

### Outline

- 26:1-4 Why do you think you have anything of value to offer?  
 26:5-10 Yes, Gd sees all and establishes all  
 26:11-13 And yes, all fear Gd  
 26:14 And this is just the smallest element of Divine might!

### What’s new here?

#### 1. Ralbag, Summary of Chapter 26

ולא רצה איוב להשיב על דברי בלדד יותר מזה השיעור לפי מה שזכרנו במענה הקודם. ובכלל אם היה משיב אותו עליהם לא יהיה כי אם כפל דברים, לפי שכבר השיב על זאת הטענה במה שקדם וסתר אותה מהחוש.

And Job did not want to reply to Bildad beyond this extent, as we explained in the previous speech. And in general, if he were to respond on point it would only be redundant, because he had already responded to this claim previously, and contradicting it based on the evidence of his own senses.

#### 2. Carol Newsom, The Book of Job: A Contest of Moral Imaginations, page 167

Bildad’s attempt to reintroduce the topic of Gd’s power and human nothingness (25:1-6) is preempted by Job. Insulting the quality of Bildad’s advice (26:2-4), Job continues his dialogue-ending strategy of taking the friends’ words into his own speech (26:5-14). Indeed, the theme of divine power is quite compatible with Job’s perspective.

#### 26:1-4 Why do you think you have anything of value to say?

##### 3. Metzudat David to 26:4

נשיבת הרוח של מי יצאה ממך ר"ל ממי שמעת הדברים האלה ובדרך לעג אמר:

The blowing of whose wind has emerged from you? Meaning: From whom did you hear these words? This is scorn.

#### 26:5-10 Yes, Gd sees all and establishes all

##### 4. Metzudat David to 26:5

הנה הגיהנם מקום המתים אשר יש בה חללים רבים, והם ז' מדורי גיהנם, והוא מתחת המים והשוכנים בהם כי פתח אחד יש לגיהנם בים: Gehennom is the place of the dead, with many spaces [corpses?], and these are the 7 levels of Gehennom. It is beneath the water and its inhabitants, for there is an entrance to Gehennom in the sea. (Eruvin 19a)

##### 5. Ralbag to 26:5

הם גרעיני הזרע וקראם רפאים להיותם קודם הזריעה כמתים וימצא להם כח נפשי כשנזרעו וזה פלא גדול ואמר זה בצמחים אשר יצמחו בקרקע הים והנהרות...

These are seeds; he calls them ghosts because they are as the dead before they are planted, but they have a life force when they are planted. This is a great wonder. He said this of the plants which grow in the seabed and riverbed...

##### 6. Daat Mikra to 26:9, footnote 14

"אחזו" בפיעל נמצא רק כאן. ולפי התקבולת והענין פירושו "מסתיר" ... ובאכדית הוראת השורש בבנין המקביל הוא "ציפוי"...

This is the only place where אחזו is used as a *pi'e*/verb; based on the parallelism and context it means "hides"... In Akkadian, the parallel root refers to a plating.

##### 7. Metzudat David to 26:10

עשה חוק הקפת החול על פני מי הים ובל יעברנה עד אשר תכלה האור עם החושך ר"ל לעולם עד שתחרב כל העולם כלו

He decreed the boundary of sand along the face of the water, and He decreed that the water may not pass it until light and dark cease, meaning forever, until the entire world is destroyed.

##### 8. Ibn Ezra to 26:10

עד מקום שהוא תכלית האור שכל מה שיש למעלה הוא אור ולמטה בהפך

Until the point that is the end of the light, for all that is above is light, and what is below is the opposite.

## 26:11-13 And yes, all fear Gd

### 9. Talmud, Bava Batra 74b

בשעה שביקש הקב"ה לבראות את העולם, אמר לו לשר של ים, פתח פיך ובלע כל מימות שבעולם! אמר לפניו, רבש"ע, די שאעמוד בשלי. מיד בעט בו והרגו, שנאמר "בכחו רגע הים ובתבונתו מחץ רהב."

When Gd wished to create the world, He told the Sea Angel, "Open your mouth and swallow the world's water!" It replied, "Master of the Universe, enough that I swallow my own!" Gd kicked him and killed him, as it is written...

### 10. Talmud, Bava Batra 74b

כל מה שברא הקב"ה בעולמו זכר ונקבה בראם, אף לויתן נחש בריח ולויתן נחש עקלתון זכר ונקבה בראם, ואלמלי נזקקין זה לזה מחריבין כל העולם כולו...

When Gd created His world, He created it male and female, and even the Leviathan He created as *nachash briach* and *nachash akalaton*, male and female. If they would mate, they would destroy the world...

## The main debates

- Gd
  - Does Gd reward and punish?
  - Does Gd think that He rewards/punishes?
  - Is there any order in this world?
  
- Suffering
  - Is suffering a Divine act of punishment, part of a general plan, or something that happens without justice?
  - If suffering is not just, does Gd cause people to suffer, or just allow it to happen?
  
- Human interaction with Gd
  - Does Gd act in response to prayer?
  - Is it heretical to demand an audience with Gd?
  
- People
  - Are people righteous because they believe Gd is watching and rewarding/punishing?
  - Can a person understand Divine actions?
  - Is it better to sympathize with the sufferer, or to try to educate him?