

¹ Again it fell upon a day, that the sons of G-d came to present themselves before HaShem, and Satan came also among them to present himself before HaShem. ² And HaShem said unto Satan: 'From whence comest thou?' And Satan answered HaShem, and said: 'From going to and fro in the earth, and from walking up and down in it.' ³ And HaShem said unto Satan: 'Hast thou considered my servant Job, that there is none like him in the earth, a whole-hearted and an upright man, one that feareth G-d, and shunneth evil? and he still holdeth fast his integrity, although thou didst move Me against him, to destroy him without cause.'

¹ וַיְהִי הַיּוֹם--וַיָּבֹאוּ בְנֵי הָאֱלֹהִים, לְהִתְנַצֵּב עַל-יְהוָה; וַיָּבֹא גַם-הַשָּׁטָן בְּתוֹכָם, לְהִתְנַצֵּב עַל-יְהוָה. וַיֹּאמֶר יְהוָה אֶל-הַשָּׁטָן, אֵי מִזֶּה תָּבֹא; וַיַּעַן הַשָּׁטָן אֶת-יְהוָה, וַיֹּאמֶר, מַשֵּׁט בָּאָרֶץ, וּמַהֲתֵלֵךְ בָּהּ. וַיֹּאמֶר יְהוָה אֶל-הַשָּׁטָן, הַשְׁמֵת לְבָד אֶל-עַבְדִּי אִיּוֹב--כִּי אֵין כָּמֹהוּ בָּאָרֶץ אִישׁ תָּם וְיָשָׁר יֵרָא אֱלֹהִים, וְסָר מִרָע; וְעַדְנֹו מִחֲזִיק בְּתַמָּתוֹ, וְתַסִּיתַנִּי בּוֹ לְבַלְעֹו חֲנָם.

- Here HaShem admits Job's suffering was entirely **without cause**, **חֲנָם**. This is the same חֲנָם used in Job 1:9 “Doth Job fear G-d for nought?”

- The word **move me**, **וַתַּסִּיתַנִּי** is striking. The connotation is as if HaShem was moved against His will. The Talmud agrees.

Bava Batra 16a – *Rabbi Yohanan says: Were it not explicitly written in the verse, it would be impossible to say this, as it would be insulting to God's honor. The verse states: “You moved Me against him,” like a person whom others persuade and allows himself to be persuaded, as if God had not wanted to do anything, but allowed Himself to be persuaded to bring harm to Job.*

אמר רבי יוחנן: אלמלא מקרא כתוב, אי אפשר לאומרו – באדם שמסיתין אותו וניסת.

⁴ And Satan answered HaShem, and said: 'Skin for skin, yea, all that a man hath will he give for his life. ⁵ But put forth Thy hand now, and touch his bone and his flesh, surely he will blaspheme Thee to Thy face.' ⁶ And HaShem said unto Satan: 'Behold, he is in thy hand; only spare his life.'

⁴ וַיַּעַן הַשָּׁטָן אֶת-יְהוָה, וַיֹּאמֶר: עוֹר בְּעַד-עוֹר, וְכָל אֲשֶׁר לְאִישׁ--יִתֵּן, בְּעַד נַפְשׁוֹ. ⁵ אוּלָם שְׁלֹחַ-נָא יָדְךָ, וְגַע אֶל-עַצְמוֹ וְאֶל-בָּשָׂרוֹ--אִם-לֹא אֶל-פָּנֶיךָ, יִכָּרְכֶּךָ. ⁶ וַיֹּאמֶר יְהוָה אֶל-הַשָּׁטָן, הִנֵּנוּ בְיָדְךָ אָדָם, אֶת-נַפְשׁוֹ שְׁמֹר.

- Literally “bless thee to thy face.”
- Scholars debate the precise meaning of the idiom “skin for skin.” Nevertheless, the satan here speaks to a truth of the human condition: most would trade everything to live another day. To take away his health and reputation is to make his life not worth living, which underwrites his call for the uncreation of the world and the day he was born in Job 3.

⁷ So Satan went forth from the presence of HaShem, and smote Job with sore boils from the sole of his foot even unto his crown. ⁸ And he took him a potsherd to scrape himself therewith; and he sat among the ashes.

⁷ וַיֵּצֵא, הַשָּׁטָן, מֵאֵת, פְּנֵי יְהוָה; וַיִּדָּךְ אֶת-אִיּוֹב בְּשֹׁחֵין רַע, מִכַּף רַגְלוֹ עַד וְעַד קִדְקִדּוֹ. ⁸ וַיִּקַּח-לוֹ חֶרֶשׁ, לְהִתְגַּרְדּוֹ בּוֹ; וְהוּא, יָשָׁב בְּתוֹךְ הָאֶפֶר.

- The **boils**, **שֹׁחֵין** are the same curse of the 6th Egyptian plague in Exodus 9:8-9.

Exodus 9:8-9 – ⁸ And HaShem said unto Moses and unto Aaron: 'Take to you handfuls of soot of the furnace, and let Moses throw it heavenward in the sight of Pharaoh. ⁹ And it shall become small dust over all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt.'

⁸ וַיֹּאמֶר יְהוָה, אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן, קַחוּ לָכֶם מִלֵּא חַפְנֵיכֶם, פִּיחַ כִּבְשָׁן; וַיִּזְקֹו מֹשֶׁה הַשְּׁמִימָה, לַעֲיִנֵּי פַרְעֹה. ⁹ וְהָיָה לְאַבְקָה, עַל כָּל-אֶרֶץ מִצְרָיִם; וְהָיָה עַל-הָאָדָם וְעַל-הַבְּהֵמָה, לְשֹׁחֵין פֶּרַח אֲבַעֲבַעַת--בְּכָל-אֶרֶץ מִצְרָיִם.

Deuteronomy 28:35 – ³⁵ HaShem will smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head.

³⁵ יִכְכֶּה יְהוָה בְּשֹׁחֵין רַע, עַל-הַכַּרְסִים וְעַל-הַשְּׁקָיִם, אֲשֶׁר לֹא-תוּכַל, לְהִרְפֹּא--מִכַּף רַגְלְךָ, וְעַד קִדְקִדְךָ.

⁹ Then said his wife unto him: 'Dost thou still hold fast thine integrity? blaspheme G-d, and die.'

⁹ וַתֹּאמֶר לוֹ אִשְׁתּוֹ, עַדְךָ מִחֲזִיק בְּתַמָּתְךָ; בְּרַד אֱלֹהִים, וּמָת.

- Literally “bless God and die!”
- The Septuagint includes a lengthy lament for her lost children.

Job 2:9 LXX – ⁹ And when much time had passed, his wife said to him, How long wilt thou hold out, saying, Behold, I wait yet a little while, expecting the hope of my deliverance? for, behold, thy memorial is abolished from the earth, sons and daughters, the pangs and pains of my womb which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer and a servant from place to place and house to house, waiting for the setting of the sun, that I may rest from my labours and my pangs which now beset me: but say some word against the Lord, and die.

⁹ Χρόνου δὲ πολλοῦ προβεβηκότος, εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ, μέχρι τίνος καρτερήσεις, λέγων, 9a ἰδοὺ ἀναμένω χρόνον ἔτι μικρόν, προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου; 9b ἰδοὺ γὰρ ἡφάνισται σου τὸ μνημόσυνον ἀπὸ τῆς γῆς· υἱοὶ καὶ θυγατέρες, ἔμῃς κοιλίας ὠδίνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων· 9c σὺ τε αὐτὸς ἐν σαπρία σκωλήκων κάθησαι διανυκτερεύων αἴθριος, 9d κἀγὼ πλανωμένη καὶ λάτρις τόπον ἐκ τόπου καὶ οἰκίαν ἐξ οἰκίας, προσδεχομένη τὸν ἥλιον πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν μόχθων μου καὶ τῶν ὁδυνῶν αἱ με νῦν συνέχουσιν· 9e ἀλλὰ εἰπόν τι ῥῆμα εἰς Κύριον, καὶ τελεύτα.

- The Greek *Testament of Job* names Job's wife, Sitis, and makes her an even more sympathetic character who sells her hair to the satan for bread. Her name **Sitis**, **Σίτις** is possibly a grim pun on the word for **bread**, **σῖτος**.

Testament of Job 5:16-24 – ¹⁶ And when Satan learned this, he took the guise of a bread-seller, and it was as if by chance that my wife met him and asked him for bread thinking that it was that sort of man. ¹⁷ But Satan said to her: “Give me the value, and then take what thou wishest.” ¹⁸ Whereupon she answered saying: Where shall I get money? Dost thou not know what misfortune happened to me? If thou hast pity, show it to me; if not, thou shalt see.”

¹⁹ And he replied saying: “If you did not deserve this misfortune, you would not have suffered all this. ²⁰ Now, if there is no silver piece in thine hand, give me the hair of thine head and take three loaves of bread for it, so that ye may live on there for three days. ²¹ Then she said to herself: “What is the hair of my head in comparison with my starving husband” ²² And so after having pondered over the matter, she said to him: “Rise and cut off my hair.” Then he took a pair of scissors and took off the hair of her head in the presence of all, and gave her three loaves of bread. ²⁴ Then she took them and brought them to me. And Satan went behind her on the road, hiding himself as he walked and troubling her heart greatly.

¹⁶ Καὶ ὁ Σατανᾶς τοῦτο γνοὺς μετεσχηματίσθη εἰς πράτην · καὶ ἐγένετο κατὰ συντυχίαν ἀπελθεῖν πρὸς αὐτὸν τὴν γυναικᾶ μου καὶ αἰτήσαι ἄρτον, νομίζουσα εἶναι αὐτὸν ἄνθρωπον. ¹⁷ καὶ ὁ Σατανᾶς ἔλεγεν αὐτῇ Παρασχοῦ τὸ τίμημα καὶ λάβε ὁ θέλεις. ¹⁸ ἀποκριθεῖσα δὲ αὐτῷ λέγει Πόθεν μοι ἀργύριον; ἀγνοεῖς τὰ συμβεβηκότα ἡμῖν πονηρά; εἰ μὲν ἐλεεῖς ἐλέησον, εἰ δὲ μὴ σὺ ὀψει.

¹⁹ καὶ ἀπεκρίθη αὐτῇ λέγων Εἰ μὴ ἄξιοι ἦτε τῶν κακῶν, οὐκ ἂν ἀπελάβετε αὐτά · ²⁰ νῦν οὖν εἰ μὴ ἔχεις ἐν χερσίν σου ἀργύριον, ὑποθοῦ μοι τὴν τρίχα τῆς κεφαλῆς σου καὶ λάβε τρεῖς ἄρτους · ἴσως δυνησέσθε ζῆσαι ἐν τρισὶν ἡμέραις. ²¹ τότε λέγει ἐν ἑαυτῇ Τί γάρ μοι ἡ θριξὶ τῆς κεφαλῆς πρὸς τὸν πεινοῦντα ἄνδρα μου; ²² καὶ οὕτω καταφρονήσασα τῆς τρίχος εἶπεν αὐτῷ Ἀνάστα, ἄρον αὐτήν. τότε λαβὼν ψαλίδא ἔκειρεν τὴν τρίχα τῆς κεφαλῆς αὐτῆς καὶ ἔδωκεν αὐτῇ τρεῖς ἄρτους πάντων βλεπόντων · ²⁴ ἡ δὲ λαβοῦσα ἤλθεν καὶ προσφέρει μοι · καὶ ὁ Σατανᾶς ἠκολούθει αὐτῇ ἐν τῇ ὁδῷ περιπατῶν κεκρυμμένως, καὶ ἐπلاغίαζεν αὐτῆς τὴν καρδίαν.

¹⁰ But he said unto her: 'Thou speakest as one of the impious women speaketh. What? shall we receive good at the hand of G-d, and shall we not receive evil?' For all this did not Job sin with his lips.

¹⁰ וַיֹּאמֶר אֵלָיָהּ, כִּדְבַר אַחַת הַנְּבִלּוֹת תְּדַבְּרִי--גַם אֶת-הַטּוֹב נִקְבַּל מֵאֵת הָאֱלֹהִים, וְאֶת-הָרָע לֹא נִקְבַּל; בְּכָל-זֹאת לֹא-הָטָא אִיּוֹב, בַּשִּׁפְתָיו.

¹¹ 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.

¹¹ וַיִּשְׁמְעוּ שְׁלֹשֶׁת רֵעֵי אִיּוֹב, אֵת כָּל-הָרָעָה הַזֹּאת הַבָּאָה עָלָיו, וַיָּבֹאוּ אִישׁ מִמְּקוֹמוֹ, אֱלִיפַז הַתִּימָנִי וּבִלְדַּד הַשׁוּחִי וְצוֹפָר הַנַּעֲמָתִי; וַיִּנְעֲדוּ יַחְדָּו, לָבוֹא לָנוּד-לוֹ וּלְנַחֲמוֹ.

- Grieving *together* is a huge emphasis in Judaism. One never suffers alone, attending daily minyans to perform the Mourner's Kaddish.

¹² 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. ¹³ So they sat down with him upon the ground seven days and seven nights, and none spoke a word unto him; for they saw that his grief was very great.

¹² וַיִּשְׂאוּ אֶת-עֵינֵיהֶם מֵרְחוֹק וְלֹא הִכִּירוּהוּ, וַיִּשְׂאוּ קוֹלָם וַיִּבְכוּ; וַיִּקְרְעוּ אִישׁ מְעִלּוֹ, וַיִּזְרְקוּ עָפָר עַל-רִאשֵׁיהֶם הַשְּׁמִימָה. ¹³ וַיֵּשְׁבוּ אִתּוֹ לְאָרֶץ, שְׂבַעַת יָמִים וּשְׁבַעַת לַיִלּוֹת; וְאֵין-דִּבֶּר אֱלָיו, דְּבַר--כִּי רָאוּ, כִּי-גִדֵּל הַקָּאָב מָאָד.

- Job's friends waited 7 days without speaking. From this comes the Talmud's injunction to wait for the mourner to speak first before consolation.

Moed Katan 28b – *The consolers are not permitted to speak words of consolation until the mourner opens and speaks first. As it is stated: “And they sat down with him upon the ground for seven days and seven nights, and none spoke a word to him; for they saw that his suffering was very great. After this Job opened his mouth” (Job 2:13–3:1). And afterward: “And Eliphaz the Temanite answered and said” (Job 4:1).*

אמר רבי יוחנן: אין מנחמין רשאיין לומר דבר עד שיפתח אבל, שְׁנַאמְר: “אחרי כן פתח איוב את פיהו”, וְהָרַד: “וַיַּעַן אֱלִיפַז הַתִּימָנִי”.

Job 3

אִיּוֹב ג

Job 4

אַיּוֹב ד

Job 5

אִיּוֹב ה'

Job 6

אִיּוֹב ו

Job 7

אִיּוֹב ז

Job 8

אִיּוֹב ח

Job 9

אַיִּוֵּב ט

Job 10

אִיּוֹב י'

Job 11

אַיִןב יא

Job 12

אַיּוֹב יב

Job 13

אַיִּוֵּב יג

Job 14

אַיִּב יד

Job 15

אִיּוֹב טו

Job 16

אַיִב טז

Job 17

אַיּוֹב יז

Job 18

אַיּוֹב יח

Job 19

אַיִּוֵּב יֵט

Job 20

אִיּוֹב כ

Job 21

אִיּוֹב כ"א

Job 22

אִיּוֹב כב

Job 23

אִיּוֹב כג

Job 24

אִיּוֹב כד

Job 25

אִיּוֹב כה

Job 26

אִיּוֹב כו

Job 27

אִיּוֹב כז

Job 28

אִיּוֹב כח

Job 29

אַיּוֹב כּט

Job 30

אִיּוֹב ל'

Job 31

אִיּוֹב לֹא

Job 32

אִיּוֹב לִב

Job 33

אַיִּוֵּב לֵג

Job 34

אִיּוֹב לז

Job 35

אִיּוֹב לֵה

Job 36

אִיּוֹב לוֹ

Job 37

אִיּוֹב לז

Job 38

אִיּוֹב לִח

Job 39

אַיֹּב לֵט

Job 40

אַיּוֹב מ

Job 41

אַיִּיב מֵא

Job 42

איוב מב

Faith Symbols

- Christian .
- Dharmic .
- Jewish .
- Muslim: Shia , Sunni .
- Pagan: Apollo , Hermes .

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