

11:5-11 Gd's wisdom is great and hidden – and doubled?

1. Malbim to 11:6

הדברים הנמצאים מתחלקים לשנים, א] כפי מה שהם בעצמותם, ב] כפי מה שהם מוחשים ומושגים לחושינו, כי אנו אין אנו משיגים מן הדברים רק את מקריהם החיצונים כפי מה שהם פועלים על חושינו, ומזה לא נוכל לדון על מהות הדברים כפי מה שהם בעצמם...

Everything that exists may be divided into two categories: 1) As it is, and 2) As it is sensed and grasped by our senses. We do not grasp things – only their external events, as they act on our senses. Based on this we cannot assess the essence of things, as they truly are...

2. Rashi to Yechezkel 2:10

פנים ואחור - מה דהוה מן שרוי'א ומה דעתיד למהוי בסופא:

"Front and back" – That which has been since the beginning, and that which will be at the end.

3. Midrash, Sifri Bamidbar 103

והיא כתובה פנים ואחור (יחזקאל ב י) והלא אף קלי הדעת וההדיוטות עושים כן ומה ת"ל פנים ואחור פנים בעוה"ז ואחור לעוה"ב פנים שלוותם של רשעים ויסורים של צדיקים בעוה"ז ואחור מתן שכרן של צדיקים ופורענותם של רשעים לעוה"ב

"And it was recorded, front and back" – But even light intellects and regular people do that! What is the meaning of "front and back"? "Front" is this world, "back" is the next world. "Front" is the peace of the wicked and the suffering of the righteous in this world, "back" is the reward for the righteous and punishment of the wicked in the next world.

4. Talmud, Eruvin 21a

מאי דכתיב +תהלים קי"ט+ לכל תכלה ראיתי קץ רחבה מצותך מאד? דבר זה אמרו דוד ולא פירשו אמרו איוב ולא פירשו אמרו יחזקאל ולא פירשו עד שבא זכריה בן עדו ופירשו. אמרו דוד ולא פירשו... אמרו איוב ולא פירשו דכתיב +איוב י"א+ ארכה מארץ מדה ורחבה מני ים. אמרו יחזקאל ולא פירשו דכתיב +יחזקאל ב'+ ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב אליה קינים והגה והי... עד שבא זכריה בן עדו ופירשו דכתיב... ויאמר אלי מה אתה ראה ואמר אני ראה מגלה עפה ארכה עשרים באמה ורחבה עשר באמה וכי פשטת לה הויה לה עשרין בעשרין וכתוב היא כתובה פנים ואחור וכי קלפת לה כמה הויה לה ארבעין בעשרין וכתוב +ישעיהו מ'+ מי מדד בשעלו מים ושמים בזרת תכן וגו' נמצא כל העולם כולו אחד משלשת אלפים ומאתים בתורה

What is the meaning of, "Every entity has an end; your mitzvot are very broad"? David said this without explaining it, Job said it without explaining it, Ezekiel said it without explaining it, until Zecharyah came and explained it. Job said, 'Her measure is longer than the land, and broader than the sea.' Ezekiel said, 'And he spread it before me, and it bore writing on front and back, and upon it was written, 'Lamentations, moaning and woe.'... Until Zecharyah explained it... 'And he said to me: What do you see? And I said: I see a folded [*afah*] scroll, twenty *amah* long and ten *amah* wide.' Unfold it, and it is twenty by twenty. It is written, 'bore writing on front and back', so if the sides were peeled away it would be forty by twenty. Isaiah 40:12 says, 'Who measured the sea in His hand, and founded the heavens with His *zeret* [which is .5 *amah*].' If so, the world is [.5 *amah* by .5 *amah*], or 1/3200 of the Torah.

5. Rashi to 11:7

החקר אלוך תמצא - שאתה סבור שקיימ' הכל?

"Will you find the depths of Gd" such that you believe you have fulfilled everything?

Tzofar's new point

6. Ralbag to 11:6

האדם יחטא כשלא יעשה טוב תמיד להשתדל להשכיל ולדעת הש"י כפי היכולת, ולזה תחשוב להיותך צדיק והנך חוטא... כאילו העלימו ד' יתברך מן האדם, ר"ל שלא בראו באופן שיוכל להשיג זה, וזה כי האדם לקצרו מהשיג עצמו באופן שלם, ולא ידע מה שאפשר לו לעשות מן הטוב, אשר הוא חוטא לפי דעת צופר אם יקצר מזה.

Man sins when he does not perform good perpetually, to strive and gain insight and know Gd according to his abilities. This is why you think yourself righteous, even as you sin... It is as though Gd hid it from Man, meaning that He did not create Man such that he could grasp this. Man, because his mind is too small to grasp himself fully, will not know how much good he could accomplish, and so he sins – in Tzofar's view – when he falls short of it.

7. Rabbi David Altschuler, Metzudat David to 11:7

וכאומר, "וכי יודע אתה מי הוא הראוי להקרא צדיק ומי לרשע יחשב?" כי הכל היא לפי שעור מדרגת הכנת האדם, כי מי שהכנתו מרובה ומקצר בעבודת אלקים לא לצדיק יחשב, ומי שהכנתו מעט הנה כל דבר לרב יחשב!...

It is as though he were saying, "Do you know who is suited to be called righteous, and who is considered wicked?" All is according to the measure of a person's potential, for one whose potential is great, and who does little in serving Gd, will not be considered righteous. And one whose potential is limited – anything he does is considered great!...

11:12-14 Prescription: Repent and approach Gd!

8. Rabbi David Altschuler, Metzudat David to 11:12

גם הסכל הריק מחכמה עם כי עשה העמל מחסרון הדעת עכ"ז ענש יענש כי ראוי לאיש נבוב וריק מחכמה לקנות לב להשתדל בחכמה להשכיל דרכי ד' כי כל אדם כאשר יולד הוא כעיר פרא מבלי חכמה וכאשר יכין לבו הנה ישכיל.

The fool, who is empty of wisdom, performs [evil] struggle out of ignorance – but he will still be punished, for a person who is hollow and empty of wisdom should acquire a heart, working at wisdom to gain insight into the paths of Gd. All men are as wild donkeys, ignorant, when they are born; when they prepare their hearts, they gain insight.

9. Talmud, Ketuvot 19b

אסור לו לאדם שישהה שטר פרוע בתוך ביתו, משום שנאמר: אל תשכן באהליך עולה.

One may not keep a document from a paid-off debt [owed to him] in his house; it is written, "Do not keep corruption in your tent."

11:15-20 And then life will be wonderful

10. עמל (struggle) 3:10, 3:20, 4:8, 5:6-7, 7:3

11. תקוה (hope) 3:9, 7:6

An escape from rogez

12. Carol Newsom, The Book of Job: A Contest of Moral Imaginations pg. 107

One important aspect of practice is termed "misrecognition". Participants in a practice, such as a religious ritual, engage in their activities with conscious intent, specific purpose, and a sense of the meaningfulness of the activity. Although this self-awareness is of great significance, it does not and cannot understand all that is happening in the practice. As Foucault put it, "People know what they do; they frequently know why they do what they do; but what they don't know is what what they do does."

A Brief Review

- Chapter 1 Initial disaster; Job responds by acknowledging the Divine right to all that is his
- Chapter 2 Job suffers physically; Job rebukes his blasphemous wife, but is less pious; The silent friends stay 7 days
- Chapter 3 Job lashes out against his birthday/the stars
- Chapter 4-5 Eliphaz argues for a narrative of hope and urges Job to appeal to Gd
- Chapters 6-7 Job rebukes Eliphaz for not helping, and either challenges Gd to leave him alone or claims that Gd does not run the world, as that would be beneath Him
- Chapter 8 Bildad defends Divine justice, contends the wicked will perish. He may contend that events which appear bad turn out to be good.
- Chapters 9-10 Job rebukes Bildad; I cannot convince Gd that I am right, and Gd is hostile to me. If I were to talk to Gd, it would be to challenge Him for what He has done to me.
- Chapter 11 Tzofar says that Gd's wisdom involves hidden elements. Turn to Gd; life will improve.

How have they answered the problem of theodicy?

- Job – 1) Gd looks to destroy people, or 2) Gd has outsourced human events to the stars
- Eliphaz – There will be justice, but you must be patient.
- Bildad – There is justice; that which you think is bad may actually be good.
- Tzofar – There is justice; you don't have the information Gd uses in determining what will happen