

JOASH (Heb. **יְאוֹשָׁה**, **יְאוֹשָׁה**; “YHWH has given”), son of Ahaziah, king of Judah (835–798 B.C.E.). Joash ascended the throne in the seventh year of the reign of Jehu, king of Israel (II Kings 12:2), and ruled until the second year of the reign of Joash (Jehoash) of Israel (*ibid.*, 14:1). According to II Kings 11, he was the youngest of the sons of *Ahaziah. After the death of Ahaziah, the king’s mother *Athaliah had all his sons murdered; but the infant Joash was saved by Jehosheba, sister of Ahaziah and wife of *Jehoiada, the high priest (II Chron. 22:11). Joash was hidden in the Temple for six years; in the seventh year Jehoiada plotted against Athaliah, then regent, to have him crowned. He was supported in this carefully planned plot by the captains, the messengers, and the citizens. Athaliah was killed, and Joash was appointed in the Temple in a festive ceremony. (The first mention of the decisive role of the citizens (*am ha-arez) in the choice of the kings appears in this connection.)

The ceremony seems to have been in the nature of a renewal of the dynasty (cf. the display of King David’s armament emblems and spear, II Kings 11:10; II Chron. 23:9). Accordingly, it was augmented by a joint covenant between the king and the people, in which the royal privileges and responsibilities were reestablished, and by a covenant between God, the king, and the people against the worship of Baal, which marked the beginning of religious reform in Judah. The city was cleansed of the Tyrian cult, which had taken root during Jehoram’s reign and flourished during Athaliah’s reign, and Mattan, the priest of Baal, was killed. It is not known if the “high places” in Judah were destroyed, but it is clear that the Temple in Jerusalem and the priesthood headed by Jehoiada gained in importance and achieved decisive influence in national affairs for the first time in the history of Judah. Later, the Temple was repaired (II Kings 12:7–17; II Chron. 24:4–14 is a later version with variations in details); the work was completed in the 23rd year of Joash’s reign. (The role of the king in building and maintaining temples figures prominently in ancient royal inscriptions from Egypt and Mesopotamia.) In that same year Hazael, king of Aram, attacked Israel, reached Aphek in the Sharon Plain and *Gath, and prepared to attack Jerusalem. Joash was forced to yield to Hazael; and according to II Kings 12:19, he gave him all the gold that was found in the treasuries of the Temple and the palace, and all the votive gifts that the preceding kings had dedicated to the Temple. After this surrender, Judah entered a period of political decline. The Philistines attacked the western boundaries of Judah, and Edom attacked it from the south. (Evidently, the prophecy of Amos 1:6 refers to these events.) After the death of Jehoiada during the last years of Joash’s reign, the king came into conflict with the priests. As a climax to this quarrel, according to the late narrative in II Chronicles 24, Joash commanded that Zechariah, the son of Jehoiada, be stoned in the Temple courtyard. II Chronicles 24:23–24 also relates that one year later the Arameans attacked and despoiled Judah “and destroyed all the princes of the people from among the people, and sent all the spoil of them unto

the king of Damascus.” However, the credibility of this story is very doubtful. Joash died a violent death in a conspiracy, the circumstances of which are unknown and which seems to have gained considerable support. His murderers – Jozakar (var. Jozabad), the son of Shimeath and Jehozabad, the son of Shomer (II Kings 12:21–22 [but cf. II Chronicles 24:26]) – were apparently high state officials (i.e., royal “servants”). It is of significance that they were not punished immediately. Only when *Amaziah, son of Joash, felt that he was firm on his throne did he put to death the murderers of his father. Years later, however, he too was killed in a court conspiracy (II Kings 14:19). According to II Kings 12:1 Joash reigned 40 years. But, to judge from other chronological evidence in II Kings, his reign could not have exceeded 37 or 38 years. It is still debated whether Athaliah’s 6 (or 7) year usurpation of the Davidic dynasty was retroactively included by Joash in his regnal years (i.e., Joash’s first regnal year was regarded in his official reckoning as his seventh). However, the synchronisms between the contemporary kings of Israel and Judah make it clear that the editor of the chronological framework of the Book of Kings regarded Athaliah’s regency as an independent reign, not counting it within Joash’s “40” years. Na’aman argued that the account of the temple repairs (II Kings 12) was probably based on a royal inscription. An unprovenanced tablet purporting to be the very inscription hypothesized by Na’aman, and widely publicized in the media in 2003, was shown to be a forgery (Cross).

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[Hayim Tadmor /S. David Sperling (2nd ed.)]

JOB, BOOK OF (named for its hero (Heb. **יֹב**), ancient South Arabian and Thamudic *y³b*; Old Babylonian *Ayyābum*, Tell el-Amarna tablet, no. 256, line 6, *A-ia-ab*; either from *y³b*, “to bear ill-will” or compounded of *ay* “where?” and *ab* “[divine] father”), one of the Hagiographa, Hebrew *Ketuvim*, which constitute the third division of the Hebrew Canon.

Position within the Hagiographa

In most printed Hebrew Bibles the first three books of *Ketuvim* are Psalms, Proverbs, Job; in BH³ and BH⁵ however (which are based on the Leningrad manuscript of 1008 C.E.), they are Psalms, Job, Proverbs. The latter sequence is the one prescribed by the famous *baraita* in *Bava Batra* 14b. As in the case of the Prophets (*Nevi'im*), the *baraita* requires that the nonhistorical books constitute a solid block arranged according to descending numbers of **sedarim*. Proverbs contains the

same number of *sedarim* (eight) as Job; the deciding factor in its being placed after it, however, was not that it contains fewer verses but that it shares with the book which has the next highest number of *sedarim* (four) in the group, namely Ecclesiastes, the attribution to Solomonic authorship in its superscription. The proof is the sequence of the remaining two books in the group: although the Song of Songs has fewer verses than Lamentations, the circumstance that it has the same number of *sedarim* (neither book being divided into *sedarim*) left the arranger free to place it first, so that it might stand next to its Solomonic fellow Ecclesiastes. So, too, Ezekiel has fewer verses than Isaiah (1,273 as against 1,291), but the *baraita* gives it the precedence because it has more *sedarim* (29 as against 26). The *baraita*, however, separates the historical book Ruth from the body of historical Hagiographa that follow the non-historical block and places it before this block – in order that David-authored Psalms may be preceded by the Davidic genealogy at the end of Ruth. The foregoing is a refinement of L. Blau, in: JE, 3 (1902), 143–4 (following H.L. Strack).

CRITICAL ANALYSIS

The Framework and the Poem: Job the Patient and Job the Impatient

It is customary to speak of Job as a wisdom book. But it is so much more sophisticated, not only in its message but also in its technique, than Proverbs, Ecclesiastes, or even the extracanonical book of *Ben Sira, that it is really in a class by itself. To begin with, it exhibits the striking feature of consisting of a narrative prose framework – the Prologue, chapters 1–2, and the Epilogue, 42:7–17 – and a poetic disputation, 3:1–42:6. The Prologue is easy to follow, and the transition from it to the Poem is natural. The Epilogue, taken by itself, is also fairly easy to follow, except that 42:11–17 seems to come much too late (see below). Puzzling, however, is the logic of such an Epilogue, especially verses 7–10 thereof, to such a Poem.

THE STORY OF THE PROLOGUE. (Chapter 1). Job was an inhabitant of the land of *Uz. This location places Job within the territory of Edom (see Lam. 4:21), the nation to which Job's three friends also belong (see below). Moreover, it clearly places the mortal protagonists, with the possible exception of Elihu, in the land whose wisdom was proverbial (see Jer. 49:7; Obad. 1:8).

His wealth, consisting (like that of the Patriarchs in Genesis) primarily of livestock and slaves, exceeded that of any other man among the *Kedemites. He also had seven sons and three daughters. After the children's (annual?) week of feasting, he used to offer burnt offerings for all of them to make expiation for any irreverent thought they might have admitted into their hearts when their consciences were dulled by wine. The *Satan (accusing angel), however, argued with the Lord that piety coupled with such wealth could not be termed disinterested. Let the Lord try depriving Job of it, and he would surely denounce the Lord to his face. So Job in a series of calamities lost all his property, and his sons and daughters, all

in one day. Job learned of these disasters from four successive messengers. On hearing the message of the last one, he performed the usual acts of mourning (1:20), but never a disparaging word about God crossed his lips. On the contrary, he declared: "Naked I came out of my mother's womb,/ And naked again I will depart.// The Lord has taken what the Lord gave:/ The name of the Lord be blessed."// The resourceful Satan now argued that after all the true test of disinterested piety was bodily suffering. With God's permission, he struck Job with a terrible inflammation of the skin from head to foot, and Job sat in the dust scratching himself with a sherd. But still Job did not "sin with his lips." On the contrary, to his wife's suggestion that he denounce the God who had requited his loyalty so shabbily, he retorted indignantly, "You talk like a base woman! Can we both accept the good from God and not accept the bad?" Job had three friends in three different parts of the Kedemite world: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. These, on learning of Job's misfortunes, met, and journeyed together to the home of Job in order to console with him and comfort him. This is stated explicitly, and their reaction to the spectacle of his misery (2:12–13) leaves no doubt about the sincerity of their friendship.

THE EPILOGUE. Not everybody can be a Job, and if the foregoing were followed by an account of how, moved as was Job's wife by their grief for him but equipped with more education and eloquence, the friends declared that the God who requited Job's loyalty so shabbily was unworthy of it and delivered themselves of some critical reflections on God's conduct of the world – and how Job again demonstrated his unique steadfastness, and not only by not heeding these suggestions but by replying to them forcefully – nobody would be surprised. Indeed, some scholars have suggested that the first three verses of the Epilogue presuppose just such an exchange between Eliphaz and his two companions, on the one hand, and Job, on the other. However, it is primarily on the Prologue and the Epilogue that the traditional picture of Job as a patient sufferer (in English, the King James Version of Epistle of James 5:11 has made "the patience of Job" a household word) is based, for in the Poem, Job is for the most part a critic of Providence. In fact some moderns deny that 42:7–10 does presuppose a conventionally saintly Job and claim that it wishes to teach that God approves just of honest critics like the Job of chapters 3ff. and is mildly contemptuous of apologists like the friends of chapters 4ff. Proponents of this view argue (1) that if the Lord rebuked the friends for speaking as Job's wife had spoken, he might be expected to rebuke Job's wife too, and (2) that 13:7–10 actually predicts that God is going to rebuke the friends for "speaking falsely for God." These arguments are easily disposed of. With regard to the former, the Bible does not place women wholly on a par with men. The limited influence of Job's wife as a woman – and one not even distinguished enough for her name to be recorded – made her expression of objectionable views a less serious matter than that of the friends. Besides, she was not fully a person in her own right, but largely an ex-

tension of her husband. Thus in 31:9–10 Job thinks that if he were guilty of adultery it would be a fitting punishment for him if another man enjoyed his wife; how she might feel about it does not concern him; much worse are Deuteronomy 28:30a; Amos 7:17a; etc. To the second argument, all that Job says in 13:3ff. is that God will rebuke his friends if they butt in with their stupid apologetics while he is addressing his indictment to God, for then they would be speaking falsehood directly to – not for – God. Since therefore, the friends do hold their peace until Job has finished his arraignment of God, 42:7–10 is not a fulfillment of 13:10. The author of the bulk of 3:1–42:6 was indeed of the opinion that the facts of life are as Job presents them rather than as Eliphaz and his friends do; but their honest error (it is not the monstrous one that is commonly imputed to them; see below 3 (A) (i)) is a less serious offense in his estimation than Job's presumptuous demand of an explanation from God. He represents God as rebuking Job, not his friends, 38: 1–42:6, and Job as humbly and contritely admitting his fault – twice, 40:3–5 and 42: 1–2, 3ab–b, 5–6 (42:3aa and 4 are out of place). It simply cannot be denied that “the prose framework” presupposes between Prologue and Epilogue a very different disputation from chapters 3–26; 29–31; 38:1–42:6. Fortunately, a large fragment of this very different disputation has been preserved. H. Fine has demonstrated that chapters 27–28 are a reply by Job as known from chapters 1–2 – we shall call him “Job the Patient” – to people whom he addresses in the masculine plural and accuses of having urged him to “stop being a sucker” who “does not sin with his lips” and, as the Lord has noted approvingly after the first trial (2:3) and Job's wife uncomprehendingly after the second (2:9), “still holds fast to his integrity” instead of denouncing God. That this is the case with most of 27:2–6 had already been seen, though Fine was unaware of it, 30 years before by F. Buhl, and one can only marvel that Buhl had failed to see that the following is the only natural and honest interpretation of all of 27:2–6: “(2) Witness God who denies me redress,/ Shaddai who has made me wretched!// (3) So long as my breath is in me,/ The life-breath from God in my nostrils,// (4) My lips shall never speak godlessness,/ My tongue never utter impiety. // (5) Far be it from me to declare you right!// I will not give up my integrity until I die.// (6b) Never in my life has even my heart blasphemed.// (6a) I have held fast to my righteousness and I will not let go of it.”// (Notes: *On 5b*. In an attempt to harmonize this line with chapters 3–26, most writers interpret it to mean, “I will never give up my assertion of my integrity.” But such a forced meaning could at most be justified if the friends in 3–26 disputed Job's claim to be a good man or if Job himself in those chapters claimed to be without sin; neither is the case, as will be demonstrated further on. *On 6a*. Since, therefore, 5b can only mean what it says, *we-lo' arpeha* must be given its natural future meaning – in 6a, idiom sanctions the imperfect before *mi-yamai*, as can be seen from I Sam. 25:28.)

There can be no doubt but that just as the rebuke of the traditional saint Job to his friends who had fallen into error is many times longer and more detailed than his rebuke to

his wife for the rash suggestion she made under stress, so the friends had expressed their view in a many times longer and more elaborate speech than Job's wife. For the unmistakable implication of 27:7ff. is that the friends had argued that very often just the wicked fare best on earth – exactly as the unconventional Job (Job the Impatient (JIP)) does in chapter 21. And conventional Job opposes this view in 27:7ff. with no less warmth than the unconventional Job's conventional opponents do in 15:20ff., 18:5ff. or 20:4ff. As for chapter 28, N.H. Tur-Sinai's rearrangement appears correct, as does his interpretation in the main. Its theme is: Wisdom is God's, and He has taught man that it is wise to be godly. The concluding and climactic sentence, “Behold, wisdom is to revere my Lord (perhaps to be emended to *'Elohim*, “God,” cf. 1:1, 8; 2:3), understanding is to shun evil,” is unmistakably intended to recall the description of Job the Patient in 1:1, 8; 2:3, and to imply that the smartest thing a man can do is emulate Job the Patient. For chapters 27–28 constitute a single speech by this very Job the Patient, and it is to this that 42: 7–8 refers when it says, twice, that “my servant Job” (cf. 1:8; 2:3) “spoke properly” about YHWH. Only the speech in which Eliphaz and his companions “did not speak properly” about God has not been preserved, though it is unmistakably presupposed by chapter 27. The original book of Job the Patient (JP), then, was made up as follows: (i) 1:1–2:8, Job's disinterested piety. Put to much crueler tests than the one by which Abraham (Gen. 22) proved that he was a true *yere' 'Elohim* (Gen. 22:12) or god-fearing, i.e., pious, man, Job proved that he was a *yare' 'Elohim hinnam* (cf. Job 1:9), i.e., was unconditionally god-fearing or pious. (ii) 2:9–10. Job defends, against his wife, the view that men must remain devoted to God under all circumstances. (iii) 2:11–13. Arrival of Job's three friends. (iv) Now missing: the urging of the friends that Job repudiate the God who has so shamefully failed him. (v) Chapters 27–28. Job's emphatic refusal (27:2–6), citing the unwisdom of wickedness (27:7ff.) and the wisdom of godliness (chapter 28). (vi) A second missing passage, in which God assured Job that he would reward his steadfastness (cf. Gen. 22:16). It is far more likely that 42:7a is an integral part of JP and refers to such a revelation of approval and promise than that it was written by an editor or – even less likely – by the author of the book of Job the Impatient (JIP) for the purpose of connecting 38:1–42:6 with 42:7bff. For in the former God intimates to Job in no uncertain terms that he has spoken improperly about Him, and Job contritely admits it, twice: 40:3–4 and 42:2, 3ab–b, 5–6 (verses 3aa and 4 are variants of 38:2–3). (vii) 42:7b–17. God's rebuke to the friends for their aberration and reward to Job for his constancy.

[Harold Louis Ginsberg]

Against the Buhl-Fine-Ginsberg theory of two books of Job – JP and JIP – Gordis (1978, p. 578) argues that “the existence of one book of Job is a *datum*, while the theory of two books of Job is a *hypothesis*. Thus the burden of proof rests upon the proponent of the new theory. Its power to persuade depends upon the degree to which it is free from difficulties

of its own.” In fact, Gordis (1978, pp. 287–311) endeavors to work around the canonical Book of Job’s bracketing chapters 27–28 with the expression “Job again took up his discourse, saying” in 27:1 and 29:1. The demonstration by Buhl, Fine, and Ginsberg that chapters 27–28 can and should be read as a document distinct from chapters 3–26 and 29:1–42:6 accounts for the bracketing of these chapters in the canonical Book of Job. Moreover, the Buhl-Fine-Ginsberg theory accounts for chapter 28 as a long and involved rhetorical question posed by Job, “As for wisdom where may it be found?” (28:12) culminating in Job’s answer to his impious friends, “To humankind He [God] said, ‘Behold: piety [lit., fearing of God] is wisdom, and ethical behavior [lit., shunning of evil] is discernment’” (28:28). The latter assertion is reminiscent of the description of Job in 1:1, 8 and 2:3 as indeed “fearing God and shunning evil.” Gordis’s, albeit more conventional (in terms of the trends in 19th- and 20th-century biblical studies) theory, no less than the Buhl-Fine-Ginsberg theory, also ignores the datum of a single book of Job. Indeed, Gordis treats chapter 28 as a separate composition, which he calls “The Hymn to Wisdom,” and which he describes as “clearly an independent lyrical poem.” In fact, it is not a “Hymn to Wisdom,” but a declaration that the fear of God is the true wisdom. Moreover, again ignoring the bracketing of chapters 27–28 as a unitary entity within the canonical Book of Job, Gordis (with a majority of modern commentators) assigns 27:13–23 to Zophar while he combines 27:1–8 with 26:1–4 to create an enigmatic reply of Job to Bildad. In reconstructing Bildad’s speech in this manner, Gordis (and even Tur-Sinai 1967, p. 378) ignore one of Gordis’s monumental contributions to the understanding of the Book of Job (Gordis 1965, p. 187): Job always addresses his friends in the plural so that when as in chapter 12:7–8 “the use of the singular verb and suffixes ‘ask thou,’ ‘will teach thee,’ ‘to thee,’ ‘speak thou’” indicates “a restatement by Job of the Friends’ admonition to him.” Gruber (*Jewish Study Bible*, 2003) solves this problem by going beyond Tur-Sinai’s and Ginsberg’s re-assigning 25:2–6 to Job and assigning 26:2–14 to Bildad. All that is required is to understand that the headings of the two chapters were mistakenly reversed in antiquity.

[Mayer I. Gruber (2nd ed.)]

Job the Impatient (JIP)

CHAPTERS 3–26; (B) 29:1–42:6. All this has been grafted onto the foregoing. Its two constituent blocks may be titled:

(a) Job and the Three Friends; (b) Job, the Intruder Elihu, and God and Job.

JOB AND THE THREE FRIENDS, CHAPTERS 3–26. If one thing is obvious, it is that here, far from being a conventional saint, Job strongly criticizes providence while the friends defend it. In chapter 3, Job terminates the seven days’ leaden silence of himself and his visitors (2:13) with a bitter outcry against the unreasonableness of allowing men to be born who were fated, like himself, to have such a life that they can only wish for death. Thereupon, in the order in which they have

been introduced, each of the friends tries to reason with him but is rebutted (chapters 4–14). The cycle is repeated (chapters 15–21). A third cycle is begun, but at least in the book as it has come down to us it remains incomplete. There is a complete speech by Eliphaz (22) and there is a complete reply by Job (23–24), but after that there is only a fragmentary speech which is attributed (with questionable propriety) to Bildad (25) and a fragmentary speech by Job (26).

The First Cycle (chapters 4–14). Job’s friends try hard to comfort him. Things are bound to end up well for Job, says Eliphaz, since he is a good man and only the wicked end badly (4:6–7). Since no human being is impeccable, a good man sometimes incurs chastisement, which redounds to his own benefit, 5:17ff. Segal rightly argues that Job 5:17, “Nay, happy is the man whom God reproves! – Do not reject Shaddai’s discipline,” can only be a modification of Proverbs 3:11, “My son, do not reject the Lord’s discipline; Do not spurn his reproof,” since it destroys the parallelism of the latter and does it by substituting in the first hemistich for the negative imperative of Proverbs 3:11 the “happy is the man” construction of Proverbs 3:13. Thus Eliphaz utilizes the very passage in classical wisdom literature which is incompatible with a view that Job’s misfortunes prove that he is a moral degenerate. That the classical doctrine of retribution requires such a conclusion and that the friends draw it (then why don’t they curse him and walk away in disgust?) is itself a dogma of current Job exegesis. To be sure, Eliphaz is of the opinion that it is dangerous for Job to disregard the teachings of wisdom, for a man may ruin his own and his children’s future not only by wickedness but also by folly: 5:1–5; 4:21; 5:6–7 (see Ginsberg, 1969, 95–96). But if Job will do what wisdom prescribes for cases like his – namely, turn to God in humble repentance and, where possible, make restitution for the wrongs he had done – it is absolutely certain that his latter estate will be even more enviable than his former one (5:8–27). Like Eliphaz, Bildad and Zophar conclude their perorations with this assurance, and they add to it at the very end: Such are your prospects, Job, the diametrical opposite of those of the wicked (8:20–22; 11:16–20). In the case of Zophar (chapter 11), this exuberant conclusion might seem to be at variance with 11:5–6. But if it were, the former would prove that Zophar did not mean the latter seriously, not the other way around. In fact, the latter passage is nothing more scathing than an assertion that Job’s impression that the sum total of his guilt is too insignificant to warrant even benevolent chastisement, and merely illustrates the truism that human memories cannot compare in retentiveness with God’s memory. Job, however, has no patience with his friends’ well meaning defense of God and advice to himself. In his first and second replies, he maintains that it is unreasonable of God to be so harsh with a human being like Job – whose years are so short; who, whatever his sins, represents no threat to God (chapter 7); and who, after all, is God’s handiwork, for which He might be expected to have some positive sentiments (chapter 10). As for the friends, Job accuses them of lack of feeling. In his

third reply, finally, Job contemptuously dismisses his friends' competence to judge his case and rudely asks them to shut up while he formally arraigns God. And whereas in chapter 7 Job merely complained to God (see 7:11) and in 9:33–35a; 10:1ab he merely indulged in the fancy of how he would indict God if he could plead with Him on equal terms, he now takes his life in his hands (13:13–14) and does challenge God to justify his spiteful treatment of him. What sort of sadism (13:25) he demands, is this, requiring purity of that which is impure by its very nature (14:4), showing not the slightest magnanimity in view of man's helplessness (13:25) and his pitifully short span of life (14:5–12), but jealously guarding Job's guilt (14:21) as a usurer might guard the proofs of his debtors' indebtedness? Contrary to the prevailing belief, 13:7–10 does not mean that God will under all circumstances take the friends to task for painting a false picture of a just world order, but only if they do so while Job is formally indicting God; since, therefore, Eliphaz and his two companions hold their peace until Job has finished indicting God, our passage does not anticipate 42:7–8. But Job has both questioned their sincerity (for the first cycle, this must be admitted) and made hash of their wisdom.

The Second Cycle (chapters 15–21). Between that and his daring arraignment of God, no wonder that in the second cycle (chapters 15–21) the tone of the three sages is notably chillier than in the first. Of course they do not, any more than in the first cycle, declare that Job is a scoundrel, for that would be contrary to their innermost convictions. Eliphaz, in fact, again (as in 4:6) alludes to Job's proverbial piety (15:4: Or would you, of all people, offend against piety/ And eavesdrop on God's deliberations?) Nor do they deny that Job may still have a glorious future, because that too would be contrary to their belief. Instead, Eliphaz repeats his original warning of the evil consequences of forsaking the teachings of the wise (15:19: To them alone (i.e., to the sages – not the ancients – of verse 18) has earth been given;/ No outsiders have shared it with them.), and all three of the friends subtly indicate their pique by dwelling only on the negative aspect of the law of retribution – the unenviable fate of the wicked – leaving its complementary aspect, the happy fate of the just, only to be inferred. And Job? With consummate art the author makes him soften his tone toward the three others just in face of their hardened tone toward him. By beginning his response to Eliphaz' admonition with (16:2) “I have heard such talk countless times./You are all illusory comforters,”// he admits that at any rate their intention is to comfort him, and he immediately adds that he realizes that they are not aware that their consolations are illusory: “If (16:4) you were in my place,/ I would be talking just as you are// I would speak to you words of condolence/ And shake my head in commiseration.// (5) With my mouth I would brace you,/ Sympathy from my lips would give you strength (for *yḥsk*, which arose through contamination by verse 6, read *yḥzqkm* after 4:3).”// To be supplied mentally at this point is: “As Eliphaz remarked at the beginning of the discussion, that is exactly what I used to do formerly (4:3–4).”

Eliphaz, however, had added an expression of his surprise that Job should be helpless (verb *l'y*) now to render to himself the same service that he used to render to others in misfortune. In obvious allusion to this, Job continues: “(16:7) Alas, now God's enmity has made me helpless,/ His hostility (8) has overpowered me./ / He has arisen against me as an accuser;/ It is his vexing (read *כעשו*, cf. 10:17) that testifies against me.” // Job then enlarges in sundry figures of speech on God's persecution of him, and then repeats:(16:19)/ “Truly, now my opponent is in heaven,/my adversary is on high.”// In his second speech (chapter 19), Job tearfully begs his friends not to address him harshly but rather (19:21), “Oh, pity, pity me, at least you, my friends, / For I have been struck by the hand of God.” // And in his last speech in this cycle (chapter 21), Job takes up the theme on which they have all harped in order to comfort him, of villains always getting their deserts. Significantly enough, he begins with “Just listen to my statement,/ And see what becomes of your comfortings”// (21:2) and ends with “So alas, you comfort me with futilities,/ Your arguments remain illusory” (21:34, reading *'ml* as in 16:2.) // What he says in between is naturally that the facts are the opposite of what they claim (21:7–16). Actually, he demands, how often does calamity overtake the wicked (21:17–18)? And Job refuses to be comforted by the assurance that if retribution fails to overtake the reprobate it will yet overtake his children: what does the scoundrel care about what happens to his household after his death (21:19–21)? After verse 22, which is not clear, the same thought is repeated to the end of the chapter. All this is said not in anger but in sorrow, and Job's listeners would be the hyenas that the prevailing exegesis makes them out to be if they did not respond accordingly. But they do.

The Third Cycle (chapter 22). The third cycle is a torso, and only one friend's speech, that of Eliphaz, has been preserved; but it is enough. Like all of the friends' speeches in the first cycle, so the one preserved in the third (chapter 22) concludes with an assurance that as soon as Job makes his peace with God, God will restore him to greater bliss than ever, because (22:30) “God (read *El*, apparently) saves the blameless;/For your innocence you shall be saved.” // As in the case of the first speech of Zophar (chapter 11, paragraph i above), the concluding reassurance seems to be at odds with the opening. But as in that case, in the first place, the conclusion is, by definition, the speaker's final word and, in the second place, the opening does not mean what it seems to mean at a superficial glance. Job 22:4 means, “Does he fear you that he should arraign you, enter into a lawsuit with you?”; 22:5–7, 9–11 “are a tongue-in-cheek parody of the sort of bill of particulars of his offenses that Job has been demanding of God (12:18 ff.); Eliphaz does not wish to imply that Job is such a monster”; and 22:12 means, “You surely cannot expect God to deign to take the trouble to oblige you with such a bill of particulars.” Job's reply (chapters 23–24) to Eliphaz is much in the spirit of his replies in the second cycle, except that he says nothing about the friends. For he expresses perplexity rather than bitterness about his own

fate and the world order generally, and he expresses the wish rather than a demand to be able to talk it over with God (chapter 23). Chapters 25 and 26 are but fragments – probably the former (despite its superscription) as well as the latter from a speech or speeches of Job – and nothing more has been preserved of the third round of speeches. That a large block of material from “Job the Patient,” namely chapters 27–28, should be preserved just where a large block of “Job the Impatient” is missing are two facts which it seems must somehow be connected, but just how cannot be considered here.

[Harold Louis Ginsberg]

Concerning the reassignment of 25:2–6 to Job (so already Tur-Sinai and Ginsberg) and the reassignment of 26:2–14 to Bildad see above at the end of the discussion of Ginsberg’s theory of two books of Job, JP and J1P. For the reasons for assigning 25:2–6 to Job see below concerning the place of the dream vision in the ideology of Job.

As for the common perception that the third cycle has undergone significant damage, this perception is fostered by the notion that one is meant to reconstruct the speeches of Bildad and Zophar from 27. Once, however, one recognizes (a) that 27–28 represent an alternative response of Job to a different set of challenges than those posed in J1P; and (b) that by reversing 25:1 and 26:1 one has rediscovered the missing speeches of Job and Bildad, it is plausible to accept the contention of Mayan Ganim (12th century) and S.R. Driver that Zophar had simply said everything he had to say in the first and second cycles, and that little if anything was lost from the third cycle.

[Mayer I. Gruber (2nd ed.)]

JOB; ELIHU THE INTRUDER; GOD AND JOB. CHAPTERS 29:1–42:6. *Job* (chapters 29–30). In his classic study of the Book of Job in the 1971 EJ Ginsberg writes: “No longer arguing with his visitors, Job first laments his appalling change of fortune (29–30). He was once fabulously prosperous (expressed figuratively in 29:6) and influential: even the oldest and most honored and revered deferred to him, for he was friend, champion, and benefactor of the poor, the weak and the unfortunate. And he was confident that he would live long in undiminished vigor and power (29:18–20). Now, alas, he is despised and abused even by the children of outcasts (30:1–15). His grief is so intense that he suffers physically; he feels that God is implacably pursuing him and that his days are numbered (30:16 ff., 25–26 belong in chapter 31, e.g., after 31:20). Then in chapter 31, Job utters an elaborate declaration of innocence: he has lived up to the highest ethical standards, and has not even strayed from the path of strict monotheism (31:26–28). (31:37–40 are properly the conclusion of verse 8, and verse 1 a preface to verses 9 ff.) The conclusion is: (31:35–37) This is my case; I desire nothing so much as a statement of God’s case.” By stating, “His grief is so intense that he suffers physically,” Ginsberg reflects the conventional view in modern biblical scholarship, which ignores the presentation in chapters 1–2 of the circumstances that brought Job to curse the

day on which he was born (2:1), and which brought his three friends – Eliphaz, Bildad, and Zophar – to visit him. In fact, 2:7b records that, with God’s permission, the Adversary “afflicted Job with a foul pox from head to toe” while 2:12 records that – apparently because of the debilitating effect of the aforementioned dermatological affliction – when the friends saw Job in the distance on their way to his home, “they could not recognize him.” Job himself refers to his diseased condition in the so-called dialogue or symposium (chapters 3–26). For example, in 19:17, Job declares, “My breath is offensive to my wife// my stench to my own children” (so Pope), and in 19:20 he declares, “My bones stick to my skin and flesh// I escape with the skin of my teeth” (NJV), and in 19:21 he pleads with his three friends, “Pity me, Pity me, you [who are supposed to be] my friends, for a plague [Hebrew idiom known also from Ugaritic and Akkadian; the literal meaning is ‘a divine hand’] has struck me.” So it is not that overreacting, as it were, to the death of Job’s seven sons and three daughters that made Job sick and possibly in need of psychological counseling. Rather, it is the fact, as often happens, Job’s debilitating illness struck him precisely when he was in mourning over the sudden and untimely death of his sons and daughters. Job’s friends, as it is reported in 2:11, set out “to comfort him and console him.” The Hebrew *lanud* commonly translated “to comfort” (see again in 42:11) is a gesture-derived expression referring originally to shaking one’s head in sympathy for a sick or bereft individual (see also Jer. 15:5; 18:16; and see the extensive discussion in Gruber, *Aspects*, pp. 406–7). Indeed, the prologue relates that when Job’s three friends saw his debilitated physical condition, they expressed complete empathy by crying and by throwing dust upon their heads and sitting on the ground with Job for seven days and seven nights without saying a word to Job. However, when Job himself finally speaks up at the end of those seven days and seven nights and says, “I wish I were dead, or, better yet, that I had never been born, or at least that I might have died at birth,” his highly educated and well-meaning friends do not simply respond with, “We hear you; tell us more about how you feel” (see Gitay; and see Gruber 1998). Instead, similar to what takes place nowadays during many a hospital visit and in many a house of mourning, Job’s three friends get carried away with themselves, and suggest again and again that people who suffer death, bereavement, and disease have it coming to them (Eliphaz in 4:7–8: “Think now, what innocent man ever perished? Where have the upright been destroyed? As I have seen, those who plow evil and so mischief reap them” (so NJV); Bildad in 8:4: “If your sons sinned against Him, He dispatched them for their transgression”). Zophar even suggests that the reason that Job declares, “I have been innocent” (Zophar quoting Job in 11:4; precisely what the reader is supposed to remember from the prologue, chapters 1–2) is that Job is the victim of a divinely bestowed loss of memory: “God made you forget your sin” (Zophar to Job in 11:6c; translation following Tur-Sinai 1967).

Indeed, the Book of Job is a complex and profound literary work that may not be reduced to a single message.

However, a major theme of both the prose and the poetry of the Book of Job, from beginning to end, is the failure of Job's friends to provide him with moral support. Instead they argue with Job and blame him for his suffering. As the dialogue in the Book of Job indicates, the well-intentioned comforters insult the mourner. They tell him that he talks too much (8:2; 11:2–3; 15:2–3; 18:2). Job takes note and quotes their having said this in 16:3 where the 2d person singular pronominal suffixes prove that it is Job rather than the friends, who are being addressed (see below on the use of 2d person singular and plural as keys for when Job and the friends, respectively, are addressed). Job, in contrast, continually has to remind his friends that they are supposed to console/condole rather than insult him (6:14–30; 13:4–12; 16–2, 4; 19:1–5: “How long will you [plural, clearly addressing the three friends] grieve my spirit and crush me with words? Ten times you have humiliated me, And are not ashamed to abuse me. If indeed I have sinned, My error remains with me. But, in fact, you are overbearing toward me, reproaching me with my disgrace” (cf. NJV). In 21:2 Job has the daring to say, “Listen well to what I say, and let that [i.e., just being quiet long enough to give a fair hearing to what I have to say] be your consolation” (so Rashi!).

Unfortunately, many of the modern commentators seldom remind the reader that both Job (chapter 13) and God (chapter 42) tell us that persons who insult the mourner or the victim of illness must be called to account and must seek expiation for their sin (see Gruber 2003). In contrast, the talmudic rabbis (מק 28b) and the halakhic codes (e.g., Sh. Ar., *Yoreh De'ah* 376:1) took to heart Job's repeated suggestion that the best his friends might have done would have been to maintain their silence. They derive from the initial silence of Job's friends in 2:13 the profound lesson that would-be comforters should not say a word to the mourner unless and until she/he indicates verbally or nonverbally a willingness to listen. In fact, in the Shulḥan Arukh, *Yoreh De'ah*, the *halakhah* provides two concise and profound manuals of pastoral care. One of these manuals is called “Laws of Visiting the Sick” (chapter 335), and the other is called “Behavior of Comforters” (chapter 376). Perhaps, the Book of Job is underutilized in the literature of pastoral care because the Book of Job itself was damaged in the early Middle Ages after Yannai had already utilized the original Book of Job in which the dream vision was properly assigned to Job and not to Eliphaz, in whose mouth the dream vision seems to justify blaming the victim (in fact, the latter interpretation is embodied in Maimonides, *Guide for the Perplexed*. Book 3, chapter 25).

[Mayer I. Gruber (2nd ed.)]

Elihu (chapters 32–37). This is a famous enigma. If not for 32:1–5, one would have had the distinct impression that Job's three visitors were no longer with him when he spoke chapters 29–31, especially as God himself answers Job, chapters 38ff. – hardly after letting a mortal speak first. Now we suddenly learn that not only they but still a fourth visitor, who has not been mentioned before, is still present: Elihu. As a

younger man, he has waited while they conversed with Job (read *hikkah be-dabberam 'et 'Iyyov*), but when they fail to respond to Job's last utterance he feels that the duty of justifying God has devolved upon him. Y. Kaufmann has well summarized Elihu's pronouncement. Elihu's purpose is to refute Job's denial of providence. He seeks to do so by citing alternately examples from what occurs occasionally and from what occurs constantly or regularly, three of each. First (32:6–22) he explains to the three friends why he is intruding: his elders have failed to refute Job, which goes to show that wisdom is a matter not of age but of genius; therefore his urge to say what they ought to have is irrepressible. Here his conceit makes his bombast somewhat amusing, after that the latter is merely irritating. Then (33:1–13) he turns to Job, “You claim you could prove you are in the right but a tyrannical God refuses to talk to you. Well, I am no god; if you do not win against me, it is because your case is without merit.” *Example no. 1 from the occasional*, 33:14–33. God does so communicate with men, and in more ways than one. You cannot deny that he sometimes warns a man to mend his ways by means of a dream or an illness; the man “gets the message,” acts accordingly and his life is spared. *Example no. 1 from the permanent*. This time the preface is addressed to the wise (34:1–12): Job, by asserting that God has wronged him, has associated himself with rogues and villains. *The proof itself* (34:13–14): Every living creature exists only by God's kindness; if he withdrew the breath of life from it, it would perish forthwith. *Example no. 2 from the occasional*, 34:16–37. Potentates are often overthrown suddenly. By whom but by God? For what but for misrule, oppression, and injustice? *Example no. 2 from the permanent*, chapter 35. God has distinguished man from the beasts by endowing him with a conscience. Surely, he to whom we owe our sense of right and wrong does not do wrong. *Example no. 3 from the occasional*, 36:2–21. It is a variant of no. 1. Besides illness other forms of suffering may serve as a warning from God, and a man may determine his own fate by heeding or ignoring it. *Example no. 3 from the permanent*. 36:22–37:24 is not a mere introduction to the third example, which is itself chapter 28 (so Kaufmann). Chapter 28 quite rightly follows directly on chapter 27, and the character of chapters 27–28 has already been elucidated under 2 (b). 36:22–37:24 itself is Elihu's example no. 3 from the permanent: the rain by means of which God supplies the food needs of nations (36:27–31) and (chapter 37) the majesty and terrors of thunder and tempest, of snow and rain and cold, by which God may either benefit or castigate (37:12–13), as also the wonders of the firm dome of heaven, which God can utterly darken with clouds and then clear up again (37:15–22). Wise people cannot but revere such a God. But 38:22–35 says the same thing as Elihu's example no. 3 from the permanent, and says it lucidly and succinctly instead of turgidly and long-windedly. The effort to understand the Elihu speeches is often great, all out of proportion to the profundity of the thought; and since the gem chapter 28, as has been said, is no part of them and so cannot be regarded as redeeming these shortcomings, Kaufmann's view that the Elihu chapters are, and were

from the start, integral to what we have called “Job the Impatient” is untenable. More plausible is R. Gordis’s view that the author added them in his old age, since the styles of good writers have been known to deteriorate in old age (but to such an extent?). But the more widely held view of Pope that they are by a later hand is at least equally plausible.

[Harold Louis Ginsberg]

Greenstein, in “Job’s Initial Speech,” in *Studies in Honor of Menahem Cohen*, ed. S. Vargon et al. (2005), pp. 256–58, demonstrates that Elihu’s reference to the description of a dream in 33:15 supports the Tur-Sinai-Ginsberg thesis that assigns 4:12–21 to Job rather than Eliphaz (see above and below).

[Mayer I. Gruber (2nd ed.)].

God and Job (chapters 38:1–42:6). Twice God answers Job “out of the storm,” 38:1 and 40:6. The original opening formula of the second reply has been superseded by a verse (40:7) from the opening of the first (38:3), but it has been preserved, telescoped into Job’s second acknowledgment of defeat, as 42:3aa, 4. Since, however, God’s first attack has already elicited from Job the abject surrender: “(40:4) Behold, I am worthless – / What can I say in reply? // I put my hand to my mouth. (5) I spoke once – I shall not a second time;/twice, but I shall not again,” // the need for a second attack is not obvious, and many claim that the second one is also inferior from an artistic point of view and is a later interpolation. Neither speech can be said to offer a direct answer to Job’s questions about the reasons for his own suffering and about the general lack of any discoverable relationship between men’s characters and their fortunes. The first, the more sparkling and pointed of God’s two replies, may be summarized and paraphrased as follows: You did not even exist when the world was created, you haven’t even seen more than a fraction of it, and the idea of your running it is grotesque. Pity the world if it had to depend on you to make the sun rise and set, the gazelle drop her young at the proper season and the young scramble to their legs and grow up all without any help, etc.! In the context of the book, this can only mean that for such an insignificant being as man to ask the Lord of the Universe for an explanation is “to darken/obscure counsel ignorantly with words” (38:2; 42:3aa); and whatever those words may mean exactly, the implication is that one must serve God not only in spite of all adversity but without even the expectation of an explanation.

[Harold Louis Ginsberg]

Israel Knohl, *The Divine Symphony* (2003), p. 116, asks what it is about God’s description of the wonders of Creation in chapters 38–41 that prompts Job to declare: “I had heard You with my ears, but now I see You with my eyes. Therefore, I recant and relent, being [that I am] only dirt and dust” (42:5). The answer to Knohl’s question is to be found through careful attention to what Job asks of God throughout the cycle of speeches in chapters 3–26. Indeed, Job and his friends have been arguing as to whether or not the friends know how to provide comfort. Likewise, Job and his friends have been ar-

guing as to whether or not Job, the paradigmatic sufferer, has it coming to him. On both of these counts, Job, in chapter 42:7 is vindicated while the friends are asked to seek forgiveness and to ask that Job intervene on their behalf with God. There is, however, a third issue that appears in Job’s speeches in chapters 3–26 when he addresses God in the second person singular. He asks that God acknowledge that Job has asked to have a dialogue with him (13:18–28; 23). In so doing, it is Job who brings up the subject of the personified sea (Hebrew and Ugaritic *yam*; 7:12), who is also called *Leviathan. The latter entity is commonly understood to be a mythological monster. This monster, in turn, is commonly understood to be a personification (in Israel’s Canaanite heritage best known from the epic poetry of *Ugarit) of the yearly struggle for dominion over the cosmos between the deified storm and rain (*Baal) the pair Sea/River [e.g., Ps. 114:3, 5], and the deified summer drought. Concerning the interpretation of references to the Sea personified as Leviathan or Serpent (Heb. *tannin*; see in Job 7:12) or Rahab or the Elusive Serpent (Job 26:13) or the Twisting Serpent (Isa. 27:1) as reflections of the aforementioned seasonal pattern, see T.H. Gaster, *Thespis* (1961), especially pp. 141–48. Two of the most prominent Jewish interpreters of Job in the 20th century – M. Bittenwieser (*Job*, 1925) and Gordis – argued, on the other hand, that Leviathan in the Book of Job is simply the crocodile. For the demonstration that Heb. *tannin* refers to the crocodile only in Ezekiel 29:3 and 32:2 see C. Cohen in *Studies in Honor of H.M.Y. Gevaryahu*, vol. 2 (1991), pp. 75–81.

In fact, the seasonal pattern posited by Gaster is not a feature of life in the southern Levant. Moreover, the treatment of references to a battle between either the God of Israel or the Canaanite Baal as mythology (from Greek *mythos* meaning “lie”) suggests that the idea that there was at some time in the remote past a battle between God and the personified Sea, which seriously challenged God’s omnipotence is a kind of collective false memory. In fact, the record of destructive tidal waves generated by earthquakes far out at sea, which killed thousands and even hundreds of thousands of people, seems to belong more to collective repressed memory than to collective false memory because it is virtually unmentioned in history books. When just such a tidal wave – now commonly known by the Japanese term *tsu-nami* – killed more than 100,000 people in Southeast Asia in December 2004, suddenly the newspapers recovered from humankind’s repressed memory the distinct possibility that such a tidal wave had put an end to the Minoan Civilization in 1628 B.C.E. and the fact that, inter alia, such a tidal wave had destroyed the city of *Acre in 1303 C.E.

Now it is precisely this natural force – the sea or tidal wave described as a monster or serpent – that Job mentions in 7:12 when he asks God, “Am I the sea or the Dragon [*tannin*] that You have set a watch over me?” Bildad (in Gruber’s reassignment of 26:2–14) brings up this monstrous entity again in 26:12–13: “By His power He stilled the sea; By His skill He struck down Rahab. By His wind the heavens were calmed;

His hand pierced the Elusive Serpent.” And so, Job has every reason to be satisfied that in finally acceding to his oft-repeated request that God only show that He is listening to Job’s entreaties. God responds and indeed refers to the monstrous Leviathan, the personification of the forces from beneath the depths of the sea that wreak havoc. And here God does not engage in theodicy, confirming Eliphaz’s, Bildad’s, and Zophar’s contention that people suffer because they have it coming to them. On the contrary, he intimates that in his own home suffering from his undeserved illness and his undeserved bereavement Job should have been the center of a universe in miniature and should have merited the empathy of Eliphaz, Bildad, and Zophar. However, in the larger world out there God has endowed with a measure of free choice not only humans but also other entities including the *tsu-nami*, a.k.a., the Leviathan. In this grand scheme of things, Job’s debilitating case of what appears to be a not uncommon, life-threatening form of psoriasis assumes vastly less cosmic significance. In the end, however, God as portrayed in the Book of Job does, as it were, take out time from dealing with the monstrous *tsu-nami* to address Job directly and not, as many a modern mortal potentate might be wont to do, by way of some minor official. In so doing, God suggests that at least for the readers of Job – humans, who have not yet harnessed the forces of destruction from beneath the sea – the abiding challenge is to learn how to speak and, better still, how to keep silence in the face of our friends and neighbors, who have a right to cry out in their physical and emotional pain. Indeed, all people can learn to simply nod their head in empathy (Heb. *lanud*). After all, even God listens and even answers with empathy, even if only in chapter 38 of one of the Bible’s longest books.

In Job 40:9–14, in God’s second speech out of the whirlwind, which conventional biblical scholarship (see Ginsberg above) has found wanting, God challenges Job, “Have you an arm like God’s? Can you thunder with a voice like His? ... See every proud man and humble him, And bring them down where they stand. Bury them all in the earth; Hide their faces in obscurity. Then even I would praise you for the triumph your right hand won you.” Harold S. Kushner, *When Bad Things Happen to Good People* (1981), argues that the profound message of this passage is that although God would like us to have all the happiness we deserve, He cannot or will not save innocent victims from cruelty or chaos. A century before Kushner, Benjamin Szold (*Job* 1886; in Hebrew) warned against expecting to find in God’s speeches from out of the whirlwind in Job 38–41 an answer to the question as to *why* bad things happen to good people. After all, argued Szold, the book was not written by God; it was written by a theologian. At the end of the day, therefore, the best that this theologian can offer us is not a theodicy but an anthropodicy. And this, no less than the beautiful Hebrew poetry of the Book of Job, is one of the abiding messages of this great book of Scripture (see below).

C. Newsom (*Job* 2003, pp.234–58) points out, “Almost every commentator notes that the divine speeches refuse to en-

gage Job’s arguments on his terms.” This fact prompts Newsom to compose a brilliant essay, which almost rivals Job 38–41 in its literary artistry and intellectual sophistication. Nevertheless, it appears that “almost every commentator” has failed to heed not only Szold’s sound advice that the Book of Job cannot be expected to supply an answer to the question as to why bad things happen to good people but also to heed the simple fact that while Jeremiah may have asked, “why do the wicked prosper,” Job, strange to relate, does not ask, “Why do the innocent suffer bereavement and disease?” Consequently, the author of the divine speeches cannot and should not be faulted for not providing an answer to the question Job does not ask. All the more, no holistic reading of the Book of Job, can fault the divine speeches for not repeating the answer given to Job’s own particular suffering in chapters 1–2. There it is related that Job was, like the proverbial albino mouse in the proverbial laboratory maze, the subject of a highly successful experiment. In this experiment, Job did not curse God. A highly sophisticated theory as to how each and every individual is duly rewarded in good measure for virtuous behavior and duly punished for misbehavior is set forth, in fact, in Moses’ Nahmanides, *The Gate of Reward*, which includes a short commentary on the Book of Job. Indeed, Nahmanides may have been inspired to work out a veritable higher mathematics of reward and punishment precisely because neither JP or JIP offers an adequate explanation of the brilliant question, which Job does not actually ask in the canonical Book of Job. This question is, “Just how are people rewarded for their virtue and punished for their misdeeds?” After all, much human experience often seems aptly described by Job 9:22: “It is all one; therefore I say, ‘He [God] destroys the blameless and the guilty’”; and Job 21:30: “For the evil man is spared on the day of calamity, on the day when wrath is led forth.”

What does Job actually ask, and what precisely does God reply? In fact, the Book of Job contains altogether 16 questions introduced by the interrogative particles *lammah* (9), *maddu’a* (6), and *mah* (1). None of these 16 questions is, “Why do good people suffer?” On the other hand, Job does ask three times in chapter 3 (v. 11, 12, 30) and once more in 10:20, “Why was I born?” This rhetorical question seems to mean simply, “I wish I had not been born.” In 18:3 it is Bildad who asks Job why he thinks that Bildad and his two friends are foolish while in 19:22; 21:4; 27:12 Job addresses “why” questions to his three friends. In 33:13 it is Elihu who asks Job why he can possibly call God to account for not replying to people when, in fact, God does respond to people in dreams. Elihu supports his argument by quoting almost verbatim from Job’s account of a dreadful dream (Elihu in 33:15ff. referring back to 4:13, on which see above).

In 7:20 Job asks, “Why [*lammah*] do you make *me* your target?” The holistic reading of the canonical Book of Job does not require an answer for this, which was provided in chapters 1–2. This answer, that Job was being tested and did not deserve to suffer, is confirmed in 42:7: “You [Eliphaz and your two friends] did not speak right about me as did my ser-

vant Job." In 7:21 Job asks, "Why [*mah*] do you not forgive my transgression and forgive my iniquity?" The latter question is certainly not about why bad things happen to good people. Indeed, in 9:29; 21:7, and 24:1 Job does echo Jeremiah in asking, "Why do the wicked prosper?" Asking the question is itself a challenge to the contention of Eliphaz (4:7), Bildad (8:12–22), and Zophar (20) that the wicked are punished and the just rewarded.

This search for the "why" question, which, scholars often contend, the divine speeches ought to answer, leaves us with only two more candidates: 30:2 and 13:24. The first of these, 30:2, "What can I gain from the strength of their hands, from men whose vigor is spent?" is most assuredly not addressed to God. It is, as Gordis (1978, p. 330) explains, a virtual quotation, explaining why Job did not employ as shepherds the fathers of the young men, who now scorn him. This leaves us with only 13:24 where Job asks God, "Why do you hide your face?" And this is precisely the question, which the divine speeches answer most directly in 38:1 and again in 40:1: "the LORD answered Job from out of the whirlwind." In fact, God even responds directly to Job's challenge in 9:19, 13:8, 31:35 that God please grant him a day in court to bring a veritable lawsuit against God. This response is stated in 40:2 in the form of a rhetorical question: "Will the reprover contend with Shaddai// Will He [God] provide an answer to one who seeks to reprove God?" (cf. Tur-Sinai 1967, p. 554) God's question seems to mean, "Job, you summoned God into the courtroom. Are you certain that you want to go through with this lawsuit?" What could be a more appropriate response to Job's having asked for a day in court? Moreover 42:5, in which Job says, in response to the last of the God speeches, "I have heard about you with my ears, but now I see you with my eyes," Job acknowledges that God has indeed granted Job's wish, expressed in 19:25–27 (in NJV): "But I know that my Vindicator lives; In the end He will testify on earth – This, after my skin will have been peeled off. But I would behold God while still in my flesh, I myself, not another, would behold Him; would see with my own eyes."

So – in the end – the circle is closed. God meets Job in court, and He confirms to Job's friends and to all readers of the Book of Job (42:7) that indeed bad things do happen to good people and that victims should not be insulted by would-be comforters – quite a profound lesson in anthropodicy, albeit it not the theodicy we might have expected from a theophany. For such a theodicy one must look instead to Maimonides' and Nahmanides' demonstrations that bad things do not really happen to impeccable people or to the promise in the Book of Daniel (12) that in the long run those who sleep in the dust – the good and the bad (cf. Job 3:13) – will all receive their appropriate eternal rewards. In the interim, the abiding message of God to Job's would-be comforters is enshrined in *halakhah*. And that is no small achievement of the book's author and of the faith community that preserved and cherished the Book of Job.

[Mayer I. Gruber (2nd ed.)]

The Origin and the Literary Evolution and Character of the Book of Job

Ezekiel 14:12–20 reveals an acquaintance on the part of a writer of the early sixth century B.C.E. with a tradition about a saint of old by the name of Job who was presumably identical with the hero of the canonical book of that name. Of the two saints whom Ezekiel names together with Job, namely, Noah and Daniel, the former is the well known hero of the Flood. For Daniel, he is apparently the one who is also known from Ugaritic literature, see *Daniel. Details about Job are known only from the Book of Job. It is held that in this book a later composition, "Job the Impatient" (JIP), has been grafted onto an older one, "Job the Patient" (JP), and it stands to reason that the latter is closer to the original tradition about Job than the former. But JP itself consists of more than one stratum. Observations made by writers like W.L. Batten, A. Alt, and H.A. Fine point to the following stratification: (a) JPa, 1:1–5, 13–22; 42:11–17. These 22 verses constitute a simple but complete story, which knows nothing about any role of Satan; for (1) in 1:13, "his sons" refers back to the "Job" in verse 5b, not to "the Satan" in verse 12b; (2) the text does not say that the calamities of 1:13–19 were caused by the Satan (contrast 2:7), and in 42:11 we read that the friends comforted Job "for all the misfortune that God had inflicted upon him"; and finally (3) the blessing of God in 42:12–13 presupposes the previous loss of his property and his children in 1:13–19 but not the inflicting of an unbearable dermatitis in 2:7–8, 13. (b) JPB, 1:6–12; chapter 2; chapters 27–28; 42:7–10 plus some lost sections on which see the last part of section 2. The author of JPB was a writer of high quality. Finding in JPa that Job lived in the Kedemite region of Uz (see above, Sec. 2a) he furnished him with friends from three other Kedemite tribes or localities. He obviously created Eliphaz the Temanite out of two of the names in Genesis 36:11, and it is probable that he spun Zophar the Naamathite out of two other names in the same verse. Some texts of the Septuagint actually have Zophar there for Zepho, and the writer either had an aberrant reading *n'mt* for *g'tm* or was bold enough to modify *g'tm* to *n'mt* for his purpose. How he arrived at the name Bildad is uncertain (perhaps he thus modified Bedad, Gen. 36:35), but the gentilic Shuhite was obviously suggested to him by the last name in Genesis 25:2. Remembering that his characters are non-Israelite (and probably pre-Mosaic) he has them employ the divine names El, Eloah, and Shaddai, but never ΥHWH . He is the author of the lovely poem which is chapter 28. By introducing the Satan, an angel with the permanent office of accuser, he reveals that he dates from the Persian period, since the earliest datable passage in which he occurs with this role is Zechariah 3:1ff. JPa may possibly be of late pre-Exilic authorship, though one has the feeling that it too is post-Exilic. The real genius of the Book of Job is, of course, the author of JIP (whether or not it originally included the Elihu chapters and the second God-Job exchange, see end of 3). He not only changed Job from a conventional saint to a negator of retribution and providence, but he built up a structure of consummate literary art. To the

limiting of their speech to pre-Yahwistic divine names, he adds a Kedemite linguistic coloring. Kedem, the cradle of the Kedemite stock, is primarily the Middle Euphrates region (those Kedemites who lived farther south were believed to be descendants of Abraham and Lot, both of whom migrated from the original Kedem). Now, Kedem in this sense stands in synonymous parallelism with Aram in Numbers 23:7, and a famous native of this region is styled Laban the Aramean and represented as speaking Aramaic, Genesis 31:24, 47. It is therefore for the sake of local color that this writer, whose knowledge of Hebrew (and of Hebrew Scriptures) was excellent, not only makes his characters keep using the noun *millin* ("words," infrequent in Hebrew) and interlard their speech with such hair-raising Aramaisms as *sahed* (the classical parallel synonym of 'ed "witness" is *yafeah*, and he surely knew it) and *geled* ("skin"), and such forms as *minhem* ("from them," Heb. *mehem*). The subtle devices by which he makes the friends express their pique in the second round by dwelling only on the punishment of the wicked, or Job employ against his opponents telling allusions to words previously spoken by one of them, have already been pointed out. A serious hindrance to the modern reader's appreciation of his art are, apart from minor corruptions, the many displacements of lines. Both are particularly liable to occur in lyrical texts, where the logic of the story and of prose syntax, which are such an effective check on corruption in prose narrative, are totally wanting. Torczyner (Tur-Sinai) observed that a principal reason why the characters often seem to be speaking pointlessly or even arguing against themselves is that in the received text 4:12–19 stands in a speech of Eliphaz. The critics never tire of deprecating the complacency of Eliphaz and his friends. Yet here he cites a terrifying nightmare in which he was told that God accounts no man righteous because He is an impossible tyrant even with the angels. On the other hand it is Job who has just said: I wish I were dead because there I would have calm and rest and I would not have trouble. As it is (3:26) I have no calm, no tranquility, and no rest, and trouble has come upon me (3:25) For I had a dread and it has come true, just what I feared has come to pass. It is in 4:13–16, 12, 17–20 that Job goes on to tell what that premonition of disaster was: a dream in which an angel informed him obliquely that he was living in a fool's paradise if he imagined that his righteousness was a guarantee against ruin: God, who found fault with his angels, certainly did not recognize any such category as righteous men. This, so far from being the view of Eliphaz, is so repugnant to him that in chapter 15, in verses 14–16 of which he cites it as Job's view, he berates him for it mercilessly. On the other hand, it is Job who says in 6:10 end, "I have not withheld the words of a holy being," and who throughout the discussion keeps complaining that God is unreasonable. This insight of Torczyner's (Tur-Sinai's) makes many other things in the disputation fall into place. Grafted onto Jpb, J1P must be younger than Jpb. In effect, Segal has shown that it abounds in parallels to other books of the Bible, and that in all but a small fraction of cases Job is either demonstrably or probably dependent on

those other books. The clear case of Proverbs 3:11–13 > Job 5:17 has already been cited (in 3, a, i), but since the age of Proverbs 1–9 is controversial this observation is of little help in arriving at a terminus post quem for J1P. A decisive case, however, is Isaiah 44:24b > Job 9:8. Not only has the former perfect parallelism and the later none, in the former *levaddi*, "I alone," is just the point: God made everything, no one else had any part in the creation of either the sky or the earth. In the latter, on the other hand, the only reason why the author added *levaddo*, "all alone," after *noṭeh shamayim* was that he found *levaddi* after *noṭeh shamayim* in the former, which served him as model. (It follows that the parallelism is also due to borrowing on the part of Job in the case of Isa. 41:20 > Job 12:9; Isa. 50:9 > Job 13:28; Isa. 59:4 > Job 15:35; et al.). On these grounds Segal dates Job (i.e., J1P) after Deutero-Isaiah, that is, after the third quarter of the sixth century B.C.E. (That J1P, in borrowing the phrase in question, assigned to the word *noṭeh* a different meaning from the one it has in its original context is an observation for which see Ginsberg, 1968.)

[Harold Louis Ginsberg]

The Name Eliphaz

As the name of the leader of the three wise men who enter the house of the bereft and infirm Job, and, despite their initial good intentions, insult him and blame his dead children for their own untimely death, the name *Eliphaz is most appropriate. According to Genesis 36:10 Eliphaz was the first born son of Esau. Esau, according to Gen. 25:30 and 36:1, is the progenitor of Edom, the nation depicted as Israel's arch-enemy in Malachi 1:2–4. Moreover, Eliphaz, the son of Esau is identified as the father of Amalek in Genesis 36:10. Amalek, of course, is the enemy of Israel, who is described in Deuteronomy 25:18 as follows: "undeterred by fear of God [the foremost quality of Job in 1–2; and the essence of true wisdom in Job 28:28], he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear." Other than to ascend a ladder and hold up a sign as to who is the hero and who is the villain in Job 3–26, the author of the canonical Book of Job, could not have done more than naming that villain Eliphaz to suggest that the anti-hero of the Book of Job is the wise person who comes to a house of mourning and insults both the mourner(s) and the mourned by saying that they had it coming to them. This author has done his/her very best by suggesting that as Isaac is the link between Abraham and Jacob so is Eliphaz the link between Esau and Amalek. Yet, most of the standard commentaries attach no special meaning to the deliberate choice of the name Eliphaz for one who, like his son Amalek, hits the book's real hero when he is down. Acutely aware of the not so subtle message of calling Job's protagonist by the name of the son of Esau and the father of Amalek, a number of midrashim quoted in Ginsberg's *Legends*, 1, p. 422 suggest that when Job reminded Eliphaz that he was, after all, the son of Esau, Eliphaz replied, "I have nothing to do with him; 'a child shall not bear the iniquity of one's parent'" (Ezek. 18:20). Another midrash quoted in Ginsberg's

Legends, 5, 322 accounts for Amalek's reprehensible behavior not as something he might have learned from his parents but as the kind of behavior that results when a great prophet neglects the education of her/his children because of excessive involvement in the public domain! Obviously, both of these midrashim seek to tone down the biblical author's message that people who insult the bereaved and the infirm belong to the enemies of Israel.

Why Kedemites?

Gruber 1998 noted that the characterization of Job as "greater than all the Kedemites" (1:3) ought to remind one of King Solomon, whose "wisdom was greater than the wisdom of all the Kedemites ..." (1 Kings. 5:10). Here again as in the choice of the name Eliphaz (son of Esau and father of Amalek) for the anti-hero the author of the canonical Book of Job already intimates that the true wisdom is not with Eliphaz and his friends but with Job as Job will argue in 12–14 and as God will concur in 42:7 where again God, not fortuitously, addresses specifically Eliphaz and says, "you and your two friends" (i.e., Bildad and Zophar). And yet, perhaps part of the greatness of the artistry of the Book of Job is that despite all the not so subtle hints scattered all over the book, readers must rediscover who spoke rightly and who did not. Ultimately, the difficulty lies not in the difficult vocabulary that requires years of study of ancient languages but in the unpleasant realization that if bad things really do happen to good people on a regular basis (as is suggested in the talmudic dictum in Bava Batra 15a, which sees Job not as a one-time historical personage but as a paradigm (Heb. *mashal*) of all innocent victims), then it could happen to anyone of the innocent readers of the Book of Job. Just as some persons go into what psychologists call denial when they receive a death sentence from a cardiologist or oncologist, so do many readers and commentators on the Book of Job go into denial when they face up to the fact that the Book of Job says a great deal about the fact that bad things happen to good people and as little as possible about why this happens.

The Dream Vision in the Book of Job and Beyond

In the 1960s Tur-Sinai and Ginsberg were alone in construing the teaching revealed in the dream vision (chapter 4:12–19; and referred to again by Job in 6:10 ("I have not withheld the words of a holy being"; see Ginsberg 1967, p. 99) and in 9:1 ("Indeed, I know that it is so: 'how can a human be vindicated before God?") and clearly mocked by Eliphaz in 5:1, 8 ("Just call – see if anyone answers you! To whom of the 'holy' beings can you turn? I [Eliphaz], on the other hand, resort to God, to God do I address my plea"; Ginsberg 1967, p. 99) and again in 15:11–19:

Do these comfortings [by Eliphaz, Bildad, and Zophar] fail to satisfy you
Because you know some word that reached you by stealth?
What sinful haughtiness!
What monstrous pride!
To blow your wind at these men

And to belch forth such words:

"How can a mortal be judged righteous
a human born of a woman accounted just?
If he [God] disapproves of his sacred abode [the sky]
If the very skies [whose purity is described in Exod. 24:10]
are not pure in His sight,
How much less a thing loathed and detested,
a human, who drinks godlessness like water!"
Listen [says Eliphaz to Job], and let me [Eliphaz] tell you
[Job],
relate what I have seen ...

(translation from Ginsberg 1967, pp. 100–2 with modifications for the sake of greater clarity)

On the basis of the clear evidence that Job saw in the dream vision a vindication of his own position that his suffering is not the cause of some heinous sin since, as is revealed in the vision, even the sky and the stars and moon therein would not pass muster if summoned to account before the divine Judge, Tur-Sinai and Ginsberg assign also chapter 25, vv. 2–6 to Job:

Dominion and dread are His;
He imposes peace in his heights [Heb. *oseh shalom bi-meromav*;
the source of the first
clause of the final line of the Kaddish!; see below]
Can His troops be numbered?
On whom does His light not shine?
How can a human be in the right before God?
How can one born of a woman be cleared of guilt?
Even the moon is not bright,
And the stars are not pure in His sight.

By the end of the 20th century numerous other scholars adopted and elaborated upon the Tur-Sinai-Ginsberg thesis with respect to the place of the dream vision in the Book of Job. These scholars include G.V. Smith, in: VT, 40 (1990); Margaret B. Crook, *The Cruel God* (1959); J.C.L. Gibson, in: *Scottish Journal of Theology*, 28 (1975), Y. Gitay, in: JNWSL, 25 (1999), and especially E.L. Greenstein in numerous publications including the commentary on Job in the Hebrew Commentary Series *Mikra LeYisrael* (2006). Gruber (1998; 2003) demonstrated that, in fact, the treatment of the dream vision as a defense of the individual who must give an account of himself before the divine Judge rather than an attack by Eliphaz upon Job's claim of integrity is reflected in a series of Jewish liturgical poems associated with the penitential season that precedes the Jewish New Year (Rosh Ha-Shanah) and culminates in the Day of Atonement. Moreover, he suggested that rather than attributing to the sixth century C.E. liturgical poet *Yannai a radical rearrangement of the Book of Job, anticipating Tur-Sinai, Ginsberg, and Greenstein, one can assume the following: at least the earliest of the synagogal poets who elaborated upon the dream vision as a defense of humankind standing before the divine tribunal on Rosh Ha-Shanah and the Day of Atonement read Job in its original form before the unfortunate series of displacements in the current Hebrew text, which the aforementioned modern scholars recognized. Gruber was able to buttress this claim by pointing to various biblical texts recovered from *Qumran in which the order of verses, peri-

copies, and even chapters differs radically from the standard Hebrew text of Hebrew Scripture. For additional data as to how blocks of text were displaced in the copying of ancient manuscripts, see Greenstein 2005, pp. 260–62.

Holistic Interpretation of the Book of Job: Beyond Ginsberg and Gordis

One of the most important trends in late 20th century and early 21st century biblical scholarship is holistic interpretation. Holistic medicine, which developed during the same era, utilizes the data and techniques developed in treating specific maladies of specific organs and tissues to treat the entire person far more effectively than either the new techniques alone or the old-fashioned family physician. By the same token, holistic biblical interpretation seeks to utilize the data garnered by classic 19th and 20th century atomistic exegesis in order to fully understand not only individual units but also entire books as they appear in the ancient Hebrew and Greek versions of the Jewish Bible. Two of the important exponents of holistic interpretation, who have contributed immensely to improved understanding of the Book of Job, are E.L. Greenstein and Carol Newsom.

Following up on Gordis's argument that the canonical Book of Job is a datum while its division into previous compositions is only a theory, holistic interpretation tends to see 42:7b–17 not only as the fitting rebuke of Job's friends for having urged him to curse God and the fitting laudation of Job for having rebuked his friends in 27–28 but as the equally fitting conclusion to the canonical Book of Job, which has privileged the infinitely more profound work which Ginsberg calls JIP. In 42:7b–8 it is stated, "And the LORD said to Eliphaz the Temanite, 'I am angry at you and your two friends because you did not speak rightly about me as did my devotee Job. Now take for yourselves seven bulls and seven rams and go to my devotee Job and offer a burnt offering for yourselves. And let Job, my devotee, pray for you; for him will I accept and not treat you badly, since you have not spoken rightly about me as did my devotee Job.'"

Significantly, in this passage God employs the expression "show deference" (literally, "lift up someone else's face") for precisely the generally forbidden activity (see e.g., Lev. 19:15) of which Job, himself accused Eliphaz and his friends in 13:6–10:

Will you tell lies on behalf of God
 speak falsehoods on his behalf?
 Will you show bias in his favor,
 play the advocate for God?
 Will it be pleasant when he takes you to task?
 Can you mock him as you mock mortals?
 And accuse you he surely will
 If you show partiality in the dispute.
 (Translation adapted from Ginsberg 1967, p. 98.)

Thus it turns out that Job in the very heart of his debate with Eliphaz, Bildad, and Zophar has accused these friends of showing partiality in a dispute in order to justify God in the

face of Job's undeserved suffering. What the reader of the canonical book is meant to know from chapters 1–2 is that, in fact, Job is totally innocent. He is the subject of an experiment. Job does not know this, nor do the friends. Job proves that God was correct and "the Adversary" mistaken. Contrary to the dire prediction of "the Adversary" in 1:10 and 2:5, Job does not curse God. He insists again and again that (a) he has done nothing to deserve the untimely tragic death of his seven sons and three daughters; (b) his three friends who have come to visit a bereft and infirm individual have misbehaved by blaming the victim rather than sitting silently and nodding their heads; and (c) all he wants from God is that God should dialogue with him and acknowledge him.

Consequently, when God rebukes the friends in 42:7–8, he confirms the correctness of what Job has insisted throughout his speeches in chapters 3–26; 29–31. Moreover, when God does address Job in 38–41 he has acceded to Job's simple request uttered in 9:32–35: "For God is not a man, like me, whom I could answer when we came to trial together. If only there were an arbiter between us, who would lay his hand upon us both, who would remove God's rod from me so that my dread of Him would not terrify me. Then I would speak, and not fear Him, for He is far from just to me." And, in fact, at the end of the book, God does address Job (see below concerning the God speeches). Moreover, by God's saying that Job has spoken rightly and the friends not, God has vindicated Job both in his complaint that his friends do not know how to comfort a bereft and infirm individual and in his conviction that his suffering is totally undeserved.

[Mayer I. Gruber (2nd ed.)]

The Message and Meaning of Job

The problem of the final meaning and message of the book, no less than that of its provenance and composition, has elicited over the centuries a wide variety of responses. To some sages of the Talmud and Midrash, Job is to be regarded as one of the few truly God-fearing men of the Bible (Mid. Lekah Tov to Gen. 47:12), the most pious gentile that ever lived (Deut. R. 2:4), exceeding even Abraham in this regard (BB 14b). To others, he was a blasphemer (*ibid.*). According to R. Joshua b. Hananiah (second century), Job served God out of love, the highest possible motivation; according to R. Johanan b. Zakkai (first century), it was only fear that prompted Job to serve God (Sotah 5:5). Maimonides (*Guide*, 3:22–23) attributes Job's defiant questioning of God's justice to his defective knowledge of God; defective, since it was based on the mere acceptance of authority. However, when Job attained a true, philosophical knowledge of God (after the theophany from the whirlwind), he realized that it alone constitutes true happiness. No misfortune, however grave, can trouble a man once he is in possession of a truly philosophical knowledge of God gained through revelation. The latter instructs him that God's knowledge, rule of the world, and providence are in no wise to be compared to man's conception of these matters. "If a man knows this, every misfortune will be borne lightly by him."

Modern commentators are sharply divided as to what the author of Job meant to teach his readers. The problem arises from the fact that in the speeches of God from the whirlwind (Job 38–42), God majestically ignores the issue as Job has posed it. Instead of giving an explanation of Job's sufferings, God confronts Job with a series of seemingly irrelevant, ironic questions intended to convince him of the paltriness of human knowledge and power. The rhetorical questions, encompassing the unfathomable wonders of creation, the immensity of its expanse, and the marvels of nature, in whose presence man's understanding and power are as nought, seem to imply that it is presumptuous of man to question God's justice. This reading appears to be borne out by God's challenge: "Wilt thou even make void My judgment? Wilt thou condemn me that mayest be justified?" (40:8). Even more, Job acknowledges (40:4) that he is "of small account" and that in view of God's unanswerable questions, he will "proceed no further" (*ibid.*) with his questioning of God's justice. Indeed, Job is mildly rebuked by God for speaking out of ignorance and of "darkening counsel" (38:2). Yet, the friends are even more sharply rebuffed by God, since by their words they have enkindled his wrath: "For ye have not spoken of me the thing that is right, as My servant Job hath" (42:7). Taken at face value, the implication is that Job's repeated assertion of the lack of a visible correlation between his life of rectitude and the dreadful fate visited upon him disproves the friends' contention that suffering is proof of sin. If one were to employ the argument from silence, then the absence of any charge of guilt against Job in God's reply would constitute divine vindication of both Job's innocence and his argument. In sum, the book would teach (Terrien): (1) that the old doctrine of a causal connection between suffering and moral evil is untenable; (2) that the splendors of creation and their marvelous sustainment (38:39, 40), phenomena beyond the capacities of man, are proof of the justice of God; and (3) that the question of man's actual lot as contrasted with his rightful deserts is one on which God prefers to maintain silence. Moreover, in the face of an awareness of the divine power, as expressed in God's series of questions to Job (38:4–39; 40:9–32), Job's question becomes irrelevant. Conceivably, the thought is implied that if man could match God's power and wisdom, only then could he grasp the workings of God's providence. Job admits the total impossibility of such a feat (42:3) and concludes by abhorring his words and repenting, "Seeing I am but dust and ashes" (42:6).

The enigmatic character and dubious relevance of God's reply to Job have suggested an interpretation that, in the first instance, denies that the book was written as an attempt to solve the mystery of the suffering of the innocent. Neither the colloquy nor the theophany penetrate to the reason for Job's suffering. That reason, however, emerges quite clearly from the prologue and epilogue. Job's suffering is merely a divine test of his piety. In addition to controverting the conventional view that suffering is punishment for sin, the book proposes not an answer but an experience. The message of Job is neither theological nor philosophical. It is profoundly religious.

Its origin is to be sought in the biblical concept of the consequence of sin as isolation from God (Gen. 4:14). In his agony, Job feels not only isolated from God but that God has become his implacable enemy (7:20; 9:16–18; 13:21, 25; 16:9, 12:19:6–9; 30:20) and has hidden his face from him (13:24). He insists that death would be preferable to his life of unmitigated woe (3:17) and that never to have seen the light of day would have been an even more desirable fate (3:11, 12), since in either case he would have been beyond God's hostile power. No isolation from God could be more total than this. God's reply from the whirlwind is tantamount to the assurance that suffering need not spell isolation from God. The divine revelation is itself an act of grace, so much so that in its presence, Job does not ask to be delivered from his suffering. Even more, he admits that whereas heretofore he "had heard of Thee by the hearing of the ear; But now mine eye seeth Thee" (42:5). God's presence is more than enough to sustain him. "It may be good to understand the cause (of suffering); but it is better to be sustained to endure" (H.H. Rowley). Unknowingly, then, Job in his suffering was vindicating God's trust in him and thus honoring God.

Georg Fohrer's interpretation is a nuance of the foregoing. The essential question the book sets out to answer is: what is the conduct proper to suffering man? The final reply of Job (40:2, 3; 42:5) is the answer to the question, conceptualized by Fohrer in the following: "In his unreserved devotion to God and in his personal fellowship with him, Job bears and endures his fate.... This is the true understanding and appropriate attitude for man towards suffering; the humble and reverential silence sustained by repose in God." Marcus sees Job as the "first existentialist." Basing himself on 40:7–14, he sums up the book's message: "Just as God exerts his heroic will to subdue the demonic elements of the universe and to sustain his creation by bringing light to the stars, rain to the sea and land, and food to all living creatures, so man must exert his will to subdue evil and overcome frustration." Thus, the book is "an exhortation to emulate God's unconquerable will." Freehof, after reviewing the various theories of the reason for suffering as put forth in the book (Prologue: suffering is a divine test; the Friends: suffering is divine punishment for sin acknowledged or unacknowledged; Job: a denial of the latter; Elihu: suffering is a divine warning and is educative), interprets the denouement as bearing a twofold meaning: (1) If God's mysterious power and wisdom fill the universe, it should not be unendurable to accept one more expression of it, human innocent suffering; (2) the very divine power manifest in creation should by implication serve man as a mandate to extend human control over nature as a means of conquering much human suffering. Gordis regards the book as aiming at two central conclusions. Since the world contains so much that is not intended for man's use and that is beyond his sway, neither the universe nor its Creator can be judged from the limited human perspective. There is implied acknowledgment on the part of God that much in the world order is imperfect. But, then, could Job, if he were to mount God's throne, do much

better; could he humble the arrogant and crush the evildoers? Again, the order and harmony that pervade the natural world though faintly grasped by man is, by analogy, evidence of order and meaning in the moral sphere, though the latter, too, is often incomprehensible to man. Though the book offers no justification for suffering from the human viewpoint, it does demonstrate that “it is possible for men to bear the shafts of evil that threaten their existence if they cultivate a sense of reverence for the mystery and miracle of life ... and strive to discern intimations of meaning in its beauty.”

[Theodore Friedman]

Spiegel shows that the prose tale of Job “revolves around the question, “Is there such a thing as unselfish virtue.” The prose tale of Job provides an affirmative answer to this question. In addition, Spiegel shows that the poem of Job “boldly assails the dogma of retribution as both untrue and unfair.” Consequently, anticipating by more than half a century the post-modern holistic interpretations, Spiegel reads 42:7, “for you [Eliphaz, Bildad, and Zophar] have not spoken the truth about me as did my servant Job,” as both the conclusion of the prose tale and as the conclusion of the poem [Ginsberg’s JIP]. This, Spiegel explains, means that Job 42:7 constitutes “the disavowal [by God] of the doctrine of individual retribution.”

[Mayer I. Gruber (2nd ed.)]

The most radical interpretation is that offered by Tsevat. According to him the book maintains that there is no principle of divine retribution in the world. “The assertion of punishment of the wicked and reward of the righteous is without foundation.... Justice is not woven into the stuff of the universe nor is God occupied with its administration.” Justice is simply a human ideal. “He who speaks to man in the Book of Job is neither a just god nor an unjust god but God.” Hence, Job’s denial of the notion that his suffering is evidence of his sin is closer to the final truth as enunciated in God’s reply from the whirlwind than the conventional doctrine put forth by the friends.

This summary of diverse current interpretations underlines the problematic character of the book no less that its endless fascination for those who ponder the “impossible problem of reconciling infinite benevolence and justice with infinite power in the creator of such a world as this” (J.S. Mill). In the words of the sages (Avot 4:15), “It is beyond our power to understand why the wicked are at ease, or why the righteous suffer.”

[Theodore Friedman]

The Book of Job as Anthropodicy Rather than Theodicy

In 1710 Baron Gottfried Wilhelm von Leibniz (1646–1716) published his book, *Théodicée*, “the vindication of the divine attributes, especially justice and holiness with respect to the existence of evil.” The English form of the French term *théodicée*, i.e., “theodicy,” is first attested in 1797. The term invented by Leibniz is based upon the Greek noun *theos*, “God,” and the Greek infinitive *dikein*, “to justify.” Consequently, the term

theodicy is a close semantic equivalent of the Hebrew term *zidduk ha-din*, “justification of the [divine] decree,” which is the name of the central liturgical poem recited at the Jewish funeral service since Late Antiquity. Numerous common interpretations of the Book of Job see this book as a treatise on theodicy. Notable exceptions are the interpretations of Spiegel, Tsevat, and Kushner (see above). The Book of Job and the God who speaks to Job from the whirlwind and ultimately defends Job and castigates his friends cannot or will not justify God with respect to Job’s suffering from the undeserved, untimely death of his sons and daughters. Nor does this book or the God who is represented as speaking through this book justify Job’s being afflicted with a severely debilitating disease. Consequently, neither the book as a whole nor the God speeches can be construed as a treatise or treatises on theodicy. In fact, the canonical Book of Job three times skirts the entire issue of theodicy. The first time that the Book of Job skirts the issue of theodicy is by telling the readers in chapters 1–2 that, in fact, Job’s suffering is totally undeserved; it is simply an experiment designed to vindicate God’s trust in Job’s virtue despite the charges leveled against Job by “The Adversary.” The second time that the issue of theodicy is skirted is in the God speeches. Tsevat and Kushner have simply made explicit to large audiences of biblical scholars and laypersons respectively the rather unpleasant ideas, which the author of Job left to the imagination of those learned enough to plumb the depths of the author’s high register Hebrew poetry. The third time that the canonical Book of Job skirts the issue of theodicy is in 42:13, “He also had seven sons and three daughters.” The latter verse does not assert, God forbid, that there were born to Job seven sons and three daughters as stated in 1:2. To have said that would imply that while in the course of God’s performing an experiment on an unwitting human victim God had the original children killed. Thereafter, as it were, God simply replaced them with new children. This would not be justification of God but condemnation of God. Instead, as Gordis often explained orally in his classes (but not in his published commentary), in the fairy-tale like epilogue of the book, Job’s original children were restored to him just as in the Ugaritic Epic of Danel (paired with Job and Noah in Ezekiel 14:14, 20; cf. Gordis 1965, p. 68), the son Aqhat is brought back to life as a reward for the virtue of his parents and in response to his sister Pughat’s eloquent and heartfelt prayers.

The Book of Job does not justify God in the face of human suffering, be it the suffering of a person who is being experimented upon as is described in chapters 1–2 or in the face of tidal waves (tsu-nami or Leviathan) that kill as many people as did the Americans at Hiroshima in 1945. Consequently, the Book of Job is not a work of theodicy. Most of the Book of Job, however, is devoted to Job’s defending himself in the face of the charge reiterated again and again by his friends that people (such as Job and his children) suffer because they have it coming to them. Since, the book portrays God as vindicating Job’s claim to innocence and condemning his friends for suggesting that he had it coming to him, the book may best be

described not as theodicy but anthropodicy. If theodicy is the justification of God, then *anthropodicy* (from Greek *anthropos*, “human,” and Greek *dikein*, “to justify”) is the justification of suffering humans in the face of people, who add insult to injury by blaming the victim, including the bereaved and the infirm. James Moore, *Post-Shoah Dialogues* (2004, p. 232) previously used this same term to mean “evil [committed] by man.” The essay on pastoral care by Rabbi Myriam Klotz (see Bibliography) is a rare example of the utilization of the Book of Job in a handbook on pastoral care. To be more precise, the Book of Job is not about the vocation of rabbis and other clergy that includes visiting the sick and the bereaved. In fact, most of the Book of Job deals with the question of how *not* to behave when attempting to carry out the two most ubiquitous *mitzvot*, i.e., holy obligations, which the Jewish religion regards as incumbent upon all people – regardless of their vocation – with respect to the sick and the bereaved among us. It would seem to be very simple: one needs no *shofar*, no *lulav* and no *mazzah*, not even a prayerbook. One needs only to know when to keep one’s mouth shut. This was a lesson, which some of the greatest of the sages of antiquity – Eliphaz, Bildad, and Zophar – learned only after God Almighty emerged from the whirlwind to rebuke them for the untoward consequences of their very, very good intentions.

In Halakhah and Liturgy

Mishnah, *Bava Mezia* 4:10 asserts that just as there is defrauding (and some translate overreaching; the Hebrew term is *hona'ah* or *ona'ah*) in commerce so is there defrauding in speech. Tosefta, *Bava Mezia* 3:25, followed by Babylonian Talmud, *Bava Mezia* 58b, explains that defrauding in speech is exemplified by a person who in response to someone else’s suffering, becoming sick, and/or having the misfortune of having his children predecease her/him says to that person as did Job’s friends, “Is not your piety your confidence, Your integrity your hope? Think now, what innocent person ever perished,” quoting Eliphaz to Job in 4:6–7. The *halakhah* thus canonizes the view of Job and of God as portrayed in 42:7 that such despicable verbal behavior is an offense against the Torah.

As noted above, the initial silence of the friends of Job recorded in 2:13 until Job himself had spoken in 3:1–16 is cited as the inspiration for the rule set forth in TB, *Mo’ed Katan* 28b and canonized in Shulhan Arukh, *Yoreh De’ah* 376:1 that would-be comforters not address the mourner until the mourner indicates either verbally or nonverbally that she/he would like to be addressed.

Shulhan Arukh, *Orah Hayyim* 492 canonizes a medieval practice of observing three successive fasts on the first Monday-Thursday-Monday following the New Moon of Marheshvan in order to atone for any minor sin committed during the jolly festival of Sukkot (Tabernacles) and a similar three successive fasts on the first Monday-Thursday-Monday following the New Moon of Iyyar to atone for any minor sin committed during the jolly festival of Passover. The two series of three fasts are called *behab* (בִּהַב) following the Hebrew nu-

merals designating Monday-Thursday-Monday. The inspiration for these fasts of atonement is Job’s offering sacrifice at the end of each of his children’s series of parties, for “perhaps my children have sinned and blasphemed God in their thoughts” (1:5); see J.D. Eisenstein, *Digest of Laws and Customs* (Heb., 1917), pp. 35–36.

The daily service in the synagogue begins with the benediction, Praised are You, O Lord, our God, king of the world, who gave the rooster the discernment to distinguish between day and night. According to TB, *Berakhot* 60b this benediction is to be recited upon hearing the sound of the rooster at dawn. This benediction is based upon Job 38:36 where God addresses to Job the rhetorical question, “Who gave wisdom to the ibis//or who gave discernment to the rooster?” (See extensive discussion in Gordis 1978, pp. 452–453.)

Just as the daily service in the synagogue begins with a quotation from the Book of Job so does virtually every service conclude with the Mourner’s Kaddish, whose last line quotes Job 25:2b, “He establishes peace in the heavens.” The very same utterance, with which the Mourner’s Kaddish invokes Job 25, namely, “May He who establishes peace in the heavens establish peace among us and upon all Israel, and say, ‘Amen,’” is recited silently by individuals at the conclusion of the *Amidah, and it is recited also at the close of the *Grace After Meals.

[Mayer I. Gruber (2nd ed.)]

In the Aggadah

The rabbis were fascinated and troubled by Job, as is evident in the large number of *aggadot* about him. A primary concern is when Job lived. Opinions expressed in Bava Batra 14b–16b include the time of Abraham, the time of the tribes (when he married Jacob’s daughter Dinah), the time of the Exodus, the period of the Judges, and the return of the exiles from Babylon. He is said to have been contemporaneous with both the Queen of Sheba and Ahasuerus. Some said Job never existed and his story is an allegory. The most widespread rabbinic view is that Job lived in the time of Moses and served as an advisor to Pharaoh (see below).

A closely linked question is whether Job was a Jew or a gentile. Some say that he was “a righteous proselyte” and “one of the seven gentile prophets,” others that “he was an Israelite” and that *halakhah* can even be deduced from him. Most rabbinic opinion presents Job as a righteous gentile and sages praise his positive qualities, including modesty and hospitality. Nevertheless, this admirable non-Jew falls short in comparisons to Abraham (ARN², 7; BB 16a). Abraham is said to have served God out of love while Job served God only out of fear of losing his reward (TJ, Ber. 14b), although others disagree (Mish. Sot. 5:5 and TJ, Sot. 20c). Resolution is achieved in Sotah 31a, where a tradition attributed to R. Meir equates “fearing God” with “loving God” for both Abraham and Job.

Job’s sufferings are explained variously. According to TB, Sotah 11a, Job joined Balaam and Jethro in advising Pharaoh on how to deal with the enslaved children of Israel. Balaam,

who advised slaying male children, was himself slain. Job, who remained silent, was sentenced to suffering. Jethro, who fled, became a proselyte to Judaism (similarly TB, Sanh.106a; Exod. R. 27:3). Job is also accused of questioning divine justice in his heart, even before his actual afflictions began (TB, BB 16a–b).

Rabbinic ambivalence towards Job is based not only on the difficulties of the book of Job, itself, but on the predominant identification of Job as a gentile. Job's complaints during his suffering are frequently compared unfavorably to the endurance of the patriarchs, kings, and prophets of Israel who faced far greater trials (Deut. R. 2:4; Pes. R. 47). Some sages explain Job's restoration with the claim that "the Holy One doubled his reward in this world in order to banish him from the world to come" (TB, BB 15b). Conversely, *Pesikta Rabbati* links Job's punishments and redemption with the chastisements and ultimate consolation of the Jewish people (26:7, 29/30).

There may be an element of anti-Christian polemic in rabbinic efforts to denigrate Job, or in contrast, to claim him as a Jew. Such approaches, already in tannaitic sources, may be responding to Christian portrayals of Job as a patient sufferer and to Job's inclusion in Christian constructions of a pre-existent community of gentile priests outside the nation of Israel. Evidence of disputes over Job's identity appears in one of the letters of the Church Father *Jerome, where he identifies Job as descended from Esau and not Levi, "although the Hebrews declare the contrary" (Lt. 73).

[Judith R. Baskin (2nd ed.)]

In Islam

Ayyūb (Job) is briefly mentioned in several suras as the servant of Allah who underwent hardship (4:161; 21:83–84; 38:40–43); Allah therefore restored all of the fortune which he had lost. Post-Koranic literature greatly enlarges on the descriptions taken from the Bible and the Midrashim. As in Jewish literature, there are various opinions as to Ayyūb's origin and the period during which he lived. Some believe that he was a *Rūmī*, that is, an Edomite, and that he lived during the days of Lot, Abraham, Jacob, or Ephraim son of Joseph. His wife was Leah(!), the daughter (!) of Jacob (Gen. R. 57:4, Dinah, the daughter of Jacob was the wife of Job). Ayyūb died at the age of 93. His son Bishr succeeded him as prophet and was known as Dhū al-Kifl. It is interesting that many of the legends about Ayyūb are connected with the immediate environs of Jerusalem, Transjordan, and Hauran, and the vicinity of Damascus.

[Haïm Z'ew Hirschberg]

In the Arts

IN LITERATURE. The sorely tried Job, canonized by the medieval Church, has inspired far more literary, artistic, and musical work by Christians than by Jews. Two of the earliest treatments in literature were the *Mystère de Job* (part of the famous *Mistère du Viel Testament*, 1478?) and *L'Hystoire Job*, a French verse adaptation of the *Compendium in Job* by Pierre de Blois. The Book of Job contains all the stuff of drama – man's struggle

to understand the reason for injustice in the world – which should have made it a natural choice for Protestant writers of the 16th and 17th centuries. However, Job's very perfection and his daring and blasphemous questioning of God led to widespread neglect of the theme. Among the very few works on the subject to appear in the 16th century were the *Meistersinger* Hans Sachs's play *Der Hiob* (1547); Ralph (Robert) Radcliffe's biblical drama *Job's Afflictions* (c. 1550); and Robert Greene's *The Historie of Job* (1594). *Job*, a drama of the same period, is one of the few surviving literary works in Romansch (Rhaeto-Romance) and was published in 1896. Rather more interest was shown in the theme during the 17th century. In Spain, the Marrano playwright Felipe *Godínez published *La gran Comedia de los trabajos de Job* (1638) and Pedro Calderón de la Barca devoted one of his *autos sacramentales* to the subject.

The subject acquired more significance in literature from the early 19th century onward. Works based directly on the theme include *Az ember tragédiája* ("The Tragedy of Man," 1862) by the Hungarian writer Imre Madách; *Hiob* (1866), a drama by Johann Adolf Philipp Zapf; *Giobbe* (1872), a five-act Italian tragedy by Marco Wahltuch; and a dramatic poem (1898) by the Romanian author G. Gârbea. One outcome of the controversy roused by the biblical criticism of Ernest *Renan was a curious work by the French Socialist philosopher Pierre-Henri Leroux – *Job, drame en cinq actes... par le Prophète Isaïe, retrouvé, rétabli dans son intégrité, et traduit littéralement sur le texte hébreu ...* (1886). During the first decade of the 20th century there were some interesting treatments in German: *Geschichte des Heimkehrenden (Das Buch Joram;* 1905), a pastiche by Rudolf Borchardt; *Sphinx und Strohmann* (1907) reissued as *Hiob* (1917), a drama by the painter and author Oskar Kokoschka; and *Der Blumenhiob* (1909), a novel by Hans Kyser. In Germany, works on the theme included Fritz Weege's modern miracle play, *Das Spiel Hiob* (1926) and Bartholomaeus Pönholzer's religious drama, *Job, der fromme Idealist* (1927). Three other modern interpretations were the Swedish writer Karin Maria Boye's unfinished cantata, *De sju dödssynderna* ("The Seven Deadly Sins," 1941), on the theodicy issue; H. de Bruin's Dutch epic, *Job* (1944); and Giovanni Battista Angioletti's Italian dialogue drama, *Giobbe, uomo solo* (1955). Two of the most original and interesting modern treatments were those by the U.S. writers Robert Frost and Archibald MacLeish. Frost's *A Masque of Reason* (1945), a poetic drama in the guise of an apocryphal chapter of the Book of Job, humanized the story without robbing it of essential dignity. MacLeish's *J.B.* (1958), a verse play that won the Pulitzer Prize, made the hero a prosperous businessman whose life is shattered by a series of disasters. Reversing the arguments in the Bible, MacLeish has J.B.'s plausible comforters (a clergyman, a scientist, and a Marxist) exonerate him, while he insists on condemning himself. Among the very few Jewish writers who turned to the subject were the Austrian novelist Joseph *Roth, author of *Hiob* (1930); *Job: The Story of a Simple Man*, 1931); the Egyptian Karaite Murād *Faraj, whose *Ayyūb* (1950) was a prose version in rhymed Arabic; the Yiddish writer H.

*Leivick, who published the dramatic poem *In di Teg fun Iyov* (c. 1953); and the French author Henri *Hertz, whose short story “Ceux de Job” (in *Tragedies des temps volages*, 1955) describes the grandeur and despair of the Jewish experience.

IN ART. In art, Job has been a popular subject since early Christian times. In the Middle Ages he was regarded as the type of the suffering Jesus, the persecuted Church, or of the Christian soul’s endurance. He was portrayed sitting covered with boils, half-naked on a “dungheap,” as the Septuagint picturesquely mistranslated “ashes” (Job 2:8). Sometimes Job sat on a tortoise, the symbol of patience. He was afflicted by Satan with sore boils (Job 2:7), reproached by his wife (Job 2:9–10), and visited by Three Friends (Job 2:11). All these events are represented in illustrations of Job’s ordeal. The reproaches of his wife were expanded in medieval pious literature and miracle plays, with the result that she came to be depicted as a shrew; and Job’s Three Friends were sometimes shown mocking him by playing musical instruments (see below). Cycles of paintings or sculpture illustrating the trials of Job include 13th-century carvings from Chartres and Rheims and *The Story of Job* (1480–83), a 15th-century painting by the Master of the Legend of St. Barbara (Cologne Museum). The subject was treated in an altarpiece by Rubens for the Church of St. Nicholas, Brussels, and in a series of watercolors and engravings by the English poet and painter William *Blake which include *Job Laughed to Scorn* (Job 30). The destruction of Job’s children (Job 1:18–19) is shown in a crowded painting by Bernart van Orley (c. 1491–1542; Brussels Museum). Figures of the suffering Job, alone or accompanied by his wife and friends, or afflicted by the Devil, are found in early Christian frescoes from the Roman catacombs and from the graveyard of St. Peter and St. Marcellino; and on Roman sarcophagi. From the ninth century onward, other figures appear in Byzantine and European manuscripts, including the 12th-century Admont Bible (Vienna State Library) and the *Hortus Deliciarum*. At Chartres, there is a 13th-century carving of the ulcerated Job sitting on his dungheap and watched by his family. A demon places his right hand on Job’s bald head and his left hand under his foot, in accordance with the biblical description: “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” (Job 2:7). There is also a 13th-century bas-relief at Notre Dame, Paris. From the 15th century onward there are impressive German woodcarvings and an illumination by Jean Fouquet to the *Hours* of Etienne Chevalier (Musée Condé, Chantilly). During the Renaissance, the subject was mainly popular in northern Europe. It was represented in the wings of the Jabach altarpiece by Duerer (Staedel Institute, Frankfurt, and Cologne Museum), in which Job’s wife is shown dousing her husband with a pail of water. It also appears in the work of Dutch and Flemish painters, in carved choir stalls at Amiens, and in French *Books of Hours*. In the 17th century, the subject was treated by the Spanish masters Murillo and Ribera (both paintings are in the Parma Pinaco-

theca); by Georges de La Tour in a characteristic night scene also thought to represent St. Peter released from prison by an angel; and by *Rembrandt in a pen and ink drawing. Modern representations of Job include those by Max *Liebermann and Yehuda Epstein.

IN MUSIC. Among the saintly patrons of music and the professional musician, “Saint Job” appeared – suddenly, but prominently – during the 14th–18th centuries in France, Germany, and England, and especially in Holland and Belgium. The tradition is thought to derive from an interpretation of Job’s complaint: “Therefore is my harp (*kinmor*) turned to mourning, and my pipe (*uggav*) into the voice of them that weep” (Job 30:31); another possible source lies in the Job mystery plays, which were themselves largely based on the apocryphal *Testament of Job*. All these traditions are reflected in the many paintings and illustrations which show Job being consoled (and sometimes also mocked – cf. Job 30: 1, 7, 9, 14) by musicians, mostly wind-instrument players. Where the musicians were three in number, a conflation with the motif of the Three Friends is sometimes noticeable (for a survey of the subject see: V. Denis, in *MGG*, 6 (1957), 458–60). Motet collections of the first half of the 16th century include a number of settings from the Book of Job (by C. de Sermisy, P. de La Rue, L. Senfl, L. Morales, T. Crecquillon, and J. Clemens non Papa), mainly of the sadder verses, a symptom of the early Baroque period’s emphasis on demonstrative repentance scenes. These treatments culminate in Orlando di Lasso’s two extended settings: *Sacrae lectiones novem ex propheta Hiob* (1565, repr. 10 times by 1587), for four voices; and *Lectiones sacrae ex libris Hiob excerptae musicis numeris* (1582), also for four voices. The first setting is extremely pathetic, the second more restrained. Further settings of the period were those by Jacobus Gallus (Handl) and Joachim à Burck (1610).

From about the turn of the century, Protestant composers increasingly favored the half-verse “I know that my Redeemer liveth” (Job 19:25), of which there are two settings by Heinrich Schuetz. The rise of the oratorio form had meanwhile produced several works on the subject (by G. Carissimi and P. d’Albergatti). The authenticity of Bach’s Cantata no. 160, *Ich weiss dass mein Erloeser lebt*, has sometimes been doubted. The most famous setting of this text is the contralto aria, *I know that my Redeemer liveth*, in G.F. Handel’s *Messiah* (1742); its opening is engraved on the scroll held by Roubillac’s statue of Handel on the composer’s grave in Westminster Abbey. There were a few oratorios on the theme in the 19th century. Frederick Shepherd Converse’s *Job* (performed in Worcester, 1907; and Hamburg, 1908) was one of the first works by a U.S. composer to be presented in Europe. There has been a marked predilection for the subject in the 20th century, probably because of its philosophical connotations. Ralph Vaughan Williams’ *Job; a masque for dancing* (1927–30), based on a libretto by Sir Geoffrey Keynes and Gwen Raverat, was composed for the Ballet Rambert and here the decor and

the dancers' movements follow Blake's illustrations. Vaughan Williams later adapted a suite for orchestra and "The Voice out of the Whirlwind," for choir and organ, from this work. For Nicolas Nabokov's oratorio *Job* (1932), Jacques *Maritain adapted the text from the Bible. Other modern works include György Kósa's *Hiob* (cantata, 1933); Hugo Chaim *Adler's *Hiob* (oratorio, 1933); Lehman Engel's *Four Excerpts from "Job"* (for voice and piano, 1932); and Luigi Dallapiccola's *Giobbe* (oratorio – also for scenic performance – 1949).

[Bathja Bayer]

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JOB, TESTAMENT OF (Gr. Διαθήκη τοῦ Ἰωβ), Greek pseudepigraphon purporting to reveal the secrets and last wishes of *Job. In its present form the Testament of Job is closely linked with the Greco-Jewish historian *Aristeas, who flourished about 100 B.C.E., and with the Greek version of Job. It is likely, however, that a Hebrew or Aramaic model was known to the author(s) of the Testament of Job. This ex-