



Daniel Jeremy Silver Collection Digitization Project

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Series II: Subject Files, 1956-1993, undated.

Reel
17

Box
7

Folder
209

Cleveland State University, Adjunct Professor of Religion,
"Wisdom Literature," syllabus, correspondence, and notes, 1978.

February 28, 1978

Dr. Fred Holck
Department of Religion
Cleveland State University
East 24th and Euclid Ave.
Cleveland, Ohio 44115

Dear Fred:

Here is a copy of my syllabus for the spring term. Would you have enough copies made?

As I indicated, I will be out of the country on March 27 and 29. I planned to spend the first week reviewing the cultural history of the Middle East in the first millenium centering, of course, on the Biblical world. I have an assistant who is perfectly competent to do this and if it is alright with you I will ask him to cover the first two classes and to present this background. If you would prefer simply to set the class going our first text will be Proverbs and they ought to have studied the book carefully by Monday, April 3, the first day I will be there.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

Reappointment

COLLEGE OF ARTS AND SCIENCES

PART TIME APPOINTMENT

Quarter Spring Year 78

Name Daniel J. Silver

Department Religious Studies

Rank Adjunct-Professor

Department Account Number 00374

Social Security Number 342-32-7109

Address 2841 Weybridge, Shaker Hts., Ohio

Teaching Assignment:

Course Number	Section Number	Number of Credits	Course Title
Rel 270	51	04	Wisdom Seminar, Blck 8, MC 402

Other Duties: Counseling of students in conjunction with the course.

Total Salary for Quarter \$1800.00

Le Q. L. R. R. 2/7/78
Chairman Date

Jackie Benson Feb 7
Dean Date

I accept the Spring quarter part-time appointment described above with the Understanding that the Dean of the College may cancel or change the appointment should insufficient departmental enrollments or budgetary factors force the cancellation of courses or the reassignment of regular faculty.

[Signature]
Faculty Member

Date

Please sign and return the original of this form within two weeks to:

Department of Religious Studies
Cleveland State University
Cleveland, Ohio 44115

ALL NEW FACULTY MEMBERS MUST FILL OUT W-4 FORMS FOR INCOME TAX PURPOSES AND PERS EXEMPTION FORMS IF THEY DO NOT WISH RETIREMENT DEDUCTIONS TO BE MADE.

Religion 470

Spring Semester

Wisdom Literature, A Seminar

Daniel Jeremy Silver

Classroom MC402

Mon., Wed., 4-5:50 PM

This course is designed to provide the student with the critical tools necessary to read and interpret the wisdom literature of the Bible and the apocrypha, and a basic appreciation of that literature. Wisdom will be studied as a broadly shared cultural element in the near eastern world.

Each student will prepare a paper for a class presentation. Students will have the option of a term paper or a final exam. If possible, students should beg, borrow or steal a New English Bible and The Apocrypha, Cambridge University Press, so we have a standard English text.

Required Texts

Scott, R. B. Y., The Way of Wisdom, The Macmillan Co., NYC, 1971

Silver, Daniel J., A History of Judaism, Vol. I, Basic Books, NYC, (PB), 1976

General Introductions

Noth, Martin and Winton Thomas D., Wisdom in Israel and the Ancient Near East, Leiden, Brill, 1955 (Supplements to Vetus Testam. III)

Rankin, O. S., Israel's Wisdom Literature, Edinburgh, T. T. Clark, 1936.

Von Rad, Gerhard, Wisdom In Israel, Nashville Abington, 1972

Proverbs

Plaut, W. G., Book of Proverbs, NYC, Union of American Hebrew Congregations, 1961

Toy, C. H., A Critical and Exegetical Commentary on the Book of Proverbs, Edinburgh, 1948.

Scott, R. B. Y., Proverbs, Ecclesiastes, The Anchor Bible, Doubleday, 1965

Job

- Buddenwieser, M., The Book of Job, NYC, Macmillan 1925
- Freehof, S. F., Book of Job, NYC, Union of American Hebrew Congregations, 1958
- Glatzer, N. N., Ed., The Dimensions of Job, NYC, Schocken, 1969
- Gordis, R., The Book of God and Man, Chicago, University of Chicago Press, 1965
- Pope, Marvin H., Job, The Anchor Bible, NYC, Doubleday 1965

Ecclesiastes

- Jastrow, M. Jr., A Gentle Cynic, Philadelphia, Lippincott 1919
- Gordis, R., Kohleth - The Man and His World, NYC, Jewish Theological Seminary, 1954
- Bickermann, Elias, Four Strange Books of the Bible, NYC, Schocken 1967, (Jonah, Daniel, Ecclesiastes, Esther)

Psalms

- Guthrie, H. H., Israel's Sacred Song, NYC, Seabury Press, 1968
- Ringgren, H., Faith of the Psalmists, Philadelphia, Fortress, 1957
- Leslie, E. A., The Psalms, NYC, Abingdon, Cokesbury, 1949
- Dahood, M., Psalms (3 vol.) The Anchor Bible, NYC, Doubleday, c., 1966
- Meister, A., The Psalm, Philadelphia, Westminster, 1962, 4th ed.
- Barth, C., Introduction to the Psalms, NYC, Scribner's Sons, 1960

The Scrolls

- Jastrow, M. Jr., The Song of Songs, Philadelphia, Lippincott, 1921
- Gordis, R., The Song of Songs, NYC, Jewish Theological Seminary, 1954.
- Gottwald, Norman K., Studies in the Book of Lamentations, London, SCM, 1954

Apocrypha

- Metzger, B. M., An Introduction to the Apocrypha, London, Oxford U. Press, 1957
- Reider, J., The Book of Wisdom, NYC, Harper Bros., 1957 (Jewish Apocryphal Series)
- Oesterley, W. O. E., The Wisdom of Ben-Sira, London Society for Promoting Christian Knowledge, 1916.

1/25/98
Many cultures in the Middle East developed a wisdom literature. Wisdom represented the thoughts of the literate section of the upper class and its themes, if not its ideas, ^{were} ~~tended to~~ be shared by various national elites. We will examine ^{systematically} ~~critically~~ the wisdom literature of the Bible and the Apocrypha, specifically, Proverbs, Job, Ecclesiastes, The Wisdom of Solomon and Ben Sirah. We will place this literature in context and discuss ^{social} ~~how~~ the role of the few who could read and write ^{AND why they} ~~emb-~~ ^{wrote on their} ~~lished~~ its themes. ✓

Time 4 to 5:50

Place Main Classroom 402

Days M & W

1/4 begins March 27.

Ends June 2

Final wk of June 5-9

no classes on May 27

Job

- Buttenwieser, M., The Book of Job, NYC, Macmillan 1925
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- Oesterley, W. O. E., The Wisdom of Ben-Sira, London Society for Promoting Christian Knowledge, 1916.

Suggested Theme Topics - Religion 470 - Cleveland State University

1. How did Biblical man distinguish between the true and the false prophet? Would Jeremiah have qualified as a true prophet by Deuteronomy's standards?
2. Analyze the attitude of Amos and Isaiah towards the Temple and the sacrificial cult. How would these prophets have defined "religious duty?"
3. At what point in the development of prophecy does the theme of individual responsibility emerge?
4. What is the basis for the dating of Isaiah 40-55 to the Babylonian Exile?
5. Ezekiel has been called "the father of apocalypse." Why?
6. Analyze the symbolic acts of Isaiah or Jeremiah.
7. Analyze the structure, form and content of one of the shorter prophetic scrolls i. e. Micah, Habbakuk, Haggai, Malachi.
8. What do the "confessions" of Jeremiah indicate about the nature of prophecy?
9. Discuss the eschatology - the vision of the end - in Ezekiel or Zechariah.
10. "A new epoch not only in literature but in religion began with the rise of the literary prophets, for they not merely produce a new class of literature, but usher in the greatest movement in the spiritual history of mankind" (J. A. Brewer). Comment.
11. Why does Christianity look to the prophets for predictions of the coming of Jesus? Is the predictive role a significant one in the prophets? Are the various predictions of Jesus well founded?

EXAM

Please answer four of the first six questions and number seven:

1. What does the wisdom literature indicate about the nature of Israelite and Judean society in Biblical times?
2. What questions do the wisdom books raise to the central Biblical teachings about the Covenant? How could a Bible emerge which includes doubts and questions on the community's normative teaching?
3. It has been said that wisdom literature represents the first recorded challenge by individuals, on the basis of their experience, to the authority of tradition and revelation. Would you agree?
4. In Proverbs (1-91) and in portions of the Wisdom of Solomon, wisdom is personified and given a place among the heavenly beings. Why did this hypostasization take place? How is it significant for the development of early Christian thought?
5. Why was Solomon named as the patron of wisdom? What works were ascribed to him? Have we any reason to believe that this literature is his?
6. Could you derive a coherent doctrine of reward and punishment from Proverbs, Job, Ecclesiastes and Ben Sirah?
7. Analyze carefully one of the following: Proverb 3; Job 12-14; Song of Songs 8; Ecclesiastes 3:1-15.

5/17/78

NAME - Kokeleth - קֶלֶת = low/uncontested / community

Gr. Thamel [define] = ecclesiastical (obscure) - a

member of the ecclesia - the citizens

assembly = [definition of unpleasant

ENG. practice - since ecclesia became within

regular designation of church & but

NOT original intent

Pen Name - one of union class - is a person

of union class - former ending - general used

for the one who sits in council -

Book

Scroll
NO
NO

- titles - characters - usually long editorial introduction
on sentence divisions = no punctuation

Enough translation generally shown by text

what is considered poet and poetry - but only

found guess

poetry = stress / units - not any is

often small because of editorial introduction

item two intro 1:2 like announcement of

these books = books = entity of substance -

transient - all men's activities and

fundamentally in substance

patern - problem - 2 Persian loan words

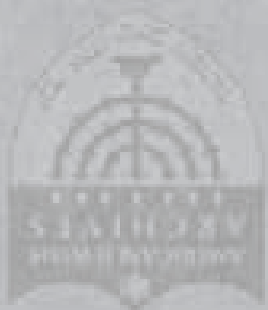
patern - patern - patern

2:5 = base of paradise

patern = loyal renew suggest not changed

at least the Persian version - after 63 century

Addition of new cases in 1910
 100 cases - which are to be distributed
 75 100-100 100



style caution - heterodox in which thought

thought only by reflection - practical - unintended

thought - no logical / intuitive development of thought.

reflection of man of world and all experience
on way of world and all experience of world
of solomon - custom of algebra thought is
usually not unknown -

Logic collection

1 st reason	1:12-17
I	2:1-13
2 nd reason	EXPLANATION
III	4:17-5:8
	7:9-14
	9:1-6

generally available reflection

- 1: 2-11
- 2: 1-9
- 7: 1-9

in divine vision physics

9: 17-18:20

Books Between

1:2 variety of unities - there

11:9-12:9 reference of unity now in your
point - practice consequence
of unity

Prose conclusion

12:9-11

prose not
always clear

CONTENTS

GENUINE CRITICAL INFORMATION —

(3)

morality no way to happiness — not to win

wealth must be left behind // woman and a
source of bitter disappointment // government also →
to move for ambassadors to van, fracture
fact or no ambassadors is no difference near the
fact of no million of death extinction at all
life

vs even teaching of ideals that if you use
ambassadors — look to real architecture, if world and
ambassadors guarantee of meaning — things
turn out as badly for us as for fools

But can take unbroken joy comes one's way
never broken with rich life and
partial

11.1 EDITOR
11.2 - THOMAS

(4)

11.4 - 12.8 - THOMAS WITH THOMAS - EXISTENTIAL - TAKE AND
YOU CAN GET NOW - BECAUSE ALSO / DEATH LEADS
SOME OF BEING OLDER WORKMAN
ALLEGORY PRINCE / BODY

12.9 - 14 - EDITOR - CAUTION ABOUT HOW TO READ BOOK
HE WAS A ITALIAN - SKILLED - OFFERED
ANTHROPO TO CONSIDER BOOK ABOUT ENGLISH -
FROM GEN AND REPT THE COMMENTS / NOTE

12.10 - 15

NOTE: "SET IN ORDER many proverbs" -
CANNOT BE CITED.

11.3 - 11 WHAT INSET - PLUS REAS FROM LABEL / LABEL DURING
WHICH LASTS?
CIRCLE HISTORY VI → 123 111
SENTENCE READ IN MOUTH 11 CAUTION - NOT QUOTE -

11.12 - 15 E. AS LEADS (LETTER ?) - WITH SEARCH FOR
KNOWN WORK (SPECIAL) WITHIN BOOK NOT ONLY
BRING US OUT OF MIND OF EXPERIMENT
2 USE OF PROVERBS - OFFICIAL WORKMAN ABOUT
BRING TO LIGHT IT
SUMMARY

STYLE - PROSE

POETRY

PROVERBIAL

THEME -

KEY TERMS -

INTERACTIVE
PROBLEMS -



2: 1-11

PROSE

THE ILLUSORY SATISFACTION OF MATERIAL AND
PHYSICAL PLEASURES

PARTIES | WINE | PALACES | GARDENS | WOMEN | WOMEN
NO LASTING RESULTS TO ALL MY EFFORTS

KEY TERMS : ① "MY WISDOM STOOD ME IN GOOD STEAD"
OR

I CAN WORK "AS LONG AS MY WISDOM REMAINS
WITH ME"

PRACTICAL WISDOM KEY TO SUCCESS

Q - How do 1:12-15 and 2:1-11 relate in
the wisdom of man as striving after
WINE - is it a wisdom learning lesson for
NORTH - IS WISDOM THEN WORTHLESS?

2: 12-15 ANSWER TO Q ABOVE
WISDOM WON'T HOLD THAT TOLLY - BUT CAN
NOT PREVENT DEATH

Q - HOW COULD ANYONE BELIEVE THAT WISDOM
COULD DELAY / PREVENT DEATH

DEATH CAN BE VIEWED 2 WAYS! 1) AS NATURAL
4:12 - AS PROVIDENTIAL - MAN DOES BECAUSE OF
SIN - ILL HEALTH RESULT OF SIN - SINLESSNESS, BELIEVES
FROM GOD
SIN - ILL HEALTH RESULT OF SIN - SINLESSNESS, BELIEVES
SIN - ILL HEALTH RESULT OF SIN - SINLESSNESS, BELIEVES

MAN AND ACTIVATION OF INTELLIGENCE

NOTE: PROBABLY ANSWER (14) - ON ADVANTAGE OF WISDOM

WHAT DAY 12th MARCH?

probably - my experience (Solomon's)
COUNT - since my experience UNQUALIFIED,
COMMON SENSE NOT TO NOTED EXPERIENCE
LIT: For what the man who will come AFTER
THE KING? But what they have about
POWER

2:18-26 PROSE

PEACE NOT A MATTER OF THE FAULTS OF HIS LABOUR - HE
MUST LEAVE IT TO ANOTHER - NO GUARANTEES OF HIS
ABILITY - QEP RATHER THAN LEAVE BIG ESTATE
ENJOY IT NOW

VS. DELAYED SATISFACTIONS

VS FRANZISMAN

What is Public Attitude Towards ASCETICISM?
NO KING INHERITS THE CROWN
You look Redeemers / NAZARIES - BUT NO WAY OF
LATER EVENTS

HOLINESS IS NOT HUMANITY IN PLACIDATION - FREEDOM

IS NOT DENIAL OF FLESH LOT OF OBSCURITY OF LAW

MUST MARRY // REFUSED IN YOUR MARRIAGE // AND

ANY RELATION TO ANY RELIGION - DUALISM OF BODY

MAN AND BODILY

ASSUMPTION: RENUNCIATION OF DESIRES OF FLESH
CONFINING YOU TO A HIGH SPIRITUAL PLACE - NOT CONFINED
IN THE BODY

FASTING NOT END IN ITSELF BUT TO LEAD TO BETTER MORAL

ACTION : IS THE FAST THAT I HAVE CHOSEN 15 JP: 5-7

TO ANALYZE - ASCETICISM CAN BE SIN AGAINST WILL OF GOD

3: 1-15

POETRY 1-5

PAUSE 9-15

EVERY EVENT HAPPENS AT TIME GOD HAS DELICED -
THE FUTILITY OF HUMAN STRIVING - GOD IN CONTROL NOT MAN

PREDETERMINATION - NON CONVENTIONAL - APOLYPTIC

THE ULTIMATE STRUCTURE OF WORLD - GOD'S PURPOSE AND
HIDDEN FROM MAN - LIMITS OF KNOWLEDGE

OTHER INTERPRETATIONS:

1) MAN MUST DO EVERYTHING IN ITS PROPER TIME -

STOLEN - MAN MUST LIVE IN ACCORDANCE WITH NATURE -

SENSE OF APPROPRIATE TIME FOR EVERY THING

2) MAN'S ACTIVITIES LIMITED TO CERTAIN TIMES
WHEN HE DOES WHAT OTHERS HAVE LONG BEFORE

3) LIFE IS MONOTONOUS AND ALL HUMAN ACTS
ARE REPETITIVE

4) ALL HUMAN ACTIVITY IS SUBJECT TO TIME EVERYTHING
IS PREDETERMINED BY GOD

Problem VIA "EVERYTHING HE HAS MADE PROVEN IN THE TIME"
= ALL EVENTS, ^{SEEKING} GOODS EXAMINATION, HAVE THEIR PLACE IN GOD'S

3:16-4:3

THERE IS NO JUSTICE

— 11/20 11/20 11/20

Probs

EVIDENCE AGAINST RETRIBUTION — US GEN I — MAN
NOT DIFFERENT FROM BEAST — US SPECIAL EDUCATION —
OPPRESSION LEADS TO PAIN OF DEATH — RELEASE —
better yet there are not yet done

THAT'S 103
YPS

GODS = JUSTICE - JUDGE

Problems 3:17 — SEVERING TEXT OF RETRIBUTION

IN AFTERLIFE — VERY LATE RECKONING — LUTHERAN
RH. YOM P.N. — WE SHALL LIVE ANNIHILATE WILL DIE
THU LOT — PROBABLY JUD PRISON —

4:4-16

WORK ETHIC IS PROFITLESS
FULLY IS HANA WORK

PROB

DIMINISH 2 ARGUMENTS IN PLEASURE OF WORK

+ CONTRAST OF
PRODUCTS Y:5
Y:6

1) PLEASURE OF WORKMANSHIP

INSTEAD ~~LESS~~ MORE AND COMPETITIVE SPIRIT

STYLE NOTE

USE OF
PROVERBS

PROVERB
CONVENTIONALLY
ACCEPTED
IDOMS

2) FAMILY CONTAINMENT - FAMILY NEEDS

3) RESULT - FATE/POWER (MORTAL - MORTALITY)

IMPORTANCE OF HUMAN CONTACT EXCEPT WHERE IT
DOESN'T EXIST

PROBLEM Y/S DIRECT OPPOSITE - TENSION WITHIN
WISDOM

PROBLEM WHO CALLING WHO LEADS OUT OF PROVERB?

1) JESUS - PLAIN

2) HAVILAH - PAUL

3) ONCE ~~ONCE~~ — Joseph Boyer

4:17-5:6 ON RELIGIOUS / Temple ETIQUETTE

PROSE

Temple part of accepted order - story to observe
precepts - prayers should be brief - vows should
be few - no ecstasy necessary - GRACE RESERVE

PLACE OF Temple - | ^{138N}
shrine
central shrine

most exile - elaborate (pilgrimage / sacrificed)

→ 138N - prayer (theocracy) - often
look of temple

CLASSIC - SACRIFICED
Temple vs synagogues

Key Terms ד'ס'ס'ס'ס'

vows must be paid
not don't overdo
of Rev 5:6 18:21

ROWS - SET AND
FEAR GOD 138N 75' 16 2

138N FEAR will
be conscious of
God's limitations and
unfathomable
power
be aware of
unfathomable, &
beyond of life

Q - why is conventional sacrifice
or will better than that of people 4:17 -

because it not done with ecstasy - done with
understanding.

Q - what is relevance of 5:2 prayers? -
would seem to be proof of inner quiet 5:1-2
total for sake of completion

Q - who is Temple messenger? prob. 6:1-18
sent by temple to collect unrepentant

5:7-F

PAUSE

POLITICAL LIFE should promote interests of
people - actually simply INCREASES CONSUMPTION
ONE MORE OFFICE held on with hand out - ALONG
EVERYONE

Q - 5:8 - CAN'T EXPLAIN

5-9-69

PAUSE

VANITY OF WEALTH - SENSELESSNESS OF
GOOD

VS MILKMAIDS AND ORIENTAL
NO END TO SYCOPHANTS / MORE WEALTH MEANS
TO WORRY ABOUT

WHY WOULD MONEY ? - CAN BE LOST - NO LONGER
TO ENJOY NOW

BETTER A JOY AT A MIND NEW DISCOVERY
Pursuing

Q - VANITY OF WEALTH - YET MUST HAVE

5:17 SOME WORK/LEISURE TO HAVE ANY
ENJOYMENT IN LIFE

WOMEN WITH
GIFT OF GOD

#6

Q 6:13

LIT ALSO NO FUNERAL

"EVEN IF HE LIVES AN ELABORATE
FUNERAL"
YET IN THE END RECEIVES NO
FUNERAL

4 TILD PRISON & NO
NAME OF MANICURE

for 2:52 WATCHDOG
GRAVE

- EVEN IF HE DOES A NY KISS ON
PROPER BURIAL

2 They said to themselves in their deluded way: 'Our life is short and
 full of trouble, and when a man comes to his end there is no remedy; no
 2 man was ever known to return from the grave. By mere chance were we
 born, and afterwards we shall be as though we had never been, for the
 breath in our nostrils is but a wisp of smoke; our reason is a mere spark
 3 kept alive by the beating of our hearts, and when that goes out, our body
 4 will turn to ashes and the breath of our life disperse like empty air. Our
 names will be forgotten with the passing of time, and no one will remember
 anything we did. Our life will blow over like the last vestige of a cloud;
 and as a mist is chased away by the sun's rays and overborne by its heat,
 5 so will it too be dispersed. A passing shadow—such is our life, and there is
 6 no postponement of our end; man's fate is sealed, and none returns. Come
 then, let us enjoy the good things while we can, and make full use of the
 7 creation, with all the eagerness of youth. Let us have costly wines and per-
 8 fumes to our heart's content, and let no flower of spring escape us. Let us
 9 crown ourselves with rosebuds before they can wither. Let none of us miss
 his share of the good things that are ours; who cares what traces our
 revelry leaves behind? This is the life for us; it is our birthright.

10 'Down with the poor and honest man! Let us tread him under foot; let
 us show no mercy to the widow and no reverence to the grey hairs of old
 11 age. For us let might be right! Weakness is proved to be good for nothing.
 12 Let us lay a trap for the just man; he stands in our way, a check to us at
 every turn; he girds at us as law-breakers, and calls us traitors to our up-
 13 bringing. He knows God, so he says; he styles himself "the servant ^a of the
 14 15 Lord". He is a living condemnation of all our ideas. The very sight of him
 is an affliction to us, because his life is not like other people's, and his ways
 16 are different. He rejects us like base coin, and avoids us and our ways as if
 we were filth; he says that the just die happy, and boasts that God is his
 17 father. Let us test the truth of his words, let us see what will happen to
 18 him in the end; for if the just man is God's son, God will stretch out a hand
 19 to him and save him from the clutches of his enemies. Outrage and tor-
 ment are the means to try him with, to measure his forbearance and learn
 20 how long his patience lasts. Let us condemn him to a shameful death, for
 on his own showing he will have a protector.'

21 So they argued, and very wrong they were: blinded by their own male-
 22 volence, they did not understand God's hidden plan; they never expected
 23 that holiness of life would have its recompense; they thought that inno-
 24 cence had no reward. But God created man for immortality, and made him
 the image of his own eternal self; it was the devil's spite that brought death
 into the world, and the experience of it is reserved for those who take
 his side.

3 But the souls of the just are in God's hand, and torment shall not touch
 2 them. In the eyes of foolish men they seemed to be dead; their departure
 3 was reckoned as defeat, and their going from us as disaster. But they are at
 4 peace, for though in the sight of men they may be punished, they have a
 5 sure hope of immortality; and after a little chastisement they will receive
 great blessings, because God has tested them and found them worthy to

^a Or child.

6:10-12

MAN CAN NEVER SOLVE MYSTERY OF LIFE OR
DISCOVER ITS MEANING

PAGE

3rd person

man and wife
no other than

ULTIMATE IS NOTHING - CAN'T ARGUE WITH GOD
OVER PROVIDENCE

IMP. OF NAME = ESSENCE = LIFE. GILGAMESH begins: "When
in the HOUHUT, HEAVEN WAS NOT NAMED AND NO STAR BEHOLD
DID NOT HAVE A NAME"
THOUGHTS ON THE GOOD LIFE

7: 1-14

PROVERBIAL

7 with aif

NO LOGIC
CONNECT UP
BETWEEN
SAYINGS

Aphorisms which suggest that something GOOD
CANNOT BE KNOWN IN ANY ABSOLUTE SENSE -
CENTRAL ATTITUDES AND BELIEFS ARE DONE

EXTRAVAGANT IDEAS OF FUTURE AS WELL AS IDEALIZATION
OF PAST AND PRESENT - BEING RADICALLY INCONGRUENT,
MAN SHOULD LEARN TO TAKE GOOD AND EVIL

7 beginning
with aif

IN STRIFE - WHAT IS CONNECTION OF
QUESTIONS ① - what is CONNECTION OF
2a aif ② - what is CONNECTION OF
2b aif ③ - what is CONNECTION OF
2c aif ④ - what is CONNECTION OF
2d aif ⑤ - what is CONNECTION OF
2e aif ⑥ - what is CONNECTION OF
2f aif ⑦ - what is CONNECTION OF
2g aif ⑧ - what is CONNECTION OF
2h aif ⑨ - what is CONNECTION OF
2i aif ⑩ - what is CONNECTION OF
2j aif ⑪ - what is CONNECTION OF
2k aif ⑫ - what is CONNECTION OF
2l aif ⑬ - what is CONNECTION OF
2m aif ⑭ - what is CONNECTION OF
2n aif ⑮ - what is CONNECTION OF
2o aif ⑯ - what is CONNECTION OF
2p aif ⑰ - what is CONNECTION OF
2q aif ⑱ - what is CONNECTION OF
2r aif ⑳ - what is CONNECTION OF
2s aif ㉑ - what is CONNECTION OF
2t aif ㉒ - what is CONNECTION OF
2u aif ㉓ - what is CONNECTION OF
2v aif ㉔ - what is CONNECTION OF
2w aif ㉕ - what is CONNECTION OF
2x aif ㉖ - what is CONNECTION OF
2y aif ㉗ - what is CONNECTION OF
2z aif ㉘ - what is CONNECTION OF

Obviously profound mystery

LINK TO 2a purely FEMALE - ON SIMPLY NO NAME
IS EVIDENCE FOR DEATH

7:3 - A SAD FACE REFLECTS A WIFE MILD

7:5 WITH WIFE - FEEL OPPOSITION

7:13 HUB - KOB. Tends to END 7:13 WITH SUMMATION / 67122

REFLECTIONS ON THE GOLDEN MOUNTAIN

7: 15-25

PAUSE

FOR HIM EXTREMES ARE SAVINGNESS & WICKEDNESS

HIS CONCLUSIONS BASED ON EXPERIENCE AND

OBSERVATION AND NOT IN TRADITION -

CONVENTIONAL PLATITUDES

ROUTINE
TO MISUNDERSTAND
SAYING

validates Golden Mean - in terms of experience
not in terms of metaphysics

I cannot think

Right + outside → happiness
Wickelmaes → much punishment

II Conventional wisdom

Widom → happiness

Fully - missing

NOT so - by experience - to point fellow men
be all too zealously - on the other hand making
if all make no virtue - Wickelmaes sometimes
brings nothing - nevertheless sometimes brings

ATTENTION
PRACTICE - TO TAKE PEOPLE AND

Philosophical basis of law - 24 TRUE WISDOM

is beyond man

with connections if 17-20 to 1 -
probably conventional proves - extending wisdom
as providing self assurance balanced by one
say no wisdom can not
with hole to gain perfection - man can

7:26-29 ON TRUSTING WOMEN
prose women hold physical charm to him

Compare 2:1 - enjoy life with no
woman you love

Woman also among men is absent among women

None - Discuss STATUS OF WOMEN

Widom beyond man -
cont #25 506
can find practical
wisdom but not
fundamental wisdom

WOMAN

2H = | woman
WIFE

suggest say different rule - Gen 2

created out of Gen 1:26-27 Abraham - she was

entire ADAM AND THE JOB curio Gen 1:26 -

Tomptose 4 Gen 1:27-35 under name Noble youth

from noble father

HANUT in HOLY 13

Symbol of apostate FRANC

6:27 - in house under Gen 1:26 - Gen 3:1 -

Noble in prophetic PHI rule rule rule 2:23

could be any || Rule - under the

- under 4
Said - under 4

Held } Gen 3:1
Said }

Under - under 4

At last - under 4

VALUITY OF VIOLE

Lawrence Phyreny name - but Gen 3:1 said

- under 4 - Rule over Gen 3:1 - Gen 3:1

under 4 - under 4 | not under 4

under 4 | under 4

of action is
literature
perhaps not
known to
students
of

loyalty to the king
98 14:55 16:14 19:12 20:1

essential wisdom - King's power in itself
the undisturbed - Thunberg [what does it
say of image of God as father of all
loyalty to king is a virtue since an oath
is entered into with him]

General
problem - how can we know
[Loyalty to the king is a virtue]

1) Terms
of loyalty to the king
- It is a virtue

loyalty to the king is a virtue
[Loyalty to the king is a virtue]

loyalty to the king is a virtue
[Loyalty to the king is a virtue]

loyalty to the king is a virtue
[Loyalty to the king is a virtue]

loyalty to the king is a virtue
[Loyalty to the king is a virtue]

loyalty to the king is a virtue
[Loyalty to the king is a virtue]

iii

$\left. \begin{array}{l} \text{Favorable} \\ \text{Limitation} \end{array} \right\} \text{on the } \text{of the method.}$

NOT IN THE
ORIGINAL

DATA 2.14 - ANALYSIS OF AFTER 6 MONTHS

Why is this of importance to students?

51 November - Thursday

Proyector CP 1000

$\frac{1}{n} \sum_{i=1}^n x_i^2$

Unit 11: The Great Wall

1. $\frac{1}{x^2} = x^{-2}$
 $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

11/11/11 11/11/11

25-10-1954

under long run

So never on a Friday ever

Subject 11 $\phi(\alpha^3) - \alpha^3 - 1$ $\alpha^3 - 1$ $\alpha^3 - 1$

מחברת: (חברת)

1000) 7000

1437511

12 = 12

Page 25:21-22

4.17 Limit

112 DATE - _____

6th Party - Court

9:4-12

IN PRAISE OF LIFE

PAGE 4

Poetry 2-8

For all its frustrations life remains the
central good - death ends all activity and
even during life unknown troubles lurk - all
the more reason man should enjoy life when
he can

Problems of Interpretation

DoG described
with a lot of
joy

- 1) Death 9:4 Better a living dog than a
dead lion 4:2 Whereas I praised the
dead must that be living or 2:15 the
day of death is better than the day of birth
 - 2) Love 9:11 Love is not to be swift with
rejection - let not the wife man
rejoice in his wisdom
 - 3) Traditional view of Sheol 9:10 | A never view
of judgement
- Comparative with 1300 BC Theme - Gilgamesh (303)

Thou, O Gilgamesh, let thy belly be full;
Day and night be thou merry;
Make every day (a day of) rejoicing.
Day and night do thou dance and play.
Let thy raiment be clean;
Thy head be washed, (and) thy self be bathed in water.
Cherish the little one holding thy hand,
(And) let the wife rejoice in thy bosom.
This is the lot of mankind.

9:13 - 10:1

THE INADEQUACIES OF WISDOM

PAUSE 7

PROVERBS

WISDOM CONTAINS LITTLE CONSISTENT ^{REVER} ~~WISDOM~~ - WHILE
IN FACT, OFTEN WORKS AGAINST THE HUMAN -
NATURAL WILLINGNESS CAN BE UNDOING BY A SINGLE
ACT OF REASON -

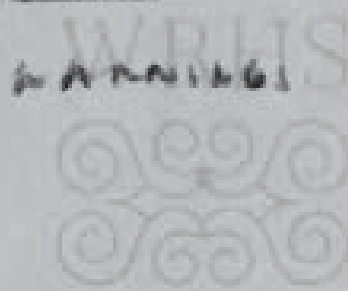
ELDER PROVERBS WHICH CONTAIN
CONVENTIONAL ADAPTATION OF WISDOM - MUST BE
REFUTED - 9:16 CONTRASTING PROVERB - SHOW
WISDOM

10:12 - 11:6

PROVERBS

AN ANALOGY OF HAVING TO DO WITH
PRACTICAL VIRTUE - LITTLE INHERENT

WISDOM



WANNING

ADAMANT



FOOLISHNESS

PUTTING UP WITH HUMAN

LAZINESS

ADDITIONAL TO FEEL - DANCE

INTERPRETATIONS

2: LEFT / RIGHT - GAYLE - ANSWERING
ON INDOOR

LEFT - RIGHT
RIGHT HAND / FEEL
SINCE

Q - WE ARE SLAVES (INNOVATION)

11:8 - 12:5 - 4 Reasons

The Patient Job

The Complaining Job - who complains by birth

4-27 DIALOGUE WITH ELIHU 3 cycles

a) 4-14

b) 15-21

c) 22-27

28 Hymn to Wisdom

[Wisdom to which God alone has access]

29-31 Job's monologue

32-37 ELIHU SPEECH

[Suffering brings to suffering self-knowledge
and so a source of blessing]

38-40:2 YHWH SPEECH

[No theoretical answer to problem of suffering]

40 3-5 Job answers God's summons

40:6-41:24 YHWH's 2nd speech

42 1:6 Job's second answer

43 7:12 concluding narrative

Assumption - prose narrative - episodes old etc. etc. used

As paradigm for dialogues + assumption ELIHU speech

Added by someone unhappy with Dialogue of 3 self-purification

~~Dialogue
Job's~~

~~Leviathan~~

~~Behemoth~~

~~Behemoth~~

~~Ezekiel - "I who can deliver only these poor souls"~~

~~NOAH - "I did not know"~~

~~Ezekiel 14:14~~

~~DAVID - "RAS-SHANNA"~~

~~DAVID, KING OF HERMON RULES ELABORATE COURT WITH WIFE~~

Ras Shanna

can David's accusations
save him from
death

~~DAVIDY (RAS-DIVAN) - VIRTUOUS - DESPISABLE - NO SON -~~

~~POOR BEING WITH PRAYERS FOR SON - GOT BY~~

~~AQUAT - GOD KILL BLESSED BY BOW - GOLDEN OF~~

~~MAN ANAT BECAUSE - OFFERS TREASURE ON~~

~~IMMUNITY - REFUSED - HAS BEEN KILLED -~~

~~DAVID HAD BEEN - BOY AND HAVE BEEN~~

1) ASSUMPTION:

1. new publisher & employees part of old fold take
used as frame work for dialogue + assumption
Elko speech added by someone working with
dialogue would 3 confessions

But the pure / costly software - the arguments
for denied - arguments within of pure - partly are

1) a pure - even if
suffering known -
Test -

~~1. pure - even if~~

Dialogue based on lack
of knowledge of course

of John's information

MYSTERY OF DIFFERING
THE ADMIRING - not mentioned
SATHI

as possibly -

ANALY 506

2) PATIENT JOB

3) Name: 1212
- 1212

1212 - 1212

4) SERVANT DEAR

SERVANTS STILL ALIVE
19.15-16

5) but early way also
can be reduced by
"eyes, ears"

but all possible
intermediate work

6) pure balance

low compensation

Process of Data -

1) TAKE MONITORING FOR 6 MONTHS - Then
let about part during D.I.

2) Take and responsibility for granted -
(put and guard in middle of way) later
at end of 4 months

JER #31 27-30

probably

E2000 17 ~~18~~ 1-2

and

not-credible

3) To reflect and measure 1
performance of 5000 any # 21:1

4) Another source of new ideas about
life after death but right now

14:14

5) Reflect monetary + city life

How is it made?

What new thing I want in the world - actual
pulling new (our Kol.) - apt 396 - grounds
of city help / new / no. / little resembling master
force - reaches to just

Teacher with restless mind

Can you see many examples - how of more than

Let

Problem of man's supernatural in a world
into which he did not ask to be born - There of

wisdom in other creation

EXAMPLE - ALLEGORICAL
PROVERB IN COLO OF WISDOM

1500-1000

- 1000 BC (?)

1500 - "I will

That is your lesson for wisdom - How wisdom
by Terrible disasters - the good have proven this time
shared is your - the spirit is broken - ATTEMPT to
renew wisdom by OTHER FACTS - THE WISDOM
MAN is broken - FALLING DOWN AGAINST him - THAT
IF SIGNS - OR IF - STAND BY you but things can get
worse - PRAYERS NOT ANSWERED - AT THE END OF THE
day - total beauty to be performed
Sacrifices - attended chance - yet nothing
hold out confidence "yet I know that there will

be a day when, Tears will cease. - In order I
people appear who exercise pain (wounds) - call
ones well - pray to know

Sub - Fact or Fiction

NAME p'k - not "strong"
but to be - here
No hotel on peninsula

REIL LAKIL 1001 1'61 210 1'6

SEN - female

NOT picture in journal

1) after - compare at
here not in T. also

2) V2 - ppp '12

Eggs

17/12-14

- p'p' 12

can save only

in soul [Holy man]

NOAH - feed - p'p' 12

JOY - Test - all do but not - clean

p'p' 13

DANIEL - (?) - personal Test - but no

when anyone else was

STORY OF DANIEL - WIFE DINTY (DINH) - King - no children - judged - page

ANAT

RAS to son - ~~judged~~ - let's go for her -
Shower consider let ANAT account for her - make
for the body - she kills boy for her - DANIEL

ADD. 219

AFTER A LONG TIME HAD PASSED HIS WIFE SAID TO HIM: "HOW LONG WILL YOU ENDURE AND SAY 'SEE, I WILL WAIT A BIT LONGER, LOOKING FOR THE HOPE OF MY SALVATION.' LOOK, YOUR MEMORY IS ALREADY BLOTTED OUT FROM THE EARTH [ALONG WITH] THE SONS AND DAUGHTERS, THE TRAVELLERS AND THE ~~PAIN~~^{PAINS} OF MY WOMEN, WHOM I HAVE RETURNED IN TAIL FOR NOTHING AND YOU, YOU SIT IN WOOLLY DECAY, PASSING THE NIGHT IN THE OPEN, WHILE I ROAM AND DRUDGE FROM PLACE TO PLACE, AND FROM HOUSE TO HOUSE, WAITING FOR THE SUN TO GO DOWN, SO THAT I MAY REST FROM MY TOILS AND THE ~~GRIEF~~^{GRIEF} WHICH NOW GRIP ME, NOW, SAY SOME WORD AGAINST THE LORD, AND DIE." HE HOWEVER LOOKED UP AND SAID TO HER.

BUT

midnight

She not only marked but sold her hair
TO KEEP THE OLIVE, - THEN GOES TO JESS FALLOWS
TO ASK THEM TO SEARCH RUINS OF HOUSES FOR HER
CHILDREN

confess being big
w/ the end page for 9 years -
not a real one -

currently 22 years

The framework of a long colored job being known to
Ezekiel (Book) - job had something about the
children

Story of Interest

Reckman - rich because of virtue / piety -
Some steps to Heaven - "high road" ~~piety~~
of Job & Quid pro quo for his prosperity - Test
Some steps back in ~~dark~~ - dark - NO
Lament

Some steps back - house - like to silence
I want him to 2nd Test - learn
and safe man will be a family who
can't be at by long - can't but r
Die - He Refuse

Confession - Gifts - God bleeds Job 20
7 years - 3 months from the beauty - down to 10

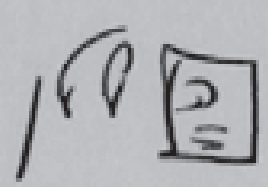
SATAN

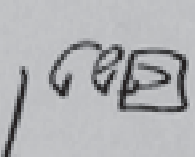
NOT UNIFORM DEVELOPMENT - DENIAL
Ezekiel 28:27 When a man causes SATAN - he causes

NORMATIVE COVENANT THINKING - Good and Evil come from God "PNI" DNN -

Post-epileptic (barren) God sometimes is causing good & source of evil must be located elsewhere

168 Aug 3X in Bible

1) ~~28~~ Aug 3X in Bible -  - THE ADVERTISING - DEFINITE ARTICLE - BROWN "EYES AND EARS OF THE KING"

2) In 2:1 -  - 3:1 - source of evil - Eyes ~~of~~ ^{EARS} of Heavenly Court

3) Isaiah 28:1 - no definite article -


SATAN STOOD UP AGAINST ISRAEL AND INCITED ISRAEL TO NUMBER ISRAEL Isaiah 28:1

when God induces David to take faithful CENSUS

In opening plan pseudonymistic text development article SATAN - MASTEMA (Julian) BELIAL - BELIAL (LAWMAN) BAALZEBUB

TEST OF 12 INQUIRY - DIABOLUS (GA) = SUMMONER - BALANCE

mountain, realm, and - evil men to destruction

In a house it became Satan  who enters bodies / he demands heart, physical / success of evil, in

THROUGH SATAN DENTL ENTERS WORLD - at end of era revealed he will be universal conqueror

Have ^{del.} Satan 6 power / fallen angel (Gen 6) / rebellious angel who was cast down from heaven

Summary - Through 600 years, existence with good spirit → Alman / God under both good spirit / evil spirit to reach over man

Transition to Sunday 2:11-13

visit by 3 white men of the east
quite 2 days - night - come to camp and
by reference

Peter

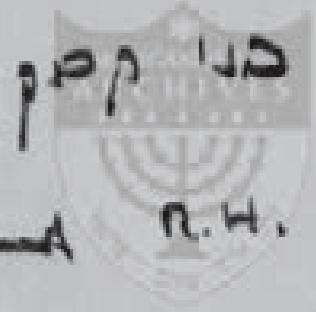
V2 - EDEN (?)

Job - NAME APPEARS - AMERICAN letters & documents

Room - 3 long - 1 and

most of north

WRNS



INTERNATIONAL REPORT
OF WUPON
and Y.K.

The day - Tied 1st time

* (C) - King's age & name also named about
Testing loyalty of S. G. and others

WOMAN - DIGRESS ON MICRAH -

- 1) education of man in text
- 2) coming out of education
on interpretation

HUMILITIC INTERPRETATIONS

HOLAN

HAGGADAH

READ TEST OF Job # 1-5 - why?

MOONNIBI LITB

Shual

comfoters
- ~~members~~ can?

OIEU MOUTA Til MOONNIBI SPEAK -

CAVE/ GROUND BUNDLE of bones collected -
TEAR GARMENTS / PINKLE DUST
Importance of bundle -



ALLEGORIES

- 3 cycles - each contains 7 parts -

3rd in bad shape

problem of evil in world governed

by Good God

comfort - conventional theories of
sin and punishment

Job - unwavering insistence on
righteousness God suffering
unperceived.

Cycle A

Kiviah

- 4 Jan 2014 - N

very hostile to
keeping
silent

A)

Job's

lament

Why

- has to state

#3

problem -

pathological

problem -

is to get up

infects

on personal punishment

- work

#3

causes day/night

ALL CURSE OF PROSECUTION (Balaam)
AND FEARS PEACE OF SHEOL

TO MISERY OF EARTH

PENAL OF PURGATION OR

MOVING TO LIFE.

NATURE OF SHEOL -

INIMUS - EVEN WELL
A PAGE - CONF. HONOR
IF LATER TIME
PEACE ONLY IN GARDEN

NO PEACE ON EARTH -

#4-5

B)

ELIJAH 2

TO BRING COMFORT AS JOB HAS DONE IN
PAST - JOB HAS APPARENTLY ON PAST NOT THE CONVENTIONAL PICTURE

Job's Opening - Lament - Kivah of Job 20:14-15

#3.1
very opposite
of silent
Job of
Prologue

(3:8) ASKED FOR FEELS UNABLE TO LEAVE ANY (BALANCE)
CURSED ONLY ON WHICH BORN - "I HAVE NO PENCE
AND NO TRANQUILITY, AND NO REST - ONLY ANGER
COMES UPON ME" (3:26)

NITE School PLACE WHERE WICKED AND RIGHTEOUS HAVE
REST (3:19) - PATTERNS SHOW TO THE LIFE

NOTE - STATE THAT JOB WAS FORN THE REVEREND OF
3:25 "THAT WHICH I FORMED I COME FOR ME" - de
1) NO MAN OF COMFORTABLE CONSCIENT FACTS

NOTE - JOB DOES NOT CHALLENGE his INDIVIDUALITY
BUT God! MANAGEMENT OF LIFE - NO VALUE OF LIFE
EUPHON 2

IT 4-5

HE IS LONG TO BRING CONFIDENT AS JOB WAS
DONE IN PAST.

HE STATES CONSCIENTIOUS PART OF THE DAY IN
WISDOM FORM - "I HAVE SEEN" 4:5 -

ALSO WAS SECRET KNOWLEDGE "AND WAS
SECRETLY BROUGHT TO ME" 4:12

conclusion = "The world is a better place than it is"

Stated in the introduction as a fact in the justice

"The world is a better place than it is" (4:12)

For good reason (4:12) -

④ It is not that we are better than we are

even though we are "better" - (4:12)

seen in the world in the world (4:12)

in the world (4:12)

⑤ The world is better than it is

because it is better than it is - (4:12)

There is a better world than there is

in the world (4:12)

There is a better world than there is

in the world (4:12)

There is a better world than there is

in the world (4:12)

There is a better world than there is

in the world (4:12)

1175

⑥ It is not that we are better than we are

even though we are "better" - (4:12)

seen in the world in the world (4:12)

OF BELIEF IN INTENSIFIED GUILT (EX 20:2) AND VIOLENCE (1:25)

NOTHING IS UNPUNISHED

AFFLICTION COMES NOT FROM THE EAST
TRAVELER DOES NOT STRAY FAR FROM THE GROUND
BUT MAN IS BORN TO TRAVEL AS THE SPARK
FLY UPWARD. (5:6)

4) WHEN DOES ELIJAH FIND COMFORT IN THIS
COLD-DENYING WIND? IN GOD (5:9) "UNTIL GOD
I COMMIT MY SOUL" — ACCORDS TO HYMN 6.
UNDERSTANDING OF NATURE OF GOD IS LOST — HOW
MANY ARE MYSTICAL — YET HE IS KING

1) GIVES RAIN — FERTILITY

2) PROVIDES SAFETY — RESCUATION FOR MEN

HE LIFTS US UP WITH THE LUMINOUS
TRUST THAT MOUNTAIN AND EXALTED TO SAFETY
(5:11)

HE LIFTS MOUNTAIN, BUT HE BINDS OF
THE ANIMALS LIT, BUT HIS HANDS HOLD
(5:15)

GOD SAVES FROM DANGER — IMMENSE TRANQUILITY, (LIFE)
TO FULFILL THEM? SO THE MAN HAVE HOPE (5:16) — NOW
WHO TURN TO GOD CAN BE ASSURED OF CALM AND A LIFE OF NO

Sub's reply to Supreme

6-7

BEING WITH REVENGE ON HIS MIND (6:2-3)
LIFE IS TOO MUCH OF A SUNDON. HE HAS LIVED OUT
BECAUSE HE HAD TOO. HE WANTS TO DIE, HE LIVES
THE STRONG TO BEHOLD — (GOD MAY MANAGE
WORLD, BUT NO ARRANGEMENT FOR MAN IS UNDOABLE.

His Friends have betrayed him (6:14-20), DEFEATED
CONFLICT — BUT LIKE AT ANY WHO WOULD APPEAR TO
HAVE WON — NO RELIEF IN THEM. THEY WOULD
BE INADEQUATE TO HIS SITUATION.

7 Philosophical — WISDOM POEM ON VANITY
OF LIFE. HE HAS NOT MET ANY: LIKE NO ONE OF A
kindling (7:1) — I AM MADE IT POSSIBLE "MINDS OF
VANITY AND WORKING NIGHTS (7:3) — MY DAYS ARE
FOR KNOWING STONE WITH HOPE (7:6) — 1 P.M. —
THE LIFE IS ALL THERE IN THE IT GOES DOWN TO
THE GRAVE SHALL LONG OF ME MORE 7:9

BECAUSE OF LIFE'S VANITY AND UNSTABILITY
"I WILL SPEAK IN THE ANGUISH OF MY SOUL" (7:11) —

EVEN MY SLEEP IS FULL OF ALMOST NIGHTS —

7:16 7:16 "LET ME ALONE, FOR MY DAYS ARE VANITY"

7.17.44
 (continued)
 1.3-5
 1.3-5
 1.3-5

many the individual with the
 to him cost for a full - by doubt
 but only person who

if not met by others in, it will be
 usual to easily

if I have dinner
 what do I do, what of them?

why do you make me your target?

why do you not strike me with
 partition?

ELBAN
 # 5
 I

ATTENTION ON THE FOR CLAUDE
 if you can't
 you are your own dinner, but if you make your
 all will be well with you
 my love now -

if you are not in
 he will answer your prayers
 he will answer your prayers
 (P.S.)

you need to know this -
 in heated experience of a child, the only thing is
 the only thing is

parable of 2 plants

① grows in mud - cut down
in gardens - without before
any other

② grows solidly wither fresh -

Rehabilitation - wonder cut in time - so to patience.

God does not cut any INNOCENT
man

God does not reward the evil doer

Job II

9-10

MAN CAN'T ARGUE WITH GOD - WIN LAW SUIT

AGAINST HIM - For a God is not a peer. God
has power over all creatures - He can lay waste
him 'What doest Thou ? (9:11)

Problem is not POWER OF GOD - G.T

JUSTICE OF GOD'S WAYS - CAN'T WIN ARGUMENT

WITH GOD "THOUGH I BE INNOCENT, I SHALL

FIND NO RESPONSE" (9:20)

THOUGH I CAN'T PROVE MY CASE IN COURT - GOD
WOULD EASILY CONFUTE MY WORDS - I BELIEVE

"I AM INNOCENT" (9:21) - AND I

DECLARE THAT GOD IS JUSTICE IN THIS LIFE

"He destroys the innocent and he killed" (1:22)

CLAIM OF COSMIC INJUSTICE —

ASKS GOD TO REVEAL HIS COMPLAINT AGAINST HIM
(10:12) — DOES GOD GET AESTHETIC PLEASURE OUT
OF MISTREATING MAN? "DOES IT BENEFIT YOU
TO OFFEND ABOUT YOU ENEMIES?" (10:14)

ASKS GOD TO REMEMBER THAT HE PROMISED MAN WITH
ALL MAN'S LIMITATIONS — ESPECIALLY THE SIN THAT
YOU HAVE KEPT TALKING OF SINCE YOU REACT
LUNGS IN THE HEART — WHY DID YOU ENRAGE ME/US

LIFE BROKE (BROKE) AT LAST GIVING ME A
LITTLE REST

20/1/17

#11 ATTACKS JES AS FULL OF TALK — AS BOASTING
AS MOCKER — YOU HAVE CLAIMED INNOCENCE — LOW
RENDERING THE PEOPLE SILENT, — GOD HAS ACTUALLY PUNISHED
YOU LESS THAN YOU DESERVE

NOTE GOD KNOWS WISDOM — MAN DOESN'T, (11:4)

MAN CAN NOT ^{EVEN} KNOW WISDOM (7:17) — THEREFORE

MAN HAS NO ALTERNATIVE THAN TO BE RESIGNED AND
PENITENT

THE CONVENTIONAL church party

IF YOU DIRECT YOUR HEART PROPERLY
IF YOU PUT AWAY WHATSOEVER EVIL IS IN YOUR HANDS
WHEN YOU CAN LEFT BY YOUR LORD WITHOUT BLAME
YOU WILL BE FINALLY ESTABLISHED AND WILL NOT RECKON
FORTH

YOU WILL BE SECURE FOR THERE IS HELPER
YOU WILL COME AND FIND A SAFE RESTING PLACE
11:13-15

JOB III

12-17

YOU CLAIM KNOWLEDGE - MINE IS AS GOOD
AS YOURS - AND I HAVE NO VIRTUE OF EXPERIENCE -
YOURS IS ONLY PRIDE OF CONVENTIONAL FAITH

12:19:25 HYMN TO GOD'S POWER - BUT NO
IMPLICATION THAT THAT POWER IS CONSCIOUS, MAN
GRADES IN DARK WITHOUT LIGHT (25)

AND KNOWN
I HAVE SEEN GOD COME AND AMOUNT
POWER - I WANT TO CONFRONT REALITY - YOU - "AND
BUT PLASTERING OF LIES" 13:4 - YOUR WISDOM IS
SUCH THAT IT WOULD BE BETTER IF YOU HAD KEPT SILENT
I WILL SPEAK - I WILL NOT REPEAT WITH GOD
WHATEVER DO CONSCIOUSLY

KNOW, TO DO SO W BY ONLY SOLUTIONS 13:15)

217 2 ASKS ONLY 2 PROHIBITIVE CONSIDERATION OF
a) TAKE WAY WAY FROM NO
b) DON'T ANALYZE NO WITH TERROR —

COME OUT FROM BEHIND MYSTERY — WITH WHAT SIN
AM I CLARIFIED? — WHY DO YOU ^{SO} PURSUE ME — FOR WHAT
SIN I DOSE OF MY YOUTH? I AM NO MORE WORTHY
OF YOUR PURSUIT NOW. A LEAF BLOWN BY THE WIND.

YOU HAVE EXHAUSTED YOUR INAPPROPRIATE TO
THE INTERESTS YOU HAVE SET FOR HIM

Quote # 12: 1-6



IN THE COURSE OF THE HISTORY

Wife - suggests ASSASSINATION JOHN HENRY A.
"IF A MAN DIES SHALL HE LIVE AGAIN?" ^{NO!} 17:11

25 Hymn to Wisdom - put into note of Job with n. attached
 to locate it to # 27 also Job
 appears to
 illustrate - locally
 similar happens

LEAVE OF WISDOMS AVAILABLE TO MAN
 GOD ALONE HAS ACCESS TO WISDOM - FOR
 MAN THERE IS ONLY THE PRACTICAL WISDOM OF
 PIETY - which incidentally Job has said he will not
 be identified with

U. 25 continued Vers 1:7, 3:7, 9:10

ps 116:16 - I have sworn that the vessels

added - Hymn really to G. J. J. money
of hidden wisdom

27 { Job's Renunciation - "Till I die I will not put away" →
 # 27) Job's Renunciation - Rememberance of

HAPPY LAST when he was respect by all
 as benefactor of poor and champion of
 the oppressed - of "Remember them that
are poor - The days of thy youth" of Ecc 1:16

VALUE
 OF
 ABC

comp. attitudes
 turning age
 of
ELITE

CONVENTIONALLY VIRTUOUS
HAD LIFE OF JUDEAN GENTLEMAN

30 Job's Renunciation II "THE CONTRASTING

misery of his present condition - defined by
 everything condemning

YOUNG UPSTART - drops of society - attacked

by disease - coming for death - why

NO REASON ²⁴

Prayer not only ^{misery} but "I can only
you (God) can you or not answer" (28) →

VALUE
OF

despite his call of faith in retribution
integrity from me " 27:5) , God scorns the way of
the wicked (27:7-10)
" what is the hope of the godless though
he gets his gain " — [12-28
multiplied insertion on an
evil fit of wicked]

indication of trouble ⁱⁿ text

→ but has become much (21) as one who lives

31

EXISTENCE OF AUTOGRAPHIC
DENIALS - NEGATIVE CONFESSIONS - SWORN

LINE
OF
UPPER
LINES

That he never committed a long catalogue of sins
1) LUSTED AFTER FLESH
2) NEVER ABUSED LAND OR
TENANT
3) NEVER ABUSED

- 4) COMMITTED ADULTERY
- 5) MURDERED SLAVE
- 6) MURDERED WIDOWS
- 7) PUT CONFIDENCE IN WORLD
- 8) MURDERED SON IN NOON
- 9) ALLOWED SERVANTS HOMOSEXUALLY TO ABUSE
STANDARD

NOTE CARD / SIGNS / CHALLENGED GOD
TO WRITE AN INDICTMENT

NOTE - NO WORDS OF SUBMISSION

CASE OF JUDITH BOTTLE

32 = 37

ELIHU b. Benkhel

PAGE INTRO - 4 seconds

ANGRY WITH JOB FOR IMPUTING GOD'S JUSTICE AND WITH
CONSCIENCE FOR INADEQUATE defense "They found no
answer" || His new argument will be: SUFFERING COMES SOMETIMES
AS A discipline - A training NOT TO RUN INTO SIN - particularly
SINS OF COMPLACENCY AND PRIDE.

32 = 37

32 ATTACK ON DALETH'S REVERENCE FOR GOD

"IT IS NOT NO OLD TRUTH AND WISDOM" (32:9) - I WANT
PATIENCE ON GOD BUT YOU HAVE WORDS TO CONVINCE JOB

33 JOB HAS CHARGED GOD WITH INJUSTICE, WANTON
POWER AND A LACK OF CONCERN FOR HIS CREATURES -
JOB HAS CHARGED THAT GOD IS TOO GOOD FOR MAN (12) - JOB
HAS CHARGED THAT GOD HIDES BEHIND MYSTERY - NOT SO -
GOD SPEAKS TO MAN IN dreams AND VISIONS (15-16) =
CONSCIENCE - TO KEEP MAN FROM SIN.

WHEN CONSCIENCE - dreams AND visions DO
NOT DO THE TRICK - GOD WANTS MAN THROUGH
PHYSICAL PAIN AND SUFFERING (19)

BUT IF HE IS ANGELIC INTERVENTION - GOD
REVEALS FROM HIM - MAN RECOGNIZES SIN - PRAYS
FOR REDEMPTION - AND IS RESTORED TO HEALTH/WEALTH

THIS IS TRUE WISDOM (U 33)

FRIENDS

Job

ELCU

God is

JUST

OK

God is

power

QUM

God is TIT

but

SUFFERING

SUFFERING is

penalty for sin

PROOF OF SIN

SUFFERING is

simply the way

things are

and no

proof of

SIN

NOT BE

PROOF OF SIN

SUFFERING

1) WARNING

2) THING

Clarence B 1/3/61

Suffering

1) NATURAL

2) VICARIOUS to 53

SUFFERING STAMPS

3) "WH. NO LONG LOVES TO

CONNECTS" PROU 2:11-12

You have sinned in
some previous incarnation
Nah. fig 1/2

You are judged not by
RIGHT OR YOUR CONCEPT OF
RIGHT BUT BY WHOLE
RELATIONSHIP TO CREATOR

34 2nd speech

CITES Job's protest (1211) Elihu declares
that Job has denied God's justice only to listen
his own protestations to himself — Job is wrong.
God's exaltation is evidence of his love for the
humans.

"For so it is from God, that he should do
wickedness" (10) "God requites man according to his
work" (11) — Ann mercifully (14)

HYMN TO GOD'S JUSTICE 141
God is just ruler (16) proof — He condones

The wicked Ann recounts his evil — God notices
all (21) No sin (23) hidden from him

Job is called on to submit — Not add
Rebellion to his sin

Man should say let
will be my punishment, it
will offend no man

35 3rd speech

Job has answered it is not to man's
benefit to live in harmony with God's will.
Nevertheless, God is so exalted beyond

MAN THAT IT IS LUDICROUS TO IMAGINE THAT MAN'S
EVEN UN-NATURAL (6)
ACTIONS AFFECT HIM - GLORIES OF NATURE EVILS
GOD'S POWER - MAN'S FAMILY / FRIENDS AFFECTED BY
HE LOOKS NOT GOD (7)

RETRIBUTION SOMETIMES DELAYED BECAUSE
SUFFERER CALLED OUT ONLY FROM PAIN NOT FROM
RECOGNITION OF GOD'S WILL (9-10) - PAIN TO
BROKER PAIN (12) - - SUFFERER FORGIVES
SUFFERER OUT OF ^{physical} ~~physical~~ PAIN NOT OUT OF sympathy
PITY

36-37

4th speech



GOD DOES NOT DISCOUNT OR DESPISE THE
RIGHTS OF THE ULTIMATELY ALTHOUGH TO HONOR - SUFFERER
TO RIGHTeous IS A WARNING AGAINST SIN, IF THEY
TAKE IT TO HEART THEY ARE RESTORED TO
WELL BEING - GOD WANTS TO INSTRUCT THEM.

BZ: 24/6 Hymn to Hymns

A SONG APPEARS - ELHU BREAKS INTO

HYMN TO GOD: CREATOR POWER - GOD'S

UNYESTERLISHED TO HIM - CREATION REVEALS

God I # 38 - 40.2

God speaking to Job NOT Comforting - Job
approved not for having sinned as "I have claimed" ; but
for the sin of maintaining his independence at the
expense of adoring God. Job has been misrepresenting
God through his human is contrast between
God's wisdom and Job's.

man is NOT partner with God in creation,
man's is ignorant of miracles which hold creation
together - philosophical Q's seeking man's
knowledge - Q's man can not answer.

WILD ANIMALS show limits of man's
power - Contrary to Gen 2 - NOT under man's
authority - do the wild animals act / fly / run
by your wisdom? 39:26 - obviously not

IS IT GOD IN JOB who rules / knows?
so will the world be - answered contend with God?
LET him who argues with God answer

~~THE~~

Job I

I AM OF SMALL ACCOUNT
what can I answer?

I will not speak again

God II 40:6-42:6

Your silence Job is not enough "Gird up your
loins like a man" — do you deny me the quality
of justice?

Do you condemn me in order
to be justified (40:6)

Have you no sense to hinder as I said — if not
you must wait (ponder) and wonder can not save you

42: 15-24 God created Behemoth
immensely strong and difficult to capture — how
Job with his own capture? [No]

40:24-41:26 God created Leviathan (Leviathan)
Synonym of Rahab — preeminent chaos — how
Leviathan be captured by man in ordinary
way of fish [Leviathan] [No] — Poem
never really comes to point

Job II I know — I now have true perception
of your power — undiminished — holding many
revelations having known little.

Eliza - Charles - Job - Cal had no interest

ANSWER

b) Cal's presence in the end of
winter season

c) Cal had no interest in the
refugee cause

Hyman - power + conscience

NO: NO < NO OF CHRISTIANITY
INSTRUMENT OF POWER

37.13

Whitman

NATURE poetry

God's ways are beyond war -
will - not change

WATSON - answer

had more than MYSTERY → CUSP

if order is
needed → order is
needed

Carver - mystery

not especially to the end

from answer of best + power

under of answer best answer in unit

Rehearsal - || BEAST OF
HEAVEN ||

LEVITICAN

PALMARIAN
SERIAL

Letter of
Po. 77.12-17
part of Cal's power to
save

WATSON
under

What main rule?

- on the policy

{ # 7: 1-6 - sub esp - summary
14: 1-6 open instead here

7: 19-18 -

4 1-8

15: 11 Abominable
import }

in place - change
need - for super the

under supp deems how me unfalsified esp r good

please



Knowledge

Job 1: I know that there is no God

I know that I shall be justified by

I know that my vindication will come (15:25)

Friend: Job does not know

Zophar - man can not know (11:7-8-10)

Eliphaz - Job has "wisdom knowledge"

Elihu - "speaks without knowledge" 31:35

God is "beyond our knowledge"

Physical world

- The human way to know - by senses to the physical

and - "Physical sense not enough"

based on human understanding to know

and is limited to know

Inner world

- man can know truth - but

inner world - inner world - Humility of mind.

Process of understanding

Key: Who is the that provides counsel by words
without knowledge (28:2)

POSS JOB KNOWS 38:4 - 38:16 38:21 - 38:32
39:1 39:23

Only God KNOWS - KNOWLEDGE - NATURE OF DIVINITY -
11/12/11 42:3-7 ("I will ask thee and thou shalt not know")

2 NAD

2.2

1.8?

- actually
knowledge

trans I -

but needed the actual word - sub - can deleted can - replaced
speed and I convey to you -

line of help

loss of knowledge of your & sub - my at out

"You will & also - knowing God & evil /



12 2: Still member of club you

12: 23 member club of 100.

13: 1. Will be a member of club

2. member club will be saved!

not member club will be saved!

10: 2. Will be a member club

5: Will be a member club will be saved!

Will be a member club

23. Will be a member club will be saved!

Will be a member club

Will be a member club

1) Will be a member club will be saved!

2) Will be a member club will be saved!

Jul 28

Will be a member club will be saved!

Will be a member club

Will be a member club

Will be a member club

Will be a member club will be saved!

Will be a member club will be saved!

Will be a member club will be saved!

Will be a member club

unpublished

4 / 11/14 - 1914 - 1914

revenue - revenue

not no - Shed - Don 12

in you - don't about

14: 2- 14

4 / 11/14 9: 4-6

1 / revenue →
revenue
revenue

W. 11/14

1

11/14

1

Refer to



I God expects job for personal pleasure - Spontaneous
and intellectual knowledge

== If no knowledge how can he know meaning of suffering?
 Knowledge = uncertainty of meaning of life

== Overcomes job with regret

Thus Q & Q = more of intellectual job in universe

What can he know about?

man not in picture

There are no reactions and such subject which have
 no effect whatsoever

I Answer

for

"I will keep what
 = to me and my family

I

Do you say no justice in order to be justified?
 Because as super power - show you power - then
 2 will acknowledge appropriateness of Q

But
 more
 people
 are not

NOT mutual but acknowledge function } is developed
best

I

Answer - job acknowledges - essence of creation process

- God's recognition of justice -

Acknowledges

5:7-9

STATES CONVENTIONAL THOUGHT OF THEOLOGY
IN EXPERIENTIAL [WISDOM] TERMS

I HAVE SEEN

HENRI SPECIAL KNOWLEDGE - A VOICE FROM
TRUTH

1) NATURE OF MAN - NO MENTAL SINLESS

WE DON'T REALISE OUR SIN - WE DIE

WITHOUT WISDOM (V21) = WITHOUT KNOWING

God's ways = without being able to

make sense out of life

"God's ways are not our ways"

5:3 ~~HE~~ CAN CONVINCE WHAT VOICE HAS
LEARNED FROM PERSONAL EXPERIENCE

"I HAVE SEEN..."

what he has seen is TRUTH - THERE IS

2) punishment (Soul) but it is sometimes

delayed 5:4

IND, RESPONSIBILITY ON 2nd LOT AND

INHERITED PUNISHMENT LESS

EX 20:14 VISITING THE INDIVIDUAL

THE PATIENTS UNTO ... AND SHOWING MERCY ...

5:7 Evil is not out there, but in man's nature

5:5 - Faith & IDGD - Trust in God
whose mysterious ways are not

bevolent - Psalm 2 Hymn

1) 5:5-11 - God gives life TRIA -
Symbol of Atonement

2) 5:12-16 - God frustrates wicked men
removes evil from

5:16 11 Hymn Power of God to save
men from many calamities

6-7 Job's Response to Eliphaz

6:2-10 REVENGE ON the enemy - Life is

A burden he can't bear - He wants to
die - If he had enough he would not
complain - But all he has is pain

6:11 Why must I suffer own personally
want for reward - TO ONE who suffers

Kindness is not more pain - Your
comfort is not kind - I did not ask for

intercession - Comforters like Wadi
which weary travelers struggle to reach only
to find it frozen over in winter and
fallen upon summer

YOU KNOW I MUST HAVE SINNED - NOT IN MY CAUSE
IS JUSTICE

II? WISDOM YOUNG ON BREVITY OF LIFE [Like Babylon
Job
vs - NO permanent benefit in life
jiddi of ecc.]

US-10 DENIAL OF RESURRECTION

US 17-18 After prayer of Psalm 5:3-5

literary
analogy
presented / present

MAN IS TOO INSIGNIFICANT ANY WORK TO
HAVE HIS SIN COUNT FOR SO MUCH
Why doesn't God simply pardon him -

[US DEBT. THAT HAS SIGNIFICANT PSALM 5 -
SIN P 13]

BILBOB'S Speech Hymn TO GOD: TOUCH TO ULTIMATE
#8 RESTORE HIS JUSTICE

God is just

PUTS FAITH IN TRANSITION - DOES NOT EYE EXHAUSTION

YOUR CHILD NOW DIED BECAUSE OF THEIR SIN
IF YOU WALK IN PEACE WITH GOD - HE WILL
PARDON - RETRIBUTION WORKS

OUT OVER SEVERAL GENERATIONS -

PARABLE OF 2 PLANTS < WITHIN IN RUN AND SINGING
do
STAYS TALL - GREEN - ALL THE WAY

Thinking works out in Time - so your punishments
are only temporary - There - so be patient

Job 9-10

Man can't win lawsuit with ^{God}
God's power - God's power
of justice to much for man - Problem 4
Not power of God but Justice

9:14-12 H YMN TO GOD'S POWER - H W POWER TO
DESTROY - cosmic power annihilates
man Who can say to him - what
doest thou?

Test - should
have wait
there - but
now?

RAAB = SEA MONSTER killed by Gods -
IN ORIGINAL BATTLE between God (LAW)
AND SEA

14-16 CAN NOT ARGUE HIS CASE GIVEN THE POWER OF
God's power - God is both JUDGE AND OPPONENT -
CAN ONLY THROW HIMSELF ON GODS MERCY (15)

IMAGE COUNT 2' - 19-20 - CAN'T BE
HEARD - NOT EVEN ~~ASSUME~~ CASE BEING HEARD
God could COERCE NO INNOCENT TO CONFESS
GUILT OR ARBITRARILY REVERSE A DECISION

21-24 CHAIN OF INNOCENCE AND CLAMOR OF

COSMIC INJUSTICE

27-29 - ALL ABSOLUTE
ALL - NO MORE TROUBLES WILL

10:2 DOES GOD GET ANY PLEASURE OUT OF

MISTREATING - YES - IS HE SADIST (HUMAN)
TO GET ^{such} PLEASURE

GOD CREATES MAN YET DOES THIS TO HIM -
PERHAPS SIMULTANEOUS PAIN
YET TRYING IF JUDGEMENT SECRET - CONSIDER
IF GUILTY OR INNOCENT

20-22 LIFE THAT BRUTAL - AT LEAST GIVE ME A
LITTLE AUSTERITY

Zophar I

TACTLESS

11

YOU CLAIM ~~INNOCENCE~~ - ACTUALLY YOU GOT
LESS THAN YOU DESERVE. - YOUR CLAIM OF
INNOCENCE IS FALSE & ARROGANT

6: TRUE WISDOM IS TACTFUL - WHAT MAN
CAN KNOW ^{NOT WHAT} GOD KNOWS. - GOD'S WISDOM
IS WRITTEN AND MORE FULLY

7-12 of Psalm 30:12

IF REPORT THEN ALL WILL BE WELL - CONSIDER

REHO ISHBA - / 12 21

Job III

12-13-14 Theories OK in your security,
many - you have WISDOM - you claim
objective knowledge - but I have experience
22.7 2.7 - many - I called my
luck has God measured me.

God's ~~power~~ ^{power} hymn 7-25 but not
hymn to his benevolence.

#13 Bitten attack on contentment - wisdom is
silence

God needs no defense 7-12

I'll take my chances - He may heat me
but I'll argue with him - personal
confrontation - that power to challenge
God is my salvation - my case will
be won.

13:20 If only you would let me so I would
praise you

#14 wisdom hymn on knowledge of life -
suggests resurrection but denies it

tion of the Friends that all truth and wisdom are with the aged. Job insists that he can portray God's might far more effectively than the Friends and proceeds to demonstrate it in a poem of his own (vss. 11-25).

This passage is frequently excised by commentators as an interpolation. Aside from the violence done the text, this procedure suggests a misunderstanding of the essential character of the section. The passage differs significantly from the conventional descriptions of the greatness of God that are found in the words of the Friends (5:9 ff.; 25:2-6; 26:6-14).⁷ They stress the beneficent and creative functioning of the Almighty as revealed in the gift of rain (5:10), the discomfiture of the wicked (5:12 ff.), the glories of the heavens (26:2-3), and the process of creation (26:5 ff.).

Job's description of the power of God (12:11-25, as in 9:4 ff.) is radically different in tenor. He emphasizes the negative and destructive manifestations of the divine power: God moves the mountains, makes the earth tremble, and shuts up the sun and stars so that they give no light (9:5 ff.). God destroys beyond rebuilding and imprisons men so that they cannot escape. He withholds water to cause drought and pours it forth to cause inundations. Nations are exalted only to be destroyed (12:14, 15, 23). Judges are made fools, the power of kings is broken, and priests are stripped naked; all the mighty are brought low (vss. 16-21). It is significant that the poet treats the overthrow of the power of the upper classes as similar to calamities of nature, seeing them both as manifestations of the destructive might of God. This fact sheds important light on the social orientation of Wisdom literature.⁸

Having concluded his sardonic hymn of praise to God, Job declares that he knows all this as well as his friends, being not inferior to them in wisdom (13:1, 2). Yet he still insists on confronting the Almighty (13:3). A translation of the salient sections of this passage (12:4-13:3) will demonstrate its unity and power and clarify the progression of thought:

I have become a mockery to God's friend
Who calls to Him and is answered—
A mockery to the perfect saint!
The unfortunate deserve only contempt
In the opinion of the safe and secure—
A beating is proper for those who stumble!

You admit,

"The tents of robbers are at peace,
The dwellings of those who provoke God,
Of those who have deceived Him."⁹

"But," *you say,*

"Ask the cattle to teach you,
And the fowl of the sky to tell you,
Or speak to the earth that it instruct you,
And let the fish of the sea declare to you."
Who does not know in all this,
That the hand of the Lord has made it,¹⁰
In whose hand is the life of every living thing
And the breath of all human kind!
Surely the ear tests words
As the palate tastes food!

You say,

"With the aged is wisdom,
In length of days is understanding."

But I say,

"With God is wisdom and strength,
His are counsel and understanding."
Behold, He destroys and it cannot be rebuilt,
He imprisons a man and he is not released.
He shuts up the waters and they dry up,
Or He sends them forth and they overwhelm the earth.
With Him are strength and sound counsel;
The misled and the misleaders—all are His.
He leads counselors away stripped,
And of judges He makes fools.
He opens the belt of kings
And removes the girdle from their loins.
He leads priests away stripped
And the mighty ones He confuses.
He deprives counselors of speech
And removes the discernment of the elders.
He pours contempt on princes,
And looses the girdle of the strong.
Behold, all this my eye has seen;
My ear has heard and understood it.
What you know, I know too;
I am not inferior to you.
But I wish to speak to the Almighty;
I desire to argue my case with God.

RADICAL

ATTACK ON

WISDOM

HYMN TO

GOD'S NOB.

AND DESTRUCTION

POWERS.

1) ATTACK ON CULT OF DEFENSE to eye 22: 6-14

28 21 22 [1/3] - eye 1 and 25 "NAT" before the coming hour [no address of eye - good reparation & power concern]

Job has said good has not concerned him - God does concern - NATURAL - will not

NATURAL - reminds man of God's power and justice
power - ill not - power - power - power

ALL GET power power - God connects man to

Save him from pit (33: 21-31)

SUPREMACY discipline

I (ELIHU) will find wisdom

#29

inserted one to win

#35 - the God speeches

I - 38-39 (God's, however creation man has no power over)

II - 40-41 vs anthropocentrism

|| NATURE poetry ||

God's ways are beyond man's knowledge - God's ways connected to power of nature not power

if order in natural

order is man's power

Job overwhelmed - yielded

yielded

42: 11

ELIHU Speeches - Youth (NO EDITED PLACE IN TEXT)
(AFTER - SUB NUMBERED)

32-35 32 ATTACK ON CULT OF DIFFERENCE FOR NOW
U 6-10

vs "not as before no longer head" DONT 28

[NO ALLOWANCES FOR AGE - but
RECOGNITION OF FORMAL COUNTRY]

SUB has said G-1 has NOT answered him -
G-1 does answer IN DETAILS - illness

DONOR - REMINDS MAN OF GOD'S PRESENCE

illness - pain is " " DUTY

G-1 connects man TO G-10 his TALK THE

IT (23: 29-30)

SUFFERING NORMAL
PILGRIMAGE

ELIHU - ONLY HEB. NAME

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

1) MULL ANSWER

2) QUOTES JOB TO REFUTE him - SUB does
NOT ANSWER.

33

QUOTES JOB - V 9-11 "I AM INNOCENT" -

ANSWER - God isn't persecuting you - or doing to

you - God speaks 1) IN DREAMS / 1) P - 6

or they said.

4 IN PAIN

LEGS NOT WITHOUT GUIDANCE

God does care 1) NO ONE AND INTERESSING

2) That is a prayer like some

back with them.

ELIHO TO TRAIL WITHIN

God knows / Ques comes / SUPPORTING INSTRUCTIONS
That is "FOR man's good" - (Job has added
Rebellion to sin -

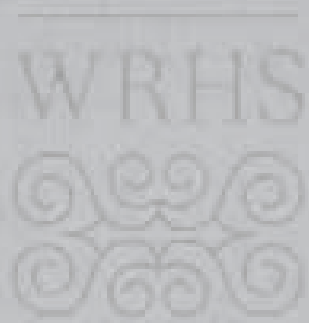
34

CHANGES JOB WITH blasphemy "if you deny
OF DIVINE JUSTICE - God is just -

35

ATTACKS JOB'S CONTENTION THAT NEITHER DIV
NOR PIETY MAKE ANY DIFFERENCE TO GOD -
God DOES EXALTED TO BE OFFERED BY WHAT
MAN DOES - but God still punishes & punishes -
IF GOD LEAVES APPEAL IT IS BECAUSE HE KNOWS
MAN IS INSINCERE OR DECEITFUL

H 36 Eliezer defends God's justice - NOT
EVER KIDNAP AND THREAT OF DIVINE SUPERVISOR
WHEN A SINNER REPENTS he is NOTED TO PROSPERITY -
AFFLUENCE may be key TO prosperity -
God's power (his power over creation is
beyond man's understanding - God makes
RAW ISRAEL etc - CAN JOB COMPARE
THAT - MUNDANITY shows God's power
yet he is just



The Story of Sam's Test - Sub.

Electronic notes, Wg - Sub. mentioned in Det
including 3:6-11 - been only 1 - right center for
arrange - they called Salem - - - but when
don't see about Sub. even of Time during 8:11-12
from fact now - related to Salem

see picture of last words - 0930 = 12 4:13
11:30.4 (hr?) 3:9
perhaps

but also some other references 122nm - 614
only copied of N. Arnold until 876 when
Omni side of same until

Suzanne - calculation of last day - usually day -

There - THE NATURALNESS AND PROPRIETY OF GOD
8:6-7 "GOD IS A PLANT OF
GOD"

any mention of God in book -

How did book get into America?

2:11:11 11:11 11:11 11:11 - "The Covenant 8:11"
on the 27 page

Rec 2 on song of rel. nature - Allegory

Green allegory: The house of God, and the
house of man for God described under the figure
of young manly maid,

A common way in ancient times;

HOSEA 6:1-3

Hosea 1-2 Hosea like a seer, ^{as we} under
an aspect of Divine truth - how he describes

Jehovah 2:1-3 "I remember for you
the love of your youth, the love of your
wedding..."

Jehovah 7:1-3 Divine love under

his loved consort - God betrothed -

of Love ^{Hosea says} Hymn of young manly maid
mystical open secrets laid in nature - how
none in form - ready to be every thought

By these passages both under
the same is breathed - "and I discovered"

love - "2 in my beloved, my beloved mine"

constant - Full - promise of being

REUNITED - So 1-2nd early and in progress

4 musical phrases - Speaker / Person / Manual

2: 8-13 (70/35)

Accented on rel. weak - but known by folk and
To be - R. ALKON - could be there who sing
those songs in bar-rooms

How is SyS Widow?

SyS - Sub know 1005 Song
~~1005 Song~~

1005 5:10-13

ROAD

Herman - Edman - MASTER of
MUSIC

Widow > SKIL - already Secular SKIL

- Widow and genuinely become Thelapud - 2

Sen Bill Widow SKIL in Canonization of

Funerals Widow SKIL Widow -

Widow - SKIL -

to leaves connected anthology Widow

Widow (WNSF) - Widow SKIL - Widow SKIL - Widow

Widow SKIL as a Widow SKIL Widow SKIL

bonature regal energy

۱۸ سامان

- candy bar - note note

Tuberk. B. Ket 165

↳ How is one to dance before the bride ↑

Answer - ASSUMES - chance includes nature

11. ~~Shannon~~ 30: 11 By pointing 120 questions
the Northpolder

"I ~~thought~~ say: "By saying of everyone,
O Lord, beautiful and graceful"

דאס איז א פארוואנדלונג פון
 די פארוואנדלונג פון די פארוואנדלונג
 פון די פארוואנדלונג פון די פארוואנדלונג
 פון די פארוואנדלונג פון די פארוואנדלונג

ARGUMENT = repository of wisdom - actual practical

Technical arts as well as metaphysics - a

poet/musicians also "wise men" - 4 Jan 9:16

where the women skilled in lamentations at
Funerals are called grief

SUB: "MOTHER" which excelled the

wisdom of all the children of the east and

The wisdom of Egypt - 4 Jan 5:10-12

IN THE PROPOSITION

1) ALLEGORICAL wisdom

Gen - 22:1-18

wisdom of Jacob's family

4:15-18

wisdom of Jacob's family

2) Exile -

Translation of 1:18-22

OSIRIS ON ANOMALOUS ACTS - part 1: introduction

Oral tradition of 1:18-22 by 1:18-22

3) Exile - 1:18-22 - 1:18-22

wisdom of a woman into a man

4) Oral - 2:18-22 - 2:18-22

Shulammite rustic wisdom - 2:18-22

OF THE LOVE || 2:18-22 - 2:18-22

1:9-14 Duet

The "king" praises the beauty of his newly
adorned bride and compares her to
bejeweled steel in her armor - limit
of beauty is only

Bride reported by marriage as says in
love with her king

Spikenard = aromatic oil made from leaves
burning - expensive - handy in cabinet of
rustle glass

myrrh = aromatic gum from a bark
tree, used in incense of incense that
sachet between her breasts

1:15-17 Simple lyric of lovers trusting in
Forest

2:1-3 Maiden describes her charms in modest
Tears - lover exults in her beauty - she
rejoices in praising him and says she finds in
him

2:4-7

MAIDEN pronounces her love - she asks
for food for the work with love - she asks
Gull (or city) to leave lovers alone until
DESIRE is great

DAVID'S AND APPLE used is OBLIVIOUS
IMPOTENCY - there are IN EXHIBITION to
THE EFFECT

2:4-13

LYRIC - OF LOVE IN THE SPRING - THE
GULL IN her house goes her lover ~~extreme~~
for her ~~also~~ go out to the country with
him - ~~to~~ not ~~the~~ shoot the
spring together.

|| NOTE - Bible - FIRST NATURE POETRY -
ONWARDS OF 600 YEARS FROM OUT OF
NATURE.

|| NOTE - MASSIVE POTENTIAL - THE WINTER
IS OVER - SPRING - REPORTING - PASSION
AT HAND,

TURTLE DOME = LOUISIANA PART OF COLLEGE
ATTRIBUTES OF ISHBAH / Ashredite - anecdotal.

I 12-4

BELOVED SINGS OF HER DEAR FUR HER
BRIDEHOOD (THE KING) - NOTE PERCLORE IMAGE
OF BRIDEHOOD (FACONORS ETC)

I 15-6

CAVANT OF RUSTLE - SUN RANT MAINSON
IS WHITENESS OF GIRL OF CAPITAL, JERUSALEM
Why - She had ARBORUS HER BROTHER - Why
NAME HER TEAD ~~HER~~ ^{THEY} ~~WINEPMS~~ BECAUSE SHE
HAD BEEN TOO PROUD WITH HER FAVORS

TENTS OF BELOWIN BLACK - IMAGE OF
BEAUTY AS WHITE S:10 "my beloved is
WHITE AND RUDDY"

KENAL - ARAB TRIBES -

I 17-5

A MAIDEN PLEADS WITH HER LOVER TO TELL
HER WHERE SHE IS GUARDING THE FLOCK WHILE
GIVES A GENTLE WARNING THAT IF SHE
MUST ASK OF THEM, THEY WILL MAKE OVERLOOKS
TO HER

OF FERTILITY, THOUGH HAVE FOUND ANY NUMBER
IF TERMINOTA doves.

2:14-15 Beloved bidding in clips - lower calls
to him to show himself - CRYPTIC response
Does she mean that when you have
made advances to her?

5' 10" 10" 10" 10" 10"

series of intimacies of 6.0 and 7.0

3:1-5 DREAMING OF ABSENT LOVER, THE BELOVED
WROTE THAT THE STRAITS SEEMING TO
REUNION IS PERHAPS NONE, PERHAPS NONE

3:6-11 OLD WEDDING SONG - PERHAPS ACTUALLY
ROYAL (IS YET IS ANOTHER SONG) HERE THE
ANALOG OF A PRINCESS' ELABORATE ENTOURAGE
IS DESCRIBED BY A COURT POET

4:1-7 A WASP IN MAGIC OF THE PHYSICAL PENTRATION
OF THE BELLOWS - THE FANS AND CALORIES

4:5 A call to love from the mountain tops

Is this a realistic appeal to a love so distant - my lady
of the heights?

4:9-11 Love is humbled by claim of the

APPEAL

Only, Graham edited comments my sister
The form Bible unchangeable is not - new verse
AGAINST TALK WITH

simple form of church / sacrament

4:12-5:1 Dialogue - church prayers delectable
Qualities of the beloved but complaining
he finds her a closed garden

She answers ~~that~~ 'No, she is free
Flowing fountain. It is love who has
been backward

He accepts her invitation and
love is consummated

5:2-6:3

DREAM SONG - sophisticated city maid as
ASLEEP - in DREAM she hears her lover knocking.
She answers playfully that she has noticed him
ALREADY - he leaves unexpectedly -

She runs out into STREET AFTER him -
GUARDS MISTAKE her for STREETWALKER and
beat her - — — She asks GIRLS of
CITY to tell her lover of her pains -

They ASK - what distinguishes her
LOVE? How will he be RECOGNIZED?

She answers - to UNLEASH her
beauty / CARNAL STANCES

GIRLS OFFER to FIND him

She worries about her lover
AND the GIRLS - ANNOUNCES that he has now
FOUND.

6:4-7 OLD WASP - BEFORE 1950 when TIRZAH
wasn't to be FRANKLY CAPTIVATED - PART OF
beloved's beauty
NOTE REPETITION OF FAMILIAR PHRASES

6:8-9

Despite all the ladies of the royal court
There is only one for David - even when
he is in his

6:11-12

The beauty of the vine can only be compared
to lots of women - spring - he goes to garden
to get fruit there in blossom

7:1-6

The maiden's dance - perhaps counterpart
of Syrian sword dance - revealing her grace
of movement and physical charms - maid of
Shulem (Taan-Shunon) - town famous for
its beautiful women

7:8-10

Rhapsody in which lovers compare her
chore to a slender and stately palm tree -
He wants to climb branches and enjoy the
delight.

7:12-14

Maid calls to lover to lead out into
the glories of spring - where slow will
give her her love

7:1-4

AFFIRMING ATTITUDE TOWARDS WISDOM - RATHER THAN QUESTIONING
PRESENT PLAN - MANUAL FOR INSTRUCTION - ANTICLIMAX

I: 2-6 - SOME OF TEACHER'S OBJECTIVES - CULTIVATION
OF MIND + TRAINING IN ETHICAL PRINCIPLES, BY THE USE OF

MASALAH - PROVERBS

MELITZAH - WARNING +

HIDAH - REPROACH

II
I-9 DIRECTED OLD COURTES AND WISDOM POEMS

SPECIALLY, PERSONIFIED WISDOM ADDRESSES MEN IN
REBUKE, REPROACH AND SELF AFFIRMATION

I: 20-33

II: 1-56

III: 1-4 (+ 13-15)

I: 20-33 WISDOM PERSONIFIED CONFRONTS MEN IN

ADMONITION AND WARNING

Q. IS IMAGERY SIMPLY FIGURATIVE OR

DOES HE ACTUALLY CONCEIVE OF WISDOM AS A
~~HUMAN~~ PERSONALITY - NOTE "SHE"

SHE SPEAKS FOR HERSELF AND ON HER OWN

AUTHORITY [IS IMAGINARY ^{SELF} AUTHORITY, EXERCISES OF WISDOM]

making mistakes at home & elsewhere

9:1-36 Divide wisdom manifest in creation

often be able to making - mistakes

creation of the world

How does the God in the D.I. manifestation - No

make of something in the of reality - obviously

not thinking of a creature with more or less

1) wisdom as by nature of perfection

of one of God's attributes

2) poetic effect

Latin - forms of expression

7.12 "wisdom as the foundation of all things

7.14 "wisdom as the foundation of all things

8.16 "wisdom as the foundation of all things

edit

File - "UNUSANT" in Facilitated than the reality

of 1000-1000

John H:3 "usual" in all things come into

leaves

for 1:15-16 - "the first" in the "creation" and this

all things come into being

also - made by the power of God - God

POST-ERIC Jot did not feel sense of consequence &
heavy burden for the future as IN compatible with
mouth

NOT surprising that acts of God's wisdom in creation
should be seen as mythology of form also a judgment
wisdom - may not

WISDOM is the ATTRIBUTES displayed by God in creation
4 Prov 3: 13-20 "The LOVE by which Wisdom Founded the earth"

Style - 3 stanzas 1-11 12-21 22-31 1, 3 lines 22 lines
2-16 22 lines
+ 1 stanza 3 lines = Alphabet A
A structural form

V15 - wisdom to maintain social order and
to administer justice was the essential empowerment
of a good king

V 22 - THE LORD MADE ME
ON
THE LORD POSSESSED ME = ATTRIBUTES

the cent ANALYSIS controversy about the nature
of Christ

ANALYSIS Christ = 'The wisdom of God' 1 Cor 1:24
he was a created body subordinated God
ATTRIBUTES - 'conferred as the head of
creation' - Christ = ATTRIBUTES of God

9: 1-4 + 11-12

INVITATION TO NISPOK'S BANQUET



P.1
42 5-13

43 11-13

44 6-7 4-20 (US country)

45 1-7

46 5-7

P.I - E. - F. - G. - H. - I. - J. - K. - L. - M. - N. - O. - P. - Q. - R. - S. - T. - U. - V. - W. - X. - Y. - Z.

Land's, person and all — IN CONSTRUCTION

E. of Long

high end

low end

middle end

low end

high end

some molecules to research

How different level make?

How does the side in to secondary cells

in cells with - polymer

high - low level - high

personality of collected

PLATO

— Forms (Ideas) AND IN MIND OF GOD —
^{absolutely}
~~absolute~~ AND PERFECT SPIRITUAL BEINGS THAT
SERVE BOTH AS PROTOTYPES AND PARADIGMS FOR
MATERIAL OBJECTS IN OUR WORLD

TIMAEUS CREATOR LOOKS AT THE
FORMS WHICH ARE OUTSIDE HIMSELF AND
FASHIONS KOSMOS IN IMITATION OF
THEM (cf GOD WORKING IN TUNA)

Plot

① LOGOS = complex of ideas which
constitute reason (LOGOS) OF GOD whom
they serve as paradigm of creation

GOD
emanation
intelligible universe
|
material universe

② EXTERNALIZED AS INTELLECTUAL UNIVERSE
A SPIRITUAL UNIVERSE TO WHICH
OUR MATERIAL UNIVERSE CORRESPONDS — ROUGH
LACKING IN PERFECTION

③ IMAGES OF THINGS IMMANENT IN UNIVERSE
CONDENSED AND ALLOYED BY MATTER CRUDE

GOD
| emanation
intelligible universe — second god — second god = 4 FIBRATIONS
| material universe
| images (images of LOGOS)
| of JEAN I (of wisdom of Solomon)

Hellenism - behind military job was an education
unit - a model placed into which all
militaries would conform.

Sophisticated ^{Sophisticated} Syncretism → Gods = aspects of
One Divine Force → Universal principle of
Nature (dynamism of things) → The various
aspects of tradition could be considered hypothetical
aspects of the attributes of High God

They attached same problem V.V.
and word monism
Wisdom became one of hypotheticals of
attributes of God (as if separate)
Similarly Logic Principle of

Philo

ARISTOTLE - Gods continue activity but
identified with the intelligences (nous) - thought
Thinking itself - (TRANSCENDENT) STOICS made
part of the force universal - intelligences
personified as Zeus and Reason (Logos)
operative and Logos ^M STENOANTIKOI LOGOS of
reason" not permanent world may live
its coherence, intelligibility and growth

NATURE OF ISRAELITE Faith described - present
 Text suggests monotheism - but 'God' may be singular
 translation of many names

El - Elohim - Shaddai - El Elyon

Paul:

A) Abraham - one God - no explicit statement
 about his monotheistic beliefs. More
 simply you speak name of God

How God knew that various translations
 and titles of God were used in the
book of the Fathers

1) NOT ICONOCLASTS

12th centuries

2) Icons - spirit - image

1) not even necessarily monolatry

El Shaddai	}	S E P A R A T E
El Me		
El Ezer		
El Elyon		

El - Abraham - one God one God

monotheism
 sense of monotheism

God - relatively
monotheistic
monotheism

God present - being

Abraham monotheism

P.I - last Tiding - Copy used in my Religion -
8 religion Exhib (any Rel)

2nd level has paper in salt - 1st level ~~concrete~~
level on unstable stepped - just 2nd

Reason to ~~not~~ = consequence sent by NO
Other goods

There is no one doing me EC: 9

Faith of Author is directed toward other world
 and in downgrading this world it differs sharply
 from other Jewish conceptions - 2:16, 13:1 -
 where even life in underworld is blatant of all kinds
 and childhood may be better than having
many children (compare revelations and 11:11-12)

2nd, 1st cent BCE / on control and intellect
influenced / ALEXANDRIA (?)

Purpose - DEFENSE OF JEWISH belief in
 God vs syncretism of 1st cent

- 1) vs. Jews who had become
 apostates - 6000 of # 1-4 =
prophets Jews - in
 what does apostasy
 consist (?)
- 2) vs. leaders
 of asceticism of # 14
 including # 13-15
fruits of 2:65, 10
fortunes of Isaac
 16-19
- 1) liberal horizon
enjoyment of life
- 2) barren behavior
- 3) brotherly love
- # 1 ANOTHER AT
 That will follow revelations
 any

WISDOM

9:1 Through wisdom God has fashioned all / man
wisdom carries out God's will

(7:22 - 9:1)

WISDOM - EXERCISE OF ALL - TEACHING - WISDOM A SPIRIT
(INTELLIGENT / HOLY) - CREATION ONE - YET MADE
OF MANY PARTS - ^{ACTIVE} INTELLECT - POWER - MUST - LIGHT
POWER - TO EXERCISE INDIVIDUAL SOULS - ONLY THOSE
WHO ACCEPT WISDOM ACCORDING TO GOD

~~Part~~

#9 Prayer for wisdom

PART OF PRAYER FOR WISDOM #9 God
has to assist on God's SLAVE
NOT OLDER [FATHER - SON] MAN - IMPUDENT ON OWN

CAN'T KNOW
TO

UNDERSTAND

WHAT IS REQUIRED

- SO GIVE

NO LIEKING WISDOM

WY - ~~9-11~~ WISDOM KNOWS GOD'S WORD -
PRESENT AT CREATION - WISDOM KNOWS WHAT IS
ACCOUNTABLE TO GOD - COMMANDMENTS - KNOWS WISDOM
TO LABOUR AT MY (KINGS) SIDE - WISDOM ALL
GUIDE ME PROUDLY

(1:12 - 20)

WISDOM LEADS TO POWER (KINGS) AND WISDOM

10 - 19 Union Directors Records of Old (Good Street)
AND Guaranties from Union

