

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 (יענְתָה פִּיאֵן פְּקַד אֲפֹן) 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 (אֲפֹן, 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 יִדְעַ תַּאֲנֵה בְּפַעַש, velo-yada bapash me'od) uses pash (פַעַש, 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

הִנֵּה	כִּי	אֵלֶּה	פָּנָים	תְּפִלָּה	אֵלֶּה	אֵלֶּה
H6258	H3588	H369	But now because it is not so he hath visited	H6485	in his anger	H3808
וְיֵדְעֵה	בְּמִזְרָחָה	בְּמִזְרָחָה				
yet he knoweth	extremity	it not in great				
H3045	H6580	H3966				

Additional Cross-References

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