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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

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Women's Association, lecture series, Bible Study Course, "Job,
Satan, and God," notes and speech, 1965.

TWA Bible Studies
October 27, 1965

"Job, Satan and God."

Today I want to deal with the Book of Job. I want to begin by suggesting to you that Job is probably that Book of the Bible which has most modern appeal. Part of this appeal lies in its magnificent poetry and imagery but very frankly and honestly, I think most of its attraction is ~~in~~^{due} to its subtle flattery. Job glorifies the indomitable human spirit. It is a pen to man's courage. When the heavens conspire against me, but God himself will undermine my self respect and my judgement . I am innocent. I hold fast to mine integrity. Job's struggle is to maintain his early self confidence, his dignity. He does so against truly overwhelming odds. Even as each of us in his own way or her own way, struggles as best she can to uphold dignity and identity, good and sense of right, against daily challenge and more than occasionally, against serious drama. Job also fits the modern temper in that it reveals our inner suffering, the tensions, the anxiety, which we set in modern man. Our modern life tends to emphasize the brutality, cruelty, the violence, the bruising which is part of human existence. Most of us try to put a good face on life. A friend has died young, and in all good will we speak comfort, we try to console him about some suffering, paralysis perhaps, that the dead husband might have been spared. We speak of the comfort which will come from memory. But the one who has suffered, knows that though these words are well intentioned they are irrelevant and untrue. The brutal fact is that she has suffered, cruelly, that she is hurt bitterly and that she must somehow come to grips with life as it really is. Typical of this attitude in Job are these verses - I have heard many such things, Sorry comforters are ye all; Shall windy words not have an end, What provoketh thee that thou answerest - I also could speak as you do if your soul were in my soul's stead, I could join words against you and shake my head at you, I would strengthen you with my words and the moving of my lips were to sway your grief, But though I speak, my pain is not assuaged, And

though I forebear, What am I eased? The Lord hath torn me his rath, He has hated me, He has gnashed upon me with his teeth, Mine adversary sharpened his eyes upon me, They have gaped upon me with their mouth, They have smiten me upon the cheek scornfully, They have gathered themselves together against me. Modern life has had a tendency to pull the blinders, speech, communication from human conversation. We tend to look at things a little more deliberately, a little more critically and honestly than did our fathers and our grandfathers. We are critical and that means we analyze not only the good intention of the one who comes to make condolence call but its effect. The Book of Job speaks to us a clinical truth, the simple truth. When we have been hurt, beaten by life. All of the good intentions of our friends can not put Humpty Dumpty together again. We have to learn to live with the amputation. We have to learn to live beaten and bloody. We have to learn to start where we are now, put life together again. We have to learn to admit that life is indeed a cruel place. To live is to be bruised and that no one escapes the bruising. Before healing can come we must face the full measure of our hurt. Job would add, before we have an adequate philosophy of life we must learn to accept the and the bitter, the bitter and the that it is. In religion, we must learn to accept God not because He is good to us, but simply because He is. "Have pity upon me," Job says, "Have pity upon me, ye my friends, for the hand of God hath touched me and turned against me". There follows in this chapter a long chronicle of his bitterness, his pain and he offers no explanation. He concludes simply "But as for me, I know that my redeemer liveth. That he will witness at the last upon the dust". Job is a plea to see life honestly, clearly, without rose colored glasses. This is the faith that the

, never understood. She you will recall, is the woman, the psychologist, literary person of the University of Chicago who wrote about the Trials and could not understand sturdiness and the dignity of the faith which the Jews took with them into the gas chamber. This is also the faith that many fair weather friends of religion, fail to understand. Religion has a way of becoming popular in good times. People have a way to believe that the affluent society is

in a sense, an answer to their prayers. Religion is not a guarantee that God would do good to you, that He will do for you that which you think is good for you.

Religion is no more than the statement 'God is'. "Thou He slave me," Job says, "yet will I believe in Him". Faith is not a paid up ticket to an eighty year long winter vacation cruise. Faith is simply an acclamation, God, of life. Of a life which can have meaning even though it is unpredictable and stormy. "Who will say unto Him, that is unto God, what doeth thou?" I began by speaking of Job as

with our modern view of life. There is a philosophy which has gained a certain amount of popularity on the academic campus, literary circles, which is called . is a varied, a many faceted thing.

Essentially it begins ~~with~~ where Job begins by insisting that life must be looked on squarely without blinking. begins with a of our general and familiar usual attitude towards life. The golden and false image which most of us have ~~with~~ of life. Most of us probably, believe that hard work is always rewarded. That if we raise our children in decency and respectability they will be decent and respectable. That society rewards those who earn the reward. That tomorrow we will have the same good health that we enjoy today, that tomorrow we'll be alive. That society is slowly and inevitably progressing from the cave man and primitive times to a time of peace and plenty, just and of opportunity. This is a fanciful world, fairyland, a never-never place. The argue that when we live in this never-never land we are unprepared spiritually and emotionally for the shock of life. What happens when a heart attack takes away our husband? What happens when serious illness makes our parent bed ridden? What happens when our child suddenly shows up to be retarded? What happens when fate suddenly slaps us in our face and the world turns to quicksand under us? What happened to the German Jew in 1932 and 1933 after the confident 20's? To live, to have a philosophy which is adequate to life, you must accept says, the unpredictability the bitterness, the tragedy and you must learn to live with this as part of your everyday responsibility. Why? In the first place, only if you accept the tragic

will you accept that which is necessary, believing that the world is a place of progress and of happiness and of sunshine we tend to believe that our responsibilities to our children are those, let's say, of building up a legacy which they can enjoy 50 years from now. Admitting the tragic, we know that the crucial responsibility we have to our children is to give them the opportunity of life itself. Our responsibility is to avoid war, to avoid the ravishings of prejudice in our society, to permit them the kind of life which they have today - life itself. So our priority of values changes, radically and markedly. It is far less materialistic and far more in terms of citizenship. They say also that we must learn to live with the tragic, with a sense of impending doom because that is life itself. We raise our children, you and I, in an antiseptic society. How often do they see blood, except perhaps when the ball is bounced off their nose? How often do they see illness,

? How often do they see tragedy? Do we take them to the funeral? Don't we protect them from all that is basically true and honest in life? Why are we protecting them if that is life? Mustn't the child know that life is a long walk on a wild side and not a long stroll through the autumn sunshine of Shaker Heights. Only if he is prepared for life as it really is, can he make the judgements, the decisions as to vocation, as to priority of responsibility which are crucial and which are necessary to him. So there has arisen a whole literature, names of _____ and _____ come to mind, in theology the names of Tillich and Bruber come to mind, the theater of the absurd which has tried in one way or another to emphasize the tragic, the violence, the brutal and the bruising, the unpredictable in life. They all claim Job as their ultimate source and authority.

_____ goes much further than this statement of Job that life is a cruel place. That he has been beaten around the eyes and the mouth and the ears through no fault of his own. _____ begins with a radical challenge to reason.

Reason implies that there is something out there that we can reason about and that it makes sense. Most _____ philosophers argues that life makes no sense and that therefore it is useless for us to try and wrench a philosophy out of life. So the _____ tend to dramatize the moment. What you do any¹ moment in time,

your response to life and its honesty and its intensity are values to them.

Don't build philosophies. Don't try and use logic to understand what is asked of you. Don't give _____ and say the old time moralities, who knows

what's good? What's good is what is ~~known~~ to you, necessary to you, immediate to you at this moment and time. Obviously the morality which develops is honest but it can be any statement, good of evil. _____ comes out of this school,

_____ comes out of this school, protestant theologians come out of this school, men who emphasize the super man and men who emphasize truly humane man.

Job, who really was not the parent of modern _____, never goes so far as to

deny that life can be reasoned about. The great climax of Job is the vision of

God within the world. It is God who is beyond understanding. Job never makes the claim that life itself cannot be understood. God, yes - life, not necessarily.

Job never denies that there are standards and values and that we must some how

these and make these part of our lives. So in a very real sense, he begins when the _____ begins, he is not an _____. To show you what

I mean, if you will turn to chapter 28 of the Book of Job - I want to read it for

its philosophy. You also in the reading sense the poetry and the majesty of the

Book. Job wrestles here with the very question, is life simply chaos, the blobs

on an abstract impressionist canvas? Is life only confusion? Is it, as many men

have been saying, that life is beyond understanding? It is the moment, the intimacy,

the relationship, the love, the feeling alone, which is important or is there a

reason. This by a man who has suffered, been bruised and who has admitted to himself

that he has been hurt and hurt deeply. "For there is a mine for silver, And a

place for gold which they refine. Iron is taken out of the dust, And brass is

molten out of the stone. Man setteth an end to darkness, And searcheth out to the

furthest bound The stones of thick darkness and of the shadow of death. He

breaketh open a shaft away from where men sojourn; They are forgotten of the foot

that passeth by; They hang afar from men, they swing to and fro. As for the earth,

out of it cometh bread, And underneath it is turned up as it were by fire. The

stones thereof are the place of sapphires, And it hath dust of gold. That path no bird of prey knoweth, Neither hath the falcon's eye seen it; The proud beasts have not trodden it, Nor hath the lion passed thereby. He putteth forth his hand upon the flinty rock; He overturneth the mountains by the roots. He cutteth out channels among the rocks; And his eye seeth every precious thing. He bindeth the streams that they trickle not; And the thing that is hid bringeth he forth to light. But wisdom, where shall it be found? And where is the place of understanding? Man knoweth not the price thereof; Neither is it found in the land of the living. The deep saith: 'It is not in me'; And the sea saith: 'It is not with me.' It cannot be gotten for gold, Neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, With the precious onyx, or the sapphire. Gold and silver cannot equal it; Neither shall the exchange thereof be vessels of fine gold. No mention shall be made of coral or of crystal; Yea, the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, Neither shall it be valued with pure gold. Whence then cometh wisdom? And where is the place of understanding? Seeing it is hid from the eyes of all living, And kept close from the fowls of the air. Destruction and Death say: 'We have heard a rumour thereof with our ears.' God understandeth the way thereof, And He knoweth the place thereof. For He looketh to the ends of the earth, And seeth under the whole heaven; When He maketh a weight for the wind, And meteth out the waters by measure. When He made a decree for the rain, And a way for the storm of thunders; Then did He see it, and declare it; He established it, yea, and searched it out. And unto man He said: 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding.'" First of all, it's magnificent, quite apart from its philosophy. Sedondly, we have a statement here that you may not agree with because it is simply a statement of faith but it is Job's statement. There is a wisdom which can be known. It is the wisdom which is imbody to us in the religious tradition - fear the Lord, and if there is immorality, a right and wrong, to depart from evil is understanding. Evil is that which the religious tradition understands to be so.

So we are not here in of the more slippery places of modern amorality. We are rather, in the world of the Bible. In a world which understood, it felt, what was demanded of God, of man, and by whom. We are dealing here not with a man who denies God, or denies religion, or denies morality, or denies reason. We have a man who affirms all these at the same time refusing to deny himself. He will be the judge. He will somehow come to an understanding. So much by way of a brief preamble. I'm going to come back in time, to some of these themes. Now as to a number of facts as to the Book itself. Let me begin by telling you a bit about the structure of Job. First of all, Job was fiction, no one ever believed that the Book reflects an actual and historical incident or an actual and historical personality. In the Talmud, second, third, fourth century, of Job (Hebrew) he never was, he never was created. Job is a fictional work. Job was a work of at least two very different types of literature. The prologue, that is chapter one and two, and the epilogue, the last half of chapter 42, are in prose. All the rest of the Book is in Hebrew poetry and we've discussed the structure of Hebrew poetry over the last weeks. The prologue, the first two chapters in a sense, set up the of ideas which the poetry reveals. Job is a good man. Job is an innocent guinea pig for a test of human metal which Satan wishes upon God. Satan challenges God to prove that man will worship him if it is not to his benefit. No one ever does something unless there's something in it for him. Satan puts it this way - that Job fear God for not. Job is chosen because he is a paragon among men. A man who exemplifies all of the ordinary virtues and a number of the quite extraordinary ones. He has an unblemished moral record, he is a good father, he was a fine citizen, he was respected in the land. Job was put to severe test. Tests come in two different forms. There is first the test that takes away all that Job has, his wealth, his cattle, his herds, his tents, his homes, his children. For all this Job sins not. Satan is still not satisfied. He says to God "Skin for skin, Let me attack him where it really hurts". So Job is afflicted with some terrible kind of skin disease, Job has no peace, there's only endless crucial pain and even

his wife turns against him and she says "Curse God and die". Job refuses to curse God. Then we are told in this prologue that three friends come to make a call, we call it condolence call today, and they sat with Job without saying a word for seven days and seven nights. That ends the prologue. The poetry begins with the first speech ^{of} ~~that~~ one of the friends at the end of the seven days. We'll come back to this. After ~~this~~ this series of speeches, in the core of the Book, there is an epilogue also in prose. This epilogue says in effect - and they lived happily ever after. Somehow after Job has seen God in the world win, the biblical writer wanted to put things right, so Job is given another seven sons and three daughters, he's given another herd and he's given another cattle, and he's given another home - he's cured physically of all his ailments, he doesn't have to worry about Medicare - and he lives happily ever after. Now what of the poetic portions. ^{of} Again they are ~~the~~ three disparate qualities. There are a series of dialogues between Job and the three men who come to comfort him, Eliphaz, Bildad and Zophar. They make a speech to Job and Job responds. After this, there is an inserted speech by ^{Eliphaz}, who is not among the first three visitors to Job, we don't know quite how he comes into the story, but he's there. But he makes him turn a series of speeches to Job. Finally, Job who has responded during each of these speeches to his friends, was faced by God and God speaks to Job out of the whirlwind in a series of dramatic cadences. The unity and the majesty and the power of the universe is suggested to Job. Then we come to the epilogue itself. Scholars have tried in many ingenious ways to understand the book. Was it all written by one man or are there separate parts that were fitted together by some later editor. There have been as many solutions as there have been men who have investigated the field. Job is for all of its power, the most difficult Book in the Bible to understand. The Hebrew of it, sometimes defies translation and I would be less than honest to you, did I not say to you that any translation of the Book of Job, especially the poetic sections, contains at least 20% guess work. There are whole chapters at which we can make only the vaguest of understanding. Much of this Book

escapes us a little bit and that's part of its attractiveness and part of the mystery of it all and part of the reasons so many scholars have so many opinions as to the Book. Nor the language ^{does} give us much of a clue. It used to be believed that ^{was} spoken only in the last century before the Common Era and the language of Job reflects many ^{, many words which came into Hebrew} only after it came to contact with ^{. In recent times we have known} that ^{goes back even to the seventh and eighth century B.C.E., the pre-} times. This clue has been lost to us. I think that a general concensus would be this. The first two chapters and the last are folk legend, very old. On the basis of this folk legend, some great poet inserted the three dialogues with Eliphaz, Bildad ~~and~~, Zophar and Job. The same author, or another, was not satisfied to leave simply the discussion between men. It wanted to ^{the presence} and the force of God and you get the vision out of the world. Then it's commonly believed that the poetic sections, the dialogue with ^{, was inserted at} the very end by a pious poet who was afraid that Jews might believe that God is simply power, the whirlwind, because ^{keeps insisting that though man} cannot understand God's wisdom and God's justice, there is wisdom ^{and} in justice in the universe and in our lives. The whirlwind is simply that the presence of God, presence of the power beyond ourselves, God is the tyrant, if you will and knew God is the creator, wisdom of the universe, father of us all. The almighty says and we cannot find out his excellent in power, yet to judgement and justice, he doeth no violence. That's his key idea and the reason that many scholars believe that this section is late. What I'd like to do this afternoon, is to read with you straight through the first two chapters which set the theme. After we have read it together, to go back over it and try and give you a few notes which may help you in its understanding, and then to give you a series of understandings as I have had as I've read the Book of Job at different times. We begin then, Job 1:1 - "There was a man in the land of Uz, whose name was Job; and that man was whole-hearted and upright, and one that feared God, and shunned evil.

And there were born unto him seven sons and three daughters. His possessions also were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred sheasses, and a very great household; so that this man was the greatest of all the children of the east. And his sons used to go and hold a feast in the house of each one upon his day; and they would send and invite their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed God in their hearts.' Thus did Job continually.

Now it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan: 'Whence comest thou?' Then Satan answered the Lord, and said: 'From going to and fro in the earth, and from walking up and down in it.' And the Lord said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a wholehearted and an upright man, one that fears God, and shuns evil?' Then Satan answered the Lord, and said: 'Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath, on every side? Thou hast blessed the work of his hands, and his possessions are increased in the land. But put forth Thy hand now, and touch all that he hath, surely he will blaspheme Thee to Thy face.' And the Lord said unto Satan: 'Behold, all that he hath is in thy power; only upon himself put not forth thy hand.' So Satan went forth from the presence of the Lord. And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, that there came a messenger unto Job, and said: 'The oxen were plowing, and the asses feeding beside them; and the Sabeans made a raid, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.' While he was yet speaking, there came also another, and said: 'A fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.' While he was yet speaking, there

came also another, and said: 'The Chaldeans set themselves in three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.' While he was yet speaking, there came also another, and said: 'Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and, behold, there came a great wind from across the wilderness, and smote the four corners of the house, and it fell upon the young people, and they are dead; and I only am escaped alone to tell thee.'

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped; and he said: Naked came I out of my mother's womb, And naked shall I return thither; The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord. For all this Job sinned not, nor ascribed aught unseemly to God.

Again it fell upon a day, that the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan: 'From whence comest thou?' And Satan answered the Lord, and said: 'From going to and fro in the earth, and from walking up and down in it.'

And the Lord said unto Satan: 'Hast thou considered My servant Job, that there is none like him in the earth, a wholehearted and an upright man, one that feareth God, and shunneth evil? and he still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause.' And Satan answered the Lord, and said: 'Skin for skin, yea, all that a man hath will he give for his life. But put forth Thy hand now, and touch his bone and his flesh, surely he will blaspheme Thee to Thy face.' And the Lord said unto Satan: 'Behold, he is in thy hand; only spare his life.' So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot even unto his crown. And Job took his a potsherd to scrape himself therewith; and he sat among the ashes. Then said his wife unto him: 'Dost thou still hold fast thine integrity? blaspheme God, and die.' But he said unto her: 'Thou speakest as one of the impious women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?' For all this did not Job sin with his lips.

Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and threw dust upon their heads toward heaven. So they sat down with Job upon the ground seven days and seven nights, and none spoke a word unto him; for they saw that his grief was very great." That's powerful stuff. Turn back to the beginning - "There was a man in the land of Uz", I must insist to you that Uz is not Oz, but it may as well be. Uz is an unknown place. It seems to be a place east and south of Judea. The important thing is that it is not a Jewish place. One of the important facts about this Book, is that Job is not portrayed as a Jew, his three guests Eliphaz, Bildad and Zophar are not portrayed about Jews, indeed, the whole action is not portrayed as having taken place within Judean territory. Some have said that a pious poet simply refused to put the heresys and the non orthodoxy of the doctrine of this Book into the mouths of Jews. I doubt it. The case seems to be this - Job was known as a semi-mythological, semi-legendary personage in the ancient near east. We know from other sources in the Bible, for instance the Book of Ezekiel, that Noah, Daniel and Job were known as three excellent and righteous men from among the non-Jews. If they were in a town, the Book of Ezekiel says, remember in the Book of Genesis where Abraham asked that Sodom and Gamora be saved, that these three men were in the town, Ezekiel says, the town was as unrighteous as Israel was today, they could save themselves, but no one else. We have found at ^{digs} , which is a site in Syria, the major which date to around 1350 B.C.E., reference to , the same root name as the name of Job. Job then is a folk hero and Job has been made the hero of an ancient tale which was not at all unfamiliar in the ancient near east. Already in the third millennium B.C., at least fifteen hundred years before this Book, we have a tale from Egyptian sources of a debate between man and his soul as to whether or not suicide is

preferable to life. He has been mishandled by fate, and he thinks that suicide is the only strong answer for the riddle of life. There are other Egyptian and Mesopotamian parallels to the Book of Job. None of them have quite the majesty of Job and in none of them is Job made a man of sturdy moral character as he is in the Bible. The Mesopotamian sources especially emphasize the ritual propriety of their heroes. In all of these stories there is a conflict between what a man has done, what he deserves as a fate and the fate which is actually his. In all of these stories man bemoans his fate, though in none of them does he challenge the universe as directly as does Job. So we have here, in all probability, the wedding of a number of ancient strands - a hero who is known for his righteousness, a confrontation between, a philosophic confrontation which men delighted to argue, and a poetic genius, a master genius, the man who wrote the book. Now did he simply take down a folk story, the first two chapters, and then add to it? Did he reweave the story, the folk story to give him the springboard onto his poetry, or did he write the folk story in full and give it an entirely new twist. All this is hidden from us by the myths of history. It's interesting to notice that the action of this book is not essentially within the narrow confines of Judea, and it is at one with ^{Ruth} ~~XXXX~~ in emphasizing the dignity and righteousness of people who are not Jews. There is a direct line from this book, as from Ruth, to the statement in the Talmud that the righteous among all nations have a portion in the world to come. Judaism never arrogated itself, the keys ^{to} of the kingdom. You won't find it in the Bible in any religion which tries to do so. He who does not believe in Jesus in the Kingdom of Heaven shall not enter therein ^{goes} against what is explicit within the biblical tradition.

The word Job - we don't know quite what it means, there are two suggestions, in Hebrew the roots of Job ~~for~~, can be read ~~as~~, which means enemy, adversary, the inventor of foe, the antagonist who will not be easily broken under attack and you can poetically find Job in his name. There is an Arabic root, ~~to believe~~, which means the penitent one - a man who acknowledges finally, that

God is all powerful. He sought to set himself up but he came to realize only God is really exalted on high. Beyond this, the word Job gives us no clue. It may have simply been the name of a man who lived and was known for his righteousness and then was rapt in legend and was used as the source. It may be that the name gives us a clue to the meaning of the book. Job is pictured as having seven sons and three daughters. This is a traditional blessing in the ancient and near east. When Ruth is blessed finally, she is blessed with seven sons and I think without my masculine underlining of ~~it~~ the text that you will see who stood better, at least in the eyes of the men who wrote these books. In verse 6, we have our first entrance into heaven. It begins, "Now it fell upon a day, that the sons of God came to present themselves before the Lord," ~~XXXXXXXXXXXX~~ Now, "it fell upon a day", this day according to our ancient rabbinic tradition was not just any day it was Rose

, the day of celestial judgement. We know that

the legend which we've all heard, how there is a scale, and man stands before the heavenly tribunal and his good deeds are put into one side of this and his evil deeds are put into the other pan, the pans are allowed to swing free and finally a judgement is made. This is a very ancient story, reflected already here. There is a celestial . A celestial judgement is taking place and in it, there develops among the judges, a difference of opinion - a majority and minority report.

are having a dispute as to the sociological

basis for their decision. There are two days in which the court convenes. The second day, some time later and tradition has it that ~~XXXXXXXXXX~~ second day was Yom Kippur. Our ancient legend tells us that the judgement is made where it is clear, on . If they're good men, they're written in the book of life for another year, the evil man , . But what about most of us who just fall in between? For most of us our cases are held over and taken under advisement and finally on Yom Kippur the book is sealed. So the legend wove this high holy day story into the biblical text. I don't know, and there is no reason to believe that this was originally intended by the biblical author. But Satan

deserves comment. You'll notice a little "a", an italicized lower cased "a" before Satan and below the page, something to the effect that that is the Adversary. The reason for this is clear. Historically the concept of a Satan, red suit, tridence, breathing fire, was medieval, it has its roots in literature, to be sure, its full blown literature is medieval. The idea of a Satan, the fallen angel, the angel who was sent out to cover the world and to entice men away from the good. Take the young men and seduce him to women and to wine and to vice. This concept of Satan is later than the Book of Job. The Book of Job gives us one of the first uses of this word Satan and it's very interesting. The root , is Assyrian and apparently it's taken from a royal official, the original cia. There was a man in the court of the Assyrian king who was called the eyes of the king. It was his responsibility to wander throughout the country and to overhear , and treason . And there was a man called the ears of the king, whose job it was to provide the records so that they haul these men up before the McCarthy committee and hold them guilty. In other words, he trumped up the charges, once the eyes of the king had spotted the men who might forment rebellion. Interestingly, the Assyrian title is the exact same root as the word 'Satan'. Satan is described her, or the Adversary, as the man who goes to and fro in the earth, wandering about looking for , men who were plotting . Essentially we don't have a concept of the red suited devil, we don't have a concept here of the fallen angel, we have simply the concept here of some celestial being whose responsibility it is to wander up and down in the world and to bring back to God a report of how man is doing. But like most cia agents he exceeds his authority and he forgets to tell the president what he's doing. One of the bright ideas that has come to him is that really the president isn't as powerful as he is. After all, he can send a U-2 plane and wreck the relationship between the major powers of the world, he's obviously more powerful than the president of the United States. If he can the overthrow of the government in south Viet Nam, he's also more powerful than the president of the United States. So he gets pretty high faluting ideas and he's going to challenge God in the White House, him in

his own place. So he tells God, Huh - you think the people voted for you. You think you got that big majority over Senator Goldwater. You didn't get it, at least you didn't deserve it. They voted for you because they knew ~~xxxxxxxxxxxx~~ you were giving them Medicare. They voted for you because they knew that you were going to cut taxes. They voted for you because you promised them a government

. Does Job serve God for nought? In other words, there's a commercial relationship here in the contract between God and man. That's the test. God rises to it. Not very strongly. God, in the Book of Job, at least in this section, doesn't play a very strong role. He lets himself be handled. He allowed Job to make a test. He simply selects the victim. Now in verse 20, we read "Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped;" These are traditional near eastern forms of mourning. The renting of the man or the cutting of the man we still can see sometimes what is called , where there took the garment or the tie and make a cut in it, or they'll have a boutonniere of black crepe which they'll cut with scissors. The other statements in mourning have disappeared from us. What does Job say. "Naked came I out of my mother's womb," which is true "And naked shall I return thither", which is poetry. Man doesn't return to the womb literally. He returns to Mother Earth and we must read this as poetry. "The Lord gave, and the Lord hath taken away; Blessed be the name of the Lord". Now the second test is put to Job and in the second test, some terrible kind of skin disease is placed on him, we don't know what it is, some said elephantis, some said leprey, your guess is as good as mine. Then a woman enters the picture. Now you remember the original enticement. Eve entices Adam with the apple and Adam eats the apple. In the second enticement Job's wife entices Job with the idea of suicide, getting it over with and Job does not give in. Man made some progress since Genesis. But the theme of woman as the one who entices has reappeared and it reappears in church literature constantly. Reappears in medieval literature. Reappears in folk literature, Jewish and Christian of Europe. It has a great deal to do with the view of woman which was

held, at least until Renaissance times. Woman was not to be entrusted, was not to be trusted. It was she who had enticed Adam, it was she who tried to entice , it was she who shaved the head of Samson, it was a woman who through the general's ears etc. But I must say man has made progress. We didn't give in.

sermon on this and he said you can always entice a man with food but you tell him to go out and kill himself, you're going to lose. There's a limit even with your charms. When the three friends come and the three friends say not a word and the rabbis suggested that here is a good lesson for condolence calls. It's your presence there which is instructive, which is helpful. But when you come and babble, when you come and tell stories and when you come and tell the widow how longly you have been, you're not being very great help. Fortunately the three men start talking at the end of the seven days and they really never stop talking. But, it's a good story and it's a good way to teach what is really the truth. As I prepared this lecture on the Book of Job, I reminded myself that I had treated Job at least ~~in~~ four times before. I reread these texts, and I found to my surprise that in each, I had revealed a different Job. I suppose, in retrospect, no greater tribute can be paid to a work of literature, for what is the mark of excellence in literature than its ability to refract a new aspect of the human experience at each reading.

I first treated of Job in those difficult days between the end of the Second World War and the establishment of the State of Israel. These were the years in which we became aware of the jugular agony of the Nazi victims, when we did not know where the survivors would be placed or if Zion would be reborn. I read Job then as an affirmation of the indomitable will of man. Job personified the staunchness of man, our ability to accept the most cruel of fates and to survive, to maintain our sanity, and to build again. Job was whipped and scourged, and he did not whine. Job was beaten and bludgeoned, and he did not break.

God is proud of His creation, man. The Adversary, Satan, is cynical. Oh, yes, man appears to be virtuous but their virtue is self serving. If respectable

people did not expect a reward, if they did not expect the accolade of their neighbors -- God, you would see quite another kind of human being. Job is sacrificed as a test, for he is the paragon among mortals, the best of us. Satan, however, is quite confident that he can break Job's equanimity, break him down, and unmask the less than noble animal within. In startlingly rapid succession Job is stripped bare. And then the Bible tell us, "Job rose up, and rent his mantle, and shaved his head and he fell upon the ground and he worshipped". For all this Job sinned not, neither did he speak aught that was unseemly of God. God believes that His point has been made. But the Adversary insists on a second chance; he has not yet bloodied Job's own person. "And God said, Behold, Job is in thy hand. Only spare his life". And then ~~we~~ we read together, in quick succession how Job suffers boils and the attack of his wife. But Job returned to his wife, if you recall and said "Thou speakest as one of the impious women. For all this again, Job sinned not with his lips".

In those days I was reading those scraps of diary and memoir which somehow had survived the Nazi holocaust, and Job helped me to understand that dignity and strength latent in each of us which allows men to maintain decency and sanity, even faith, though the fatal knock of the SS is inevitable and though it is only a few short evenings before the final, eternal midnight. Job became the prototype of human staunchness. He and the modern Jobs, and there were many in those days, spoke to me a revealing and healing truth: that somehow, despite the most heinous and bitter of cruelties which man can inflict upon his fellow, man can and will survive. It was as the Psalmist said, "We are the most frightfully yet wondrously made". We have within us a capacity to surmount the insurmountable, to stand firm beyond the limits of endurance. Somehow, beyond Auschwitz there would be a Zion. Somehow, beyond the eternal cycle of war and narrow peace and war -- even more brutal war -- there would be a larger peace -- hope for man.

Job had faced his future without illusion. "The grave," he says, "The grave is open for me." Job had not fallen back on the dream of a blissful paradise beyond the purgatory of life. "Man lieth down and he dieth and until the heavens

shall depart he shall not awaken." Job was impatient of all illusions. He looked straight on into the jaws of hell, yet he retained his faith and his courage. I find this a healing truth, although I confess that it puts into a shoddy and shabby relief the measure of most of our usual complaints. A promotion has been denied us. A club has barred its doors to us. A friend has spoken ill of us, and many of us literally make ourselves miserable over trifles. Job, and the modern Jobs, knew true suffering. Job and his modern counterparts had maintained integrity and neither whined or complained. Job, for all of his pains, dear friends, never took a tranquillizer.

I came again to Job during the first years of my ministry when, for the first time, I was spending much time with the bereaved and the desperately ill. I came to know another Job, the Job who is the prototype of the suffering soul. I was especially struck at that time by the series of dialogues which take place between Job and his three friends who come to console him. The friends try to speak words of comfort, and Job will not accept their words or its premises. As I made my condolence calls and my hospital visits I met Eliphazes and Bildads and Zophars. You have seen them, too. Eliphaz is usually an elderly, worldly wise gentleman or gentlebady. He has seen the widow and he has seen the widow's tears and he has seen the widow and congratulate her on her remarriage. He knows that life goes on and that this living room, bathed today in grief, will someday be bathed in flowers at another wedding. He comes in. He pats the bereaved upon the hand, and he counsels her to hold fast, 'there will soon be a new life, new hope, laughter in your eyes, joy in your face, love in your heart.'

Bildad is of another sort. The Bildads of the world can put a good face on any tragedy. Bildad will not look the tragedy square on, rather he asks, "What could have been worse?" And he always finds an answer. We have lost a loved one early on in life. What does Bildad say? 'It could have been worse. Your beloved was a proud person. He would not have wanted to be paralyzed, an invalid.' If we are seriously ill, Bildad tells us about those who have suffered far worse and have managed somehow to carry on. Bildad is that cheery sort who braces us and tells us to go on.,

Zophar is a young person. He has really not experienced life but he understands all the jargon of psychiatric therapy. Zophar explains to us exactly what is happening to us, in clinical detail. "Good," he says, "express yourself. Cry. Give vent to your anger. Curse the world. Kick the wall, It's good for you. You'll feel better. Try and understand yourself. You'll come to understand what's happened to you. Keep going. Keep talking. All will somehow work out.'

These friends of Job have their modern stencils, have they not? Yet they were friends of Job. They meant well. They are our friends. Their words are kindly meant. But the important truth is that their words are irrelevant. Indeed, their words are a burden to us. Often their words only sharpen the hurt. Job says, "why do you vex my soul. Why do you crush me with words?" Some of you have known that. Job will have none of these justifications. Despite their wisdom, their common sense, they are irrelevant. They are irrelevant to our pain. And yet paradoxly, these words do help. Though they sharpen the bitterness of the moment they are not unkind. His friends provide for Job a sounding board for his own explanations. And that's the most important part of any problem. To allow the bereaved to express themselves.

Read the Book of Job, and read especially these dialogues between Job and his friends, and you will be struck by one fact. Job never answers directly the arguments of his friends. His mind is working on its own problem in its own way. His friends come and speak, and their listening and their logic gives Job the opportunity to speak and to work out an explanation of his fate. So the lesson of the Book of Job is not not to make a condolence call, rather it is to go, and to offer what consolation you can but to offer it without insisting upon it. The mourner will take from your words what he can and what he needs. It is your ear and a shoulder to cry on and the memories that you suggest that he really needs. Job's friends were out of order only when they insisted that Job must agree with them. That their philosophy must be his.

I reread Job some years later, and found another hero, a Job who came to an understanding of the meaning of faith. These were the years in which religion

was being huckstered about the United States with great success -- a money-back, five year warrantee religion. Faith was a guarantee. Faith gave you confidence. Confidence unleashed powers within. Confidence permitted you success. Faith was a guarantee of a better life and a bigger paycheck, promotion. You may remember Dr. Norman Vincent Peale and his Power of Positive Thinking. It's still going strong, believe it or not. 'If you believe,' he said, 'if you believe deeply enough and pray fervently enough, the inner power comes to the fore. You develop the capacity to be a supersalesman. You can join the million dollar round table.' If you believe fervently enough, if you pray with enough devotion, you will overcome your shyness and your diffidence, you will open yourself up to love and to feeling, you will gain social acceptance and even the marriage which is your heart's desire.' Madison Avenue has come to religion, only we can do it one better. We have a solution for everything.

Now, faith can work miracles, except when faith doesn't work miracles. I remember the young lady who sat in my office. Her eyes were dry of tears. She was beyond them. She sat there kneading her handkerchief. "Rabbi," she said, "I believed. I believe. Really I do. I went to Synagogue. I prayed. I was desperately in love. I wanted to be a part of this man's life. I felt, I could win his love if only I could have confidence. And you know, Rabbi, my prayer did give me confidence. He did learn to respect me. But now he has left me, and I am with child." Faith can work miracles, except when faith works tragedy. I used to give the Book of Job to those who had been misled by the hucksters of faith. Job believed and Job suffered. Job was a man of faith and a man of virtue, a man who had every reason to be confident of his future. Yet Job's world disintegrated under him. Job had to confront the devastatingly simple question, "Can I still have faith if God manhandles me? Can I still have faith if my God does not return kindness for devotion, reward for service?" When the three friends come to pay their condolence calls, they are afraid that Job's faith will be washed away with his tears. They are afraid that Job's fear will disappear from him.

own eyes." I had heard of Job with the hearing of mine ears. But now I see Job with mine own eyes.

They seek to explain God's ways to Job. One says to him, "Job, understand why God has put suffering into the world. Suffering teaches sympathy. Through our hurt we come to understand another's need and loneliness. We are the better for it."

And it's true. You've all seen young people, full of confidence and very selfish who suddenly have some tragedy and become very active in their communities.

Another

~~THANKS~~ friend says to Job, "Job, have patience. The world has a way of balancing out. Hitler may stand tall for a decade, but he will fall defeated in his own air raid bunker. Have patience, and you will see your reward." ~~XX~~ And that too is true. History has a way of working out but the point is that we live now and if we lived in Germany in 1930 that would have been the end of our lives. His third friend says to him, "Job, have a little more perspective on yourself. Each of us, being mortal, has an ego, and our ego blinds us to our own nature. We think we are good we think we are innocent and decent. What we really do is to deny most of our, irresponsibility." Of course, this too is true. We live in the happy thought that we're God's gift to humanity. That what we do is good and that what our neighbors do is somehow less good.

Job rejects these explanations. Nothing that he has done has merited the sentence that has been placed upon him. Then a strange and marvelous turn occurs in the story of Job. These conversations between Job and his friends are abruptly and without explanation cut off, and God enters the picture. God speaks to Job out of a whirlwind. God offers no excuse for what happened. He does not say, "The Adversary and I were arguing about you and yours was really only a test case -- I'll make every thing right, up to you and right with the world". Rather, God speaks to Job of divine grandeur and of man's finite measure. "Where was thou when I laid the foundations of the earth?" "Canst thou bind the chains of the Pleiades or loose the bands of Orion?" "Didst thou give to the horse its strength?" "Is it by thy wisdom that the hawk soars in the air?" Then Job, after this long and magnificent theophony, makes a most revealing statement. "I had heard of Thee with the hearing of mine ears. But now I see Thee with mine own eyes." I had heard of Thee with the hearing of mine ears. But now I see Thee with mine own eyes.

I have discovered a strange fact about tragedy. Tragedy rarely snuffs out faith. One would expect that a man who has been beaten to his knees would cry out and deny. Sometimes I do hear complaint. But there is a stronger truth which sweeps over us at the moment of fear, of anguish, of death. From our knees we look up, and we see clearly then, beyond the normal world of our routines and of our ambitions, the larger world, the world of thrust, of limitless power and endless energy. We admit then, the ~~xxxxx~~, the power which we cannot stay, the death we cannot avoid, the cycle of life and death, which we cannot delay, the facts of life before which we can only bow in submission.

My ears have heard the logic of faith, but now I see the power of God with my own eyes. At the moment of tragedy we come closest to an awareness of the fullness of God's might. We come closest to faith.

Faith, my friends, is not an axiom of God's goodness, but an axiom of God's greatness. It comes to us not because we can explain that which happens to us in this life, but because there is life and because there is death. Because there are joys and because there are tears. Because our eyes begin to see the expanding infinity of which we are only the most infinitesimal of parts.

There is a professor of philosophy at Princeton University, by the name of Dr. Walter Kaufman, who has written a book called The Faith of a Heretic. It's a most interesting volume. They use this in this book throughout the Book of Job. Dr. Kaufman notes how Job rejects the arguments of his friends. He sees how Job confronts the "tragic power," as he calls it, and he says, "This tragic power

is the ultimate truth of philosophy. There is a power beyond us, and this power makes no sense except that it is there, and man must bear it as best he can with what composure and equanimity he can muster, that man must simply accept life on its own terms". Kaufman's is a modern stoicism, more accurately, Kaufman's is a modern existentialism of which I spoke to you earlier. There is, beyond an absurd power, a power which exists but has no purpose and no meaning as far as it affects our lives. What then of man? Each of us is to strive

theory. We read that significant chapter in Job which asks what is wisdom? There is the place of understanding? It is not in theology. It is not in philosophy.

to make what provisions we can against it. No more compunctions about morality. No more sensitivity to another's feeling. Simply build up your castle as strong as you can and hide behind it for as much protection as it affords. Now if this position, and this understanding of Job has meaning, all the sanctities of Jewish life have no meaning -- the Mitzvah, the Torah, the learning, the prophecy, the moral passion. Actually Kaufman, and Neitzsche before him, and the Stoics long before misunderstood Job's mean. For the God who reveals Himself in Job reveals not only naked power, but purposeful power. He always speaks of the wisdom which has been imprinted onto and into the universe, the universe is order. The world is not an aimless structure. It has form and dimension. If we cannot comprehend the totality of that purpose, we can still sense it. Here, I think, is perhaps one of the ultimate philosophies of the Book of Job. His three friends are dismissed because they have given to Job purely human explanations, partial explanation. They have sought to explain why it is that the righteous sometimes suffer. Each of these explanations has a certain merit in it. We do become more sympathetic when we have suffered. We have seen giddy young people who have become more adult when they have been hurt. There is a strange way in this world in which, given enough time, the wicked are brought low. It is true that our egos blind us to some of our favorite faults. But each of these explanations only explains one aspect of the total problem. What Job does is to reject each of these explanations as a total explanation. Life, God, man, can simply not be circumscribed neatly within the categories of human thought. At the same time, Job refuses to give over these categories of human thought.

I find myself increasingly surrounded by men and women who insist on thinking in neat and complete philosophies. They call them "isms." There is an orthodoxy and a heresy; truth and a deviation. I care not now what that "ism" is -- socialism, conservatism, liberalism, communism, constitutionalism, and Randism, Birchiteism. You've heard these words bandied about and you know people who are caught up in these theories. The Book of Job gives the lie to all of them, for life is beyond theory. We read that magnificent chapter in Job which asks what is wisdom? Where is the place of understanding? It is not in theology. It is not in philosophy.

It is not in any neat human explanation. "Behold, the reverence of the Lord, that is wisdom," and "To depart from evil, that is understanding." Ultimately life is beyond logic. It is not the splitting of logical theories but the building of cities which teaches truth to man. It is not the precision of one's argument but the justice of one's law which establishes truth in life.

Now as I reread this last, the Book of Job, I found still a fourth Job,

. I was struck by the epilogue, in it Job lived happily ever after. I was struck by the fact that so many commentators on Job dismiss it as unworthy. Especially today when we emphasize the negative, emphasize the tragedy. And it is written in terms of fairy tale. But you know there's an important truth in the Bible. Whenever the biblical text ends on a word which is bitter, damning, cursing, a word which speaks of the fate which will befall the nation, the Bible adds to that chapter a line taken from someplace else within it, which expresses hope and expresses confidence. This is done consistently. It's not done with any naive desire to make ~~people~~ people go away happy. It's done because man cannot live with hopelessness. It's done because hope is part of the wisdom of life. Whoever wrote this last chapter may not have been a great writer but he was a good preacher and he was a good philosopher. There is the brutal, there is the bruised, there is the violence but there are joys that do come through. There are hopes that can be realized. There are dreams that are fulfilled. There are quiet moments of perfect love. There are those intimate family moments of shared joy. Each of us has known these and these are as much a part of life as the bitterness. Any philosophy which pretends to be inclusive, must consider these as well as the tragedy and the . There are hopes that do come true. There are joys that are realized, not in a fairytale sense, but very true. If we live disciplined lives, if we perfect our skills, if we are honest in our human relations, if we are loyal to our families and we love - it is true, I think, that there comes to us, peace of mind, peace of soul, the words have been bandied about and lost their ~~essential~~ essential meaning but they're good words because they describe what each of

us have felt. Moments of complete happiness, brief to be sure. Life is a balance - earth, death - exuberance, the grave - joy, sorrow - but philosophy must take into consideration the balance of not only the dark and the black and the . So I find in this era when we are emphasizing confusion and violence, tragedy and despair, ~~but~~ ^{that} this last half chapter of the Book of Job, speaks to me , a truth worth the speaking. And a truth which I think, helps to put the entire in its proper perspective. Question - Is it true that at a wedding ceremony you're told not to laugh too much? The sharing of the cup is a reminder that there is a bitter and a sweet and you must share as one, whatever life holds in store. Yes, we try and balance out the emotions. Question - Would I say something more about . is one of those cover words, which covers a whole variety of thinking. There is a truth within it, as within most things in life. The truth is that most of us refuse to look at life for what it is. Life to us is the fairytale that our mother read us where everything lived happily ever after. insists on the brevity and the shortness and the tragedy. But it can be much more. tends to emphasize the human relationship as being the of all that is good. Most of us are brought up to believe that one way or another, that morality begins with the two tablets of the law, with its . What is true, obviously, is that these are only words. Stone, paper, whatever it is. What do they mean, how do we translate them from words into life. Each of these words have in time been perverted to the wrong use by the wrong people who have sanctified their evil with pious words. Now the say that all these words are meaningless, cancel them out. Not with only the Ten Commandments but all the moral codes of men. They are simply words and words can be abused and are regularly and routinely abused. This is surely a truth which is going to come out in the age of Madison Avenue. and they have no meaning. Peace was used by Hitler to justify his policy, freedom is used by the worst tyrannies of the world to justify theirs. Words have lost their . All

that can be truly useful, is the honesty of the relationship between you and me, between any two human beings. In the emphasize the immediate moment of relationship and that in part is justifying the ~~usefulness~~

and the of our culture. But in another sense, in a deeper sense, it's insisting that most of us relate to people in terms of what we can use them for rather than in terms of the fact that they are human beings which share life with us. Our language gives us away. If you don't like somebody, what do you say? "I have no use for so and so. I can't find a way of putting him to my own scheme and desire". And I think it's true. Most social life, I'll excuse any parties you're planning this week but most social life occurs because you want people who are important to your husband's business, or you have to entertain customers, or you are repaying somebody who tried to use you and now you tried to use them, or you want your husband to be able to pick up a phone and call so and so, not having to go through a secretary and not being able to get into the office. Most of our relationships with people is and degraded because we put it to perverse use. Friendship is very rare. like a human being, you enjoy being with them, there's no ulterior meaning or purpose to it. And this philosophy especially in its Martin Buber development, emphasized the importance of seeing the other person as a thou instead of an it, as somebody who would be a pleasure to you rather than somebody who was of use to you. , however, includes many elements which are unfortunate. It is one thing to say the words are abused, it is another thing to say the words are useless.

of communication that we have and as you know from the novels which make man's lust the only avenue of formal communication between people. This is no way in which a society can unfold. Reason is useful. The fact that men abuse words does not mean that men cannot use words usefully. We need reason. There would be no progress without reason. The talks about the dramatic of , the act of the moment. can perhaps be best summed up in the dignity and utility of ~~that~~ a man taking a sailboat to

cross the Pacific, to place himself in the path of an atomic bomb test, in the hope that society will not hold the tests. It is the act of a man protesting against the vulgarity and brutality and criminality of organized government in the twentieth century making an act which he really consciously knows to be futile but that there is a nobility to it and he loses. And that's the tragic. Maybe a patrol boat comes up and takes him aside and he's simply led away. Much of the tramping around, the burning of draft cards, etc., has been encouraged by some of the less desirable elements within because literature encourages man to confront the universe to make this bold gesture precisely because it is absurd. That's .

Now again, society cannot ~~be~~ have such within it. We must learn to use the gestures so that they are meaningful and we must learn to cooperate so that all of us move forward in a common direction. Now this attack on reason. It's an attack on reason in favor of emotion. This attack on the reasonable life as opposed to the life for the moment leads to , well you'll see it most when your children are in college and when they say to you "Why should I go to the bother of going on? Why can't I spend my summer in Mississippi and my winters in the Peace Corp? Why ~~xxx~~ must I make plans for the future?, and you have no answer for them. What they're asking is good and right. But there's wisdom on your side too. The Peace Corp advertisements themselves say you can't make a future in the Peace Corp. What happens ten years from now and twenty. Somehow between the moment and the life pattern we must make it balance. The balance must be more for the moment than we've made it up to now. Your wisdom, the wisdom of parenthood is as appropriate as theirs. Now ~~they say~~ can go beyond this. ~~to prove that~~ denies that there is philosophy, there is something out there which can be reasoned about. As a result, ~~there is an~~ can be a denial of communication between people. Man is almost sealed off from himself, you get Herzog out of this. A man who has no ability to ~~I would agree with you completely~~ write letters to themselves. Since we really can not communicate, totally with another human being, you're left

slave to God . Come let us reason together, Isaiah says to God. Abraham challenges God. Now can you pronounce the name of God and

communicating with yourself and that's madness. There is some of this in the Book of Job. I point to you the fact that though we think it would be the cruelist of fates to have our children killed, Satan quite accurately points out, Job hasn't yet been struck himself. It's true, isn't it. For all of our posing about being parents, we can see this again and again in history, we have a capacity to survive, we are not yet struck. They are already individuals outside our bodies.

turns us in on ourselves. It borrows from the techniques of modern psychiatry and psychology and all kinds of things of this type. It makes it difficult for us to relate to one another. One of the reasons, I think, that many modern preachers have given up their sense of the sacredness and the importance of the pulpit is that there is an theology and many of them are deep down members of this kind of attitude. And they despair of

communicating between one and another. Of course every preacher has had the experience of ~~listening to~~ overhearing his congregation talking about what he has said and realizing any resemblance between what they got out of it and what he said is purely coincidental. But I hold, it doesn't mean that you stop trying. Because what else have we. How else can a master society relate to each other. sort of a primitive

American . We haven't got anymore and we haven't got the wilderness to permit the 195,000,000 people to live as he did. We are bound to the city, we are bound to the apartment towers, we are bound to a mass society. We better to have little . The very fact that

theology means that some men use it to prove God and some men need it to prove there is no God, . There is communism, there is an capitalism. You can make it into what you want. As long as you emphasize the tragic and the moment and the relationship.

Question - I would agree with you completely. This is another understand in the Book of Job. One of the interesting things of the Bible is that man is not a slave to God . Come let us reason together, Isaiah says to God. Abraham challenges God. How can you pronounce the doom of Sodom and . He

down God to the point to at least that they're ten righteous men, the city will be redeemed. Man does stand up to God. Question - Do I think of Job's unshaken faith in God love or fear? I think it's out of fear. We spoke about this last week, it's interesting it keeps coming up; I said last week, something which many of you rose up a bit on but I think but I think that fear is a very important element in faith. I think we have , you know and blunted most of our emotion. The ancient knew fear, as I said last week, he knew what it meant to live with a cast master, live with a tyrant, live with an absolute monarch and so when he thought of God he thought in these terms. Going deeper than that in the Book of Job and why I answer you this way. The universe is a fearful place. Life is really a fearful thing. I love life, I'm in love with it, it's a thrilling adventure, but I'm afraid of it. Some place in each of our worlds there's a VanAllen radiation belt. When you try and go too far, it gets hold of us and kills us. Somehow in each of our worlds there is a Satan, an Adversary, who turns on us. How many years have you got? How many years before our mind gives away? How much will we be able to accomplish? Why that gnawing fear that we're not doing enough or that we're on the wrong way, or that we ought to be doing something else. All this is part of life. Job thinks of in natural terms - the universe, the expanse of space, the thunder bolt, the lightening and the thunder, the volcanic eruptions. We think of it less in these terms but this is still very true but more in terms of the finality of life, of the finality of health, etc. We fear life, if we're honest - I do. Question - If his faith was so strong in God, why was he afraid? I said last week that I thought that fear and love are the terminals of a circle at which point are almost together. I spoke last week a little bit about ~~that~~ the fact that in terms of our psychological knowledge we know that in the marriage relationship, let's say, love and fear play equal elements. I think that this is true in terms of faith. I have faith in God. Let me speak very personally. I have faith in God. I know that this faith should tell me that nothing that's going to happen is too tragic but it's going to happen to me, therefore it's tragic. Because I lack the wisdom and the philosophy to explain it to myself. The two are

one. I think we've had too much talk about creating a fumigated adolescent faith which we can teach our children. As a matter of fact, our homes in the last fifty years have all been guided by the concept of love. Surround your child with love. Love him until he becomes an adult. You love a child enough and you're going to prevent him from becoming an adult. Love is only part of what he needs, he needs authority. The Bible says that a man who withholds rod, hates his child. I'm betting kibitzed from my own family over there, but I think it's true. Children respond to authority. Some of it is simply the expression of your personality, however much you rationalize you're doing it for his benefit. I think it would be a very and place if we all went around loving one another. A home in which love gushes out is a bad place for children. Question - Is there anything in the Book of Job which says that when a man is surrounded by abundance he is less likely to have faith? No. As a matter of fact, reverse the question posed. Job has abundance, has , and he has faith. The question is will he keep it when he doesn't have, not the reverse. Question - Do I feel that this is so? No. The reverse, I think, is true. I think the more desperately men have lived, the more they tend to have faith. The reason this is so is that most people are too dull, too self involved to even worry about it when everything is going well. I'm constantly amazed by the absolute indifference to life that most people exhibit most of the time that they are alive. But he's lived, and of course ~~xx~~ when things are going well, why not. Question - Even though Job isn't known as a Jew wouldn't we know it as a Jewish book by its concept of faith? It becomes one of affirmation of God, he never surrenders to God. That's what makes it Jewish. He surrenders to God only when God has proven a case, it's not a blind surrender, It's not a leap of unreason. It's a leap of reason. There's the story of Abraham and Isaac as unreasonable on the surface of it. This story, we take it in its own terms. The Jew has never believed in blind faith. The Jew has believed in profound faith, there's a difference. The difference is as to how you got there, and how you keep developing it. Job demands understanding, in his own terms of God. We demand understanding of other questions. We hope and pray in our own terms that we

will get it. We don't say
absurd, or it is the very

, I will believe because it's

of faith which establishes its

truth. Faith is grounded in that which is reasonable. We begin with the three
answers of the friends of Job. We grow beyond that and we make a leap perhaps
beyond that. The groundwork must be reasonable and the Jew demands it. Next
week we're going to talk about the most difficult Book of the Bible, what else
but Daniel.



Job in the biblical book which appears most to the modern - Part
 of that appears here in its magnificent poetry - but most of the allegory
 See 2 verses in outrageful flattery. How glorifies the entire Table here
spirit - it is a poem to man's weakness - 'I!!' p. 2 - Therefore human
 concern to understand my judgment & self must be 2 in one. Job!
 struggle with humble to his entire - & he does so against occasional
 odds - even on side of man struggles to uphold himself & uncertainty of
 the goal & the right against daily challenges and persecution against all.

Job also fits the modern concept in that it reveals the inner suffering & trials
 of man - the searing boiler & anguish of man - Job is the man
bravery & often brutal force of God. We have a way of the future
good for us life. A greater testament than any and we are all
good will if we suffer in the world of fine memories -
 The one man suffers known that we must intend that
unfettered expression. The God is the life has been shattered in the face.
 Job is a plea for humanity in the face of life -

I have heard many and things
 So many imaginations are you all
 Will windily words be no end?
 Or what provoked me that then ANSWERETH
 I also would speak as you do
 If your soul were in my soul's STEAD
 I could join some against you
 And shake my hand at you
 I would strike you with my hands
 Under anxiety of my lips against you

the end of the day - yet we have not

nothing to show for our efforts

at least, you may think so

you are right - you are right

the end of the day - yet we have not

nothing to show for our efforts

at least, you may think so

the end of the day - yet we have not

nothing to show for our efforts

at least, you may think so

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nothing to show for our efforts

at least, you may think so

the end of the day - yet we have not

nothing to show for our efforts

right & wrong - One of the most beautiful ^{things} in the world off 28
addressing the question: & the artistic feel of the
Religion because the power his system

to lead us eventually that ~~more~~
"Doubt for fear led for insight. Just as Jesus can a ~~man~~
of ordinary mind who suffers an ~~unbearable~~ change
a new dimension and

of ordinary united the united
of typhoid - poisoning, as several times seen, several and
planned pieces -

planned pass -
 however he still remains unimpaired "For all been just
 sound not, nor unimpaired except that some passing to C-1

" Numb. 1000 was received, paid at cash bank of bank, not used

The Epileptic could not have made right - but changed
so fast that she never reached any stage.

[illegible]

university

violence

For the purpose of the census question 14 should read
Number of persons in family - 100

Eine von Politik mit Wissenschaften und Arten
 wird offenbar von Politik und Arten und Arten

order, at no time difficult because of the
the simplicity of our system.
~~We are~~
~~not~~ - 100% - 100%

and over
deciduous country
from
the upper part of the
Rocky Mountains to the
7th and

Acres down to 1111 400.000.

I propose the afternoon to be two things with job -
 (1) Read with you the hulogues - at not given put - unless to
 know of all the questions is not - (2) after you & differing interpretation
 of the book of job - all of which I have found in the book -

There are also Bulweria 11, - 2 in one 6 mile run
as Sand bar with a previous descent & the water
is not high - but some one else noticed differences -
in the run the same as noted for nesting not
stated & the does not directly call the bird
to a nest for feeding & rearing,
but goes for beyond any of these - but the confrontation
the nest does have on nest.

as translated ^{by} Paulen means -
 1/18 a man from ^{root} ~~Belgian~~ ^{Belgian}
 actual means "secret agent" - secret
 police mean many eyes & ears of
key - 1/18 put to work (1.6) up
 and down the street

V 17 'circular boards' suspended from, one that handles and
 is shrouded and -

A great deal of Belgian private - valued
 to compare with retrograde discovery
 in all other in world left.

V 18 "Dull put for use"



Belgian

V 20 sent to Belgium, Belgium in Belgium, 1 full copy to Belgium
Belgium Belgium Belgium - Belgium

Belgium
Belgium Belgium - Belgium

V 21 "Belgium & still return"

Belgium - Belgium - Belgium

B. S. Belgium Belgium Belgium
Belgium Belgium Belgium Belgium
Belgium Belgium Belgium Belgium
Belgium Belgium Belgium Belgium
Belgium Belgium Belgium Belgium

II:4 "Wife to other" - is mentioned again - Susan and
 her first girl was named in letters

2. new land -
 1. old land -

land a little later
 some of old 1 day

W. born in London - One - male

Also got some and later to wife -

Prague -

V13 = some other to land - the case - wife



THE ENIGMA OF JOB

The Temple
February 16, 1964

Rabbi Daniel Jeremy Silver

As I prepared this lecture on the Book of Job, I reminded myself that I had treated this subject ⁴three times before. I reread those texts, and I found to my surprise that in each case I had described a different Job. In retrospect, no greater tribute can be paid to a work of literature, for what is the mark of excellence in writing but its ability to refract a new aspect of the human experience at each reading.

I first treated of Job in those difficult ^{say} years between the end of the Second World War and the establishment of the State of Israel. These were the years in which we became aware of the jugular agony of the Nazi victims, when we did not know where the survivors would be placed or if Zion would be reborn. I read Job then as an affirmation of the indomitable will of man. Job personified the staunchness of man, our ability to accept the most cruel of fates and to survive, ~~and~~ ^{to} maintain our sanity, and ^{to} build again. Job was whipped and scourged, and he did not whine. Job was beaten and bludgeoned, and he ~~did~~ ^{did} not break.

~~You remember the prologue of Job.~~ God is proud of His creation, man. Satan is cynical. Oh, yes, men appear to be virtuous and good, but their virtue is self serving. If respectable people did not expect a reward, if they did not expect the accolade of their neighbors -- God, you would see quite another kind of human being.

Job is sacrificed as a test, for he is the paragon among mortals, the best of us. He is generous, great-hearted, of position in his community yet humble and patient, loyal to his family, deeply loving, the summation of all that is fine and noble in man. Satan is quite confident that he can break Job's equanimity, break him down, and unmask the less than noble animal within. In startlingly rapid succession Job is stripped bare. His wealth is erased. His home is razed. His servants are taken captive. His children are murdered. Then, the Bible tells us, "Job rose up, and rent his mantle, and shaved his head" -- ~~all signs of traditional mourning~~ -- "and he fell upon the ground and he worshipped, and he said, 'Naked I came out of my mother's womb and naked I shall return there. The Lord has given, the Lord has taken away. Blessed be the name of the Lord.' For all this Job sinned not, neither did he speak aught that was unseemly of God." God believes His point made. Satan insists on a second chance; he has not yet bloodied Job's own person. "And God said, Behold, he is in thy hand. Only spare his life." In quick succession Job is made to suffer boils, shingles, and that ugliest of all ^{SKIN} diseases, ~~elephantiasis~~. His wife finally turns to him and says, "Dost thou still hold fast to thine integrity? Blaspheme God, and die." Yet Job responds, "Thou speakest as one of the irreverent women speaketh. What, shall we receive good at the hand of the Lord and not evil also?" For all this, Job sinned not with his lips."

In those days I was reading these scraps of diary and memoir which somehow had survived the Nazi holocaust, and Job helped me to understand that dignity and strength miraculously latent in us which allows men to maintain decency and sanity, even faith, though the fatal knock of the SS is inevitable and it is only a few evenings

before the final, eternal midnight. Job became the prototype of human staunchness. He and his modern exemplars spoke to me of a revealing and healing truth: that somehow, despite the most heinous and bitter of cruelties which man can inflict upon his fellow, man can and will survive. The Psalmist said, "We are most wondrously made." We have within us a capacity to surmount the insurmountable, to stand firm beyond the limits of endurance. Somehow, beyond Auschwitz there would be a Zion. Somehow, beyond the eternal cycle of war and narrow peace and war again -- more brutal war -- there would be a larger peace -- hope for man.

Job had faced his future without illusion. "The grave," Job says, "the grave is open for me." Job had not fallen back on the dream of a blissful paradise beyond the purgatory of life. "Man lieth down and he dieth and until the heavens shall depart he shall not awaken." Job was impatient with all illusions. He looked ^{straight on} ~~into~~ ^{into} the jaws of hell straight on, yet he retained his faith and his courage. I find this a healing truth, although I confess that it puts into a shoddy and shabby relief the measure ^{not} of our ^{usual} complaints. How often we, the affluent, we, the peaceful, we who have hardly known suffering, bathe ourselves in self pity. A promotion has been denied us. A club has barred its doors to us. A friend has spoken ill of us, and ^{many of us} we literally make ourselves miserable over ~~such~~ a trifle. Job, who knew true suffering, maintained his integrity. Job never whimpered, or complained. Job, for all of his pains, ~~never~~ never took a tranquillizer.

I came again to Job during the first years of my ministry when, for the first time, I was spending much time with the bereaved

and the desperately ill. I came to know another Job, the Job who is the prototype of the suffering soul. I was especially struck at that time by the series of dialogues which take place between Job and his three friends who come to console him -- ~~Eliphaz, Bildad, and Zophar.~~ ~~These dialogues occupy the larger part of the book.~~ The friends try to speak words of comfort, and Job, ~~as you know,~~ will not accept their comfort or its premises. As I made my condolence calls and my hospital visits I met Eliphazes and Bildads and Zophars. You have seen them, too. Eliphaz is usually an elderly, worldly wise gentleman or gentlelady. He has seen the widow and her tears and he has seen the widow and her remarriage. He knows that life goes on and that this living room, bathed in grief, will someday be bathed in flowers at another wedding. He comes in. He pats the bereaved upon the hand, and he counsels her ~~to take faith,~~ to hold fast, 'there will be ^{soon} ~~in not too many years~~ a new life, new hope, laughter in your eyes, joy in your face, love in your heart.'

Bildad is of another sort. The Bildads of the world can put ~~any tragedy into good relief.~~ ^{He} will not look the tragedy square on, rather he asks, 'What could have been worse?' and then he seeks to explain away the bitterness of our suffering. We have lost a loved one early on in life. What does Bildad say? 'It could have been worse. Your beloved was a proud person. He would not have wanted to be an invalid, paralyzed.' If we are seriously ill, Bildad tells us about those who have suffered far worse disabilities, and who managed somehow to build a new life. Bildad is that cheery sort who braces us and tells us to go on.

Zophar is a younger person, ~~not~~. He has really not experienced

life but he understands all the jargon of psychiatric therapy. Zopher explains to us what is happening to us. 'Good, express yourself. Cry. Give vent to your anger. It's good for you. You'll feel the better. Try and understand yourself. You'll come to understand what's happened to you. Keep going. Keep talking. All will work out.'

These friends of Job have their modern stencils, have they not? ^{They} They were friends of Job. They meant well. They are our friends. Their words are kindly meant. But their words are irrelevant. Their words are a burden to us. They only sharpen the hurt. "Why," Job says, "why do you vex my soul. Why do you crush me with words?" Job will have none of these justifications. Despite their wisdom, they are irrelevant. They are irrelevant to our pain. And yet these words do help. Though they sharpen the bitterness of the moment they are not unkind. His friends provide for Job a sounding board for his own explanations.

Read the Book of Job, and read especially these dialogues between Job and his friends, and you will be struck by one fact. Job never answers directly the arguments of his friends. His mind is working ^{on} ~~at~~ its own problem. His friends come and speak, and their listening and their logic gives Job the opportunity to speak and to work out ^{an} ~~some~~ explanation of his fate. So the lesson of the Book of Job is not not to make a condolence call, rather it is to go, and to offer what consolation you can but to offer it without insisting upon it. The mourner will take from your words what he ^{can} ~~needs~~ ^{what he} needs. It is your ear and a shoulder to cry on which he really needs. Job's friends were out of order only when they insisted that Job must agree with them.

I reread Job some years later, and found another ^{few} Job, a Job who came to an understanding of the meaning of faith. These were ^{the} years in which religion was being huckstered about the United States with great success -- a money-back, five year warrantee religion.

Faith was a guarantee. Faith gave you confidence. Confidence unleashed powers within. Confidence ^{permitted you} improved your ~~chance~~ of success ^{AND A BIGGER PAY CHECK, SOMETIMES} in ~~life~~. Faith was a guarantee of a better life. You remember

Dr. Norman Vincent Peale and ^{his} power of positive thinking. 'If you believe,' he said, 'if you believe deeply enough and pray fervently enough, the inner power comes to the fore. You develop the capacity to be a supersalesman. You can join the million dollar round table.' 'If you believe fervently enough, if you pray with enough devotion, you will overcome your shyness and your diffidence, you will open yourself up to love and to feeling, you will gain social acceptance and even the marriage which is your heart's desire.'

Now, faith can work miracles, except when faith doesn't work miracles. I remember the young lady who sat in my office. Her eyes were dry of tears. She was beyond them. She sat there kneading her handkerchief. "Rabbi," she said, "I believed. I believe. Really I do. I went to my synagogue. I prayed. I was desperately in love. I wanted to be ^{I COULD WIN NO LOVE} part of this man's life. I felt, if only I could have confidence. And you know, Rabbi, ^{my prayer did give me} I ~~did~~ gain confidence. He did learn to respect me. But now he has left me, and I am with child."

Faith can work miracles, except when faith works tragedy. I used to give the Book of Job to those who had been misled by the hucksters of faith. Job believed and ^{and} suffered. Job was a man of faith and ^{man} of virtue, a man who had every reason to be confident of his future.

Yet Job's world disintegrated under him. Job had to confront the devastatingly simple question, "Can I still have faith if God man- handles me? Can I still have faith if my God does not return kindness for devotion, reward for service?" When the three friends come to pay their condolence calls, they are afraid that Job's faith will be washed away with his tears. They seek to explain God's ways to Job. One of them says to him, "Job, understand why God has put suffering into the world. Suffering teaches sympathy. Through our hurt we come to understand another's need and loneliness. We are better people for it. Suffering is not evil. Suffering is ~~purposeful~~ ^{MATURES US AND MAKES US BETTER PEOPLE}." Another friend says to him, "Job, have patience. The world has a way of balancing out. Hitler may stand tall for a decade, but he will fall defeated in his own air raid bunker. Have patience, and you will see your reward." His third friend says to him, "Job, have a little more perspective on yourself. Each of us, being mortal, has an ego, and our ego blinds us to our own nature. We think we are good and responsible. We deny most evidence of our irresponsibility."

Job rejects these explanations. Nothing that he has done ^{has} merits the sentence that has been placed upon him. Then a strange and marvelous turn occurs in the story of Job. These conversations between Job and his friends are abruptly and without explanation cut off, and God enters the picture. God speaks to Job out of a whirl- wind. God offers no excuses for what has happened. He does not say, ^{The Adversary} "Satan and I were arguing ^{how you} and yours was ^{really only} a test case ^{I'll make something right} -- quite out of the ordinary." Rather, God speaks to Job of divine grandeur and of man's finite measure. "Where wast thou when I laid the foundations of the earth?" "Canst thou bind the chains of the Pleiades or loose

the bands of Orion?" "Didst thou give to the horse its strength?"
"Is it by thy wisdom that the hawk soars in the ⁱⁿ heavens?" Then Job,
after this ^{long and} magnificent theophony, ^{makes a most revealing statement.}
"I had heard of Thee with the hearing of mine ears. But now I see
Thee with mine own eyes."

I have discovered a strange ^{fact} ~~truth~~ about tragedy. Tragedy
rarely snuffs out faith. One would expect that a man who has been
beaten to his knees would cry out and deny. Sometimes ^{I do} ~~one does~~ hear
complaint. But there is a stronger truth which sweeps over us at the
moment of death or of ^{anguish of death} fear. From our knees we look up, and we see, ^{clearly} ~~then~~
beyond the normal world of our routines and of our ambitions, ~~that the~~
larger world, the world of thrust ~~and of power~~, of limitless power
and ^{sublimity} ~~of~~ energy. We admit the power which we could not stay, the death
we could not avoid, the cycle of life and death, before which we can
only bow in submission.

My ears have heard the logic of faith, but now I see the
power of God with my own eyes. At the moment of tragedy we come
closest to an awareness of the fullness of God's might. We come
closest to faith.

Faith is not an axiom of God's goodness but of God's great-
ness. It comes to us not because we can explain that which happens
to us in this life, but because there is life itself, and death.
Because there are joys, and tears. Because our eyes begin to see
the expanding infinity of which we are only the most infinitesimal
of parts.

There is a professor of philosophy at Princeton University,
Dr. Walter Kaufman, who has written a most interesting volume,
entitled The Faith of a Heretic. Dr. Kaufman makes much of the

Book of Job. He notes how Job rejects the arguments of his friends. He sees how Job confronts the "tragic power," as he calls it, of ~~the world~~, and he says, 'This is the ultimate truth of philosophy. There is a power beyond us, and this power makes no sense except that it is there, and man must, ~~as~~ best he can and with what composure and equanimity he can muster, simply accept life in its terms.' His is a modern stoicism. The ultimate logic of this position is the logic that Nietzsche drew a hundred years ago. There is, beyond, an absurd power, a power which has no purpose and no meaning as far as it affects our lives. Then let us, each of us, strive to make what provisions we can against it. No more compunctions about morality. No more sensitivity to another's ~~need~~. ^{Let us} simply build ^{up} our ~~own~~ ^{you} castle as strong as ~~we~~ can and hide behind it for as much protection as it affords. If this position has meaning, all the sanctities of Jewish life have no meaning -- the Mitzvah, the Commandment; the Torah, the learning; prophecy, the moral passion. ^{Actually} ~~Fortunately~~, Dr. Kaufman, and Nietzsche before him, and the Stoics long before misunderstood Job's meaning. For the God who reveals Himself in Job reveals not only naked power, but purposeful power. He speaks always of the wisdom which has been imprinted onto and into the universe, the order that is there. The world is not an aimless structure. It has form. It has dimension. If we cannot comprehend the totality of that purpose, we can still sense it. Here, I think, is the ultimate ^{philosophy} ~~philosophic implication~~ of the Book of Job. His three friends have ^{human} ~~multiple~~ explanations. They have sought to explain why it is that the righteous sometimes suffer. Each of these explanations has a certain merit to it. We do become more sympathetic when we have

suffered. We have seen giddy young folk who, when first faced by tragedy, mature and become adult. There is a strange way in this world in which, given enough time, the wicked are brought low. It is true that our egos blind us to some of our favorite faults. But each of these explanations only explains one aspect of the total problem. What Job does is to reject each ^{of these explanations} as a total explanation, and ~~he learns~~ what we must all ultimately admit, that life is ultimately beyond logic. Life, God, man, can simply not be circumscribed neatly within the categories of human thought.

~~In this truth I find the meaning of Job today -- in 1964.~~ I find myself increasingly surrounded by men and women who insist on thinking in neat and complete philosophies. They call them "isms." There is an orthodoxy and a heresy; truth and a deviation. I care not now what that "ism" is -- socialism, conservatism, liberalism, communism, constitutionalism. You've heard these words bandied about and you've seen people who are caught up in these theories. Ultimately the Book of Job gives the lie to all of them, for life is beyond theory. We read ^{have} ~~this meaning~~ that magnificent chapter in Job which asks ^{what} ~~where~~ is wisdom? Where is the place of understanding? It is not in theology. It is not even in the Bible. Where is the place of wisdom? "Behold, the reverence of the Lord, that is wisdom." And what is the place of understanding? "Behold, to depart from evil, that is understanding." Life is beyond logic. It is not the splitting of logical theories but the building of cities which teaches truth to men. It is not the precision of one's argument but the justice of one's law which establishes truth in life.

If we can remember this openness of discussion, this freedom

for experimentation, this willingness to listen to other points of view, Job continues to have meaning for us.

~~And here we touch Job's enigma, for when we pick up Job next, what Job will we find?~~

45 Job, a story of the universe - the great present part of the world. "and Job lived happily ever after. Some scholars have supposed that it is the story of a man of simple faith and faith who can not understand the deepest and ultimate meaning of Job. Yet the epilogue compares to much of the Bible. ^{EDITION} The following principles - ^{WISDOM} the principle of the universe is the universe. If a principle is based on an arbitrary rule the editor must be a man of the present and appended one of his happy sentiment. This is not the world of man of simple faith - but a ^{DELIBERATE} deliberate and conscious act. Life is short, but not ^{WEEK} helpless, but not helpless, but not helpless. The universe is strong, but not all powerful.

Judgment does not deny the universe and unpredictable, the universe is unpredictable - but unpredictable and unpredictable do not explain the life experience. There are here too so many lives. Dreams that can be realized. Love that is required. "and would it be good.

The epilogue of Job is a masterpiece of ancient fiction, much as Judah's story in Sutra's

