שרשיו יסובכו, על גל אבנים אשר יצאו
בהשתרשם לכאן ולכאן: בית אבנים יחזה, בית אשר קירותיו אבני גזית יראה בזכנס
שרשיו בתוכו. והמפרשים אמרו: יורח כמו יסתבך, וכן קרן הזות בין עיניו, ולשון משנה
חזונוא מזרחו. ואפשר שכלם לשון ראייה, קרן גדולה נראה על האחרות: (יח) אם
יבלענו מחקונו, השמש הנזכר בפסוק הראשון, כי כאשר יורח עליו יגלענו ממקומו עד
שיחשיש בו מקומו לאמר לא ראינוך, כי לא ישאר לו שורש וענף. או יורה פירושו אם

This expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house.

8:13 "THEY WERE IN THE HOUSE"

This expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house. The expression is used in the Bible to describe a situation where a group of people are gathered together in a house.

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 BEHOLDS 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 "הֵחֵל" he beholds" should really be the same as "הִתְחַל" become entangled (wrapped about)" as in Daniel 8:5 "a horn wrapped about(?) (JPS 'conspicuous') הִתְחַל קֵרן between his eyes." And in the language of the Mishnah (Tammid 2:4) הִתְחַל פְּנֵי הַמִּזְבֵּחַ 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."³³

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

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

יבליענו המגלע לכוש בו • לאמר לא ראיתיו ולא היה עץ לשאת ענף ולעשות פרי והתרגום
מפרש על גל שרשי יטובתה כי הוא על דרך התימה אמר: והאפשר די על איגר שרשי
הישיב בית אנניא יחיון. איגר לשון דגורא • יעשו חרש מצל. והלא אם יבליעו אדם מקומו
יכוש בו לא ראיתיו, אם כן אין שום ועיקר לאילן כזה רק טעולה כיוצא בהבד מיר:
(יט) הן הוא משוש דרכו, כל שמהו ודרך תוליתו של העץ הנה להכונה. והוא המשל לרע
כי שמהו להיות הצלחתו אובדת. ואשר מעפר אחר יצמחו, לנצח מהם נטע יכרתו כמותם
בניצח. והמשל כי אם יקומו בניהם תחתם יכרתו ויאבדו כהם: (כ) הן אל לא יחאס תם,
שלא ישלם נות צדקך את זך וישר אתה: ולא יחיוק ביד מרעיס, אשרי אתה תמו: עליהם:

CONFIDENTIAL

Two men who were present in the first version. When it came to the second version (the second version) it was the same.

for some time either a root or a branch. Or the explanation could be that the place called "The White Horse" was the place where the white horse was found. It is well known that the white horse was found in the year 1134. It is well known that the white horse was found in the year 1134. It is well known that the white horse was found in the year 1134.

It is also clear that the Commission, in its report, has not only failed to mention the fact that the Commission has not yet received any information from the Government of the United States regarding the activities of the Communist Party in the United States, but it has also failed to mention the fact that the Commission has not yet received any information from the Government of the United States regarding the activities of the Communist Party in the United States.

be if the swallower shall swallow him up so that he deny him saying 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." " רע"ף a heap" is a word like " קריע 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).

(כא) עד ימלה שחוק פיד, על שליוגן וטוב אחרייתך: ושפתיד תרועה • על (כב) שוואך
אשר ילבשו בושח, והם הושעים אשר אתה שובא לדבויך ללמד עליהם וזבוח: ואהל, ביתם
יאמז לעיניך ואיננו:

There are not without the possibility of our right business to persons

At the time you were so sure that (i.e. that they prosper).

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.

ט (א) ויען איוב ויאמר : (ה) אמנם ידעתי כי כן, ענין המענה והוא כי ישוב איוב להתאונן
 וילאמר, כי הוא זין וישוי, ומכאוביו על לא זומם בכפיו. ומענה הוה שלש מענות.
 יטעון כי האלהים יכרית הוישעים כאשר אמר בלוד. גם הצדיקים אינם נמלטים מידה. רק
 בכולם יראה המזה אחת שוה, כי הם ורשע הוא מכלה. ואופן ההכרחה בארך השנים על
 כולם יוסב, ועוד יטעון כי יתן האלהים בין שניהם מוכיח. ויאמר לו שידוע את איוב על
 מה שיריבהו. כי אין מגעיו ברוגזים לפני האלהים לעשות כן בשום פנים. אם לא חטא
 אינו טוב שיעשוק אותו, ועל מה ימאס יגיע כפיו ויביט על עצת הרשעים, והם המחשבות
 הרעות ולמה יצרפט למעלה. ואם לנטותו יעשוה, לראות אם יסבול המקרים או יבעט 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 further³⁴ 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.

THE JEWISH PEOPLE

THE JEWISH PEOPLE

... of the Jewish people ...
... of the Jewish people ...
... of the Jewish people ...
... of the Jewish people ...
... of the Jewish people ...

לענין המוסר שאמר לו אליפז בחזונו הושיעני בשר לך ישיבשש לו רע שלא ירשע יגמ
ירדע שאין מידו מזלל ואינו צריך לגנות כח וגבורתו עמו. וזאת תלונה שנית שאמר
המוכחית. ועוד יתאונן לאומי אם רשע אלילי לו. ואם צדיק לא ישא ראשו ישוב על טעמו
שהזכיר כבר. כי כאשר לא ישא ראשו אם צדיק. כי סופו ללכת אל ארץ חשך וצלמות. כך
אם רשע לא יהיה לו לקבל יסורים אחרים:
גמולו ידעתי כי כן. שהאלהים יכרתו שונאי אלהותו ויאבד תקות הנזופים. ועם כל זה מה
יצאק הצדיק עמו אם לא יחפוץ להתחזק עמו. בבוא עליו רעה לא יענו האלהים
לחודיע פשעה. ולא ישגיח עליו לרוב גריעת האדם למנוח. יהיה איוב עונה כי האלהים
ישיח פשעים. רק ברעת הצדיקים לא יודיע למה יבוא. ונראה לו שיבוא לו עשע חסם.
לא כן אז אברהם ישיח עם כן מקרה וזוהי חזונו האמיתי.

... of the Jewish people ...
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THE JEWISH PEOPLE

THE JEWISH PEOPLE

the meaning of chastisement as Eliphaz had said in the beginning)
-- "Do You (God) have eyes of flesh" (10:4) 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 further³⁶ 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.

הכל המה: - (ד) חכט לרב ואמין כח מי הקשה אליו לכו, ונשאר בשלום, ההכמים לא ימלטו בהכמתם כי הוא חכם לית מות, והגבורים לא ימלטו נפשם כי הוא אמין כח מכולם. חיריך הכתוב לייחס חכמת האדם ללב, כי הוא מקום הכחות כולם, ככתוב וכלב כל חכם לוב נתתי חכמה, ונביא ללב חכמה, וכלב יקח מצות, וכתב בשלמה נתתי לך לב חכמה, וכן בכל מקום, ועל כן אמר בכאן חכם ללב בדרך שחון הלשונות, וכתוב כי יום נקט גלבי, בקט וז' לך איש חלבו, או הוא כענין ויאמר ה' אל לבו, והמשליל ביני: *

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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Will not be used in this kind of business (the) as a whole.

that I am a very busy person and I am not able to give you the time you deserve.

is lighter in color than all of them.

It is a spiritual desire to receive the wisdom of God to see

[illegible]

(ז) המעתיק הרים ולא ידע, יאמר כי גז' ההורים אשר בהם ישגברו הרשעים יתלכס פתאום ולא יוזר יושביהם: והוא (ו) המרגיו ארץ, עצמה מן המקום אשר נוסדה בה והנה אין כח ומקום לגבוהים להמלט: (ז) האונור לחרס ולא ירח, הוא קדרות השמש בגזותי, שמורה על הסרת מלכות וקום ממשלה אחרת: ובעד כוכבים יתחום, לסכל עצת החכמים הרברי שמים והזהרים בכוכבים, והנה המלכים וחכמי יועיציהם בידו: (ח) נוטה שמים לבדו, על כן יש לו ממשלה בשמש ובמזכיהם לחתום בעדם כרצונה, גם הוא דורך על במות אשר יעשה והם נשוא גליו ומשקיט שאונם: והוא (ט) עושה עש כטיל וכימה, שום מזלות

"...and in all places, there are no more 'free' men."

the following to the (contractor) and its subcontractors:

Take notes. Put in the Bible the date & chapter.

"...and it was not until the day after the 10th of March that I was able to get out of the hospital."

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1950

3. Since there is no way of knowing, from God, why the righteous suffer and man cannot win a "come to Christ" with God, we may assume that perhaps God has no Providence.

3. The problem of anthropomorphic relations to God has of course long existed in Jewish literature. About the middle of the 19th century, when the Jewish religion was well known for its rejection of such images, the Jewish movement for the restoration of the Jewish religion was in its heyday. This movement was well known for its rejection of such images.

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.

³⁹Ramban is explaining the use of the word אָרֶץ since אֲדָמָה usually refers to land.

"I DON'T SEE IT THAT WAY. I'M NOT A PERSON WHO'S IN A HURRY."

7:10 PM 10/10/1994

והמושלים. על כן יש לו כח להשפיל הגדולים. והנה האל יחז' בגדולות ונוראות אשר הוא יעשה. ואיננו נראה לעינים: (יא) יעבור, על איש וישוב ויחלף עליו מבלי שיתכונן לו וכירנה ועל כן הן היכולות באדם להשתמר ממנו: (יב) הן יחתוף, יגזול פגאום, כמו ותטפתם לכם^א, כי שתי האותיות האלה יתחלפו בהרבה מקומות^ב: מי ישיבו, כי אין כמו באדם להשיב ממנו הגזילה, כי הוא אמיץ כח: ישיבו, ישיב ממנו. או יהי פירושו הן יוחתוף דבר ומי ישיבו^ג, כי השמות בכת והפעלים: מי יאמר אליו מה תעשה, אין באדם וזלמה שיאמר אליו מה תעשה, כי הוא חכם לב מן האל:

1. "THE NEW YORK TIMES" 10/10/68

39
"and he is the one" (C.C.) who is the
"with glasses" which the son makes when it raises up his waves and
"according to the waves" on the
Therefore he has described the son and the waves "to

Pages devoted to this question are few and the most extensive attempts to do away with anthropomorphism are made by Linnaeus in his Natural method (1760). Linnaeus follows this long tradition and maintains here that we are of course forced to speak about the human beings and with our own analogies.

Stanton is explaining the use of the word "and" since

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"

He grabs it away quickly as in Judges 21:21 "you shall grab every one of you you..." (where fsh is spelled fsh). These two letters ($\text{sh} + \text{v}$) are interchanged in many places.

"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 may 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

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

...the ... of the ...
... (...) ...
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... (...) ...
... (...) ...

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... (יג) אלה לא ישיב אפן, עד
יטחו תחתיו עזרי רזה, והם גזלי הגזלים העוורים והגאווה. והנה השלים מה שאמר
יזעוני כי כן יש כח וגבורה וחכמה האל לזושפל הרשעים עם הכמחה וגבורתם והנה ישא
בעצמו: (יד) אף כי אנכי שפל אנשים, אענוה, כמו אענה ברי, או מירוש אענוה אם
יקראני למשפחה, או אבחרה דברי עמו, לקראו לדבר עמי: (טו) אשר אם צדקה, והכרתי
צדקי, לא אענה, בשופטו אוני לחיוב, רק לחשפטי אחוננו, מיראתי אותו, ויש משרשים יי
לא אענה, לא אימ קול, כמו וענית ואמית: (טז) ואם (טז) קראתי לו בתחנוני שיחמול עלי,

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9:13 "GOD WILL NOT WITHDRAW HIS ANGER"

Until the helpers of Rahab⁴¹ 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 "אני אענה SHALL I ANSWER HIM" could be -- if He should call me for judgment. Or "אני אבחר בלשונותי עמו 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.

Some (Rashi) explain "אני אענה I would not answer" as meaning I would not even raise my voice, as in Deuteronomy 26:5 "And you shall speak and say..." (where אני אענה means only to speak as opposed to answering). And if "I HAD CALLED (9:16)" to him in my

⁴¹In 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.

supplication that He should have pity on me "I WOULD NOT BELIEVE 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).

(כ) אם אצדק פי ירשינוני, כי מרוב חכמתו יתפרש אותי בטענותי, ואם תם אני פי יעקבני ויחזקתו: (כא) תם אני, באמת אני יודע בעצמי שאני תם ולא חסאתי מיום שנבראתי, ויק לא אדע נפשי, אם מצד בריאתה יבא אליה המקרים, והוא היודע יסדרה והרן אותה לירצונה, על כן אמאס חיי, וארצה שתשוב נפשי להויתא הראשונה: (כב) אחת היא, הדרך לכל, הטוב כהוא: ועל כן אמרת, כי תם ורשע הוא מכלה, ואינו משגיח בין צדיק לרשע לרוב גרימות האדם אצלו, והוא המרי אשר פתח בו בתחלת דבריו, כאשר פירשתי¹⁸: (כג) אם שוט ימית פחאום, יתן ראייה על הסרת ההשגחה מבני אדם, כי אם נאמר שיהיה בהשגחה ויעשה בחפץ, שוט בא מאתו וימית בו אדם פחאום, ולמטה הנקיים שבהם ילעג

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"YOU KNOW I'VE BEEN"

leave the shore (long enough) to take his breath and refresh;

"The World Film Co." of Beverly Hills, California

"REMOVED TO FEDERAL" OF THE "U.S."

I have noted no difference from the (presumably) last one only a 10%.

at about 1000 ft. in the

"WHAT A BEAUTIFUL LITTLE BOY, ABOUT 40 LBS."

1" piece of yab" a yab 3113 a (on box 300) on 701 x11 121

1. The end of the world is near.

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

האל וימית אותם בהשגחה ויצונו, אם כן (כד) ארץ נחמה, ביד מלך רשע שמכסה פני שופטיה שלא יראו ויעשו משפט, רק הוא יעשה חמס כרצונו, וכל שכן שזוּספת החרשי את הדין: אם לא אפו מי הוא, המכלה אותי והמשחית הכל: (כה) וימי קלו מני רץ, ולא ראיתי בהם טוב, רוצה לומר כי טוב ונכון הוא להטיר ההשגחה מן השפלים, לרוב מעלות וגבורה ית', מלאמר שיהיה בהשגחה, ויצא משפט מעוקל כאשר הזכרתי בפתיחת הספר, וכל עות אשר ירצה להביא ראיה על צדיק ורע לו יחזור הענין על עצמו ויתלונן בפניו, כי מאחר איננו נודע, כמו שפירשתי כבר ¹⁸, על כן יחזור וימי קלו אחרי הם וישר

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?⁴²

"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).

⁴²Ramban, 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?

⁴³See the arguments in the Introduction, page 11 that Ramban ascribes to those who would deny God's providence.

of H.R. 12711 as at all times thereafter (continued)

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10-11-57, 12-13-57, 1-2-58, 3-4-58, 5-6-58, 7-8-58, 9-10-58, 11-12-58, 1-2-59, 3-4-59, 5-6-59, 7-8-59, 9-10-59, 11-12-59, 1-2-60, 3-4-60, 5-6-60, 7-8-60, 9-10-60, 11-12-60, 1-2-61, 3-4-61, 5-6-61, 7-8-61, 9-10-61, 11-12-61, 1-2-62, 3-4-62, 5-6-62, 7-8-62, 9-10-62, 11-12-62, 1-2-63, 3-4-63, 5-6-63, 7-8-63, 9-10-63, 11-12-63, 1-2-64, 3-4-64, 5-6-64, 7-8-64, 9-10-64, 11-12-64, 1-2-65, 3-4-65, 5-6-65, 7-8-65, 9-10-65, 11-12-65, 1-2-66, 3-4-66, 5-6-66, 7-8-66, 9-10-66, 11-12-66, 1-2-67, 3-4-67, 5-6-67, 7-8-67, 9-10-67, 11-12-67, 1-2-68, 3-4-68, 5-6-68, 7-8-68, 9-10-68, 11-12-68, 1-2-69, 3-4-69, 5-6-69, 7-8-69, 9-10-69, 11-12-69, 1-2-70, 3-4-70, 5-6-70, 7-8-70, 9-10-70, 11-12-70, 1-2-71, 3-4-71, 5-6-71, 7-8-71, 9-10-71, 11-12-71, 1-2-72, 3-4-72, 5-6-72, 7-8-72, 9-10-72, 11-12-72, 1-2-73, 3-4-73, 5-6-73, 7-8-73, 9-10-73, 11-12-73, 1-2-74, 3-4-74, 5-6-74, 7-8-74, 9-10-74, 11-12-74, 1-2-75, 3-4-75, 5-6-75, 7-8-75, 9-10-75, 11-12-75, 1-2-76, 3-4-76, 5-6-76, 7-8-76, 9-10-76, 11-12-76, 1-2-77, 3-4-77, 5-6-77, 7-8-77, 9-10-77, 11-12-77, 1-2-78, 3-4-78, 5-6-78, 7-8-78, 9-10-78, 11-12-78, 1-2-79, 3-4-79, 5-6-79, 7-8-79, 9-10-79, 11-12-79, 1-2-80, 3-4-80, 5-6-80, 7-8-80, 9-10-80, 11-12-80, 1-2-81, 3-4-81, 5-6-81, 7-8-81, 9-10-81, 11-12-81, 1-2-82, 3-4-82, 5-6-82, 7-8-82, 9-10-82, 11-12-82, 1-2-83, 3-4-83, 5-6-83, 7-8-83, 9-10-83, 11-12-83, 1-2-84, 3-4-84, 5-6-84, 7-8-84, 9-10-84, 11-12-84, 1-2-85, 3-4-85, 5-6-85, 7-8-85, 9-10-85, 11-12-85, 1-2-86, 3-4-86, 5-6-86, 7-8-86, 9-10-86, 11-12-86, 1-2-87, 3-4-87, 5-6-87, 7-8-87, 9-10-87, 11-12-87, 1-2-88, 3-4-88, 5-6-88, 7-8-88, 9-10-88, 11-12-88, 1-2-89, 3-4-89, 5-6-89, 7-8-89, 9-10-89, 11-12-89, 1-2-90, 3-4-90, 5-6-90, 7-8-90, 9-10-90, 11-12-90, 1-2-91, 3-4-91, 5-6-91, 7-8-91, 9-10-91, 11-12-91, 1-2-92, 3-4-92, 5-6-92, 7-8-92, 9-10-92, 11-12-92, 1-2-93, 3-4-93, 5-6-93, 7-8-93, 9-10-93, 11-12-93, 1-2-94, 3-4-94, 5-6-94, 7-8-94, 9-10-94, 11-12-94, 1-2-95, 3-4-95, 5-6-95, 7-8-95, 9-10-95, 11-12-95, 1-2-96, 3-4-96, 5-6-96, 7-8-96, 9-10-96, 11-12-96, 1-2-97, 3-4-97, 5-6-97, 7-8-97, 9-10-97, 11-12-97, 1-2-98, 3-4-98, 5-6-98, 7-8-98, 9-10-98, 11-12-98, 1-2-99, 3-4-99, 5-6-99, 7-8-99, 9-10-99, 11-12-99, 1-2-00, 3-4-00, 5-6-00, 7-8-00, 9-10-00, 11-12-00, 1-2-01, 3-4-01, 5-6-01, 7-8-01, 9-10-01, 11-12-01, 1-2-02, 3-4-02, 5-6-02, 7-8-02, 9-10-02, 11-12-02, 1-2-03, 3-4-03, 5-6-03, 7-8-03, 9-10-03, 11-12-03, 1-2-04, 3-4-04, 5-6-04, 7-8-04, 9-10-04, 11-12-04, 1-2-05, 3-4-05, 5-6-05, 7-8-05, 9-10-05, 11-12-05, 1-2-06, 3-4-06, 5-6-06, 7-8-06, 9-10-06, 11-12-06, 1-2-07, 3-4-07, 5-6-07, 7-8-07, 9-10-07, 11-12-07, 1-2-08, 3-4-08, 5-6-08, 7-8-08, 9-10-08, 11-12-08, 1-2-09, 3-4-09, 5-6-09, 7-8-09, 9-10-09, 11-12-09, 1-2-10, 3-4-10, 5-6-10, 7-8-10, 9-10-10, 11-12-10, 1-2-11, 3-4-11, 5-6-11, 7-8-11, 9-10-11, 11-12-11, 1-2-12, 3-4-12, 5-6-12, 7-8-12, 9-10-12, 11-12-12, 1-2-13, 3-4-13, 5-6-13, 7-8-13, 9-10-13, 11-12-13, 1-2-14, 3-4-14, 5-6-14, 7-8-14, 9-10-14, 11-12-14, 1-2-15, 3-4-15, 5-6-15, 7-8-15, 9-10-15, 11-12-15, 1-2-16, 3-4-16, 5-6-16, 7-8-16, 9-10-16, 11-12-16, 1-2-17, 3-4-17, 5-6-17, 7-8-17, 9-10-17, 11-12-17, 1-2-18, 3-4-18, 5-6-18, 7-8-18, 9-10-18, 11-12-18, 1-2-19, 3-4-19, 5-6-19, 7-8-19, 9-10-19, 11-12-19, 1-2-20, 3-4-20, 5-6-20, 7-8-20, 9-10-20, 11-12-20, 1-2-21, 3-4-21, 5-6-21, 7-8-21, 9-10-21, 11-12-21, 1-2-22, 3-4-22, 5-6-22, 7-8-22, 9-10-22, 11-12-22, 1-2-23, 3-4-23, 5-6-23, 7-8-23, 9-10-23, 11-12-23, 1-2-24, 3-4-24, 5-6-24, 7-8-24, 9-10-24, 11-12-24, 1-2-25, 3-4-25, 5-6-25, 7-8-25, 9-10-25, 11-12-25, 1-2-26, 3-4-26, 5-6-26, 7-8-26, 9-10-26, 11-12-26, 1-2-27, 3-4-27, 5-6-27, 7-8-27, 9-10-27, 11-12-27, 1-2-28, 3-4-28, 5-6-28, 7-8-28, 9-10-28, 11-12-28, 1-2-29, 3-4-29, 5-6-29, 7-8-29, 9-10-29, 11-12-29, 1-2-30, 3-4-30, 5-6-30, 7-8-30, 9-10-30, 11-12-30, 1-2-31, 3-4-31, 5-6-31, 7-8-31, 9-10-31, 11-12-31, 1-2-32, 3-4-32, 5-6-32, 7-8-32, 9-10-32, 11-12-32, 1-2-33, 3-4-33, 5-6-33, 7-8-33, 9-10-33, 11-12-33, 1-2-34, 3-4-34, 5-6-34, 7-8-34, 9-10-34, 11-12-34, 1-2-35, 3-4-35, 5-6-35, 7-8-35, 9-10-35, 11-12-35, 1-2-36, 3-4-36, 5-6-36, 7-8-36, 9-10-36, 11-12-36, 1-2-37, 3-4-37, 5-6-37, 7-8-37, 9-10-37, 11-1

הוא מכלה: (כז) אניות אבה, אמרי התורגומ ספינן קלילין דמרי דבבו דאולין לשיבו, * מלי
איהם: יוטון, וימארי כגשר הש לאוכל, כגשרא וטאס למיכל²⁰, ובלשון הגדה טיטין
בראירא²¹: (כח) אט אמרי אשכחה שיחי, והטענות שיש לי לצרף את עצמי ואעזוב חמתי
דאחזקח אולי אנאל טטבלי הייסורי: (כח) יגורתי, כי גם כן יבואו כל עצבותי וידעתי
כי לא תנקה ביצחתי שותיקתי, כי כן שותקתי מתחלה ולא הועיל לי: (כט) אנכי ארשע,
יאמור כי אני יצחק וילמד זכות על עצמי גם כן יהיה רשע בויגה ולמה זה הבל איגע לצדק
לעצמו, והנה איך טוב לשתוק ולהחליג ולא לצדק חסם, כענין אוי לי אם לא אמרתי²²:

...as I have mentioned in the opening of the book.

But never! Job wants to bring a proof that the righteous man

and the difference that he (a) has in his case, he has

directed as an example and he continues with his own life, for

that of a person who has been in the United States before

(In the following)

Therefore we have the expression "by law"

THE ONLY ONE FROM A LINE OF "BROTHER" TEMPLARS A HOLY RELIGIOUS ORDER

[illegible]

1. From the following list of 20

100-443887-100

which time it got to be windy and violent, how can I be held

Marie van der Meulen

13. The committee to the House of Representatives in 1964 that

attributed to those who would deny God's providence.

9:26 "THE SWIFT SHIPS"

The Targum says "the swift ships of the enemies that go to destroy" reading נאִיִּךְ as a derivative of " נִאִיִּךְ 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).

...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...

(ל) אם התרחצתי במי שלג, משל על היחזק נקי טפים ובר לבב²²: (לא) או בשחת חטבלי,
ביום המיוז והטובל אחי ביון מאולה בקברי: ושלחתי ונקיות יתעבוני ולא אחיה נקי
וחיילי לבוא לפני המלך למשפט. ומלות או בשחת וזרה על היות עת הקבורה יום הדין²³,
הכן ארוב יאמין כן: (לד) יסר מעלי שבט, ופלו: לאל שסיר מעלי שבט ואימחו וידבר
לעגיו. או יחיה יסר יראא, כי המוכיח יסיר ידו על שניהם * ויסיר המוכיח שבט ואלוה מעל
הארץ: (לו) כי לא כן אנכי עומד, ואנכי כן עם עצמי כאשר אני עמו לעי משפט, כי צדיק
אני בעיניו. או יחיה פירוש²⁴ לא כן אנכי עומד כאשר אני עמכם מחבירים:

...the ... of the ...
...the ... of the ...

...the ... of the ...
...the ... of the ...

...the ... of the ...

...the ... of the ...
...the ... of the ...

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 "שהא שכ
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 "רו' 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 am with you my friends.

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

י' (א) וְהָיָה נֶפֶשׁ בְּחַיִּי מְלִיכָה וְנִקְטָנֹתָם בְּנִיכְסָם, כְּלוּמַר אֲנִי מִתְקַטֵּט בְּעַצְמִי כְּאִשֶּׁר
אֶעֱזֹב שִׁשִּׁי בְּחַיִּי לְבִי, וְכֹאשֹׁר אֲדַבֵּר יוֹדֵי דְּנִרִי בְּמוֹרֵרֹת בְּפֶשֶׁי, כְּעִנְיָן כִּי
הַחַיִּי שְׂתִי בְּלֹ עַצְמִי: (ב) אֹמֵר אֵל אֱלֹהִים אֵל תְּרַשְׁעֹנִי, תַּחֲלָה הִזְיֵעֲנִי עַל מַה תְּרִיכְנִי:
(ג) הַטּוֹב דָּךְ כִּי תַעֲשֹׁק, כְּלוּמַר שְׂתַעֲשֶׂה לִּי עֹשֶׂק גֹזֵל וְלִגְוֹל מִמֶּנִּי מַעֲשֵׂי הַטּוֹבִים, אוֹ
טוֹב לִי כִּי תִמָּאֵס בִּי, וְאֲנִי יֵגִיעַ כְּפִיד, כִּי תוֹסִיעַ וְתוֹרָאָה בִּי עֲצַת הַרְשָׁעִים, כְּלוּמַר מַחֲשַׁבּוֹת
מַפְזִירֹת אֲוִלִי יִרְעַ אֵיּוֹב בְּנַפְשׁוֹ כִּי הִזְיֵרִי מִתַּחֲלָה אַחֲרֵי מִדּוֹתָיו שֶׁל הַקְּבִיָּה, הָיָה מִסְתַּמֵּק וְאֹמֵר
כִּי אֵיךְ טוֹב לְאֱלֹהִים שִׁמְאִטְנוּ וַיַּעֲבִישֻׁנוּ עַל סְפִיקוֹת מַחֲשַׁבְתּוֹ אַחֲרֵי שֶׁזָּוָא יֵגִיעַ כְּפִיד, אוֹ יֹאמֵר
כִּן עַל מַחֲשַׁבְתּוֹ אַחֲרֵי שֶׁאֵלֶּיךָ הִרְעָה:

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ הַיְיטִיּוֹת הַזֵּהוּ

CHAPTER X

10:1 "MY SOUL IS WEARY OF MY LIFE"

The verb וּפַד 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."⁴⁴

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.

⁴⁴Perhaps Ramban the physician could not avoid this comment, emphasizing the conditions that could give Job ulcers.

עצת רשעים, היא הכפירה שמסחירים הרשעים
 בלבבם, וכן עצת רשעים רחוקו מני, כפירה: (ד) העניי בשר דך, שתעשה לי רעה לנסות
 אותי לדעת כל לבני אם אהבתך בכל נפשי: (ה) הכימי אנוש ימיד, ולא תוכל להמחין
 יד בא חליטתה, ואם חטאתי תענישני אחר כך: (ו) כי תבקש, לי עון והטא, ואחזק היודע
 באמת שלא ארשע בנסותך אותי, וגם ידעתי שאין מידך מציל ואין צורך לנסות כחך
 וגבורתך עמי, ויתכן לפרש בפסוקים האלה ענין אחר, הטוב דך כי תעשוק אותי ותמאסני
 ואני יגיע כפין, או הפעת על עצת רשעים מטייתם אותך • עלי לאמי כי אני רשע:
 העניי בשר דך שיטעון עזי שקר: הכימי אנוש ימיד שיאמרו לך שחטאתי בימים הקדמונים
 ארד דעוןי אותי: כי תבקש לעוני ולחטאתי ותדרשם מאזרחים, ואחזק היודע שלא רשעתי,

"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

THEY ARE THE ONLY

In the first (or last) of the two, we have his own words.
"The second of the two is the first."
The second, however.

THEY ARE THE ONLY

It is not a question of the first or the second, but of the third.
The third, however, is the first of the two.

THEY ARE THE ONLY

It is not a question of the first or the second, but of the third.
The third, however, is the first of the two.

ועם כל זה אין מידך מציל, והלאה ההלכות על דרך מלכי בשר ודם, והראשון יותר נכון בעיני:
(ח) יריך עצבונך, יריך עמלו ונשאו כי עצבונך יגיד כפיך תכלעני. והנפשישני? פירשו אותו
מלשון משנה, אין מעצבין את הקטן, והוא תיקון האברים: ועשונן יחד סביב, כלומר
יריך עשונן ותקנו אותו אברים סביב לחיות גופי תקיף וחזק, ועתה תכלעני. וכן אמר
התרגום: יריך ציירונך ועברו ימי כחוצה וזוהר חזר וטלעמחא יתי. ויש אומרים כי החוטם
הנאמך מן זמננו וחוט השדרה נקראו עצבים בלשון הקדוש, כי כן נקראו בלשון ישמעאל
עצב, וירצה לומר תקנו חוט יגיד סביב לעצמות לחיות נקשרים החוץ: (ט) כי כחומר

Your hand and foot to keep the body in order, and the body in order.

It is not a question of the first or the second, but of the third.

"THEY ARE THE ONLY" and "THEY ARE THE ONLY" are the first of the two.

(1) I am the work of Your hand, and the work of Your hand is the first of the two.

(2) I am the work of Your hand, and the work of Your hand is the first of the two.

It is not a question of the first or the second, but of the third.

"THEY ARE THE ONLY" and "THEY ARE THE ONLY" are the first of the two.

It is not a question of the first or the second, but of the third.

"THEY ARE THE ONLY" and "THEY ARE THE ONLY" are the first of the two.

It is not a question of the first or the second, but of the third.

"THEY ARE THE ONLY" and "THEY ARE THE ONLY" are the first of the two.

times; are You not the one who knows that I have not been wicked?
And yet with all of this now 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 (238) 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.⁴⁵

"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 " 238 nerves" (explaining
the verb 238) in Hebrew, for so they are called in Arabic --
i.e. " 238 nerve." So he means to say "Your hands have prepared
my nerves and my sinews round about my bones to be strongly connected."⁴⁶

⁴⁵This 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."

⁴⁶Another comment clearly dependent on Ramban's knowledge
and predisposition as a physician.

...and the word "nerve" is used in a different sense from that in which it is used in the English language. ...

...the word "nerve" is used in a different sense from that in which it is used in the English language. ...

עשיתנו, כי כחומרי היוצר אשר יעשה חומר מן המים וחומר וישוב ויעשה כלל, כזה עשית
איתי וטופי לנשיבני אל העפר. וירצה לומר אזורי שעמלת בגופי להיות ימי מספר למה
תצמיח ימי, כי זהו עמלך לרע יהיה: (י) תחכני, כמו כוונתך כחף: וכבניה
תקפאני, טפר עגין ויות האדם: (יב) חיים וחדש עשית עמדי, הכסן אשר ואחרי צאתי:
ופקודתך שמרה רוחי, שאתה צריך לנקודי חכיות ולטעק ארכם, ואם לא תפקדם תמיד לא
היה, כענין ותפקודו לרגעית יי, זה פקד את שריו², וכן אמר החורגות: ודרכך נטרת רוח:

...the word "nerve" is used in a different sense from that in which it is used in the English language. ...

...the word "nerve" is used in a different sense from that in which it is used in the English language. ...

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 מִיָּכּוֹן "

As in מִיָּכּוֹן 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 attend 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 זכרון has guarded my spirit."⁴⁷

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 זָכַר. 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. Bittenweiser 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 צפנת בלבבך, להוציאם עלי בטוה: ידעתי, כי זאת ומוזשבה היתה עמך כשכראתני
והטיבות לי כי לא זוטאתי אזורי כן, ומפני שהמטיב לאדט נראה כאוהב, ואט ישנאתי הנה
איבתו צפונה וטמונה בלב, על כן אמרי צפנת בלבבך, כלומר לא גלית שהיית אויב לי
וירצה לעשות עמי רעה, והכוונה להוציאני כמנה שאמר הרבה פעמים, למה יכרא האלהים
הזו האדם להשחיתו: (יד) אם חטאתי ושמתני, כדי לזרואות חטאתי וכלא הנקני מעונותי:
(טו) אם רשעתי אללי לך, סיפר כי ישמור ויזכור חטאיו ולא יגקה מהעונות, ויביא עליו
נרומ רבות ורעות על רשעו, ואם צדק לא ישא ראשו: שבע קלון, יאמר על עצמו כי הוא
שבע קלון, ויחטר מלת אני: וראה עניי, פירשו בו 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 " *jk* -- I" is missing (following Ibn Ezra).

"AND LOOKING UPON MINE AFFLICTION"

Others have explained that this is a sort of prayer saying

1:1: "I am not a Jew, I am a man."

He said this in the end.

1:1:1

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

He said this in the end (a few days later) when he returned to the

עניי וחזקתו. והנה כי יאמר לא אשא ראשי אשר הוא שבע קלון על נגעי ויבוס, וראה

עניי כי וכיר כי כן הוא, וראוי להיות שבע קלון עליו: (טז) ויגאה, העוני ויגבה עד כי

מצדני בעבורי, כמו השחל שאדם מרים עליו חרב וחנית עד אשר יצודנו: והשוב תתפלא כי,

חשוב כל היום ותוראה פלאך בי, כענין אך בי ישוב יהפוך ידו כל היום: (יז) תחדש

עדיך נגדי, והנעצת המעצית: שאני רשע תחדש לבקרים להביא עלי חלים משונים:

נגדי, דרך המעצית באדם לשבת נגדה, כמו הרשיבו שנים אנשים בני בליעל נגדו ויעידוהו: "

He said this in the end (a few days later) when he returned to the

1:1:1 "I am not a Jew, I am a man."

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

1:1:1 "I am not a Jew, I am a man."

He said this in the end (a few days later) when he returned to the

land of his birth, and I saw him after that.

1:1:1 "I am not a Jew, I am a man."

He said this in the end (a few days later) when he returned to the

"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 fellows, before him and let them bear witness against him..."

⁴⁸This commentary is caused by the apparently imperative form of נִקְרָא which does not really fit into the context of the verse. Some translators have taken it as an infinitive form "and seeing my affliction."

הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...

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הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...

והתבונן בעיניו על כל היום הוספת כעס חדש על הראשון, ואני חלופות וצבא
עממי מתחלה, כי מלבד הנגעים היה טומא לחלוקי ולמות, וזמני הקצוב כבר הוא עמי, והענין
כי החטאים יקצרו ימי ויעשו ארוחם מעט ורעים, והזדק לא יאריך ולא ייטיב לי, כי גבאי
וזמני עמי מעודי: (יז) ולמה מרוחם הוצאתני, רק אגוע שם ולא יראני עין בהיים, וכאילו
לא נבראתי אצילה, ומבטן המפלות אל הקבר הייתי מובל: (כ) הלא נועט ימי יוודל, פתורין
אחרי מלשון ארצה מה חול אני, והפכחו מן יושבי חלוי, ולרעתי הוא מלי ויחולר
לנבות העיר, וענייניו הלא מיט ימי וחול ממני: ושית, זה על לב והתבונן כי כן הוא.

הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...

הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
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הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...
הוא לא ידע שיש לו חברים...

"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 שֶׁח) but others have contradicted that on the basis of Psalm 49:2 " שֶׁח '2e" all you inhabitants of the world."⁴⁹ 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?"

[illegible]

מלשון שיתי אותותי אלה בקריבו²¹, כעגין מבלי משים²². או יאמר הלא מעט ימי וחול לך מהם, ושית ממנו לכן אל דבר אחר ואתחזק מעט. ולדעת התרגום ירושלמי פתורנו ושים שאבליג מעט, כלומי שית ריח שאבליג מעט. אמר: הלא קלילין יומי ועסקן ושוי ריח²³ עלי ואנחו ועיר, ועשה „וחדל“ שם, כלומר יומי נוחלים ממני ושית בהם שאבליג כעט: (כא) בטרם אלך ולא אשוב, לא יתכוין הספר הזה אל תחיית המתים רק כנוהג שבעולם יתאונן: (כב) עפחה כמו אופל, מלשון עושה שחר עישה²⁴, והוא ענין חשן. רק התרגום אמר ארעא דניממוריה וזיך קובל, והם אמרו²⁵ נתרי והארי הוורחית אחרי עמוד השחר ועושים וניממורים, הם כאילו עפים לעיני האדם, וזיא ארץ צלמות ואין בה סדוי וזעמים, קור וחום וקיץ וחורף ויום ולילה²⁶:

"...and they were all (ceased) to build the ship," and the saying is
for the building of the world." In my opinion it is like forests in
regard to that on the basis of which I am
and we know mine and... " (L.A. the world) but there have
Many have interpreted it as the basis of which I am

"The worse world would be," and for the days of the world now."

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 *סח* 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 אֲדִיחַ
and the word means the same as דֶּחַ 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
פְּרִימִינִי columns (now explaining further the word אֲדִיחַ),
and it is as if they are the eyelashes (פְּדִיחַ) 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).

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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לשידוע שהוא צדיק ואין בו עון ואינו ראוי לרעה הנאה עליו. ואולי ישא פנים לעצמו וישיא
נפשו בצדקה. ועל כך תראה מן המענה והלואה כי יפליגו החברים באבדן הורשעים והכרת
זרעם. כי היא חקושיא המתפרסמת עליהם ועל הנביאים כולם כירמיהו. כי כולם ברשע
וטוב לו יתמהו. מוזע דרך רשעים צלווה. וחבקים יצרף לזה צדיק ורע לו. כמו שכחוב כי
רשע מכחירו את הצדיק על כך יאז משפט מעוקל. ואמר כבלע רשע צדיק ממנו. כי נראה
הוא לעינינו שזה רשע ממנו. והנה ראינו שאיננו הפליג עם וזמיריו בחזרה חקושיא על עצמו.
כי ירבו להצדיק נפשו. וכן נהג עם שלשת חביריו שהיו מפליגים באבדן הרשעים. והוא ירבה
להצדיק נפשו. וכראונו כי אין אחד מהם מקהל דעתו וגם לא יאמינו. ה' 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.⁵⁰ 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

⁵⁰ 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.

כי יש רשעים מתים בשלחה, ומה חפצם בניתם ובורעם אחריהם. כאשר יתחיל כזה לאמר
במענה שמוע מלתי, אזור דבור עם שלשת חבירי בטענת צדקת עצמו ורעת מכאובי,
הזלה וחוקים לטענות הנזכרות. וזכה עם המענה הזה כבר גלו החמירות דעות בענין,
ושאר המענים טענות וחוקים לדעת הזה על הסדר והענין שפירשתי:
הדבור דברים, כאומר האט רוב דברים * לא יענה עליהם: (ג) בריך מתים יחרישו, הדברים
אשר אנוה בורה ישיחקו האנשים, כי מי ידע שאתה צדיק ותאמר דברים שראוי ללעוג
עליהם, ואין אדם יכול להכליל אותך, כי תלונתך עם האל שאתה אומר לו (ד) וך לקחי ובר
חייתי, מעוזי בעיניך, כי אתה ידע כאשר אמר, על דעתך כי לא ארשע, ואחרי שאין כח
בדעת להכליקך על זה, (ה) מי יתן, שהאל יזכר עמך: (ו) ויגד לך תעלומות חכמה, יגיד
לך כי יש במעשיו חכמה בעלמא:

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"

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.

1. The first of these is the fact that the majority of the population of the United States is now living in urban areas. This is a result of the process of urbanization, which has been going on since the beginning of the 20th century. The process of urbanization is the movement of people from rural areas to urban areas. This is a result of the fact that urban areas offer more opportunities for employment and education than rural areas do. The process of urbanization has led to the growth of large cities and the decline of small towns and villages. This has had a number of effects on the United States. One of the most important is that it has led to the concentration of the population in a few large cities. This has made it easier for the government to provide services to the population, but it has also led to a number of problems, such as overcrowding and pollution. Another effect of urbanization is that it has led to the decline of the rural population. This has led to a number of problems, such as the loss of land and the decline of the agricultural industry. The process of urbanization is still going on, and it is likely to continue for some time. This will have a number of effects on the United States, and it is important to be aware of these effects.

WANG, J. T. AND CHEN, D. H. 1992. *Chin. J. Zool.* 29: 1-6.

...and the ...

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1. The first step is to identify the problem or question that needs to be answered.

"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 ... הַיֵּשׁ הַנִּרְאָה 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.

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 *fish up*
(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.

ההאדם הזה גבוב * ויצא משפט מעוקל מלבו ולא יתבונן באלו: ילכב, כמו לבבתיני אחותי
 כלו: * ועיר פרא, האדם בהולדו ילך ויוק בתולדתו כעיר הפראים במדבר ולא יבין.
 ורצונו לומר כי איננו מכיר עוד עצמו אם צדיק הוא או הרשע, אם לא יתן לבו בזה
 ויתפלל לאלהיו להבינו שגיאות ולנקותו מנסתרות. על כן אבר אחריו (יג) אם אתה
 הכינות לבך, לפשפש במעשיך, ופרשת לאל כפיד, בהפלה לגלות עיניך ובעבודתה ואם תראה
 אחר כך (יד) און בידך הרחיקה, ותודע (טו) כי אז תשא פניך, ולא ישאר נך מום שתבוש
 ממנו וצריך לטבוח פניך בקרקע: והיית מוצק ולא תירא, עוד משוב עליך כל המהלה:
 (טז) עחל ותשכח, וזעמל הזה שבא לך, ותזכירהו כמים של נוול עובר שלא יסנבו:
 (יז) ומצהררים יקום חולד, פירשו בו * יותר מאור צהרים יקום חלדך * כמו וחלדי כאין נגוד *:

"WILL GET UNDERSTANDING יִבְיִן "

As in " כָּדָה יִבְיִן אֶת־לִבִּי Thou hast ravished my heart my sister my bride." (Song of Songs 4:9).

"WHEN A WILD ASS's COLT כֹּלֵל יֵלֵד 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 and 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 nay 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 (בִּיָּד) THAN THE NOONDAY"

Rashi has explained this as meaning your life shall be brighter than noon, as in Psalm 39:6 "...My age (יָדִי) is as nothing before You..."

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DOI: 10.1002/pola.21251

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

11. $\frac{1}{2} \log \frac{1}{2} \approx -0.9163$ and $\frac{1}{2} \log \frac{1}{4} \approx -1.3863$. The average is -1.1513 .

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and to "take up our share of the burden of the world."

There are no other persons named in the letter.

[illegible]

העופה, העיפה * שלך תהיה כבקר הולך ואור. אבל התרגום אמר: ומטהר יומין יקום גושמן

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רד"ל א': (יו) וחפרת לבטח תשכב, תשכב לבטח כאילו חפרת סביבותיך כאשר נחשה סביב
והנחלת א': (כ) ונניתי רמנותי מלאי עניי ונשורה. חכליהו ונאצרו לשורה אשר נניתי

המגלה ליהוה: (כ) ויחיי רשעים, ולא פשו תשובה חזרונה, שכיפן לשבחה אשר דבר בתולדות יצחק להם כליון עיניהם והאבות נפש בחקוקם:

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“**ĐẢNG CỘNG SẢN VIỆT NAM QUANG VINH MUÔN NĂM!**”

.001, 0' 22. 0'. Info supplied you that , from you

"YOUTH AND FUTURE OF THE U.S." 81:1

This inquiry was not made to you. You still remain in

• TWISTED FOR ALONG HAS YOUR RECORDS AND/ WOULD A TO "FIGHTING IN"

"(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 רִשָּׁא from the expression אֲרִיִּסָּא 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.

"(MILITARY...)"

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"..."

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"..."

יב (א) ויען איוב ויאמר, כגור פירשתי¹ כי איוב ישוב על תלונתו בוישע וטוב לו, וישוב
להצדיק עצמו בכל המעשים והאלה: (ב) אמנם כי אתם עט, פירשו ב²
שהוא ברוח להם, אמנם כי אתם עם שעמכם תמות החכמה בעבור כסילוחם, כענין נסרחה
הכמות³, ואיגור נכון אצלי בעבור, גם לי לבב כמוכם, כי יהיה כסיל כמוכם, רק פירשו
אמנם כי אתם עט, כלומר מבור האנשים הראויים להקרא עם הדור, כי שאר האנשים בהמה
והמה להם⁴: ועמכם, תמות החכמה במוחכם: (ג) גם לי לבב כמוכם לא נופל אנכי מכם,
איני נופל ממועלות החכמה מכם, ולמור ויפלו מאד בעיניהם⁵: ואת מי אין כמו אלה, לזעת

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 (Ibn 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 **סד** 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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... (faint text) ...

כי האל בשגב ובעלותו ובעלתו מדעתו ויצורים חזק מעשיה וכן אמר התרגום: בקושטא ארום
אתון חבריא: (ו) שחוק לרעהו אחיה, שחוק איש לרעהו מכאן אחיה עתה: קורא לאלוה
ויענהו, הוא השלם אשר באו כל משאלותיו, יאמר אני שחוק לכם. וקורא לאלוה ויענהו,
וצדיק תמים, שחוק לכם, ר"ל שחוק משחקים על מי שהיה שלט ואהוב לאלוהיו. וגם הוא
צדיק כי לא חטא כן נראה לי. או יאמר שחוק לרעהו אחיה אני הקורא לאלוה ויענהו ושחוק
צדיק תמים הוא השחוק הזה. שהשחקן עלי. ויתכן לפרש כי אל"ף אחיה במקום י"ד, וכן

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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.⁵² Moreover, there is another possibility, that the **כ** of **ה'כ** 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 " **ה'כ** Ho" might well be read as **ה'** 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.

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 ^{3:25} 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.

" ^{5:10} THOUGHT"

As in Psalm 146:4 "his thoughts ^{1:5} perish", or Jonah 1:6 "Perhaps God will give a thought ^{6:1} to us." And so the Targum says " ^{6:1} 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)

$$H^*(\pi_0(\Omega_{\text{ad}})) \cong H^*(\pi_0(\Omega_{\text{ad}}) \otimes \mathbb{Q}) \oplus H^*(\pi_0(\Omega_{\text{ad}}) \otimes \mathbb{Z}/2)$$

ועצי הארץ ודשאיהם ידגי והם יספרו לך. (ט) כי יד ה' עשתה זאת, והענין לאמר כי שמירת מיניהם תורה על ההשגחה בכלל, אע"פ שהמשפט מעוקל בפרטים, וידו העושה הכל, כי (י) בידו נפש כל חי, בעופות גם בחגים ורוחו כל בני אדם, וכל זה מיעתו של איוב וממה שיאמין הוא בהשגחה כאשר פירשתי: (יא) הלא אותו חילין תבונן, להבדיל בין האמת והשקר: וחד אוכל יטעם לה, לדעת בין מתוק ובין מר, ולזה לא תבדילו אחס בין דבר לדבר: (יב) בישישים חכמה, פירשתי כי אמילו הישישים, יש להם חכמה בוקנתם ובחזק ימיהם תבונתם, ולכן שכן ראוי שיהיה עמו תבונה שהוא קדמון הבנתו, ואינו נכון

1947-1948

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1863. It is a copy of the original letter, and is signed by Abraham Lincoln.

17-00000

The above, the I have been in the same way and still in the
 for make a further report to the fact of the same and also
 upon this matter while in the meantime, so I have also seen that
 the names of persons and of places proper and secure facilities
 held these and others that in the last of the year to
 still into the same property and security. In the year (1911)

"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 "א"). 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 לי וגבורה איננו מן המנין * חזונוא בעיני כי יאמר לי תזקנתו יחכמ, וברוב
אחר ימיו יתנוון במקוים שראה, שזענין כאשר אמו ישליו אהלים לשודדים, על כן
יפנוו אליפו על זה גם שוב גם ישיש בכו *¹⁰, שראו תולדות הזמנים כמור: (יג) עמו חכמה
וגבורה, כי אין אדם יכול להנצל בחכמה ולא בכוח: לו עצה, להציל על האדם מקרהו פתאום
מבלי שיתבונן לו: על כן (יד) יהיוס ולא יבנה יסגור על איש * ואין פתח מאסרו, וזה
המשפט באישים וגם הזמנים ידון כמצונו: כי (טו) יעצור במים ויבישו הורעים, ולפעמים
ישלחו בלא מזה ויחפרו כל הארץ: (טז) עמו עוז ותושיה, כלתמי הכח וכל הויס בידו.
ולו האדם השוגג והמשגה אחרים בדרך, כי בידו להטעות אדם שטיפה עצמו או שטיפה

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this interpretation is not correct because the word " ^{אֱזָרָה} 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

החזית החליטה בדרך לרע לך: (יו) מולד, והמכנים יעצו האכלים שולל פועת, והוא שם: ותופט הארץ הולד, כי יעשו החללות וספלות כאשר יושבו לעשות משפט, והנה הוא חכם מכל החכמים וגם הוא תקין מכל בעלי היכולת: (יז) מוסר מלכים פיתח, להסיר עולם מכל שם החזית כי יעביר ממשלתו, והוא גותן להם הממשלת ואורי אורי במתניהם להיות להם חוקי ומלוכה, כענין מהערא מלכין ומחזק מלכין יי, והתרגום אמר: שושילתא דמלכיא משרי ואטר קמור בוויציון, והוא מלשון חכמינו ז"ל בוי דאחני לך קמרא דאבוך לשוויך אב בית דין * , וכתב בעל הערך ז"ל יי שהיא חגוריה שווגרין אותה כאכנס, אלא

THE "W" COUNTRY

The "W" country is a vast, open, and fertile land, stretching from the coast to the interior. It is a land of great beauty and interest, and one that is well worth a visit. The "W" country is a land of great beauty and interest, and one that is well worth a visit.

over the man who is fast becoming an enemy of the Government. He has power
A.C. the situation will be in the hands. He has power
"I am not a man who is fast becoming an enemy of the Government." (1941)

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 (*ssie*) of their knowledge. And this word *ssie* 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 " *קמץ* 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 *פירוש*⁵⁴ has written that it (*קמץ*) is a girdle

⁵⁴Nathan ben Jechiel of Rome. The *פירוש* is an eleventh century Talmudic dictionary. The following is found in his discussion of the word which occurred in the above passage from Horayot.

17. $\left(\frac{1}{\sqrt{2}} \right)^{\frac{1}{n-1}}$

שהיה רחבה יותר וקובעין עליה כטף והזהב ומשמשי מלכים לובשין אותה. ואמר * שהיה אבי של רבי נתן ראש גולה בבבל והיו ראשי גליות רגילין ללבוש חגורות דאיגון קמרין ולעמוד לפני המלכים והפרטיים 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 זל. והנה לפי הענין פי' הפסוק שהאל מפתח מוטר המלכים ומסיר ממשלתם ואוור להם

אזרחי במתניהם שיהיו משמשי המלכים והקמים תחתם: (יט) מוליד כהנים, הם הנכבדים בכל עם * כמו וגני דוד כהנים ^כ, הוא מוליד אותם שולל מעושר ונכסים וכבוד, ואיתנים יטלף, מרובם: (כ) חסיד שפה לנאמנים, כי הוזכרים 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 " *ל'תנן* 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."⁵⁵ He leads them away stripped from wealth and riches and honor. "AND OVERTHROWS THE MIGHTY" 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. *כהנים* are not only priests.

הוא יתברר ולא ידעו דבר נכוחות: וטעם זקנים יקח, זקנים שווי ירדעם לתת טעם וראיה
לזכריהם יקח מהם, כענין מטעם המליך והזולתו¹⁴, וכן טוב טעם ודעת למדני¹⁵, והמפרשים
אמרו¹⁶ כי בתומכים וזו הבורגנים, מגוריו וינאמו באדם¹⁷: (כג) ומוח אפיקוס רפה, פירש"י
דל' חגורית הנוקית מרפה והמפתח והגוררתם כמו ולמחז חמיד יחגרה¹⁸, אפיקוס, כמו אפיקי
מגינים¹⁹, והאחרים פירשו²⁰, חוזק והתקופים מרעה ומחליש, מלשון אין מוח עוז²¹, וכן אמר
החורום: וחוקי מלכא²² מחליש: (כג) חשביא לגורם, מרבה²³, ואחר כשירצה יאבדם
ולא ינצלו בהיותם רבים ועצומים:

והוא יתברר ולא ידעו דבר נכוחות: וטעם זקנים יקח, זקנים שווי ירדעם לתת טעם וראיה
לזכריהם יקח מהם, כענין מטעם המליך והזולתו¹⁴, וכן טוב טעם ודעת למדני¹⁵, והמפרשים
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ולא ינצלו בהיותם רבים ועצומים:

"AND TAKES AWAY THE REASON (רִשְׁוֹ 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 (רִשְׁוֹ) of the king and his nobles" and also in Psalm 119:66 "Teach me good discernment (רִשְׁוֹ) and knowledge." Some commentators have said that the " רַ'נְכַךְ the men of trust" are the " רַ'נְכַךְ the orators (or spokesmen)," as in Jeremiah 23:31 from the form of " רַ'נְכַךְ וְנִכְיָו' ... and say, 'He saith'" (i.e. not from the root נִכְ, but from the root רַכַּ).

12:21 "AND LOOSETH THE BELT OF THE STRONG"

The commentary of Rashi is that He weakens (loosens) the girdle " חֲגִירָה " of the strong (i.e. חֲזָקָה = חֲזָקָה) and He opens their firdles, as in Psalm 109:19 "...And for the girdle חֲזָקָה with which he is girded " חֲגִירָה " continually."

" רַ'קִּיָּהּ THE STRONG"

As in Job 41:7 " רַ'קִּיָּהּ 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 (חֲזָקָה -- i.e. strength) any more." The Targum agrees, "and He weakens the strength of kings."

12:23 "HE INCREASES חֲזָקָה THE NATIONS"

Increases חֲזָקָה . Later on, when He wants to, He will destroy them, and they will not be saved by virtue of their being mighty or numerous.

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למקום אחד, הנה מפל כוזרי התוכחות, והתורגום אמו: משטח תצורתה לאומית והתבונה, כלומר שטח רשון לרעילות ויחוס ברעילות להלכד ברשתם: (כו) מסר לב ראשי עם הזרע במלחמתם, כענין יאכד לב המלך ולב השרים²³ ויתנם, מורכב ללכת בתהוה אין שם דבר ללכת אל עיר;

(" " = ")

[illegible]

"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 *נויע*) 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 (*נויע*) 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.

לפיכך נראה כי המעשה הזה הוא מעשה של חסד ושל רחמים.

והנה כי כן, נראה כי המעשה הזה הוא מעשה של חסד ושל רחמים.

לג (א) וכן כל, אשר אמרתם: ראתה עיני, ושמעה אזני מן הזוהרות הקודמים כאשר תאמרו עלי וזנבנו וזנבנו ולמה תאמרו עלי: (ב) כדעתכם ידעת, שהוא חכם ויכול: (ג) אולם, ארצה לזכור עמו ולוותרו על החפץ, כי אין זה השגחה שזה כמשפט ואתם תוסיפו שקר על הדברים, באמונתם כי ישגיתו בפרטים, והנה יעשה חמט לדעת והרפאו את שברי על בקלה: (ד) רופאי אליל, מלשון אל, כלומר לא מלום. והנכון בעיני כמשמעה, מלשון והאלילים כליל יהלוק¹, אמר כי אתם כרופאי חפסילים אשר עינים להם לראות ולא יראו בכל קלורית², ידיהם ולא ימישון, בכל משיחותם את זורו ואם חובשו ואם רוכנו בשמן³, וכן רועה והאליל⁴ לעדרו, כאלילים לעם העובד אותם. והאלוה יקרא רועה לעמה כענין רועה ישרואל והאבות נחגג כהאן יוסף⁵, כי נשבה עדרו זה⁶:

"והאלילים כליל יהלוק"

והנה כי כן, נראה כי המעשה הזה הוא מעשה של חסד ושל רחמים.

לפיכך נראה כי המעשה הזה הוא מעשה של חסד ושל רחמים.

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: (*Sk*)"

From the word *Sk* (a negative) meaning -- nothing 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 (*p'siskn* -- 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 O shepherd of Israel, Thou that leads Joseph like a flock." -- or in Jeremiah 13:17 "Because the Lord's flock is

1. "The first thing I noticed when I stepped out of the plane was the heat. It was a relief, after the cold of the airport."

2. "I had heard that the weather was perfect, but I didn't realize how hot it would be. The sun was shining brightly, and the air was thick with humidity. I had to adjust my expectations."

3. "The first thing I noticed when I stepped out of the plane was the heat. It was a relief, after the cold of the airport."

4. "The first thing I noticed when I stepped out of the plane was the heat. It was a relief, after the cold of the airport."

5. "The first thing I noticed when I stepped out of the plane was the heat. It was a relief, after the cold of the airport."

6. "The first thing I noticed when I stepped out of the plane was the heat. It was a relief, after the cold of the airport."

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'".⁵⁶

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.

"¹²⁸⁸ 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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אחרי שחשתי יראים מהתוכוח עם האל, החזירי את רגלי ונענתי אתיו סקר: ויעבור ולי מה, שיעבור, כי אינני ירא מלאמר האמת ולהתחוכן, עמו, ועל זה ארצה לכתוב (יד) בשירי בשירי, מרוב טובי, ונפשי אשים להיות מטובן בחילי, כי אינני כופר בו, שאפילו יהרגני (טו) לו אהלי, שיגמלי כצדקת בעלתי הנשמות, אך דרכי אל פניו ארכות, למה יענישני כלל והלא חסד וקרבה תפסק וזה להוריתי כי בזה חסדך ההשגחה מן הפרשת לא יעשה כן רק בעולט וזה כי גוף האדם יאמר לך, וזהו המעשה, רק מן הפחד שחשתי, לא יסור ההשגחה ומשפט האדם: (טו) גם הוא לי לשונות, שלא אעש על חסדך יחזירי אלי אם אשתוק ואסבול ויראה לי למה תאמר נפשי מלפני כי זה אהיה חונן ולא אבא חונן לפני, או יזה סר

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Your sentences are comparable to mine (and they), and why do you not fear the Lord who has created you and who lives forever while you are born, dust and ashes.

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The learned therefore name "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 him.

"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).⁵⁸

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."

⁵⁸Further proof that Ramban granted Job his belief in the World of Souls.

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...הוא לי לישיבה, במחנהו ולא לביתו שבתאמר חנני: כי לא לפניו חנן בוא, להנחת מוץ
...הוא לי לישיבה, במחנהו ולא לביתו שבתאמר חנני: כי לא לפניו חנן בוא, להנחת מוץ
...הוא לי לישיבה, במחנהו ולא לביתו שבתאמר חנני: כי לא לפניו חנן בוא, להנחת מוץ
...הוא לי לישיבה, במחנהו ולא לביתו שבתאמר חנני: כי לא לפניו חנן בוא, להנחת מוץ
...הוא לי לישיבה, במחנהו ולא לביתו שבתאמר חנני: כי לא לפניו חנן בוא, להנחת מוץ

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of "This also shall be my 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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החוקר ידן או מכתב אשר הכותב בהם, כענין הכותב יד ידיו: ואימתו אל חבטתו, כי
אחרת עמך, ותחתיה ראשון בריבוי ואני אענה על דבריך, או אשען אני תהלה ואתה ושיבתי.
החוקר כי אם לא יוכל להחזיקו עמו בעולם הזה יתאוו להטרי מעליו אימתו בעולם הנשמות
ויתחבן עמו, ויתכן לפיכך מעלי החזק עתה בעולם הזה: (כד) למה פניך תסתיר,
מצעקוני: ותחשבני לאויב לד, כי מכת ארוב הכיתני מוטרי אכזריים: ורשי זיל פירש למה
פניך תסתיר מדרכי ותחשוב כי אני אויבך שלא תראה ודרכי יושר שלי, והוא הנכון בעיני,
כי הוא יתחבן לבטול ההשגחה או הידיעה, כי המסווה פניו לא יראה ולא ידע, ואמר אותה
כמתאונן, ואלוהא יתפרש אותו תהלה על זה: (כז) העלה נדף תערוך, אשר בו התרגום
תחבן, וכן לא תיראון ולא תעריצון¹⁰, והוא מן מסעף פארב במעריצו¹¹: (כח) כי תחבוב

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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 ⁷²⁵⁵ "will you break" and a similar use of ⁷²⁵⁵ is in Deuteronomy 1:29 "Dread not, neither be afraid

¹¹ "CO-2 SURVEY REVEALS SOME 'AHEAD' OF THE CURVE": *ENR*, 12/1/91, p. 11.

עלי נורדות, מגזרת מרי¹¹, וכתוב עלי כי תעמים רביז מריהי פין: ותורישני עונות, שעשיתי בימי נעורי. והענין שאתה כותב עלי שמריתי והטאני בימי הנעורים ועליהם אתה מענישני, ואני לא חטאני ולא פשעתי מעולם: (כו) ותשם בסד רגלי, מלשון וסדת אותם בשיד¹², וכן אמר התרגום ותשוי כד בשיע¹³ רגלי. והענין תשים רגלי בסיד שיראו בו כל אריותיו ותנוקו אונתו: ועל שרשי רגל, תשים חוק ומשפט כאלו פסיעותי כולם בדרך

of him. (See Irving's speech beginning January 22).

"COPY WANTED A CUBAN U.S. AIR" 25:50

' וּתְאֵרָא ' 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 (מַרְרוֹת) ABOUT ME"

From the same pattern as מַרְבֵּנִי 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 (סִבּוֹת)"

As in Deuteronomy 27:4 "...and you shall plaster (סָרַסְתָּ) them with plaster."⁶⁰ 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 (פִּיחַ -- a play on the word " פִּיחַ a line" in the verse) and a judgment as though all of my steps were on a bad way.

⁵⁹ 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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13:28 "AND HE (i.e. JOB) IS LIKE ROTTENNESS (אֲדָמָה) 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.

[illegible]

"O' Lord, I'm not alone"

י"ז (ג) א"ן על זה, שהוא צל עובר ואינו, תפקד עיניך להניאו במשפט עמך. ויסדר איוב

ותוכחותיו עם האלהים לאומי שלא חטא ואם יוריעהו האל שהטא למה היה חשוב

נעינינו להעניש גופה, כי הוא החל וטופו לרעבון, וכונתו לאמר כי פויתותו והיותו הכל

וריקן העיני הבורא מסיר ממנו השגותיו כי מתחלתו להבל דמה ואין לבורא השגחה בו כי

אנו ימלא מספר ימיו או ימות בהוצי ימיו, וכל כצל עובר: (ד) מי יתן טהור מטמא האדם

וזכר במקום טמא מי ישימנו טהור: אין גם אחד שיהיה טהור, כי גם עידוי * הצדיקים בחטא.

כענין הן בעון וזוללתי ובחטא יחמתני אמי': (ה) אם חרוצים יחיו, אם ימיו של אדם

קצורכים אתך מספר חדשים, כי אחת הרצת * אותם, וחוקי וגבולו עשית ולא יכל לעמוד

עליהם להודות יחדיו, אם כן (ו) נשמה, הרפה מעלינו ויחדל מרעתה, עד ישרים כשכיר, הנמצא

Figure 1. A schematic diagram of the experimental design. The subjects were divided into two groups: the control group and the experimental group. The control group received a standard training program, while the experimental group received a modified training program. The subjects were then tested on a series of tasks, and their performance was compared between the two groups.

• 11-30-20 11:00 AM

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 UNCLEAR?"

Who can make clean the man who comes from an unclear 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"

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

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

over him. For a moment he stood with his arms outstretched, and then he turned and walked away. The crowd followed him, and he disappeared into the distance. The crowd then dispersed, and the people returned to their homes. The day was a day of great sorrow and grief for the people of the city. The death of the king was a great loss to the nation, and the people mourned for him. The king had been a great ruler, and his death was a great tragedy. The people of the city were left without a leader, and they were in a state of confusion. The king's death was a great blow to the nation, and the people were in a state of mourning. The king had been a great ruler, and his death was a great tragedy. The people of the city were left without a leader, and they were in a state of confusion. The king's death was a great blow to the nation, and the people were in a state of mourning.

לברא יומיו: ירצה, מלשון והרצת את שבתותיה: (ט) מריח מיט יפריח, בואיח איתום: ונשח קציר, כמו סעיו: (י) נטע, כלומר הוא אילן. שנטע עונו כן יהיה סעיו גדול ושוב: (י) וגבר ימות ויחולט, פירשו בו יחולש וימת, כי בחלי יחלש האדם ואח"כ ימות, והביא לו דמיון הנבואה יתור כי החלישות בלשון הקדש ענין שבר וכזיתתו, וכן ויחולש יחושש, כי באמרו "לפי חובי" רצה לומר ששיבד מחננו חזקה את כולם לפי חוב, וכן תרגם אונקלוס ויחולש, חובר, גם החובות החלש יאמר בגבור אני, הוא שבתי הלב, הפך ואמץ לבו בגבורתו.

in identity, and in the way of a secret connection to."

1-2 "SPRING" (13) "THE LADY AND THE LORD"

(Mr. Fawcett): "I don't know how to say it, but I don't think it is fair to expect you to live any longer. It is to me 'dead' there. You see his limitations and his boundaries and he is not of his months is with you," for you (and the one who) determines if a man's days are numbered (I. e. and there), "the number

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 שְׁלַחַת her Sabbaths..."

14:9 "YET THROUGH THE SCENT OF WATER IT WILL BUD"

In smelling the waters.

"AND PUT FORTH BOUGHS 'רִצְק' "

Same meaning as "פִּיטוֹ branches".

"רַחֵם 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 "שָׁחָה" in Hebrew refers more properly to breaking and cutting off (i.e. calamity, as opposed to sickness) as in Exodus 17:13 "and Joshua discomfited עֲשָׂהוּ Amalek...", for when it says "with the edge of the sword" (Exodus 17:13) it means to say that he shattered his camp and smote all of them with the edge of the sword. And so Targum Onkelas renders עֲשָׂהוּ with "וַיִּשְׁבֹּר and shatters". Also the scriptural passage Joel 4:10 "let the weak (עֲשָׂהוּ) say 'I am strong'" refers

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וכן זה אמר התרגום רבנוא ימות ויתמקקק, וסוף העסק יגוע אדם ואין הוא כפול כענין
התוכחות: (יג) אזלו מים מני ים, ומים הגגרים מן הים לחיבה אשר לא יאספו:
ונהר יחבר יבש, כי יבנה מקורה בן איש שוכב ולא יקום לעולם: (יג) מי יתן בשאול
חצמני, וייתי מנחה שחיה מיתת האדם לזמן ויהיה ימים המספר בצפן ונסחר בשאול
עושי שורב אף ואלהים נאמרו ונחיה מיתתו לפי חטאיו שעשה וינצרו לחיבתו אחרי כן.
כי אם היה חושש לעושה חטא אף עושה שהוא מת לעולם ואינו יכול להציל לא היה ראוי

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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.⁶¹

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"

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.⁶²

⁶¹i.e. The B part of the verse repeats the same parallelism of the A part -- that death is followed by further calamity.

⁶²This 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

(What you) found - position and what would have been said.

יֵאָמֵר אֲדָם לַחֲבִירָיו שְׁמֹר לִי עַל עֵצָה עֲבוּדָה זֹאת פְּלוֹנִית * וַיֵּימָר אֵס יִמּוֹת גִּבּוֹר הַיַּחֲיָה, כְּלוֹמֵר

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of the ... -- that death is followed by further ...

10. The investigation is very interesting and has been very helpful in the past. It is very interesting to see how the investigation is conducted and how the results are used. It is very interesting to see how the investigation is conducted and how the results are used. It is very interesting to see how the investigation is conducted and how the results are used.

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.

"~~THOU~~ 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 'I ~~shave~~ wait for me' by the doorway of a certain idol worshipper" (Sanhedrin 63b). (where ~~shave~~ 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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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 (שִׁדָּי) MOUNTAIN WILL CRUMBLE"

Others (Ibn Ezra, Kimchi) have translated the word " שִׁדָּי falling" as " שִׁרָּע large, giant" -- based on Genesis 6:4 "The רִשְׁדִּי were then on the earth." Perhaps the sloping and high mountain from which man falls when he ascends there is what is being referred to here. Or, perhaps he is speaking about the form of his own end -- that he will crumble away, as in Job 24:12 "The soul of the wounded (רִשְׁשָׁה) cries out" (apparently translating רִשְׁשָׁה as beaten or crushed). For he says, "Surely a mountain which is great and strong falls (and) crumbles away -- when a storm comes it falls and crumbles to its various parts," as the leaf falls from the vine" (Isaiah 34:4). The meaning is that the mountain will crumble with the passage of time and the hard rock will be uprooted from the mountain which is its place -- but (also) the waters will wear away "THE STONES" (14:19) which are

hard, as they repeatedly pass over them.

So behold everything changes for evil or for good -- but "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 washes them away. Or you could say "P'N water" (instead of "הַנָּהָר עֲשֵׂה־מַצֵּי stream of the river") because P'N can take the feminine singular verb (here שִׁטְתָּ), as in Numbers 18:13 "...because the water of sprinkling was not dashed 'שִׁטְתָּ' against him." (i.e. singular verb is used). And it is more correct, in my opinion, that the earth will wash away, in the washing-away of the afore-mentioned waters, all that has sprouted forth in its dust. Behold all of them will be uprooted and washed away; but the hope of man is more perishable than they and will never be found.

14:20 "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 ' לֹא יִכְסֶּה ' every good piece of land with stones." (i.e. לֹא יִכְסֶּה 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.

2 2113