

34:31-33 This is what teshuvah looks like, Part 2

1. Rashi to 34:31-32

נכון וראוי מאת כל סובלי יסורים להאמר "נשאתי ומקבל וסובל אני משפטך, ולא אחבול בעצמי." ועוד צריך הנידן לומר, "לבד מה שאני יודע לראות ולהבין בדבריך, אתה הורני, ואם און פעלתי לא אוסיף."

It is right and appropriate for all who suffer to say, "I bear and accept and endure Your judgment, and I will not harm myself." And the judged must also say, "Aside from what I know to see and understand from Your words, You guide me. If I have done wrong, I will not persist."

34:34-37 Addressing the room

2. Metzudat David to 34:36

חפצי שעד עולם יהיה איוב בחון ביסורים לראות אם יחזור מדבריו...

My desire is that Job be forever tested with suffering, to see whether he will recant...

A response to Job's claim of injustice

3. The dispute 12:16-25 vs. 34:17-20

4. Carol Newsom, The Book of Job: A Contest of Moral Imaginations, page 218

[Job] goes on to show how Gd undermines rather than supports effective governance on earth (12:17-25). Elihu takes his cue from a different discourse about Gd's sovereignty and human political power. In his speech kings, nobles, and the mighty are not positive figures of necessary human governance but negative or at least ambivalent images of corruptible power that must be checked by the intervention of Gd.

A twist

5. Talmud, Bava Batra 16b

"איוב לא בדעת ידבר ודבריו לא בהשכל" אמר רבא, מכאן שאין אדם נתפס בשעת צערו.

"Job does not speak wisely, and his words are not with insight." Rava said: From here we learn that a person is not held responsible for his time of pain.

Introduction to Chapter 35

6. Structure

- 35:1-4 Responding to "How will being good help me?"
- 35:5-7 Your conduct doesn't affect Gd
- 35:8-13 Your deeds affect others, and Gd responds
- 35:14-16 You say Gd doesn't see, but you should daven to Gd

7. Chapter 22

- 22:1-4 Gd owes you nothing, and will not debate you
- 22:5-14 You are guilty of abuse and injustice
- 22:15-20 Wicked people like you have always been punished
- 22:21-30 Recant and repent!

8. Carol Newsom, The Book of Job: A Contest of Moral Imaginations, page 210

The legal argument fails because it makes an unwarranted and incorrect analogy – that the relation of Gd to human is analogous to the relation of one human to another (cf. vv. 6-7 and 8). But to the contrary, a sin against Gd is not like a tort against a person, nor is righteousness like a benefit conveyed to a fellow...

9. Rashi to 35:10

כמו "כרמך לא תזמור" (ויקרא כה) שמכרית את הרשעים בלילה, כגון אמרפל וחביריו ומצרים וסנחרב:

As in, "You shall not prune your vineyard", for He cuts off the wicked at night, like Amrafel and his colleagues, and Egypt and Sancherev.

#### 10. Rashi to 35:11

מלמדנו חכמה יותר מבהמו' כלו' חשבנו וגדלנו מבהמו' ומעוף:

He teaches us greater wisdom than the beasts; He has given us status and elevated us above the beasts and birds.

#### 11. Metzudat David, Summary of the Chapter

כאשר ירבו הפושעים והצדיק לא ימחה בידם לא יקבל עוד החסד ובעבור זה לא יקבל איוב גמול מעשה הטוב כי לא מיחה כראוי ברשעי הדור

When the sinners increase and the righteous one does not protest, he will no longer receive kindness [from Gd]. Therefore, Job will not receive reward for his good deeds, for he did not protest the wicked of the generation appropriately.

#### 12. Job 35:14 Psalms 37:7

#### 13. Job 35:15

- Rashi: Gd has punished few of your sins, as though He doesn't know about the great amount (פש) remaining
- Ibn Ezra: Job has become angry for nothing, not knowing how much reward (פש) is stored away for him
- Ibn Ezra: Job has not hoped for Gd, in his rage, and so Gd knows nothing of Job's many (פש) words

#### Other items

#### 14. Midrash, Bereishit Rabbah 31:4

דבר אחר "קץ כל בשר". כתיב (איוב לה) "מרוב עשוקים יזעיקו ישועו מזרוע רבים"

- "מרוב עשוקים יזעיקו", אלו הנעשקים.
- "ישועו מזרוע רבים", אלו העושקים.
- אלו רבים על אלו ואלו רבים על אלו, אלו רבים על אלו בחימוס ממון ואלו רבים על אלו בחימוס דברים, עד שנתחתם גזר דינם. ולפי שהיו שטופים בגזל נימוחו מן העולם.

Alternatively, "The end of all flesh"

Job 35: "Because of the multitudinous acts of corruption they cause crying; they wail because of the arm of the many."

- "Because of the multitudinous acts of corruption they cause crying," these are the victims of corruption.
- "They wail because of the arm of the many," these are the agents of corruption.
- These outnumber these, and these outnumber these. These outnumber these in financial *chamas*, and these outnumber these in verbal *chamas*, until their verdict is sealed.

And because they were flooded in theft, they were wiped from the world.

#### 15. Talmud, Eruvin 18b

אמר רבי ירמיה בן אלעזר כל בית שנשמעין בו דברי תורה בלילה שוב אינו נחרב שנאמר "ולא אמר איה אלוק עושי נתן זמירות בלילה" Rabbi Yirmiyah ben Elazar said: Any house in which Torah is heard at night will not be ruined, as it says, "And he did not [need to] say, 'Where is the Gd who made me,' because he gave forth songs in the night."

#### 16. Talmud, Eruvin 100b

"מלפנו מבהמות" זו פרידה [פרד?] שכורעת ומשתנת מים, "ומעוף השמים יחכמו" זה תרנגול... אמר רבי יוחנן אילמלא לא ניתנה תורה היינו למידין צניעות מחתול, וגזל מנמלה, ועריות מיונה...

"He teaches us from the beasts" is the mule, which kneels when it passes urine, "And gives us wisdom from the birds" is the rooster... Rabbi Yochanan said: If the Torah had not been given, we would learn privacy from the cat, theft from the ant, and morality from the dove...