

Job 35:15

Authorized King James Version (KJV)

But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

Analysis

But now, because it is not so, he hath visited in his anger (וְעַתָּה כִּי־אֵין פָּקַד אִפּוֹ, ve'attah ki-ayin paqad appo)—The text is difficult (ancient versions vary). The verb paqad (פָּקַד) means "to visit, attend to, punish." The noun aph (אַף, anger, wrath) indicates divine judgment. Elihu seems to say God hasn't yet fully visited in wrath as Job deserves. The phrase **yet he knoweth it not in great extremity** (וְלֹא־יָדָה דָּאֵף שֹׁפָּךְ, velo-yada bapash me'od) uses pash (שֹׁפָּךְ, meaning uncertain, possibly "transgression" or "extremity"). This verse's obscurity reflects textual challenges in Job.

Despite textual difficulty, the sense seems to be that Job doesn't recognize his situation properly—either God's mercy in restraining full wrath or Job's actual guilt. Yet God's final verdict contradicts Elihu's assessment. This teaches humility in interpreting others' suffering. Romans 11:33-34 declares: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments!" We must resist simplistic explanations of complex suffering. The gospel reveals God's wrath fell fully on Christ (Romans 3:25, propitiation), ensuring believers experience discipline, not punitive wrath (Hebrews 12:6-8).

Historical Context

Ancient Near Eastern texts attempted to explain suffering through divine anger, demonic activity, or cosmic disorder. Job's friends and Elihu assume divine anger causes Job's suffering. Yet God's speeches (chapters 38-41) neither confirm nor

deny this—instead transcending the framework entirely. NT distinguishes God's wrath on sin (Romans 1:18, John 3:36) from His fatherly discipline of believers (Hebrews 12:6). Job stands between these testaments, experiencing the mystery of suffering without full gospel clarity.

Related Passages

Hebrews 11:1 — Definition of faith

Romans 1:17 — The righteous shall live by faith

Study Questions

1. How do we avoid simplistic explanations when interpreting suffering?
2. What is the difference between divine wrath and divine discipline?
3. How does Christ's bearing God's wrath (Romans 5:9) change how believers experience suffering?

Interlinear Text

ה	וְעַתָּה	כִּי	אֵין	אֵלֹהִים	זָכַר	בְּאַפּוֹ	אֱלֹהִים
H6258	H3588	H369			H6485	H639	H3808
But now because it is not so he hath visited in his anger							
וְ	יָדַעְתִּי	בְּקֵץ	שֹׁמְרֵי	הַחֶסֶד			
H3045	H3945	H6580	H3966				
yet he knoweth extremity it not in great							

Additional Cross-References

Psalms 89:32 (Parallel theme): Then will I visit their transgression with the rod, and their iniquity with stripes.