

Eliphaz I, in review

1. Three points

- Suffering occurs for a reason, such as Divine rebuke
- Expressing outrage is foolish
- There is hope, if you turn to Gd

2. David Clines, *Job 5. 1-8: A New Exegesis*, Biblica 62, pp. 185-194 (1981)

[I]t is hard to believe that Eliphaz first proposes to Job a course of action [calling to "holy ones"] Job would not have thought of and then disappoints him by telling him either that it is futile or that it is wicked. It is much more likely that Eliphaz addresses himself to a course of action that he supposes Job to have in mind already... [T]his is the point at which Eliphaz profoundly misunderstands Job. Eliphaz cannot seriously believe that anyone would wish to die, and consequently he interprets Job's words as a plea for deliverance from his trouble into a calm and peaceful existence (cf. the picture painted by Eliphaz in 5.19-26). In short, Job himself has no wish to appeal to the 'holy ones' and in fact never does... whereas Eliphaz can only believe that someone in Job's position must harbour such an appeal.

3. Commentary of Rashi to 4:2

הבעבור שניסה דבר אליך, תלאה בנסיון אחד שניסך בוראך?

Because a test came to you, will you be exhausted with the one test with which your Creator tested you?

4. Carol Newsom, *Job and His Friends: A Conflict of Moral Imaginations*, Interpretations 53:3 (1999)

4:3-4 You helped others transcend *rogez*, and you can do it yourself

4:6 You have integrity, you will have a future

4:6-9 Two types of narrative: Disaster at the beginning, Disaster at the end

5:8 I would seek Gd, in your position

5:9-16 There are narratives in which Gd does great things

5:17-26 Incorporating the discordant into the narrative

Chapters 6-7 Job's Response

5. Outline

- 6:1-10 I am angry because of Gd's arrows
- 6:11-30 You, my friends, have betrayed me
- 7:1-6 My pain and hopelessness
- 7:7-21 Gd, why are You doing this to me?

6. Questions worth contemplating

- How is this a response to Eliphaz?
- What is the view of Gd presented here?

6:1-10 I am angry because of Gd's arrows

7. Double language – שקול ישקל

8. Heavier than sand Proverbs 27:3

9. Commentary of Metzudat David to 6:3

בעבור גודל המכאוב לזה דברי המה מגומגמים להרבות בתרעומות ולהסתפק בהשגחה ולומר פעם כך ופעם בהפוך:

Because of the magnitude of this pain, my words are confused, increasing complaints and doubting Divine supervision, and saying once this and once that.

10. Commentary of Ibn Ezra to 6:5

היושב בהשקט לא ישאג ולא ידאג וכמו כן אתם יאמר איוב לחבריו. ועוד שתדברו דברים שאין בהם ממש וזה טעם היאכל תפל מבלי מלח.

One who sits at rest will neither roar nor worry, and so are you, says Job to his visitors. Further, you speak words of no substance. This is the meaning of, "Will the bland be eaten without salt".

11. Commentary of Rashi to 6:6

וכי סבורים אתם שיהו מתקבלות תשובות שאין בהם ממש

Do you believe that your answers, which lack substance, will be accepted?

12. Carol Newsom, *Job and His Friends: A Conflict of Moral Imaginations*, Interpretations 53:3 (1999)

In Job's mouth, however, these motifs of psalmic prayer become disarticulated. No longer are they governed by the form of prayer that establishes their meaning. Consequently, Job inflects them with new and disturbing meanings... At one level, Job simply commits an act of linguistic sabotage, rendering the lament literally and figuratively unspeakable.

6:11-30 My friends have betrayed me

13. Outline

- 6:11-12 What hope do I have?
- 6:13-14 Do I need your help, Eliphaz?
- 6:15-21 You are like a stream of water that disappears
- 6:22-23 Did I ever ask you for help?
- 6:24-30 Show me my error!