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THE IDENTITY OF THE SPIRIT (רוּחַ) IN ELIPHAZ'S VISION
(JOB 4:12-21) AND ITS SIGNIFICANCE FOR
UNDERSTANDING THE BOOK OF JOB

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For the glory of God

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LIST OF ABBREVIATIONS

AB	Anchor Bible
ABD	D. N. Freedman, ed., <i>Anchor Bible Dictionary</i>
AJSLL	<i>The American Journal of Semitic Languages and Literatures</i>
AnBib	Analecta Biblica
ANET	J. B. Pritchard, ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 3rd ed. with supplement
BCOTWP	Baker Commentary on the Old Testament Wisdom and Psalms
BibOr	Biblica et Orientalia
BIS	Biblical Interpretation Series
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BN	<i>Biblische Notizen</i>
BSac	<i>Bibliotheca Sacra</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBC	Cornerstone Biblical Commentary
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CBR	<i>Currents in Biblical Research</i>
CBSC	The Cambridge Bible for Schools and Colleges
COS	William W. Hallo and K. Lawson Younger, eds., <i>The Context of Scripture</i>
CPNIV	College Press NIV
DOTWPW	Tremper Longman III and Peter Enns, eds., <i>Dictionary of the Old Testament: Wisdom, Poetry & Writings</i>
EBC	Frank E. Gaebelein et al., eds., <i>Expositor's Bible Commentary</i>
FAT	Forschungen zum Alten Testament

FOTL	The Form of Old Testament Literature
GHKAT	Göttinger Handkommentar zum Alten Testament
<i>HALOT</i>	Ludwig Koehler et al., eds., <i>Hebrew and Aramaic Lexicon of the Old Testament</i>
HBM	Hebrew Bible Monographs
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>IB</i>	George A. Buttrick, ed., <i>The Interpreter's Bible</i>
ICC	International Critical Commentary
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JESOT</i>	<i>Journal for the Evangelical Study of the Old Testament</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement
KAT	Kommentar zum Alten Testament
KHAT	Kurzer Hand-Commentar zum Alten Testament
LHBOTS	Library of Hebrew Bible/Old Testament Studies
<i>LTJ</i>	<i>Lutheran Theological Journal</i>
NAC	New American Commentary
NC	Narrative Commentaries
NCBC	New Century Bible Commentary
NETS	New English Translation of the Septuagint
NICOT	The New International Commentary on the Old Testament
<i>NIB</i>	Leander E. Keck, ed., <i>The New Interpreter's Bible</i>
NIDB	Katharine D. Sakenfeld, ed., <i>The New Interpreter's Dictionary of the Bible</i>
<i>NIDOTTE</i>	Willem A. VanGemeren, ed., <i>New International Dictionary of Old Testament Theology and Exegesis</i> , electronic ed.
NIVAC	NIV Application Commentary
NSBT	D. A. Carson, ed., <i>New Studies in Biblical Theology</i>

OTL	Old Testament Library
OTS	Oudtestamentische Studiën
<i>RTR</i>	<i>The Reformed Theological Review</i>
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
SBLDS	Society of Biblical Literature Dissertation Series
SHBC	Smyth & Helwys Bible Commentary
SSN	Studia Semitica Neerlandica
<i>TDOT</i>	G. Johannes Botterweck et al., eds., <i>Theological Dictionary of the Old Testament</i>
THB	The Text of the Hebrew Bible
THOTC	The Two Horizons Old Testament
<i>ThR</i>	<i>Theologische Rundschau</i>
TOTC	Tyndale Old Testament Commentary
TTC	Teach the Text Commentary
<i>TWOT</i>	R. Laird Harris et al., eds., <i>Theological Wordbook of the Old Testament</i>
<i>TynB</i>	<i>Tyndale Bulletin</i>
UBC	Understanding the Bible Commentary
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Vetus Testamentum Supplement
WBC	Word Biblical Commentary
WeBC	Westminster Bible Companion
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTS</i>	<i>Westminster Theological Journal</i>
ZAW	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>

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PREFACE

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CHAPTER 1

INTRODUCTION

The book of Job is one of the most difficult books to interpret in the Old Testament.¹ This is mainly due to the two literary portions of the book—the prose frame (prologue [1:1-2:13] / epilogue [42:7-17]) and the poetic center (3:1-42:6)—that seem to record conflicting messages about Job.² While most agree that the prose tale describes Job as a patient and righteous man,³ a difference of opinion exists as to the Job of the poetic dialogue. To some, the Job of the poetry is a rebel who is self-righteous and nearly blasphemous.⁴ Others hold more favorable views, taking him as either an imperfectly

¹For interpretive difficulties and diverse approaches to the book, see H. H. Rowley, “The Book of Job and Its Meaning,” *Bulletin of the John Rylands University Library* 41 (1958): 167–207; James Barr, “The Book of Job and Its Modern Interpreters,” *Bulletin of the John Rylands University Library* 54 (1971): 28–46; Roanld J. Williams, “Current Trends in the Study of the Book of Job,” in *Studies in the Book of Job*, ed. Walter E. Aufrecht, SR supplements 16 (Waterloo, ON: Wilfrid Laurier University Press, 1985), 1–27; Jürgen van Oorschot, “Tendenzen der Hiobforschung,” *ThR* 60, no. 4 (1995): 351–88; Dariusz Iwanski, *The Dynamics of Job’s Intercession*, AnBib 161 (Rome: Pontificio Istituto Biblico, 2006), 3–70.

²N. N. Glatzer comments, “The figure of Job, more so than others in the Bible, lent itself to a considerable diversity of interpretations.” Nahum N. Glatzer, “The Book of Job and Its Interpreters,” in *Biblical Motifs: Origins and Transformations*, ed. Alexander Altmann, Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University. Studies and Texts 3 (Cambridge, MA: Harvard University Press, 1966), 197. For a survey of various approaches to the book of Job, see James L. Crenshaw, “Job, Book Of,” in *ABD* (New York: Doubleday, 1992), 3:866–67; Stephen J. Vicchio, *Job in the Ancient World* (Eugene, OR: Wipf and Stock Publishers, 2006); Vicchio, *Job in the Medieval World* (Eugene, OR: Wipf and Stock Publishers, 2006); Vicchio, *Job in the Modern World* (Eugene, OR: Wipf and Stock Publishers, 2006).

³Cf. David J. A. Clines, “False Naivety in the Prologue to Job,” *Hebrew Annual Review* 9 (1985): 127–36; Athalya Brenner, “Job the Pious? The Characterization of Job in the Narrative Framework of the Book,” *JSOT* 43 (1989): 37–52.

⁴E.g., David A. Robertson, “Book of Job: A Literary Study,” *Soundings* 56, no. 4 (1973): 446–69; Rick D. Moore, “The Integrity of Job,” *CBQ* 45, no. 1 (1983): 17–31; Hadi Ghantous, “Was Job ‘Patient’? Is God ‘Just’?,” *Theological Review* 33, no. 1 (2012): 22–38; Brian P. Gault, “Job’s Hope: Redeemer or Retribution?,” *BSac* 173, no. 690 (2016): 147–65; David J. A. Clines, “Why Is There a Book of Job, and What Does It Do to You If You Read It?,” in *Interested Parties: The Ideology of Writers and Readers of the Hebrew Bible* (Sheffield: Sheffield Academic Press, 1995), 137–38.

righteous⁵ or even a blameless man, despite his ignorant challenge to divine justice during the debate.⁶ As a result, scholars diverge as to whether the book should be read as about a righteous, partially pious, or utterly sinful man.

More commentators—notably Christian interpreters—have accented the patient Job, guided by his favorable portrayal in the prologue/epilogue and in other biblical accounts (Ezek 14:14, 20; Jas 5:11).⁷ The positive reading also prevails in Second Temple Jewish writings (the LXX, *Aristeas the Historian*, *Tobit*, *Ben Sira*, some Qumran fragments, *Testament of Job*), Rabbinic literature, and patristic and medieval Christian interpretations.⁸ In this line, many early Jewish writers regard “Job’s model of arguing with God” in the poetic body as demonstrating a “Scripture-sanctioned virtue of the people of God.”⁹

The positive reading, however, has not gone unchallenged. Many have criticized such an approach as “glossing over” Job’s intemperance and rebellion in the poetic section for the sake of outshining the hero of the frame narrative.¹⁰ Consequently,

⁵See surveys in Glatzer, “The Book of Job and Its Interpreters,” 201–4; J. Allen, “Job 3. History of Interpretation,” in *DOTWPW* (Downers Grove, IL: InterVarsity Press, 2008), 364–65, 369.

⁶E.g., H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 12; Édouard Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight (Nashville: Thomas Nelson and Sons, 1967), lxxx; James A. Wharton, *Job*, WeBC (Louisville: Westminster John Knox Press, 1999), 3–6, 9–11; Michael V. Fox, “Job the Pious,” *ZAW* 117, no. 3 (2005): 351–66; Russell T. Fuller, “The Book of Job and Suffering: A Sermon,” *SBIT* 17, no. 4 (2013): 50–55.

⁷Samuel E. Balentine, “Job, Book Of,” in *NIDB* (Nashville: Abingdon Press, 2006), 3:333.

⁸See C. L. Seow, *Job 1-21: Interpretation and Commentary* (Grand Rapids: Eerdmans, 2013), 110–242; Katharine J. Dell, *The Book of Job as Sceptical Literature*, BZAW 197 (Berlin: De Gruyter, 1991), 6–29; Allen, “Job 3. History of Interpretation,” 361–71; Vicchio, *Job in the Ancient World*; Vicchio, *Job in the Medieval World*; Vicchio, *Job in the Modern World*.

⁹Balentine, “Job, Book Of,” 333. Also note, however, that in a response to early Christians’ “usurpation of Job as the pious and patient Idumean saint who bore witness to the coming Christ,” the later rabbinic and medieval Jewish writers often depict Job a sinner and blasphemer. E.g., Abraham ibn Ezra (1092-1167), Nahmanides (Moses Ben Nahman; 1194-1270[?]), Bahya ben Asher ibn Halawa (1255-1340), and Meir Arama (1460-1545). See the survey in Allen, “Job 3. History of Interpretation,” 361–62, 365; Glatzer, “The Book of Job and Its Interpreters,” 204–8.

¹⁰See surveys in Balentine, “Job, Book Of,” 333; Allen, “Job 3. History of Interpretation,” 361–62. See also Clines, “Why Is There a Book of Job, and What Does It Do to You If You Read It?,” 137–38.

another stream of interpretation has arisen—particularly with the rise of critical study—that is more attentive to the darker side of Job.¹¹

Nevertheless, the problem still remains. Commentators within this negative reading struggle to bridge the alleged gap between the frame narrative and the poetic dialogue. Some twist the reading of the prologue and/or the epilogue to harmonize with the poetic section,¹² while others consider the dissonance intentional.¹³ Many critics, attributing the prose and the poetry sections to different origins, even find the problem of discrepancy insoluble,¹⁴ as reflected in the statements of B. Zuckerman and J. B. Curtis:

[Zuckerman] The book of Job therefore appears to be at odds with itself; and however one may attempt to resolve its contradictory picture, the result never seems to be quite successful. Like oil and water, the Prose Frame Story and the Poem naturally tend to disengage from one another despite all efforts to homogenize them.¹⁵

[Curtis] A consideration of the contrasting presentations of the figure of Job is, however, so disconcerting as to show that the poetry must not be interpreted in terms of the prose.¹⁶

The present study finds the negative interpretation problematic. As opposed to

¹¹Dell, *The Book of Job as Sceptical Literature*, 5–56.

¹²E.g., D. J. A. Clines, “Deconstructing the Book of Job,” in *The Bible as Rhetoric: Studies in Biblical Persuasion and Credibility*, ed. Martin Warner (London: Routledge, 1990), 65–80; Clines, “False Naivety in the Prologue to Job,” 127–36; Alan Cooper, “Reading and Misreading the Prologue to Job,” *JSOT* 15, no. 46 (1990): 67–79.

¹³E.g., Brenner, “Job the Pious? The Characterization of Job in the Narrative Framework of the Book,” 37–52; Yair Hoffman, “The Relation between the Prologue and the Speech-Cycles in Job: A Reconsideration,” *VT* 31, no. 2 (1981): 160–70; Moore, “The Integrity of Job,” 17–31; Carol A. Newsom, “The Book of Job as Polyphonic Text,” *JSOT* 26, no. 3 (2002): 87–108; Bruce Zuckerman, *Job the Silent: A Study in Historical Counterpoint* (New York: Oxford University Press, 1991); Dell, *The Book of Job as Sceptical Literature*; Kenneth N. Ngwa, *The Hermeneutics of the “Happy” Ending in Job 42:7-17*, BZAW 354 (Berlin: Walter de Gruyter, 2005).

¹⁴Cooper, “Reading and Misreading the Prologue to Job,” 67, writes, “A few commentators have exploited the inconsistencies to see what they might reveal about the meaning of the book of Job in its present form, as opposed to its literary history.” For a survey of critical interpretations, see Dell, *The Book of Job as Sceptical Literature*, 29–56. For the common critical view, see H. L. Ginsberg, “Job the Patient and Job the Impatient,” in *Congress Volume, Rome 1968*, ed. J. A. Emerton (Leiden: E. J. Brill, 1969), 88–111; Georg Fohrer, *Das Buch Hiob*, KAT, vol. 16 (Gütersloh, Germany: Gerd Mohn, 1963), 29–33; N. H. Tur-Sinai, *The Book of Job: A New Commentary* (Jerusalem: Kiryath Sepher, 1957), lviii.

¹⁵Zuckerman, *Job the Silent*, 14.

¹⁶John B. Curtis, “On Job’s Response to Yahweh: (Job 40:4-5; 42:2-6),” *JBL* 98, no. 4 (1979): 510.

the critical appraisal of Job as a book of disunity and dissonance, the prose and the poetry organically connect, creating literary unity and conveying a coherent message about Job. Against the negative assessment of Job’s personality, the book consistently portrays Job as an innocent, righteous sufferer.

The thrust of this unifying understanding comes from Eliphaz’s vision (4:12-21) and the role of Satan in the book. In contrast to the common belief that Satan vanishes for good after the prologue,¹⁷ this monograph finds that Satan, disguised, appears again as the spirit (רוּחַ [4:15]) in Eliphaz’s vision (4:12-21) and exerts a vast amount of influence on the speeches of the friends and Elihu. Although the importance of Eliphaz’s vision in the development of the friends’ and Elihu’s speeches (chs. 4-37) has been noted by some,¹⁸ commentators in general neglect or lack consensus concerning the identity of the רוּחַ (4:15). While many fail to specify it,¹⁹ others consider the רוּחַ (4:15) to

¹⁷E.g., Brenner, “Job the Pious?,” 37–38; Hoffman, “The Relation between the Prologue and the Speech-Cycles in Job,” 162–63.

¹⁸D. A. Garrett comments that the vision’s message functions as a “key premise” of the friends’ speeches. Duane A. Garrett, *Job, Shepherd’s Notes* (Nashville: Broadman & Holman, 1998), 21–22; George A. Barton, *Commentary on the Book of Job*, The Bible for Home and School (New York: Macmillan, 1911), 214; Ken Brown, *The Vision in Job 4 and Its Role in the Book: Reframing the Development of the Joban Dialogues*, FAT 2, Reihe 75 (Tübingen: Mohr Siebeck, 2015).

¹⁹E.g., Edgar C. S. Gibson, *The Book of Job* (London: Methuen, 1899), 21–23; R. S. Franks, *Job*, in *A Commentary on the Bible*, ed. Arthur S. Peake (New York: Thomas Nelson & Sons, 1920), 349–50; Rowley, *Job*, 47–50; Dianne Bergant, *Job, Ecclesiastes*, Old Testament Message (Wilmington, DE: Michael Glazier, 1982), 46–49; J. H. Eaton, *Job*, T&T Clark Study Guides (1985; repr., London: T&T Clark International, 2004), 3–4; Daniel J. Simundson, *The Message of Job: A Theological Commentary*, Augsburg Old Testament Studies (Minneapolis: Augsburg Publishing House, 1986), 49–50; Elmer B. Smick, *Job*, in vol. 4 of *EBC*, eds. Frank E. Gaebelein et al. (Grand Rapids: Zondervan, 1988), 895; David B. Taylor, *Job: A Rational Exposition* (Braunton, UK: Merlin Books, 1990), 60–62; David J. Atkinson, *The Message of Job: Suffering and Grace*, The Bible Speaks Today (Downers Grove, IL: Inter-Varsity Press, 1991), 45–46; W. David Reyburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 97–104; Carol A. Newsom, *Job*, in vol. 4 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 377–79; Roland E. Murphy, *The Book of Job: A Short Reading* (New York: Paulist Press, 1999), 22; Gerald H. Wilson, *Job*, UBC (2007; repr., Grand Rapids: Baker Books, 2012), 47–48; John H. Walton, *Job*, NIVAC (Grand Rapids: Zondervan, 2012), 157–60; Kathleen M. O’Connor, *Job*, New Collegeville Bible Commentary, vol. 19 (Collegeville, MN: Liturgical Press, 2012), 41–46; Steven Chase, *Job, Belief* (Louisville: Westminster John Knox Press, 2013), 44–46. T. Longman raises both possibilities—either from God or from Satan—but leave it undecided. Tremper Longman III, *Job*, BCOTWP (Grand Rapids: Baker Academic, 2012), 118–21.

be either God/God’s angel,²⁰ Satan,²¹ a spirit of deception,²² or even some nighttime spirit.²³ In addition, few monographs or commentaries discuss the importance of the רִיחַ (4:15) and its role in the development of the theological debate of the friends and Elihu.²⁴ As E. J. Hamori notes, serious commentary on the רִיחַ (4:15) is rare because commentators tend to focus more on the “theological content” of the vision than on the

²⁰E.g., Rashi, *Rashi’s Commentary on Job* (Salonica, 1515), 4:12; John Fry, *A New Translation & Exposition of the Very Ancient Book of Job* (London: James Duncan, 1827), 123–24; Carteret P. Carey, *The Book of Job* (London: Wertheim, Macintosh, and Hunt, 1858), 195–97; John N. Coleman, *The Book of Job* (London: James Nisbet, 1869), 15–16; August Dillmann, *Hiob*, 4th ed., *Kurzgefasstes exegetisches Handbuch zum Alten Testament 2* (Leipzig: Hirzel, 1891), 32–40; Victor E. Reichert, *Job* (Hindhead, UK: Soncino Press, 1946), 15–17; H. L. Ellison, *A Study of Job: From Tragedy to Triumph* (Grand Rapids: Zondervan, 1958), 35–36; Robert Gordis, *The Book of Job* (New York: The Jewish Theological Seminary of America, 1978), 48–51; A. van Selms, *Job: A Practical Commentary*, trans. John Vriend, Text and Interpretation (Grand Rapids: Eerdmans, 1985), 32–34; John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 109–15; David J. A. Clines, *Job 1-20*, WBC, vol. 17 (Dallas: Word Books, 1989), 120, 128–31, 154; Cyril S. Rodd, *The Book of Job*, NC (Philadelphia: Trinity Press International, 1990), 14–15; Wharton, *Job*, 29–30; Samuel E. Balentine, *Job*, SHBC (Macon, GA: Smyth & Helwys Publishing, 2006), 110–12; Francis I. Andersen, *Job*, TOTC, vol. 14 (Downers Grove, IL: InterVarsity Press, 1976), 121–25; John Gray, *The Book of Job*, THB 1 (Sheffield: Sheffield Phoenix Press, 2010), 154–57; Timothy J. Johnson, *Now My Eye Sees You: Unveiling an Apocalyptic Job*, HBM 24 (Sheffield: Sheffield Phoenix Press, 2009), 119. Solomon B. Freehof, *Book of Job: A Commentary* (New York: Union of American Hebrew Congregations, 1985), 65–67.

²¹E.g., Robert S. Fyall, *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job*, ed. D. A. Carson, NSBT 17 (Downers Grove, IL: InterVarsity Press, 2002), 37, 146–47, followed by Daniel J. Estes, *Handbook on the Wisdom Books and Psalms* (Grand Rapids: Baker Academic, 2005), 42; Seong W. T. Hyun, *Job the Unfinalizable: A Bakhtinian Reading of Job 1-11*, BIS 124 (Leiden: Brill, 2013), 138; J. Gerald Janzen, *Job*, Interpretation (Atlanta: John Knox Press, 1985), 73–74, followed by Seow, *Job 1-21*, 388–89. Cf. James E. Harding, “A Spirit of Deception in Job 4:15? Interpretive Indeterminacy and Eliphaz’s Vision,” *Biblical Interpretation* 13, no. 2 (2005): 137–66.

²²E.g., Brown, *The Vision in Job 4 and Its Role in the Book*, 83–84; Esther J. Hamori, “The Spirit of Falsehood,” *CBQ* 72, no. 1 (2010): 24–26.

²³E.g., David W. Cotter, *A Study of Job 4-5 in the Light of Contemporary Literary Theory*, SBLDS 124 (Atlanta: Scholars Press, 1992), 182; Kyle C. Dunham, *The Pious Sage in Job: Eliphaz in the Context of Wisdom Theodicy* (Eugene, OR: Wipf and Stock Publishers, 2016), 188.

²⁴So Brown, *The Vision in Job 4 and Its Role in the Book*, 11–53. Some limited discussion can be found in Fyall, *Now My Eyes Have Seen You*; Monika Notter, “Zum Traumverständnis in Buch Ijob: Ijob 4,12-17; 7,13-15; 20,8; 33,14-18” (PhD diss., Universität Luzern, 2002), 14–57; Cotter, *A Study of Job 4-5 in the Light of Contemporary Literary Theory*, 176–99; Andreas Scherer, *Lästiger Trost. Ein Gang durch die Eliphaz-Reden* (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 2008), 40–59, 89–100. Brown, *The Vision in Job 4 and Its Role in the Book*, 11, observes that most of these works have “their primary interests” elsewhere.

spirit itself.²⁵

K. Brown's 2015 monograph, *The Vision in Job 4 and Its Role in the Book*, marks the first extensive treatment of the topic.²⁶ He correctly notes the centrality of the visionary account (4:12-21) in the theological development of the book and the subversiveness of the spirit and its message. However, he fails to see the רִיחַ (4:15) as Satan, taking it as a spirit of deception (e.g., 1 Kgs 22) that brings divine condemnation (to Job).²⁷ Moreover, he intermingles synchronic and diachronic-redactional approaches to the text, with the result that he attributes the vision to Job—not Eliphaz—by relocating the visionary account (4:12-21) to the end of Job's opening lament in chapter 3.²⁸ His interpretation, therefore, departs not only from the intended meaning of the received text but also from the traditional ascription of the vision to Eliphaz.

Rejecting such a reconstruction of the text, this monograph intends to contribute to the ongoing debate on the meaning of Job by proposing the centrality of Eliphaz's vision (4:12-21) for understanding the book.

Thesis

The present study argues that the most plausible candidate for the unidentified spiritual visitor (רִיחַ [4:15]) in Eliphaz's vision (4:12-21) is the Satan of the prologue. Perhaps on one of the nights when the friends are visiting Job (2:11-13), Satan, disguised, approaches Eliphaz and whispers a dark message of human untrustworthiness that echoes his accusation against Job in the prologue (1:9-11; 2:4-5).²⁹

²⁵Hamori, "The Spirit of Falsehood," 25n21.

²⁶Brown, *The Vision in Job 4 and Its Role in the Book*.

²⁷Ibid., 69-84, 231-47, 296-309.

²⁸Ibid., 51-53, 65-98, 296-309.

²⁹Duane A. Garrett, "Job," in *The Problem of the Old Testament* (Downers Grove, IL: InterVarsity, forthcoming), 32; Janzen, *Job*, 73-74; Seow, *Job 1-21*, 389.

Job 4:17-19 Can a man be righteous before God? Can a man be pure before his Maker? Even in his servants he puts no trust, and his angels he charges with error. How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth.

Eliphaz, perceiving the message as divine revelation, believes that the affliction that has befallen Job is due to his sin. Following Job’s opening lament (ch. 3), Eliphaz therefore responds first by introducing the vision’s message and suggesting that Job should repent (chs. 4-5).

Not only does Eliphaz reiterate the vision’s message as a key premise for his subsequent speeches (e.g., 15:14-16), but Zophar (20:2-8), Bildad (25:4-6), and Elihu (33:15-17, 19-21, 23-28; 33:4; 36:10, 15) also continually rely on the vision’s message and authority to condemn Job and support their doctrine of retribution.³⁰

Table 1. Major citations/allusions to Eliphaz’s vision (4:12-21)

Eliphaz’s 2 nd speech: 15:14-16		What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? See, God puts no trust in his holy ones, and the heavens are not pure in his sight. How much less one who is abominable and corrupt, a man who drinks injustice like water!
Zophar’s 2 nd speech: 20:3		The spirit beyond my understanding answers me.
Bildad’s 3 rd speech: 25:4-6		How then can man be in the right before God? How can he who is born of woman be pure? See, even the moon is not bright, and the stars are not pure in his eyes. How much less man, who is a maggot, and the son of man, who is a worm!
Elihu’s speech:	33:15-16	In a dream, in a vision of the night, when deep sleep falls on men, while they slumber on their beds, then he opens the ears of men and seals them with instructions.
	36:10,15	He opens their ears to instruction and commands that they return from iniquity. . . . He delivers the afflicted by their affliction and opens their ear by adversity.

³⁰For the full list of citations and allusions to Eliphaz’s vision (4:12-21), see Table A1 in Appendix 1.

The major citations/allusions to the vision particularly occur at the beginning and the ending of each cycle unit, framing each of the speech cycles of the friends and Elihu.

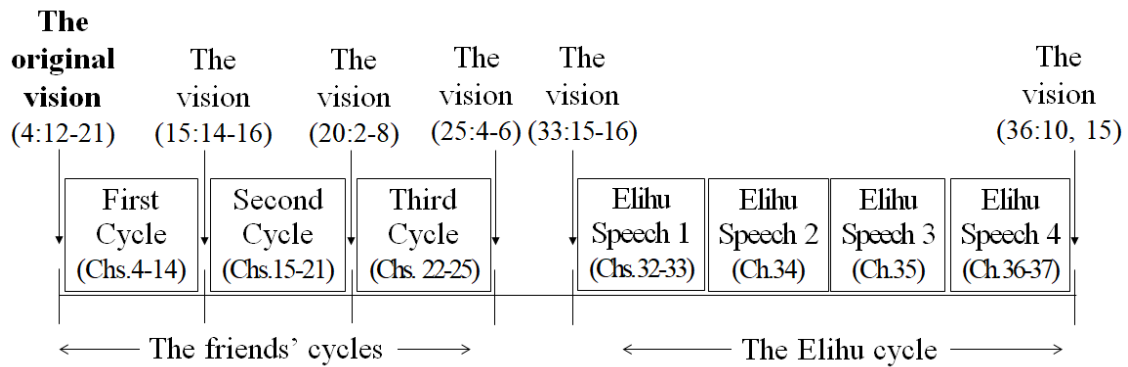


Figure 1. The vision's influence in the book

Satan's subversive influence, then, is not confined to the prologue but extends to the whole of the speech cycles (chs. 4-25; 32-37), serving as the basis for the friends' and Elihu's counsel to Job.

This study's interpretation thus suggests that the friends and Elihu are misled by the demonic teaching to falsely accuse Job as a sinner. Job, meanwhile, remains innocent as he honestly responds to the friends' accusations by defending his integrity. Unaware of the satanic origin of his affliction and of the vision's message, Job—using language similar to that of the lament and imprecatory psalms—questions divine justice concerning his undeserved suffering and the false condemnation of the vision's message (e.g., 7:11-21).³¹

Two different paths of the debate further highlight Job's innocence, as D. A. Garrett explains. The friends, who begin with a "tactful rebuke of Job" (chs. 4-5),

³¹Similarly, Estes, *Handbook on the Wisdom Books and Psalms*, 36.

progress to a “veiled denunciation of him,” and finally—fully embracing Satan’s teaching (4:17-21)—to an “open, bitter, and altogether false assault on his character” (chs. 22, 25).³² Job, on the other hand, pursues a different “spiritual journey.” From his nadir of despair in cursing his birth (ch. 3; cf. Jer 20:14-18), he advances to offer many prayers (cf. “the three friends never pray”) with an eschatological hope for a mediator/redeemer (16:19, 21; 19:25-27), to explore the meaning of “his suffering” and “the injustice of the world” (chs. 21, 24), and finally to reject the vision’s false message (26:4; 27:3-4) with a confession of faith in “the justice of God” (chs. 26-27) and in God’s vindication (ch. 31).³³ In the final verdict of the epilogue, Job is indeed vindicated, whereas the friends are proved wrong.³⁴

In addition, the theme of the righteous sufferer—together with the pervasiveness of Satan’s influence in the book—refines the quest to identify the principal genre of Job. While no consensus has been reached concerning the genre of the book (e.g., tragic drama, comedy, parody, heroic epic, lament, lawsuit, or even *sui generis*),³⁵ Garrett has pioneered the reading of Job as apocalyptic wisdom literature.³⁶ In his forthcoming book *The Problem of the Old Testament* (particularly in the chapter on Job), Garrett highlights eleven features that Job shares with the two other biblical examples of

³²Garrett, “Job,” 20, 35–36.

³³Ibid., 20–29. See also Fuller, “The Book of Job and Suffering,” 53–54. Against this reading, see Gault, “Job’s Hope,” 147–65.

³⁴For a diverse interpretive suggestions for 42:7-8, see David D. Frankel, “The Speech about God in Job 42:7-8: A Contribution to the Coherence of the Book of Job,” *HUCA* 82–83 (2011): 1–36. Other related interpretive issues such as 38:2 *מִי זֶהוּ מְחַשֵּׁיף עֵצָה בְּמַלְיוֹן בְּלִי-יָדָעַת* (“Who is this that darkens counsel by words without knowledge?”), 40:8 *הֲאַף תִּפְרֹ מִשְׁפָּטַי תִּרְשִׁיעֵנִי לְמַעַן תִּצְדֶּק* (“Will you indeed annul my justice? Will you declare me guilty so that you might be right?”), 42:3 *מִי זֶהוּ מְעִלִים עֵצָה בְּלִי-יָדָעַת* (“Who is this that hides counsel without knowledge?”), and 42:6 *עַל-כֵּן אֶמְאָס וְנִתְמַתִּי עַל-עָפָר וְאַפָּר* (“Therefore I despise myself, and repent in dust and ashes” [ESV]) will be discussed in ch. 5 to support the reading of Job as about an innocent sufferer.

³⁵See surveys in Seow, *Job 1-21*, 47–65, and ch. 5.

³⁶Garrett, “Job,” 9–11. See also Garrett, *Job*, 7–10. Garrett’s seminal observation is followed by Johnson, *Now My Eye Sees You*.

apocalyptic literature—Daniel and Revelation.³⁷ He particularly notes that Job, Daniel and Revelation all describe the “severe suffering” of believers (i.e., Job himself [Job]; the chosen people [Daniel]; Christians [Revelation]), which “ultimately comes from Satan.” These books thus invite the believer to endure the suffering and wait for the “divine intervention” (Job 38-41; Dan 2:44-45; 7:9-14; Rev 19:11-21) that will terminate the domination of Satan and bring bliss to the patient believer (Job 42:7-17; Dan 12, Rev 21-22).³⁸

Following this apocalyptic reading, one would then expect an “apocalyptic climax” in which the Satan of Job is brought to justice. While the identity of Leviathan (40:25-41:26 [41:1-34]) in God’s second speech has been debated,³⁹ the present study, following the studies of Garrett and others, maintains that the serpent Leviathan (40:25-41:26 [41:1-34]) represents Satan, upon whom God pronounces his ultimate punishment.⁴⁰

A brief survey of the arguments of this monograph then suggests that Job is not a book of incongruities but a literary whole with the overarching themes of the reality of evil (which ultimately comes from Satan), the suffering of the righteous, and the apocalyptic resolution of the problem of evil.⁴¹ Through this thematic progress, the book effectively answers the issue of divine justice/theodicy, declaring that God’s

³⁷For detail, see ch. 5, 188-91.

³⁸Garrett, “Job,” 9–11.

³⁹For diverse interpretive options, see René A. López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” *BSac* 173, no. 692 (2016): 401–24.

⁴⁰Garrett, “Job,” 57–63; John C. L. Gibson, “On Evil in the Book of Job,” in *Ascribe to the Lord: Biblical & Other Studies*, ed. Lyle M. Eslinger and Glen Taylor, JSOTSup 67 (Sheffield: Sheffield Academic Press, 1988), 402–9, 417–18; Fyall, *Now My Eyes Have Seen You*, 157–72.

⁴¹R. E. Murphy writes, “The setting of the book must be placed in the wisdom movement. . . . The work is a product of the sages who found the optimism of Proverbs to be an oversimplification. The doctrine of divine retribution, which Proverbs shares with the Deuteronomic theology and the general biblical tradition, needed to be confronted with the ‘difficult case,’ and this is Job.” Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 20.

administration of the world (and more specifically, his dealings with the problem of evil/suffering) is beyond human comprehension (chs. 38-41), and that man's proper response is to fear God, and trust in God's sovereign and righteous rule (28:28).⁴²

Methodology

Since the rise of historical criticism, the literary integrity of Job has been severely challenged.⁴³ Particularly due to its seeming inconsistencies, critics have questioned the authenticity of many parts of the book. Most regard the prose and the poetry sections as disparate pieces, taking either the poetry as later development⁴⁴ or the prologue-epilogue as added later.⁴⁵ Within the prose, some reject the prologue⁴⁶ (or the heavenly scene in particular⁴⁷) as non-original, while others consider the epilogue to be a later addition.⁴⁸ As for the poetic body, chapter(s) 24,⁴⁹ 28,⁵⁰ 29-31,⁵¹ the Elihu speeches

⁴²Garrett, "Job," 1–74. This study assumes ch. 28 as the theological center of the book. So Daniel J. Estes, "Job 28 in Its Literary Context," *JESOT* 2, no. 2 (2013): 161–64; Garrett, "Job," 2–3, 36–40; Michael J. Petersen, *Job 28: The Theological Center of the Book of Job*, Biblical Viewpoint 29 (Greenville, SC: Bob Jones University, 1995).

⁴³For surveys on the history of critical research, see Curt Kuhl, "Neuere Literarkritik des Buches Hiob," *ThR* 21 (1953): 163–205, 257–317; Kuhl, "Vom Hiobbuche und seinen Problemen," *ThR* 22 (1954): 261–316; Rowley, "The Book of Job and Its Meaning," 167–207; Barr, "The Book of Job and Its Modern Interpreters," 28–46; Carol A. Newsom, "Considering Job," *Currents in Research* 1 (1993): 87–118; Newsom, "Re-Considering Job," *CBR* 5, no. 2 (2007): 155–82; Vicchio, *Job in the Modern World*.

⁴⁴E.g., Karl Budde, *Das Buch Hiob: übersetzt und erklärt*, 2nd ed., GHKAT (Göttingen: Vandenhoeck & Ruprecht, 1913); B. Duhm, *Das Buch Hiob*, KHAT, vol. 16 (Freiburg, Germany: J. C. B. Mohr, 1897); Franz Hesse, *Hiob*, Zürcher Bibelkommentare, vol. 14 (Zürich: Theologischer Verlag, 1978).

⁴⁵E.g., Tur-Sinai, *The Book of Job*; Zuckerman, *Job the Silent*.

⁴⁶E.g., Eduard König, *Das Buch Hiob* (Gütersloh, Germany: C. Bertelsmann, 1929).

⁴⁷E.g., Morris Jastrow, *Book of Job: Its Origin, Growth and Interpretation, Together with a New Translation* (Philadelphia: J. B. Lippincott, 1920).

⁴⁸E.g., Moses Bittenweiser, *The Book of Job* (New York: Macmillan, 1922); Albrecht Alt, "Zur Vorgeschichte des Buches Hiob," *ZAW* 55 (1937): 265–68.

⁴⁹E.g., Jean Steinmann, *Le livre de Job* (Paris: Editions du Cerf, 1955); Fohrer, *Das Buch Hiob*.

⁵⁰E.g., Marvin H. Pope, *Job*, AB, vol. 15 (Garden City, NY: Doubleday, 1985); Steinmann, *Le livre de Job*; Friedrich Horst, *Hiob*, *Biblicher Kommentar Altes Testament*, vol. 16.1 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1968); Yair Hoffman, *A Blemished Perfection: The Book of Job in Context*, JSOTSup 213 (Sheffield: Sheffield Academic Press, 1996).

⁵¹E.g., Jastrow, *Book of Job*; W. A. Irwin, "The Elihu Speeches in the Criticism of the Book of

(32-37),⁵² and/or God's speech⁵³ (or more limitedly, God's first speech⁵⁴ or second speech⁵⁵) have been taken as secondary.

In addition, rearrangement of the text is not uncommon. For instance, some who are not content with the present form of the third speech cycle (chs. 22-27; particularly due to the brevity of Bildad's speech [ch. 25] and the lost speech of Zophar) suggest numerous relocations of the text.⁵⁶ Some also insist that the Elihu speeches fit better before chapter 28.⁵⁷ Besides these major rearrangements, the cases of minor reconstruction or deletion of a verse/verses are too numerous to be introduced here.⁵⁸

In recent years, however, more scholars have approached the book as it stands, seeking to find the book's meaning in its final, received form.⁵⁹ The following arguments

Job," *The Journal of Religion* 17, no. 1 (1937): 41-42.

⁵²E.g., Fohrer, *Das Buch Hiob*; Pope, *Job*; Steinmann, *Le livre de Job*; Horst, *Hiob*; Rowley, *Job*; John C. L. Gibson, *Job*, Daily Study Bible (Philadelphia: Westminster Press, 1985); Newsom, "The Book of Job as Polyphonic Text," 200-33.

⁵³E.g., William E. Staples, *The Speeches of Elihu: A Study of Job 32-37*, University of Toronto Studies, Philological Series 8 (Toronto: University of Toronto Press, 1925); O. S. Rankin, *Israel's Wisdom Literature* (Edinburgh: T. & T. Clark, 1936), 93. Hesse, *Hiob*.

⁵⁴E.g., Steinmann, *Le livre de Job*, takes 39:13-18 as secondary.

⁵⁵E.g., Fohrer, *Das Buch Hiob*; Claus Westermann, *The Structure of the Book of Job: A Form-Critical Analysis* (Philadelphia: Fortress Press, 1981), considers 40:15-24 and 41:4-26 [41:12-34] as latter additions; Pope, *Job*; H. Ewald, *Commentary on the Book of Job* (Edinburgh: Williams and Norgate, 1882).

⁵⁶H. H. Rowley, "The Book of Job and Its Meaning," 188n2, in his survey, comments that the proposals for the reconstruction of the third speech cycle are "innumerable."

⁵⁷E.g., David J. A. Clines, "Putting Elihu in His Place: A Proposal for the Relocation of Job 32-37," *JSOT* 29, no. 2 (2004): 243-53. Cf. E. Greenstein, "The Poem on Wisdom in Job 28 in Its Conceptual and Literary Contexts," in *Job 28: Cognition in Context*, ed. E. J. van Wolde, BIS 64 (Leiden: Brill, 2003), 269-72.

⁵⁸The textual note sections in D. J. A. Clines's Job commentary series often provide a helpful survey of the minor alterations suggested by commentators. Clines, *Job 1-20*; Clines, *Job 38-42*, WBC, vol. 18B (Nashville: Thomas Nelson, 2011).

⁵⁹Newsom, "Re-Considering Job," 155-82. Y. Pyeon outlines the recent trend in Joban scholarship: "Biblical scholarship has been changing over the past few decades as scholars have come to question past historical, or diachronic, methods and to adopt newer literary, or synchronic, models of interpretation. Scholars are finding that reconstructions of the compositional history of a book do not always provide a full understanding of the book, and that in many cases such models cannot be proven decisively. Instead, or in addition, they are increasingly looking to synchronic models that ask about the final form of the biblical text, its plot, or the means by which it presents ideas, etc. This is especially so in the case of Job." Yohan Pyeon, *You Have Not Spoken What Is Right about Me: Intertextuality and the Book of Job*, Studies in Biblical Literature 45 (New York: Peter Lang, 2003), 3. According to Seow, *Job 1-21*, 228-29, contemporary European scholarship tends to embrace the historical-critical method, whereas many

have been advanced against the critical reconstruction of the text: (1) Neither the prose nor the poetry makes sense on its own. The prologue and the epilogue, notes R. S. Fyall, are merely the “opening and closing” of a larger narrative and they themselves “do not constitute a full story.”⁶⁰ The poetry dialogue, likewise, cannot stand in isolation. Without the prologue, maintains P. P. Zerafa, the reader would “miss the necessary information about the persons involved” and the whole story “would be deprived of its natural setting.” Without the epilogue, the book “would unwarrantedly be turned into a tragedy and the masterful composition would be thrown out of balance.”⁶¹ (2) The three-part literary pattern of Job (prose-poetry-prose) is also attested in other ancient Near East compositions.⁶² Job’s mixture of prose and poetry, then, might reflect a common literary convention of the ancient Near East, and hence affirm the book’s independent stance as a literary whole.⁶³ (3) While numerous proposals for reconstructing the book have been

recent Anglophone scholars are skeptical of such an approach. See also Newsom, “Re-Considering Job,” 160–61.

⁶⁰Fyall, *Now My Eyes Have Seen You*, 19–20.

⁶¹Peter P. Zerafa, “The Wisdom of God in the Book of Job” (PhD diss., Pontifical Biblical Commission, 1978), 42, quoted in Iwanski, *The Dynamics of Job’s Intercession*, 47. See also Hoffman, “The Relation between the Prologue and the Speech-Cycles in Job,” 160–70.

⁶²E.g., The Egyptian “The Dispute over Suicide” from the end of the third millennium B.C. (*COS* 3.146; *ANET* 405–7) and “The Protests of the Eloquent Peasant” dating from the twenty-first century BC (*COS* 1.43; *ANET*, 407–10); the Babylonian “The Code of Hammurabi” from the nineteenth century BC (*COS* 2.231; *ANET*, 163–80); the Aramaic papyrus from Elephantine, “The Words of Ahiqar,” dating from the fifth century BC (*ANET*, 427–30); and “The Book of Tobit” from the eighth century BC? (or second to first century BC?). All of these ancient examples preserve a series of wisdom sayings enveloped in a prose frame. See Hans-Peter Müller, “Die Hiobrahmenerzählung und ihre altorientalischen Parallelen als paradigmatische Wirklichkeitswahrnehmung,” in *The Book of Job*, ed. W. A. M. Beuken, BETL 114 (Louvain, Belgium: Leuven University Press, 1994), 21–39; Müller, “Die weisheitliche Lehrerzählung im Alten Testament und seiner Umwelt,” *Die Welt des Orients* 9 (1977): 77–98; Stephen M. Hooks, *Job*, CPNIV Commentary (Joplin, MO: College Press, 2006), 27–28; Roy B. Zuck, *Job*, Everyman’s Bible Commentary (Chicago: Moody Publishers, 1978), 7.

⁶³C. H. Gordon and G. A. Rendsburg warn against hasty reconstruction of the book: “Hammurabi’s Code has a comprehensive literary form. The prologue and epilogue are in poetry, whose form is parallelistic and whose language is archaic. The law in the middle, however, are in prose, so that the whole composition has a pattern, which we call ABA; A being poetry, B being prose. This has an important bearing upon other oriental compositions including the Bible. Thus the Book of Job starts out with a prose prologue; but the main body of the book is poetry with parallelism and archaic language; and the epilogue is in prose. Some scholars are inclined to detach the prologue and epilogue because they are in prose, whereas the rest of the book is in poetry. Such an argument fails to reckon with the literary composition as a whole, which, like Hammurabi’s Code, has the architectural form ABA. Although in the Book of Job the prose and poetry are reversed, the architectural balance remains the same. Similarly the biblical Book of Daniel begins and ends in Hebrew, though the middle is in Aramaic. The possibility of an intentional ABA

offered, there is little agreement. For instance, most commentators differ as to which part(s) of the book should be considered secondary.⁶⁴ Moreover, if one accepted all the critical suggestions (as surveyed above), virtually nothing would remain as the original kernel of the book. Another example is the third speech cycle (chs. 22-27) in which critics have produced “a bewildering variety” of proposals.⁶⁵ L. Wilson’s statement is noteworthy:

A number of scholars add 26:5–14 to Bildad’s otherwise short speech (e.g., Rowley, Gordis, Pope, Terrien, Habel); but Clines adds all of chapter 26; John Hartley instead adds 27:13–23; while Peter Zerafa ascribes 24:18–25:6 to Bildad. Many have assigned 27:13–23 to Zophar, but others add 24:18–24 and sometimes 27:7–10 (or 27:7–12). We might conclude with E. J. Kissane that “the text has suffered much more at the hands of some modern critics than it had suffered throughout the ages of its history.” The end result is that the attempts to “restore the original text” have failed to come to any compelling conclusion.⁶⁶

To add to this, there is “no manuscript evidence” to support such views. Every effort to reconstruct or relocate the text, therefore, is inherently speculative and subjective.⁶⁷ (4) A growing number of recent studies reveal that on literary grounds, all the parts of the book are integral to the flow and structure of the book.⁶⁸ For example, Y. Pyeon summarizes,

Recent study of Job has uncovered a variety of evidence that builds support for the literary connection of the various parts of the book of Job: quotations and citations, verbal ironies, repetition of key terms, images, motifs, ideas and themes not only between the prologue-epilogue (1:1-2:13 and 42:7-17) and poetic sections (3:1-42:6), but also among the poetic dialogues themselves. . . . [T]ogether they suggest

structure deserves earnest consideration and should deter us from hastily dissecting the text.” Cyrus H. Gordon and Gary A. Rendsburg, *The Bible and the Ancient Near East*, 4th ed. (New York: W. W. Norton, 1998), 78–79.

⁶⁴E.g., S. Terrien considers only the Elihu speeches to be secondary, while G. Fohrer takes ch. 24, the Elihu speeches, and God’s second speech (40:6–41:34) to be later additions. M. Pope, on the other hand, holds ch. 28, the Elihu speeches, and God’s second speech to be secondary, and J. Lévêque views ch. 28 and Elihu speeches to be non-original. See the survey in Williams, “Current Trends in the Study of the Book of Job,” 2–7.

⁶⁵Barr, “The Book of Job and Its Modern Interpreters,” 38–39. See also Rowley, “The Book of Job and Its Meaning,” 188n2.

⁶⁶Lindsay Wilson, *Job*, THOTC (Grand Rapids: Eerdmans, 2015), 24.

⁶⁷Barr, “The Book of Job and Its Modern Interpreters,” 38.

⁶⁸E.g., Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia: Westminster Press, 1985), 25–35; Longman, *Job*, 24–27; Hooks, *Job*, 27–31.

that the book of Job shows a kind of literary unity in that the various parts interact with one another in ways heretofore not noticed.⁶⁹

The weight of the evidence, then, suggests that the historical/redactional approach to the book is an inadequate model for interpreting Job.⁷⁰ The present study, therefore, approaches the book in its original design.

The Hebrew Text and Versions

In regard to the text of Job, the Masoretic text (MT) is given priority and provides the basis for this study.⁷¹ The MT, however, presents many challenges to exegetes with its unique syntax and morphology.⁷² It also contains a number of abstruse and rare words, including 170 *hapax legomena*.⁷³ These difficulties have led some to

⁶⁹Pyeon, *You Have Not Spoken What Is Right about Me*, 1–2.

⁷⁰Recognizing the limitations of the diachronic model, some recent scholars propose a combined method of both diachronic and synchronic approaches to Job (e.g., the deconstructive approach [D. A. Clines, E. M. Good]; the ideological approach [D. Penchansky]; the dialogical approach [C. A. Newsom, Seong W. T. Hyun]). These revised methods, however, also fail to grasp the meaning of Job fairly, despite their quest to make sense of the book in its entirety. First, they still assume disunity and tension resulting from layers of different sources behind the text. Second, their methods' synchronic dimension derives from the postmodern hermeneutical theories of J. Derrida (the deconstruction model), P. Macherey/F. Jameson (the ideological model), and M. Bakhtin (the dialogical model), all of which ultimately undermine the authorial intent of the book. Clines, "Deconstructing the Book of Job," 65–80; Edwin M. Good, *In Turns of Tempest: A Reading of Job* (Stanford, CA: Stanford University Press, 1990); David Penchansky, *The Betrayal of God: Ideological Conflict in Job*, *Literary Currents in Biblical Interpretation* (Louisville: Westminster/John Knox Press, 1990); Carol A. Newsom, *The Book of Job: A Contest of Moral Imaginations* (Oxford: Oxford University Press, 2003); Newsom, "The Book of Job as Polyphonic Text," 87–108; Hyun, *Job the Unfinalizable*. For critiques of these postmodern methods, see Tremper Longman III, "Literary Approaches and Interpretation," in *NIDOTTE* (Grand Rapids: Zondervan, 1997), 108–13; Roland E. Murphy, *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 3rd ed. (Grand Rapids: Eerdmans, 2002), 203–4; Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2nd ed. (Downers Grove, IL: IVP Academic, 2006), 478–90. Also see the review articles by Stephen Dempster, "The Book of Job: A Contest of Moral Imaginations," *Perspectives in Religious Studies* 32, no. 3 (2005): 349–51; Roy B. Zuck, "The Betrayal of God: Ideological Conflict in Job," *BSac* 148, no. 592 (1991): 501.

⁷¹The two most important Masoretic manuscripts are the Aleppo Codex (925 AD) and the Leningrad Codex (1,009 AD). According to Seow, *Job 1-21*, 4, when the Leningrad Codex presents "a dubious reading," the Aleppo Codex often provides "the correct form" (e.g., "1:21; 4:9, 17; 7:21; 8:1; 9:35; 10:1, 2; 11:3, 6, 7; 15:8; 16:5; 22:21"). See also Moshe H. Goshen-Gottstein, "The Aleppo Codex and the Rise of the Masoretic Bible Text," *The Biblical Archaeologist* 42, no. 3 (1979): 145–63; Goshen-Gottstein, "The Authenticity of the Aleppo Codex," *Textus* 1 (1960): 17–58.

⁷²David N. Freedman, "Orthographic Peculiarities in the Book of Job," *Eretz-Israel* 9 (1969): 35–44; Hoffman, *A Blemished Perfection*, 176–221; Seow, *Job 1-21*, 1–26.

⁷³August H. Konkel, *Job*, CBC, vol. 6 (Carol Stream, IL: Tyndale House Publishers, 2005), 12. Hooks, *Job*, 21, notes that there are "more *hapax legomena*" in Job "than in any other book of the Old Testament."

even speculate that the MT was translated into Hebrew from another language such as Arabic,⁷⁴ Aramaic,⁷⁵ or Edomite,⁷⁶ though few currently adhere to such views.⁷⁷ Still, many resort to emendations⁷⁸ and/or to comparative Semitics (e.g., Arabic, Akkadian, Aramaic, Sumerian, Ugaritic, Phoenician, Eblaite) to handle the obscurities of the MT.⁷⁹ The present study, however, attempts to read the MT in its own right by minimizing or resisting most suggestions for emendation. Moreover, T. Longman and others seem to be right in warning against the uncontrolled use of comparative Semitics in Joban studies (e.g., M. J. Dahood's excessive use of Ugaritic).⁸⁰ The Semitic languages, therefore, will be consulted with discretion when necessary.

In addition, the Hebrew MSS and the ancient versions—the LXX (Old Greek), revisions of the LXX (Aquila, Theodotion, Symmachus, and Origen), the Peshitta, Vulgate, Targum, and DSS (4QJob^a, 4QJob^b, 2QJob, 4QpalaeoJob^c, 4QtgJob,

⁷⁴E.g., Frank H. Foster, “Is the Book of Job a Translation from an Arabic Original?,” *AJSLL* 49, no. 1 (1932): 21–45.

⁷⁵E.g., Tur-Sinai, *The Book of Job*, xxx–xl.

⁷⁶E.g., Robert H. Pfeiffer, “Edomitic Wisdom,” *ZAW* 44 (1926): 13–25.

⁷⁷See the survey in Williams, “Current Trends in the Study of the Book of Job,” 9–11.

⁷⁸See the survey in the textual note sections of Clines, *Job 1-20*; Clines, *Job 21-37*; Clines, *Job 38-42*.

⁷⁹E.g., G. R. Driver, “Problems in the Hebrew Text of Job,” in *Wisdom in Israel and in the Ancient Near East*, ed. M. Noth and D. W. Thomas, VTSup 3 (Leiden: Brill, 1969), 72–93; Édouard Dhorme, “The Language of the Book of Job,” in *Sitting with Job: Selected Studies on the Book of Job*, ed. Roy Zuck (Eugene, OR: Wipf and Stock Publishers, 2003), 93–96; Mitchell J. Dahood, “Northwest Semitic Philology and Job,” in *Bible in Current Catholic Thought*, ed. J. McKenzie (New York: Herder & Herder, 1962), 55–74; Dahood, “Some Northwest Semitic Words in Job,” *Biblica* 38, no. 3 (1957): 306–20; Anton C. M. Blommerde, *Northwest Semitic Grammar and Job*, BibOr 22 (Rome: Pontifical Biblical Institute, 1969); Anthony R. Ceresko, *Job 29-31 in the Light of Northwest Semitic: A Translation and Philological Commentary*, BibOr 36 (Rome: Biblical Institute Press, 1980); Walter L. Michel, *Job in the Light of Northwest Semitic*, vol. 1, BibOr 42 (Rome: Biblical Institute Press, 1987). See also Peter C. Craigie, “Job and Ugaritic Studies,” in *Studies in the Book of Job*, ed. Walter E. Aufrecht, SR Supplements 16 (Waterloo, ON: Wilfrid Laurier University Press, 1985), 28–35.

⁸⁰Longman, *Job*, 27; James Barr, “Philology and Exegesis: Some General Remarks, with Illustrations from Job,” in *Questions disputées d'Ancien Testament: méthode et théologie*, ed. C. Brekelmans, BETL 33 (Louvain, Belgium: Leuven University Press, 1974), 39–61; Lester L. Grabbe, *Comparative Philology and the Text of Job: A Study in Methodology*, SBLDS 34 (Missoula, MT: Scholars Press, 1977).

11QtgJob)⁸¹—will be consulted to clarify the meaning of the Hebrew text.⁸² A word of caution is in order, however, as ancient translators, like modern interpreters, undoubtedly all also struggled with the difficulties of the Hebrew text laid before them.⁸³

The following few remarks on the LXX and other selected versions will help to inform this study's approach. (1) LXX Job presents some difficulties. Not only is it one-sixth shorter than the MT,⁸⁴ but its omissions are also unevenly distributed (4 percent shorter in chs. 1-15; 16 percent in chs. 15-21; 25 percent in chs. 22-31; 35 percent in chs. 32-37; and 16 percent in chs. 38-42).⁸⁵ While the translator's faithfulness to his source text should not be underestimated,⁸⁶ commentators also suspect that the LXX translator deliberately abridged parts that seemed difficult, unnecessary, repetitive, or long.⁸⁷ In

⁸¹For fragments of the texts preserved in the DSS manuscripts, see Table A2 in Appendix 1.

⁸²For surveys of the ancient versions, see Dhorme, *A Commentary on the Book of Job*, cxcvi–ccxx; Vicchio, *Job in the Ancient World*, 95–116, 177–216; Vicchio, *Job in the Medieval World*, 4–25; Seow, *Job 1-21*, 5–17; Pope, *Job*, xliii–xlvi; Gray, *The Book of Job*, 76–91; Scott C. Jones, *Rumors of Wisdom: Job 28 as Poetry*, BZAW 398 (Berlin: Walter de Gruyter, 2009), 108–117. For a comprehensive bibliography of the versions, see Clines, *Job 1-20*, xciii–xcvi.

⁸³So Céline Mangan, *The Targum of Job*, The Aramaic Bible, vol. 15 (Collegeville, MN: Liturgical Press, 1991), 14; Michael Sokoloff, *The Targum to Job from Qumran Cave XI*, Bar-Ilan Studies in Near Eastern Languages and Culture (Ramat-Gan, Israel: Bar-Ilan University, 1974), 6–8; Jonathan Loopstra, “Introduction to the Translation,” in *The Syriac Peshiṭta Bible with English Translation: Job*, ed. George A. Kiraz and Andreas Juckel, Şurath Kthobh (Piscataway, NJ: Gorgias Press, 2016), xvi; Dhorme, *A Commentary on the Book of Job*, cxcvi–ccxx.

⁸⁴Frequently LXX Job drops “lines and verses” and at times, even “six or seven verses in length” (e.g., 21:28-33; 26:5-11; 28:14-19; 34:28-33; 39:13-18). Konkel, *Job*, 13.

⁸⁵Dhorme, *A Commentary on the Book of Job*, ccii–cciii; S. R. Driver and G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job*, ICC (Edinburgh: T & T Clark, 1921), lxxiv–lxxv. Note that the first six chapters of the LXX are virtually identical to the MT, but the Elihu speeches (chs. 32–37) in the LXX are 35 percent shorter than the MT. E. Dhorme attributes such an extensive omission to the translator's carelessness (e.g., increased fatigue), whereas C. L. Seow is more positive in that the translator “may have been concerned with the *weariness of the reader*” and hence was “not merely rendering the Hebrew original word for word but conveying the general sense of the composition.” Dhorme, *A Commentary on the Book of Job*, cxcv, cciii; Seow, *Job 1-21*, 7, italics original.

⁸⁶See discussions in Harry M. Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter I,” *HUCA* 28 (1957): 53–74; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter II,” *HUCA* 29 (1958): 229–71; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter III,” *HUCA* 30 (1959): 153–67; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter III (Continued),” *HUCA* 32 (1961): 239–68; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter IV,” *HUCA* 33 (1962): 119–51; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter V,” *HUCA* 35 (1964): 57–78; Orlinsky, “Studies in the Septuagint of the Book of Job: Chapter V (Continued),” *HUCA* 36 (1965): 37–47.

⁸⁷Dhorme, *A Commentary on the Book of Job*, cciii; Seow, *Job 1-21*, 7; Robert Gordis, *The Book of God and Man: A Study of Job* (Chicago: University of Chicago Press, 1978), 122; Gillis Gerleman,

addition, the translator, more often than not, exercised freedom in creating a free, paraphrastic, and even midrashic translation (e.g., 2:9; 42:17)⁸⁸ such that C. E. Cox, the NETS Job translator, even describes the LXX translator's stance as "an epitomiser, commentator, interpreter."⁸⁹ To add to this, a number of mistranslations⁹⁰ and possible theologically motivated alterations⁹¹ have been attested. It is more likely, then, that most divergences are due to translational factors⁹² rather than to a different Hebrew Vorlage underlying the LXX.⁹³ While in some cases LXX Job does help to resolve textual issues, this study approaches the LXX cautiously. (2) Peshitta Job has received a mixed review. Some, taking Peshitta Job primarily as a daughter translation of the LXX, discount its text-critical value.⁹⁴ Many, however, hold it to be a direct translation from the Hebrew text close to the MT and find it helpful in solving textual problems,⁹⁵ despite its

Studies in the Septuagint, 1: Book of Job, LUÅ 43.2 (Lund, Sweden: W. K. Gleerup, 1946), 25–26.

⁸⁸For numerous examples, see Dhorme, *A Commentary on the Book of Job*, cxcvi–cxcix.

⁸⁹E.g., Claude E. Cox, "Job," in *The T&T Clark Companion to the Septuagint*, ed. J. K. Aitken, T&T Clark Companions (London: Bloomsbury, 2015), 385. Cox also thinks that LXX Job can be typified as "among the least literal" translations of the LXX. Claude E. Cox, "Job," in *A New English Translation of the Septuagint*, ed. A. Pietersma and B. G. Wright (Oxford: Oxford University Press, 2007), 667–70.

⁹⁰For many examples, see Dhorme, *A Commentary on the Book of Job*, cxcvii–cxcviii.

⁹¹E.g., Henry S. Gehman, "The Theological Approach of the Greek Translator of Job 1-15," *JBL* 68, no. 3 (1949): 231–40; Donald H. Gard, "The Concept of Job's Character According to the Greek Translator of the Hebrew Text," *JBL* 72, no. 3 (1953): 182–86; Gard, *The Exegetical Method of the Greek Translator of the Book of Job*, JBL Monograph Series 8 (Philadelphia: Society of Biblical Literature, 1952).

⁹²This is the opinion of most scholars. E.g., Cox, "Job," 667; Gard, "The Concept of Job's Character According to the Greek Translator of the Hebrew Text," 182; Homer Heater Jr., *A Septuagint Translation Technique in the Book of Job*, CBQMS 11 (Washington, DC: Catholic Biblical Association, 1982); N. Fernández Marcos, "The Septuagint Reading of the Book of Job," in *The Book of Job*, ed. W. A. M. Beuken, BETL 114 (Leuven, Belgium: Leuven University Press, 1994), 254–55, 263.

⁹³This position is held by Edwin Hatch, *Essays in Biblical Greek* (Oxford: The Clarendon Press, 1889), 215–45, and H. M. Orlinsky (see n85 of this chapter).

⁹⁴E.g., Edward G. Mathews, Jr., "Review of 'Translation Technique in the Peshitta to Job: A Model for Evaluating a Text, with Documentation from the Peshitta to Job,'" *CBQ* 56, no. 2 (1994): 343–44; Longman, *Job*, 29.

⁹⁵E.g., L. G. Rignell, "Notes on the Peshitta of the Book of Job," *Annual of the Swedish Theological Institute* 9 (1974): 98–106; Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job*, SBLDS 137 (Atlanta: Scholars Press, 1992).

occasional departure from the MT.⁹⁶ (3) Jerome's Vulgate is inconsistent. Despite Jerome's intention to render a faithful translation of the Hebrew text, in many cases the influence of the LXX and Origen's Hexaplaric versions (Aquila, Theodotion, and Symmachus) is still apparent.⁹⁷ As a result, his translation occasionally deviates from the MT, sometimes being literal and other times rather free.⁹⁸ At times, Jerome simply does not seem to have understood the Hebrew correctly.⁹⁹ Therefore, like the LXX, the Vulgate is used with discretion here.¹⁰⁰ (4) Finally, the Rabbinic Targum is generally a faithful rendition of the MT,¹⁰¹ except for its midrashic expansion¹⁰² and its sporadic departure from the MT "primarily on theological grounds."¹⁰³ The Targum, however, translates Job in prose, even the poetic part, resulting in the loss of "much of the force of the poetry."¹⁰⁴

⁹⁶For detailed discussions on Peshitta Job's divergence from the MT, see Vicchio, *Job in the Ancient World*, 203–5; Michael Weitzman, "The Hebrew and Syriac Texts of the Book of Job," in *Congress Volume: Cambridge 1995*, ed. John A. Emerton (Leiden: Brill, 1997), 381–400; Loopstra, "Introduction to the Translation," xv–xviii.

⁹⁷LXX: 2:10; 3:12-13; 6:16-30; 7:1; 7:21; 8:5-7; 10:2; 12:2; 13:25; 14:17 15:13; 15:34; 16:19; 18:18; 19:9; 20:8; 20:22; 21:17; 22:25; 23:7-12; 24:7; 26:12-13; 28:11; 29:9; 30:11-19; 30:28; 31:26-32; 33:21; 35:14; 38:3; 41:14. Aquila: 1:1; 4:6; 5:3, 7, 24; 7:8, 12, 15; 9:4; 10:10; 11:7; 16:8; 21:12, 21; 26:7; 37:3; 39:9, 13; 41:7, 10, 14. Theodotion: 13:2; 20:9, 12, 14; 21:31; 22:30; 26:5, 6; 27:21; 28:7, 14, 18; 31:3; 33:19; 36:9; 38:32; 39:16, 19; 42:10, 11. Symmachus: 1:3; 4:2, 13, 18, 19; 6:5; 7:8, 11, 20, 21, 22; 8:20; 9:21; 10:12; 11:10, 12; 12:17, 24; 13:20; 14:11; 15:12; 16:2, 8; 18:17; 19:8; 20:11, 20; 21:11, 27; 22:3, 16; 23:3; 24:4, 12, 25; 26:12; 28:3, 18, 22; 30:1, 2, 4; 31:1; 32:19; 33:3, 29; 36:11, 25, 26, 29, 32; 37:12, 13; 38:31, 35; 40:8; 41:20; 42:3. Vicchio, *Job in the Medieval World*, 13; Dhorme, *A Commentary on the Book of Job*, ccxiv-ccxv.

⁹⁸Pope, *Job*, xlvi; Seow, *Job 1-21*, 12–13.

⁹⁹According to S. J. Vicchio, Jerome "makes a number of mistakes in his translation of Job that a more experienced Hebrew hand and mind would not have made" (e.g., misreading of the original: 6:15; 6:25; 11:3; 13:9; 19:27; 24:5-9; 30:5; 30:17; 34:22; 41:22 / improper sentence division: 12:19; 13:13; 19:25; 22:24-25; 26:2; 33:7; 39:28). Vicchio, *Job in the Medieval World*, 13; Dhorme, *A Commentary on the Book of Job*, ccxvi.

¹⁰⁰Pope, *Job*, xlvi.

¹⁰¹See the discussion in Mangan, *The Targum of Job*, 13–15.

¹⁰²C. Mangan notes that "the Midrash it contains is not as extensive as in some of the other Targums." Céline Mangan, "The Interpretation of Job in the Targums," in *The Book of Job*, ed. W. A. M. Beuken, BETL 114 (Leuven: Leuven University Press, 1994), 268.

¹⁰³Hooks, *Job*, 22.

¹⁰⁴Mangan, *The Targum of Job*, 13–14.

Outline of the Monograph

The outline of this monograph is as follows: Chapter 2 begins by investigating the identity of the spirit (רוּחַ) in Eliphaz's vision (4:12-21). I will first discuss problems with seeing the spirit as God or an angel by critically examining six proposals raised to support this view. I will then demonstrate why taking the spirit as Satan is exegetically preferred, carefully examining the Hebrew text of Job 4:12-21 and the immediate literary context. Chapter 3 progresses to explore the pervasiveness of the vision's influence in the friends' dialogues (chs. 4-25). I will demonstrate that the demonic message (4:17-21) not only frames the whole of the speech cycles of the friends but also functions as the foundation for the friends' accusations against Job. The discussion then extends to the Elihu speeches (chs. 32-37) in Chapter 4. Against some scholars' assertion that Elihu's theological contribution is different from that of the friends, I will suggest that Elihu's stance is virtually identical to theirs, with the same emphasis on the vision's message and on the doctrine of retribution. In Chapter 5, I will then sum up the previous discussions by presenting two implications for the book. Based on the pervasiveness of Satan's influence in the speech cycles, I will first reaffirm the traditional reading of Job as an innocent, righteous sufferer. I will then support D. A. Garrett's understanding of the book as apocalyptic wisdom literature and propose that Leviathan in God's second speech (40:25-41:26 [41:1-34]) refers to Satan, who will face an apocalyptic end. Finally, Chapter 6 summarizes the entire discussion by concluding that the book as it stands conveys a coherent, unified message about the suffering of the righteous and God's sovereign handling of the problem of evil.

CHAPTER 2

THE ORIGIN OF THE UNIDENTIFIED SPIRIT IN ELIPHAZ'S VISION (JOB 4:12-21)

This chapter aims to unveil the origin of the spirit, which may bring a crucial hermeneutical key for interpreting Eliphaz's vision (4:12-21) as well as the theological argument of the friends and Elihu. Three sections will be devoted to the discussion: (1) a description of the visionary experience (4:12-16), (2) the spirit's message (4:17-21), and (3) the literary context.¹ I will conclude that the most plausible candidate for the spiritual visitant is Satan, who not only afflicts Job in the prologue (1:1-2:13), but who also, disguised, delivers a subversive message that will function as the key premise of the speeches of the friends and Elihu.

Description of the Visionary Experience (4:12-16)

Job 4:12-16 recounts Eliphaz's personal revelation received in the dead of night:²

¹I divide the text into 4:12-16 and 4:17-21 based on Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 23–24. While most take 4:17-21 as the spirit's message, some (e.g., Moses Bottenweiser, *The Book of Job* [New York: Macmillan, 1922], 163, and David J. A. Clines, *Job 1-20*, WBC, vol. 17 [Dallas: Word Books, 1989], 133–34) limit it to 4:17 and consider 4:18-21 to be Eliphaz's exposition on 4:17. I, however, agree with the former view that assigns 4:17-21 to the spirit's message.

²Some commentators attribute 4:12-21 to part of Job's speech rather than to Eliphaz's. E.g., N. H. Tur-Sinai, *The Book of Job: A New Commentary* (Jerusalem: Kiryath Sepher, 1957), 88–91; H. L. Ginsberg, "Job the Patient and Job the Impatient," in *Congress Volume, Rome 1968*, ed. J. A. Emerton (Leiden: E. J. Brill, 1969), 98–107; Edward L. Greenstein, "The Extent of Job's First Speech," in *Studies in Bible and Exegesis VII, Presented to Menahem Cohen*, ed. S. Vargon et al. (Ramat Gan, Israel: Bar-Ilan University Press, 2005), 245–62; Greenstein, "A Forensic Understanding of the Speech from the Whirlwind," in *Texts, Temples, and Traditions: A Tribute to Menahem Haran*, ed. M. V. Fox et al. (Winona Lake, IN: Eisenbrauns, 1996), 258; Gary V. Smith, "Job IV 12-21: Is It Eliphaz's Vision?," *VT* 40, no. 4 (1990): 453–63; August H. Konkel, *Job*, CBC (Carol Stream, IL: Tyndale House Publishers, 2005), 54–56. For rebuttals of this view, see M. Weiss, *Ha-Miqra Ke-Demuto (Heb.)* (Jerusalem, 1962), 250–53; Robert Gordis, *The Book of Job* (New York: The Jewish Theological Seminary of America, 1978), 518–19; Pieter van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: E. J. Brill, 1995), 67n2. This paper follows the traditional ascription of 4:12-21 to Eliphaz's speech.

^{4:12} A word came stealing to me, and my ear caught a whisper of it. ^{4:13} Amid disquieting thoughts from visions of the night, when deep sleep falls on people, ^{4:14} Fear and trembling fell upon me, and made the mass of my bones to shake. ^{4:15} A spirit passed by my face, the hair of my flesh stood up. ^{4:16} It stood still, but I could not recognize its appearance and form before my eyes; silence and a voice, I heard.

Unlike other visionary accounts in the OT, the description of Eliphaz’s experience (4:12-16) is overwhelmingly elusive. Not only is there no mention of the spirit’s origin, but the unknown spirit also brings a terrifying experience (4:14-15) that is difficult to comprehend.³ The passage is also filled with “rare and technical words” that only heighten the difficulty.⁴ J. E. Harding even concludes that “a single meaning for Job 4:12-21 is impossible, and the search for such a meaning futile.”⁵

At first glance, Eliphaz’s spiritual encounter sounds like a typical prophetic experience: (1) receiving a “word (דְּבָר)” (4:12),⁶ (2) having “visions (חֲזִיּוֹת)” of the night (4:13),⁷ and (3) accompanying experiences that are both auditory (e.g., דְּבָר “word” [4:12]; קוֹל “voice” [4:16]) and visionary (e.g., physical sensation [4:15]; seeing something [4:16])⁸ all resemble common prophetic descriptions.

³Marvin H. Pope, *Job*, AB, vol. 15 (Garden City, NY: Doubleday, 1985), 36, notes 4:12-21 as “one of the most uncanny in the OT.”

⁴John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 112. Hartley lists words that are deemed difficult in 4:12-16: גָּנַב “came stealing/stealthily” (4:12), שָׁמַע “whisper” (4:12), שְׁעָפִים “disquieting/divided thoughts” (4:13), חֲזִיּוֹת לַלַּיְלָה “visions of the night” (4:13), תַּרְדֵּמָה “deep sleep” (4:13), פֶּחַד “fear” (4:14), רִיחַ “wind, spirit” (4:15), חֲלָה “glide” (4:15), סָמַר “bristle/make bristle” (4:15), מַרְאֵה “appearance” (4:16), תְּמוּנָה “form” (4:16), and דְּמָמָה “silence” (4:16). Ibid.

⁵James E. Harding, “A Spirit of Deception in Job 4:15? Interpretive Indeterminacy and Eliphaz’s Vision,” *Biblical Interpretation* 13, no. 2 (2005): 166; Kemper Fullerton, “Double Entendre in the First Speech of Eliphaz,” *JBL* 49, no. 4 (1930): 346–55, also finds that “double entendre” characterizes Eliphaz’s first speech (chs. 4-5).

⁶Cf. Jer 1:2, 2:1, Ezek 1:3, 6:1, Hos 1:1, Joel 1:1, Jonah 1:1, Mic 1:1, Zeph 1:1, Hag 1:1, and Zech 1:7. R. N. Whybray, *Job*, Readings: A New Biblical Commentary (Sheffield: Sheffield Academic Press, 1998), 42.

⁷Cf. 2 Sam 7:17, Joel 2:28, Zech 13:4. John H. Walton, *Job*, NIVAC (Grand Rapids: Zondervan, 2012), 157. George A. Barton, *Commentary on the Book of Job*, The Bible for Home and School (New York: Macmillan, 1911), 80.

⁸Cf. Amos 7:7-9. Clines, *Job 1-20*, 128.

The text, however, also carries a furtive and spooky tone which is uncommon in the ordinary prophetic experience. Traditionally, prophets received oracles openly for public proclamation (e.g., Jer 1:4-9; Ezek 2:1-3:11) and even were graced to stand in the heavenly council to hear God’s words (e.g., Jer 23:18, Isa 6:1-8).⁹ But for Eliphaz, not only does a “word (דְּבָר)” come “stealthily (גִּנְנֵב)” to him (4:12a), but he also can barely grasp “the whisper (שִׁמְרִי) of it” (4:12b).

Eliphaz’s vision is also replete with horrifying expressions that are quite unusual. While fear is a common physical reaction for the recipient of divine revelation (e.g., Gen 28:17, Judg 6:22-23, Dan 10:7-8), Eliphaz’s account employs excessively eerie language, such as “fear (פָּחַד)” (4:14), “trembling (רָעָדָה)” (4:14), “made the mass (רֹב) of my bones to shake (עֲצָמוֹתַי הִפְחִיד)” (4:14), and “the hair stood up (שִׁעָרַת)” (4:15), which increases the deviant undertone for his vision.¹⁰ Not only are most of these words elusive terms that can be rendered with radically different nuances,¹¹ but expressions like “made my bones to shake (עֲצָמוֹתַי + *hiphil* of פָּחַד)” and “the hair stood up (*piel* of סָמַר +

⁹Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia: Westminster Press, 1985), 126–27.

¹⁰So Daniel J. Estes, *Job*, TTC (Grand Rapids: Baker Books, 2013), 28, remarks, “The bizarre language that Eliphaz uses sounds more eerie than convincing, and it actually sounds much like a parody of the traditional method of revelation to the prophets.” Similarly, David J. Atkinson, *The Message of Job: Suffering and Grace*, The Bible Speaks Today (Downers Grove, IL: Inter-Varsity Press, 1991), 45–46; Daniel J. Simundson, *The Message of Job: A Theological Commentary*, Augsburg Old Testament Studies (Minneapolis: Augsburg Publishing House, 1986), 49; Norman C. Habel, *Job*, Knox Preaching Guide (Atlanta: John Knox Press, 1981), 36–37.

¹¹These are some of suggested alternate translations: (1) פָּחַד, רָעָדָה, רֹב (4:14): M. Dahood and W. L. Michel consider these terms to be epithets for underworld god Mot, which were then used in Job 4:14 to refer to God. Mitchell J. Dahood, “The Ebla Tablets and Old Testament Theology,” *Theology Digest* 27 (1979): 308–11; Walter L. Michel, *Job in the Light of Northwest Semitic*, BibOr 42 (Rome: Biblical Institute Press, 1987), 1:89–91. (2) הִפְחִיד (4:14): J. Gray, based on Arabic cognate *paḥāda*, renders the verb פָּחַד as “to dislocate” (thus, “And quacking *dislocated* my bones”). John Gray, *The Book of Job*, THB 1 (Sheffield: Sheffield Phoenix Press, 2010), 150, 155. (3) שִׁעָרַת (4:15): M. Dahood, R. Gordis, N. C. Habel, and D. J. A. Clines vocalize the term differently: שִׁעָרַת (“hair”) => שִׁעָרַת (“storm”/“whirlwind”). Hence Dahood renders 4:15b as “A *storm* made my body bristle.” Mitchell J. Dahood, “S’rt ‘Storm’ in Job 4:15,” *Biblica* 48, no. 4 (1967): 544–45; Gordis, *The Book of Job*, 49; Habel, *The Book of Job*, 113; Clines, *Job 1-20*, 107.

שְׁעָרָה” are also rare constructions that occur only once in the OT.¹² Moreover, his experience lacks the comforting statement that often accompanies a fearful encounter with the Lord or angel: “Do not fear!” (e.g., Gen 15:1, Dan 10:12).

A Gentile Prophet?

Despite the inherent difficulty of 4:12-16, Jewish commentator Rashi, followed by V. E. Reichert, R. Gordis, and S. B. Freehof, maintains that the vision is from God.¹³ For them, the vision carries such a furtive tone because Eliphaz was a Gentile prophet. Unlike the prophets of Israel to whom God spoke manifestly (e.g., Num 12:8 “With him [Moses] I speak mouth to mouth, clearly, and not in riddles”), to non-Israelite seers like Abimelech, Laban, Balaam, and Eliphaz, God took a channel that was rather surreptitious such as a dream or vision of the night.¹⁴ Gordis further supports this view, noting a verbal connection between Job 4:14 (“fear *came* [קרא] upon me”) and Balaam’s account in Numbers 23:3 (“the Lord will come [קרה] *to meet* [קרא] me”). He thinks the use of the same verb קרא indicates that Eliphaz’s vision closely resembles Gentile prophets’ experience.¹⁵

¹²HALOT, “שְׁעָרָה,” “פָּחַד,” “סָמַר.”

¹³Rashi, *Rashi’s Commentary on Job* (Salonica, 1515), 4:13; Victor E. Reichert, *Job* (Hindhead, UK: Soncino Press, 1946), 16; Gordis, *The Book of Job*, 48; Solomon B. Freehof, *Book of Job: A Commentary* (New York: Union of American Hebrew Congregations, 1985), 65–66.

¹⁴E.g., Abimelech: תִּלְוֵם הַלַּיְלָה “dream by night” (Gen 20:3), Laban: תִּלְוֵם הַלַּיְלָה “dream by night” (Gen 31:24), Balaam: וַיָּבֹא אֱלֹהִים אֶל־בַּלְעָם לַיְלָה “God came to Balaam in the night” (Num 22:20), and Eliphaz: תְּזִינּוֹת לַיְלָה “visions of night” (Job 4:13). Rashi, *Job*, 4:13; Reichert, *Job*, 16; Gordis, *The Book of Job*, 48; Freehof, *Book of Job*, 65–66.

¹⁵Gordis, *The Book of Job*, 49. Milgrom, noting the construction קרה + יְהוָה / אֱלֹהִים *niphal* of קרה (קרא) in Num 23:3, 4, 15, 16 and Exod 3:18, 5:3, suggests that such a construction is particularly common in the context of God addressing to “a foreigner whose encounter with God cannot be counted on” (e.g., Balaam speaks to Balak: Num 23:3 יְקַרְהוּ יְהוָה לְקִרְאתִי “The Lord will come to meet me”; 23:4 וַיִּקְרַ אֱלֹהִים אֶל־ בַּלְעָם “God met Balaam”; 23:15 אָנֹכִי אֶקְרָה פֹּה “I meet [the Lord] over there”; and 23:16 וַיִּקְרַ יְהוָה אֶל־בַּלְעָם “The Lord met Balaam” / Moses and elders of Israel address to Pharaoh: Exod 3:18 יְהוָה אֱלֹהֵי הָעִבְרִיִּים נִקְרָה “The Lord, the God of the Hebrews, has met with us”; and 5:3 אֱלֹהֵי הָעִבְרִיִּים נִקְרָה עָלֵינוּ “The God of the Hebrews has met with us”). Jacob Milgrom, *Numbers*, JPS Tanakh Commentary (Philadelphia: Jewish Publication Society, 1990), 320n12. Note, however, that while Num 23:3, 4, 15, 16 and Exod 3:18, 5:3 all

The following evidence, however, contradicts this view: (1) Daniel was an Israelite but received a revelation through a “vision of night” (חֲזוֹן דַּיִלְיָא [Dan 2:19], cf. Job 4:13). The Lord’s announcement to Miriam and Aaron (Num 12:6-8) also illustrates that the lesser prophets of Israel—in contrast to Moses the greater prophet—received words through “visions (מְרָאָה)” and “dreams (חֲלוֹם).” (2) Moreover, whereas the stories of Abimelech, Laban and Balaam all specify that *God* granted them visions,¹⁶ Eliphaz’s account lacks such an identification. (3) The verb קרא is also used in an unusual context in Job 4:14. While קרא in Numbers 23:3 has יְהוָה (“Lord”) as its subject, קרא in Job 4:14 has פֶּחַד (“fear”) instead. In other words, Job 4:14 is not describing *God*’s manifestation but the *fear* that seized Eliphaz.

A Patriarch’s Experience?

Second, some interpreters relate Eliphaz’s experience to the patriarchs’ model. S. Lee and H. Ewald, for example, suggest that Eliphaz’s “visions of night (חֲזוֹנוֹת לַיְלָה)” (4:13) fit best with the patriarchs’ experience since the night vision/dream oracle was a common method through which God revealed his words to patriarchs (e.g., Abraham’s vision in the night [Gen 15:17], Jacob’s night dream [Gen 28:11-12], Abimelech’s dream [Gen 20:6]), and Laban’s night dream [Gen 31:24]).¹⁷ W. D. Reyburn also finds Eliphaz’s vision more akin to Abraham’s experience. Not only are both revelations associate with the falling (נפל) of “deep sleep (תַּרְדֵּמָה)” (Job 4:13; Gen 15:12), but they

have the *niphal* of קרא/קרה, Job 4:14a has the *qal* of קרא instead. Moreover, whereas קרא/קרה in the former verses always has אֱלֹהִים/יְהוָה (“Lord/God”) as its subject or object, קרא in Job 4:14a has פֶּחַד (“fear”) for its subject, hence making it unfitting for the construction suggested by Milgrom.

¹⁶Gen 20:3 וַיָּבֹא אֱלֹהִים אֶל-אַבְיִמֶלֶךְ “God came to Abimelech”; Gen 31:24 וַיָּבֹא אֱלֹהִים אֶל-לָבָן “God came to Laban”; Num 22:20 וַיָּבֹא אֱלֹהִים אֶל-בִּלְעָם “God came to Balaam.”

¹⁷Samuel Lee, *The Book of the Patriarch Job* (London: James Duncan, 1837), 205; Heinrich Ewald, *Commentary on the Book of Job* (Edinburgh: Williams and Norgate, 1882), 108. Similarly, T. K. Cheyne, *Job and Solomon* (London: Kegan Paul, Trench, 1887), 18; John Fry, *A New Translation & Exposition of the Very Ancient Book of Job* (London: James Duncan, 1827), 124.

also are accompanied by “fear (פַּחַד)/trembling (רַעַד)” (Job 4:14) and “dread (אִמָּה)/great darkness (חֹשֶׁךְ)” (Gen 15:12), which sound quite similar.¹⁸

The view of Lee, Ewald, and Reyburn, however, is not conclusive: (1) Although the book of Genesis often recounts nighttime visions/dreams, a similar type of revelation also abounds in later books (e.g., Num 12:6 [visions and dreams of lesser prophets]; 1 Sam 3:4ff. [Samuel’s night vision]; 2 Sam 7:17 [Natan’s vision]; 1 Kgs 3:5 [Solomon’s night dream]; Dan 2:19, 7:2 [Daniel’s night vision]; and Dan 2:28 [Nebuchadnezzar’s dream and visions]). (2) The experience of Eliphaz’s vision also differs from that of the patriarchs. Whereas Abimelech, Jacob, and Laban received visions in their nocturnal dreams (e.g., Gen 20:6, 28:12, 31:24) and Abraham fell into a deep sleep before hearing God (Gen 15:12), Eliphaz may have been awake when the vision came. The term תַּרְדֵּמָה (“deep sleep”) can either mean a natural sleep (e.g., Prov 19:15; Jon 1:5-6) or a supernatural sleep (e.g., as God caused Adam into a *deep sleep* [Gen 2:21]), and D. J. A. Clines rightly notes that the former meaning is intended in Job 4:13 (“when *deep sleep* falls on *men* [אֲנָשִׁים]). Job 4:13, then, indicates “the ordinary sleep” of all men (אֲנָשִׁים) that excludes Eliphaz.¹⁹ (3) Eliphaz’s vision has no mention of its origin, whereas the patriarchs’ accounts unanimously specify God as the source of the revelation. (4) The patriarchs’ revelation eventually turns out to be true (e.g., Abraham’s vision of four hundred years of slavery, the exodus, and the return to the promised land [Gen 15:13-21]), but Eliphaz’s vision in the end is condemned by God as false (Job 42:7).

¹⁸W. David Reyburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 97. Similarly, Habel, *The Book of Job*, 127.

¹⁹David J. A. Clines, “Job 4:13: A Byronic Suggestion,” *ZAW* 92, no. 2 (1980): 289–91; Clines, *Job 1-20*, 129.

The Fear of Isaac?

Third, A. Pinker, M. Dahood and W. L. Michel focus on Job 4:14a (פחד קראני) “Fear and trembling fell upon me”). A. Pinker suggests that “פחד (fear, dread)” in Job 4:14a is a metonymy for God’s name, arguing that Isaac in Genesis 31:42 (אלהי אברהם ויפחדו אברהם ויפחדו יצחק) “*God of Abraham and Fear of Isaac*”) and 31:53 (וישב יעקב בפחד אביו) “So Jacob swore by *Fear* of his father Isaac”) uses the same term פחד to refer to God. The author of Job, who hoped to add “an archaic tenor” of “the Patriarchal period” to the book, deliberately borrowed the term פחד from Genesis 31:42, 53—along with other archaic terms such as אלוהים, אלוה, אלה, אלהים—and applied them to his composition. Hence Pinker renders Job 4:14a as “God (פחד) called me, and a trembling.”²⁰ Similarly, Dahood and Michel claim that פחד (“Fear”) and רעדה (“Trembling”) (and perhaps even רב [“Greatness”]) in Job 4:14a indicate God. These terms, originally used as epithets for the Canaanite god Mot, were borrowed by the Joban poet as substitutes for God’s name.²¹

This view of Pinker, Dahood, and Michel, however, is problematic on several accounts. (1) The meaning of פחד in Genesis 31:42, 53 is disputed. In the context of Genesis, the word can mean either “fear,” “Fear,” “kinsman,” or “thigh.”²² (2) The biblical evidence for taking פחד and רעדה as metonymies for God’s name is weak. Other meanings for פחד (“fear,” “dread,” “trembling”) and רעדה (“trembling,” “quaking”) are far more common in the OT.²³ For instance, compare Psalm 55:6a[5a] with Job 4:14a.²⁴

²⁰Aron Pinker, “Fear of Fear in Job 4:14,” *BN*, no. 129 (2006): 53–60.

²¹Dahood, “The Ebla Tablets and Old Testament Theology,” 308–11; Michel, *Job in the Light of Northwest Semitic*, 1:89–91.

²²On the survey of the issue, see D. R. Hillers, “Pahad Yiṣḥāq,” *JBL* 91, no. 1 (1972): 90–92; M. Malul, “More on Pachad Yitschāq (Genesis 31:42, 53) and the Oath by the Thigh,” *VT* 35, no. 2 (1985): 192–200; K. A. Mathews, *Genesis 11:27-50:26*, NAC, vol. 1B (Nashville: B&H Publishing, 2005), 529.

²³See M. V. Van Pelt and W. C. Kaiser, Jr., “פחד,” in *NIDOTTE* (Grand Rapids: Zondervan, 1997), 3:597–98; Van Pelt and Kaiser, “רעדה,” in *NIDOTTE*, 3:1138, and *HALOT*, “פחד, רעדה,” for examples.

²⁴The connection has been noted by Édouard Dhorme, *A Commentary on the Book of Job*,

Psalms 55:6a[5a] יִרְאַה וְרָעַד יָבֵא בִּי “Fear and trembling come upon me”

Job 4:14a פָּחַד קָרָאֲנִי וְרָעָה “Fear and trembling befell upon me”

The two texts are almost identical in meaning except that they use synonym terms (ירָאָה ⇒ פָּחַד, רָעַד ⇒ רָעָה, בִּי יָבֵא ⇒ קָרָאֲנִי) with slightly different word orders (i.e., S + S + V + O [Ps 55:6a[5a]], S + V + O + S [Job 4:14a]).²⁵ Both texts also have one masculine and one feminine noun followed by a third masculine verb (Ps 55:6a[5a]: יִרְאַה [f] + רָעַד [m] + יָבֵא [3ms verb]; Job 4:14a: פָּחַד [m] + רָעָה [f] + קָרָאֲנִי [3ms verb]). Psalm 55 is an individual lament psalm describing the psalmist’s agony over his enemies’ animosity. In this background, virtually no commentator takes the terms “fear (ירָאָה)”/“trembling (רָעַד)” in Psalm 55:6a[5a] as referring to God; the terms are generally interpreted as the psalmist’s expression of distress coming from the threat of enemies.²⁶ Likewise, the context of Job 4:12-16 suggests that “fear (פָּחַד)” and “trembling (רָעָה)” (Job 4:14a) naturally read as the emotional anxiety associated with the spiritual encounter.²⁷ (3) In the same vein, the expression “fear / dread” from *Ludlul bel nemeqi* (“I will praise the lord of wisdom”), a Babylonian sufferer text from the second millennium B.C., requires further attention. The text reads,

Heavy was his hand upon me, I could not bear it! *Dread* of him was oppressive

trans. Harold Knight (Nashville: Thomas Nelson and Sons, 1967), 50.

²⁵Wilfred G. E. Watson, *Classical Hebrew Poetry: A Guide to Its Techniques*, JSOTSup 26 (Sheffield: JSOT Press, 2009), 46–47, notes that “unusual word order” is common in Hebrew poetry.

²⁶E.g., Frank-Lothar Hossfeld and Erich Zenger, *Psalms 2: A Commentary on Psalms 51-100*, ed. Linda M. Maloney and Klaus Baltzer, Hermeneia (Minneapolis: Fortress Press, 2005), 53; Marvin E. Tate, *Psalms 51-100*, WBC, vol. 20 (Dallas: Word Books, 1990), 56; Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, A Continental Commentary (Minneapolis: Fortress Press, 1988), 520–21; W. A. VanGemeren, *Psalms*, in vol. 5 of *EBC*, eds. Frank E. Gaebel et al. (Grand Rapids: Zondervan, 1991), 392–93; C. F. Keil and F. Delitzsch, *Psalms* (Peabody, MA: Hendrickson, 1996), 55:2–9.

²⁷So Ewald, *Commentary on the Book of Job*, 107; Tur-Sinai, *The Book of Job*, 82; Gordis, *The Book of Job*, 42; Dhorme, *A Commentary on the Book of Job*, 50; Pope, *Job*, 34; Hartley, *The Book of Job*, 109; Clines, *Job 1-20*, 107; Gray, *The Book of Job*, 150; C. L. Seow, *Job 1-21* (Grand Rapids: Eerdmans, 2013), 380.

A remarkable young man of extraordinary physique, magnificent in body, clothed in new garments, because I was only half awake, his features lacked form. He was clad in splendor, robed in *dread* – He came in upon me, he stood over me.²⁸

This text is quite analogous to Job 4:12-16. Not only is the sufferer visited by a spiritual being (“a remarkable young man . . . came upon me”), but expressions like “dread” (cf. “fear” [Job 4:14]), “his features lacked form” (cf. “I could not recognize its appearance” [Job 4:15]), “he came in upon me” (cf. “a spirit passed by my face” [Job 4:15]), and “he stood over me” (cf. “it stood still” [Job 4:15]) all resemble those of Job 4:12-16. In particular, the term “dread” occurs twice in *Ludlul bel nemeqi* (“*dread* of him was oppressive,” “robed in *dread*”),²⁹ and in neither of the cases does the word refer to a god (e.g., Marduk) or a spiritual visitor. Instead, as in Psalm 55:6a[5a], the term denotes the internal fear that the sufferer had within the encounter. This Babylonian counterpart then further undermines the reading proffered by Pinker, Dahood and Michel.

An Encounter Like that of Moses?

Fourth, D. J. A. Clines compares Eliphaz’s experience with that of Moses. In Numbers 12:8 (“With him I speak face to face—clearly [מְרֹאָה], not in riddles; and he sees the form [תְּמוּנָה] of the Lord”), Moses is described as beholding the form (תְּמוּנָה) of God in his encounter with God. Strikingly, the same juxtaposition—מְרֹאָה and תְּמוּנָה—appears in Job 4:16 (“It stood still, but I could not discern its appearance [מְרֹאָה]. A form [תְּמוּנָה] was before my eyes” [NRSV]), and following the NRSV rendition, the text seems to imply that although Eliphaz saw a form (תְּמוּנָה), he could not discern what it was. Clines thus interprets Job 4:16 as Eliphaz’s claim of having seen God, just as Moses saw the form of God.³⁰ Clines argues that the term תְּמוּנָה “always refers to God” (e.g., Num 12:8; Deut

²⁸COS, 1.153

²⁹Cf. ANET, 596–600, which translates as “my *dread* of him was alarming” and “robed in *dread*.”

³⁰Clines, *Job 1-20*, 131.

4:12, 15; Ps 17:15) or “to some representation of God” (e.g., Exod 20:4; Deut 4:16, 23, 25; 5:8).³¹

Clines, however, may not be correct. (1) Job 4:16 contrasts with Cline’s meaning. Many English translations and commentators (including Clines) translate וְלֹא־יָדַעְתִּי מַרְאֵהוּ וְתַמּוּנָהּ לְנֶגְדַי עֵינָי (4:16) as two separate clauses, namely “I could not recognize its appearance (וְלֹא־אֶפְיֹר מַרְאֵהוּ); A form was before my eyes (וְתַמּוּנָהּ לְנֶגְדַי עֵינָי).” Following this translation, many conclude that Eliphaz saw a form but could not identify it.³² N. H. Tur-Sinai disagrees. He emends the text by moving the suffix ו at the end of מַרְאֵהוּ to the beginning of the next word תַּמּוּנָהּ (hence וְתַמּוּנָהּ, taking ו as “*waw copulativum*”) and reads “I could not recognize an appearance or form before my eyes” (וְלֹא־אֶפְיֹר מַרְאֵה וְתַמּוּנָהּ לְנֶגְדַי עֵינָי). Tur-Sinai thus argues that there was neither appearance nor form before Eliphaz’s eyes, just as Deuteronomy 4:12 records that the Israelites only “heard the voice of words but saw no form (תַּמּוּנָהּ).”³³ The LXX and Peshitta also support Tur-Sinai’s reading.

LXX:	ἀνέστην καὶ οὐκ ἐπέγνων εἶδον καὶ οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου	I arose but did not recognize [it]. I looked <i>and there was no form before my eyes.</i>
Peshitta:	וְאִנִּי אָרָא אֲנִי לֹא יָדַעְתִּי מַרְאֵהוּ וְתַמּוּנָהּ לְנֶגְדַי עֵינָי	And I arose but did not recognize [it] <i>and there was no form before my eyes.</i>

The last clauses of the LXX (καὶ οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου) and Peshitta (וְאִנִּי אָרָא אֲנִי לֹא יָדַעְתִּי מַרְאֵהוּ וְתַמּוּנָהּ לְנֶגְדַי עֵינָי) begin with the conjunction καὶ and ו, and these witnesses buttress Tur-Sinai’s relocation of ו to before תַּמּוּנָהּ (i.e., וְתַמּוּנָהּ לְנֶגְדַי עֵינָי). Following the LXX, Peshitta, and Tur-Sinai, then, Eliphaz was unable to recognize the spirit, for there was no

³¹Clines, *Job 1-20*, 131.

³²E.g., Francis I. Andersen, *Job*, TOTC, vol. 14 (Downers Grove, IL: InterVarsity Press, 1976), 122; Samuel E. Balentine, *Job*, SHBC (Macon, GA: Smyth & Helwys Publishing, 2006), 110; Habel, *The Book of Job*, 128; Hartley, *The Book of Job*, 112–13; Seow, *Job 1-21*, 402–3.

³³Tur-Sinai, *The Book of Job*, 83.

form (μορφῆ/ראה) before his eyes. (2) If one regards the MT as superior and resists the emendation,³⁴ the MT still reads very differently from most English translations. First, the verb אָכִיר (“I could not recognize”) seems to have been gapped in 4:16b to avoid unnecessary repetition.³⁵

Job 4:16a וְלֹא־אָכִיר מְרֵאָהוּ I could not recognize its appearance

4:16b תְּמוּנָה לְנֶגֶד עֵינַי [~~I could not recognize~~] a form before my eyes

4:16 then translates, “I could not recognize its appearance and form before my eyes,”³⁶ a meaning virtually identical to the LXX and Peshitta. Second, תְּמוּנָה לְנֶגֶד עֵינַי can be read as an “explanatory gloss” of מְרֵאָהוּ: “I could not recognize its appearance, (that is) a form before my eyes” (4:16). This rendition has been favored by some old commentators,³⁷ and the MT accentuation³⁸ and the Vulgate³⁹ also support this reading. These two

³⁴So Seow, *Job 1-21*, 402–3; Dhorme, *A Commentary on the Book of Job*, 51. Note that H. M. Szpek compares 4:15-16 from both the MT and Peshitta and concludes, “The ‘heightening effect’ produced by the rapid juxtaposition of clauses in the MT is lost [in the Peshitta]. . . the translator has added an overabundance of ‘waw (א)’ seasoning that has destroyed the literary piquancy of this eerie recipe.” Heidi M. Szpek, *Translation Technique in the Peshitta to Job: A Model for Evaluating a Text with Documentation from the Peshitta to Job*, SBLDS 137 (Atlanta: Scholars Press, 1992), 125–26.

³⁵On the “verb gapping,” see Michael P. O’Connor, *Hebrew Verse Structure* (Winona Lake, IN: Eisenbrauns, 1980), 124–29. O’Connor notes that this verb gapping is common in Hebrew poetry. For instance, Psalm 78:47 וְשִׁקְמוֹתָם בְּהִנָּמַל יְהָרֵג בְּבָרָד גִּפְנִים (“He destroyed their vines with hail, and their sycamores with frost”) can be restructured as follows:

Ps 78:47a יְהָרֵג בְּבָרָד גִּפְנִים He destroyed their vines with hail,

78:47b וְשִׁקְמוֹתָם בְּהִנָּמַל And [~~he destroyed~~] their sycamores with frost.

The first line verb יְהָרֵג has been gapped in the second line for the sake of conciseness. For more examples (e.g., Ps 78:51; 106:16), see *ibid.*, 128–29.

³⁶Thanks to D. A. Garrett for this observation.

³⁷E.g., Rashi, *Rashi’s Commentary*, 1:15; Morris Jastrow, *Book of Job: Its Origin, Growth and Interpretation, Together with a New Translation* (Philadelphia: J. B. Lippincott, 1920), 212; Bittenweiser, *The Book of Job*, 95; William Kelly, *Notes on the Book of Job* (London: G. Morrish, 1879), 20.

³⁸וְלֹא־אָכִיר מְרֵאָהוּ תְּמוּנָה לְנֶגֶד עֵינַי: *Rebia* above מְרֵאָהוּ separates מְרֵאָהוּ from תְּמוּנָה לְנֶגֶד עֵינַי, which is governed under *dechi-athnach*. The author follows the accent system suggested in Russell T. Fuller and Kyoungwon Choi, *Invitation to Biblical Hebrew Syntax: An Intermediate Grammar* (Grand Rapids: Kregel Academic, 2017), 351–98.

³⁹*Stetit quidam cuius non agnoscebam vultum imago coram oculis meis* (“There stood one whose appearance I did not recognize, an image before my eyes”).

approaches then reaffirm the general meaning conveyed in the LXX and Peshitta: Eliphaz’s inability to recognize the appearance/form before his eyes. (3) In addition, Clines’ definition of תְּמוּנָה needs to be revisited. Clines asserts that תְּמוּנָה “always refers to God” (e.g., Num 12:8; Deut 4:12, 15; Ps 17:15) or “to some representation of God” (e.g., Exod 20:4; Deut 4:16, 23, 25; 5:8).⁴⁰ If Clines were right, the occurrence of תְּמוּנָה in Job 4:16 would be enough to indicate that God’s manifestation was there. In other words, even though Clines’ claim—that Eliphaz saw the form of God like Moses did—can no longer be sustained, the use of תְּמוּנָה would still imply that Eliphaz had some type of theophany (e.g., like the Israelites who “saw no *form*” but were in the presence of God [Deut 4:12, 15]). Clines again seems to be wrong here, however. תְּמוּנָה appears ten times in the OT, and not all these instances of תְּמוּנָה can be equated with God or his representation.⁴¹ For instance, compare Numbers 12:8 (“He [Moses] sees the *form* [תְּמוּנָה] of the Lord”) with Deuteronomy 4:25 (“[If] you make an idol, a *form* [תְּמוּנָה] of *anything* [כֹּל]”). Unlike תְּמוּנָה in Numbers 12:8, תְּמוּנָה in Deuteronomy 4:25 simply means a “form or shape” of something/someone and does not refer to God.⁴² The precise meaning of תְּמוּנָה, then, may have to be determined contextually, and Job 4:16 gives no clue that תְּמוּנָה refers to God or God’s manifestation. תְּמוּנָה in 4:16 then better reads as an unrecognizable form of a spiritual visitor that cannot be discerned.

⁴⁰Clines, *Job 1-20*, 131.

⁴¹Exod 20:4; Num 12:8; Deut 4:12, 15, 16, 23, 25, 5:8; Ps 17:15; Job 4:16.

⁴²Likewise, תְּמוּנָה in Exod 20:4 and Deut 4:16, 23, 25; 5:8 does not signify a “representation of God.” All these passages prohibit making idols in any *form* (e.g., Exod 20:4, Deut 5:8 וְכָל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתַּחַת מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מִתַּחַת [“any *form* that is in heaven above, or that is on the earth beneath . . .”]; Deut 4:16 תְּמוּנַת כָּל־סֶמֶל [“the *form* of any figure”]; Deut 4:23, 25 תְּמוּנַת כָּל [“the *form* of anything”]). See Walter C. Kaiser Jr., “תְּמוּנָה,” in *TWOT*, 503–4; Douglas K. Stuart, *Exodus*, NAC, vol. 2 (Nashville: B&H Publishing Group, 2006), 449–50; Eugene H. Merrill, *Deuteronomy*, NAC, vol. 4 (Nashville: B&H Publishers, 1994), 122, 125–27, 147.

A Storm Theophany?

Fifth, some exegetes interpret Job 4:15-16 with a theophanic backdrop. (1) M. Dahood, N. H. Tur-Sinai, and R. Gordis, for example, render Job 4:15 as “A *wind* [רוּחַ] passed by my face; a *storm* [שְׁעָרַת] made my body bristle” (cf. most English versions translate, “A *spirit* [רוּחַ] passed by my face; the *hair* [שְׁעָרַת] of my flesh bristled”). Their support comes from the Targum which reads, “A *strong wind* [זיקא] passes by my face; a *storm* [עלעולא] makes my flesh burnish”). Like the Targum’s זיקא (“wind, storm”), they take רוּחַ as “wind”; like the Targum’s עלעולא (“storm”), they alter שְׁעָרַת—a construct form of שְׁעָרָה (“hair”)—to שְׁעָרַת (“storm”), a form not found in the OT, but they suppose it to be an absolute form with an old feminine ending ת (cf. נִחַלַת [Job 27:13]). In their opinion, this rendition not only allows a well-formed parallelism between “wind” and “storm” but also better fits the stormy scene of God’s coming that is attested elsewhere in the OT (e.g., Exod 19:16, 18; Judg 5:4-5; 2 Sam 22:8-16; Pss 18:7-15; Job 38:1; 40:6).⁴³ (2) D. J. A. Clines, following J. Lust’s study, translates Job 4:16b (דְּמָמָה וְקוֹל אֶשְׁמָע) in a radically different sense. Whereas a common translation for 4:16b is “there was *silence* (דְּמָמָה), and I heard a voice”—a rendition stressing a moment of tranquility—Clines applies another root meaning to דְּמָמָה (i.e., דָּמַם^{II} [“wail, moan”] from the Akkadian root *damāmu*) and renders 4:16b “I heard a *thunderous* (דְּמָמָה) voice.”⁴⁴ Did Eliphaz then have a storm theophany similar to Elijah on Mount Horeb (1 Kgs 19) or Ezekiel on the river Chebar (Ezek 1)?⁴⁵

⁴³Dahood, “S’rt ‘Storm’ in Job 4:15,” 544–45; Tur-Sinai, *The Book of Job*, 82; Gordis, *The Book of Job*, 49. Their view is also followed by Anton C. M. Blommerde, *Northwest Semitic Grammar and Job*, BibOr 22 (Rome: Pontifical Biblical Institute, 1969), 40–41; Habel, *The Book of Job*, 113; Seow, *Job 1-21*, 401–2.

⁴⁴Johan Lust, “Gentle Breeze or a Roaring Thunderous Sound: Elijah at Horeb, 1 Kings 19:12,” *VT* 25, no. 1 (1975): 110–15; Clines, *Job 1-20*, 107, 129–31.

⁴⁵As claimed in Seow, *Job 1-21*, 388. Similarly, Clines, *Job 1-20*, 120, 131.

Though that suggestion is stimulating, the following evidence undermines the theophany view: (1) As for שַׁעֲרָה in Job 4:15, the MT’s שַׁעֲרָה (“hair”) preserves a superior reading over שַׁעֲרָה (“storm”). First, while the Targum supports the reading of שַׁעֲרָה as שַׁעֲרָה (“storm”), other versions—the LXX (τρίχες), Peshitta (ܫܥܝܪܐ), and Vulgate (*pili*)—all support the MT’s שַׁעֲרָה (“hair”). Second, taking שַׁעֲרָה (“storm”) as an absolute noun is also unwarranted. Dahood and others justify it by taking ה at the end of שַׁעֲרָה as an old feminine ending ה, but no such absolute form is attested in the OT. Rather, the OT already has an absolute noun שַׁעֲרָה (“storm”) with the ה ending (Job 9:17; Nah 1:3). In particular, the occurrence of the absolute form שַׁעֲרָה in Job 9:17 suggests that the Joban poet would be unlikely to employ two different absolute forms in his composition. Third, the evidence of Akkadian documents affirms that the MT’s שַׁעֲרָה (“hair”) is original. The expression תִּסְמַר שַׁעֲרָתִי בְּשָׂרִי (“the *hair* of my flesh stood up” [4:15]), which appears only once in the OT, has been an interpretive challenge for exegetes. S. M. Paul’s study on “Mesopotamian medical and literary texts” has been an eye-opener in this regard: he finds that the expression “the hair of my flesh stood up” (4:15) reflects a common literary convention of the ancient Near East.

If the hair of his head stands on edge like (that of) a . . . (CAD, Z, 53, e, 2’)

[If a patient’s] hair, on his head and body, stands on end . . . [*eṭmnu*-ghost] who makes the hair on my head stand up. (CAD, Z, 54, 3, 2’)

The hair will remain standing . . . it (the evil demon) causes the hair of his body to stand up. (KAR 202₁₇)

Whose hair on his body the evil *rābiṣu* demon has made stand on end (variant: has made fall out). (KAR 202₁₇)⁴⁶

Most strikingly, the expression (“the hair of my flesh stood up”) often is related to an encounter with a spiritual being, particularly with demonic spirits (“*eṭmnu*-ghost” [CAD, Z, 54, 3, 2’]; “the evil demon,” “the evil *rābiṣu* demon” [KAR 202₁₇]). If so, is Elihu

⁴⁶Shalom M. Paul, “Job 4:15: A Hair Raising Encounter,” ZAW 95, no. 1 (1983): 119–21.

unknowingly and ironically testifying that he had an encounter with a demonic spirit? (2) Clines’s translation of Job 4:16b (“I heard a *thunderous* [דְּמָמָה] voice.”) is also unwarranted. Unlike Clines’s choice of the root דמם^{II} (“to wail, moan”), I believe that the root דמם^I (“to quiet, stand still” from Arabic *damdama* and Ethiopia *tadamama*)⁴⁷ better suits the context. Clines’s reading implies that the spirit’s message (vv. 17-21) was given in a loud roaring sound. But this blaring tone is never attested in other revelatory accounts of the OT. Moreover, such a tone contradicts Job 4:12 where Eliphaz states that he could hear only a “whisper (זְשִׁמְזָם)” of the word.

Like the Prophet Elijah or Jeremiah?

Sixth, some commentators compare Eliphaz’s experience with that of Elijah or Jeremiah. (1) A. van Selms, C. S. Rodd and S. E. Balentine note that Job 4:16b (דְּמָמָה וְקוֹל אֲשֶׁר שָׁמַע “*silence and a voice I heard*”) is reminiscent of Elijah’s encounter where he heard “*a sound of sheer silence* (קוֹל דְּמָמָה דְּקָה)” in the midst of a stormy theophany (1 Kgs 19:12). Not only are the two passages juxtaposed with the same words דְּמָמָה (“silence, whisper”) and קוֹל (“voice, sound”), but they also describe a similar yet unusual prophetic experience where a moment of stillness just precedes a word being spoken to their ears.⁴⁸ (2) Several others also connect דָּבָר in Job 4:12 (וְאֵלַי דָּבָר יִגָּנֵב) “*a word came stealing to me*”) with Jeremiah’s famous prophetic phrase “*the word [דָּבָר] of the Lord came to me*” (Jer 1:4, 11, 13; 2:1).⁴⁹

The Elijah-Jeremiah model, however, is not without error. (1) Some

⁴⁷HALOT, “דמם.”

⁴⁸Cyril S. Rodd, *The Book of Job*, NC (Philadelphia: Trinity Press International, 1990), 15; A. van Selms, *Job: A Practical Commentary*, trans. John Vriend, Text and Interpretation (Grand Rapids: Eerdmans, 1985), 34; Balentine, *Job*, 110.

⁴⁹Carteret P. Carey, *The Book of Job* (London: Wertheim, Macintosh, and Hunt, 1858), 195–96; John C. L. Gibson, *Job*, Daily Study Bible (Philadelphia: Westminster Press, 1985), 39; Habel, *Job*, 37; Whybray, *Job*, 42.

commentators, following 1 Kings 19:12 (קוֹל דְּמִמָּה דָּקָה: [“a sound of sheer silence”]), read Job 4:16b’s קוֹל דְּמִמָּה וְקוֹל as a hendiadys (hence, “a *silent voice* I heard”),⁵⁰ but that rendition seems to violate the combination of the MT accentuation and a pausal vocalization. Job 4:16b (קוֹל דְּמִמָּה וְקוֹל אֶשְׁמָע:) follows the poetry accent system in which the *munach* under קוֹל becomes a transformed *rebia mugrash* that separates קוֹל דְּמִמָּה from אֶשְׁמָע (“I heard”).⁵¹ In addition, the pausal vocalization *qameṣ* under the ו of קוֹל further divides קוֹל דְּמִמָּה into דְּמִמָּה (“silence”) and וְקוֹל (“and voice”), preventing a hendiadic reading.⁵² Thus Job 4:16b better reads “Silence and then voice, I heard.”⁵³ If this is correct, the meaning of קוֹל דְּמִמָּה / קוֹל in Job 4:16b is not the same as that of 1 Kings 19:12. While 1 Kings 19:12 describes a one-time hearing of a “sound of silence,” Job 4:16b expresses two events, that is, hearing first the silence and then the voice of the spirit.⁵⁴ More specifically, קוֹל in 1 Kings 19:12 is a “*sound* of silence,” whereas that of Job 4:16b is “the *voice* of the spirit.” The difference, then, undermines associating Eliphaz’s vision with Elijah’s experience at Mount Horeb. (2) The term דְּבָר (“word”) in Job 4:12 does not fit with Jeremiah’s prophetic model either. Instead, the juxtaposition of דְּבָר and גַּב in Job 4:12 (“A *word*

⁵⁰E.g., Dhorme, *A Commentary on the Book of Job*, 51; S. R. Driver and G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job*, ICC (Edinburgh: T & T Clark, 1921), 46; C. J. Ball, *The Book of Job* (Oxford: Clarendon Press, 1922), 39.

⁵¹R. Fuller comments, “Frequently, when a disjunctive accent has more than one conjunctive accent, the first conjunctive (or sometimes the second conjunctive) accent before the disjunctive accent functions syntactically as a disjunctive. This conjunctive accent, therefore, is called a transformed disjunctive accent. Transformed disjunctives are musically conjunctive, chanted as a conjunctive accent, but syntactically disjunctive.” As for the transformed *rebia mugrash*, he remarks, “When a *Rebia Mugrash* does not occur in a verse and less than two syllables occur between the syllable with *Silluq* and the first word before a *Silluq*, which has a conjunctive accent, the conjunctive accent [usually *Munach*] is a transformed *Rebia Mugrash*.” Fuller and Choi, *Invitation to Biblical Hebrew Syntax*, 359–60, emphasis original.

⁵²Tur-Sinai, *The Book of Job*, 82–83. Cf. Gordis, *The Book of Job*, 42, 49–50; Seow, *Job 1-21*, 403; Michel, *Job in the Light of Northwest Semitic*, 1:94.

⁵³So Oliver S. Halsted, *The Book Called Job* (Newark, NJ: Lyon’s Farms, 1875), 25; Kelly, *Notes on the Book of Job*, 20, renders Job 4:16b as “Silence! and a voice I heard.” Ibid.

⁵⁴So ESV; NASB; NRSV; Gordis, *The Book of Job*, 49–50; Michel, *Job in the Light of Northwest Semitic*, 1:94.

[דָּבָר] came *stealing* [גַּנֵּב] to me”) conveys a pejorative nuance of false prophecy, as R. J. Z. Werblowsky explains. The דָּבָר + גַּנֵּב combination appears only twice in the OT (Job 4:12; Jer 23:30), and in both cases, גַּנֵּב comes with intensive conjugations (*pual* in Job 4:12 and *piel* in Jer 23:30). Jeremiah 23:9-40 describes false prophets as liars who “prophesy the deceit of their own heart” (v. 26) and “steal (גַּנֵּב) [the Lord’s] words (דָּבָר) from one another” (v. 30). Since Eliphaz was after all “solemnly disavowed by Yahweh himself” (Job 42:7), Werblowsky thinks that the derogatory undertone of Jeremiah 23:30 (as expressed in דָּבָר + גַּנֵּב) is also intended in Job 4:12 with the same construction דָּבָר + גַּנֵּב.⁵⁵ Hence he concludes that as in the case of Jeremiah’s false prophets, Eliphaz’s vision may not have been from God or an angel.⁵⁶ Following Werblowsky, the use דָּבָר + גַּנֵּב in Job 4:12—together with the expression “the hair of my flesh stood up” (4:15)—heightens the suspicious nature of Eliphaz’s encounter. If the spirit (4:15) is not God nor an angel, where did the spirit come from?

Is רוּחַ in Job 4:15 Satan?

Since the previous six proposals all have problems, is there any other clue in Job 4:12-16 that could further help identify the spirit? The term רוּחַ in 4:15a (רוּחַ עַל-פְּנֵי) “a spirit passed by my face”) may provide a solution to this conundrum. The nature

⁵⁵R. J. Z. Werblowsky, “Stealing the Word,” *VT* 6, no. 1 (1956): 105–6. Several scholars, however, hold different views on גַּנֵּב in Job 4:12. (1) C. L. Seow defines גַּנֵּב (Job 4:12) as “something that took place *unexpectedly*,” following Targum MSS’s *bktyt* (“suddenly”) and Arabic *janaba* (“put aside”). Seow, *Job 1-21*, 398. See also Lothar Kopf, “Arabische Etymologien und Parallelen zum Bibelwörterbuch,” *VT* 8, no. 2 (1958): 169; (2) J. Lust renders גַּנֵּב (Job 4:12) “transported violently / hurled” based on גַּנֵּב + סוּפָה in Job 21:18 (“like chaff that the storm [סוּפָה] carries away [גַּנֵּב]”) and 27:20 (“in the night a whirlwind [סוּפָה] carries him off [גַּנֵּב]”). Johan Lust, “A Stormy Vision Some Remarks on Job 4,12–16,” *Bijdragen* 36, no. 3 (1975): 308–9. Note, however, that a more common meaning for גַּנֵּב is “steal,” and the parallel occurrence of דָּבָר + גַּנֵּב in Job 4:12 and Jeremiah 23:30 suggests that Werblowsky’s interpretation is more convincing.

⁵⁶Werblowsky, “Stealing the Word,” 106. J. T. P. Tsoi, following Werblowsky, further claims that Eliphaz’s vision was a fake revelation that merely stole words for “his own purpose.” Jonathan T. P. Tsoi, “The Vision of Eliphaz (Job 4:12-21): An Irony of Human Life,” *Theology & Life*, no. 25 (2002): 160–61.

of the רוּחַ (4:15a), which can mean either “wind,” “breath,” or “spirit/Spirit,” has been disputed.⁵⁷ N. H. Tur-Sinai and others, for example, take רוּחַ (4:15a) as “wind” and translate 4:15a as “A *wind* passed by my face.”⁵⁸ By contrast, Rashi and others consider it a “spirit” and suggest “A *spirit* passed by my face.”⁵⁹

The reasons for the former opinion are as follows: (1) D. J. A. Clines argues that when רוּחַ is masculine—as in 4:15a—it “always refers to a wind or breath.”⁶⁰ (2) The “wind” view is particularly favored by those who vocalize שְׁעָרַת (4:15b) as שְׁעָרַת (“storm”), since the “wind” and “storm” then form a balancing parallelism (“A *wind* [רוּחַ] passed by my face; a *storm* [שְׁעָרַת] made my body bristle”).⁶¹ (3) C. L. Seow suggests that the expression “the destructive wind of God” in 4:9 (וּמְרוּחַ אָפוּ יְכַלּוּ) “from the *wind* of his anger they are consumed”) seems to parallel with “a storm-wind” (רוּחַ) in 4:15a.⁶² (4) The manifestations of God/Holy Spirit in Elijah’s theophany (1 Kgs 19:11) and Pentecost (Acts 2:2) are also preceded by a literal wind tempest.⁶³

This “wind” approach, however, has a serious drawback. While the “wind” translation fits smoothly with 4:15 (e.g., “A *wind* passed by my face”), it no longer works

⁵⁷J. E. Harding comments that “the most problematic term of all” is probably רוּחַ in 4:15a. Harding, “A Spirit of Deception in Job 4:15?,” 146.

⁵⁸Tur-Sinai, *The Book of Job*, 82; C. F. Keil and F. Delitzsch, *Job* (Peabody, MA: Hendrickson, 1996), 4:12–16; Gordis, *The Book of Job*, 49; Dhorme, *A Commentary on the Book of Job*, 50–51; Pope, *Job*, 35; Seow, *Job 1-21*, 401; John Goldingay, *Job*, Old Testament for Everyone (Louisville: Westminster John Knox Press, 2013), 30.

⁵⁹Rashi, *Rashi’s Commentary on Job*, 4:15; Ewald, *Commentary on the Book of Job*, 107; Reichert, *Job*, 16; *The Book of Job*, 109; John C. L. Gibson, “Eliphaz the Temanite: Portrait of a Hebrew Philosopher,” *Scottish Journal of Theology* 28, no. 3 (1975): 266; Steven Chase, *Job*, Belief (Louisville: Westminster John Knox Press, 2013), 44; Tremper Longman III, *Job*, BCOTWP (Grand Rapids: Baker Academic, 2012), 118.

⁶⁰Clines, *Job 1-20*, 111.

⁶¹Blommerde, *Northwest Semitic Grammar and Job*, 40–41; Yohan Pyeon, *You Have Not Spoken What Is Right about Me: Intertextuality and the Book of Job*, Studies in Biblical Literature 45 (New York: Peter Lang, 2003), 98.

⁶²Seow, *Job 1-21*, 388.

⁶³Carey, *The Book of Job*, 196. Similarly Samuel Cox, *A Commentary on the Book of Job*, 3rd ed. (London: Kegan Paul, Trench, Trübner, 1894), 82.

in 4:16. For example, יַעֲמֹד (“he/it stood” [4:16]) and מְרֵאָהוּ (“his/its appearance” [4:16]) are left with no clear antecedent, resulting in an awkward reading of 4:16.⁶⁴ In response, the proponents of the “wind” view have proposed several solutions. E. Dhorme, for instance, conjectures that a subject, such as אֶלֶּהִים, has disappeared after יַעֲמֹד (4:16).⁶⁵ W. L. Michel, who takes פֶּחַד (“Fear”) and רָעָדָה (“Trembling”) in 4:14 as metonymies for God’s name, suggests פֶּחַד and רָעָדָה as the subject of יַעֲמֹד (4:16).⁶⁶ D. J. A. Clines, on the other hand, regards תְּמוּנָה (“form” [4:16]) in following text to be the subject.⁶⁷ These suggestions, however, still do not adequately answer the problem: Why would the Joban poet devise such an unusual construction, one that distances or delays the subject in relation to the verb יַעֲמֹד (4:16)?

The “spirit” view, however, resolves the difficulty. With this reading, 4:15-16 translates clearly and consistently: “A *spirit* passed by my face (4:15) It [the *spirit*] stood still (יַעֲמֹד), but I could not recognize its [the *spirit*’s] appearance (מְרֵאָהוּ) (4:16).” As S. Lee notes, the term רוּחַ (4:15) therefore “can be taken of nothing but of a spirit,” allowing it to serve as well as an antecedent of יַעֲמֹד and מְרֵאָהוּ.⁶⁸

How does one then respond to Clines’s statement that since רוּחַ (4:15) is masculine, it must be taken as “a wind or breath”?⁶⁹ As J. E. Harding notes, Clines’s point is nullified by 1 Kings 22:21-22 where a masculine רוּחַ refers to a spirit (1 Kgs 22:21 וַיֵּצֵא הַרוּחַ וַיַּעֲמֹד לְפָנַי יְהוָה [וַיֵּצֵא, “A *spirit* came forward and stood before the Lord”]

⁶⁴Carol A. Newsom, *Job*, in vol.4 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 378.

⁶⁵Dhorme, *A Commentary on the Book of Job*, 51.

⁶⁶Michel, *Job in the Light of Northwest Semitic*, 1:93.

⁶⁷Clines, *Job 1-20*, 111; Edgar C. S. Gibson, *The Book of Job* (London: Methuen, 1899), 22.

⁶⁸Lee, *The Book of the Patriarch Job*, 206–7.

⁶⁹Clines, *Job 1-20*, 111, states, “Though usually fem, רוּחַ when masc. always refers to a wind or breath (1:19; 41:8 [16]; Exod 10:13; Num 5:14; Eccl 1:6; 3:19; etc. see KB, 877b; Terrien). It is therefore not likely to mean a ‘spirit’.”

רוּחַ: 3ms]; 1 Kgs 22:22 רוּחַ שָׁקֵר “A lying *spirit*” [שָׁקֵר: adj. m.].⁷⁰ Another masculine רוּחַ appears in Job 20:3 (רוּחַ מִבִּינָתִי יַעֲנֵנִי) and further counters Clines’ view. Job 20:3 is debated, and three suggestions have been proffered for understanding רוּחַ in the verse: (1) רוּחַ as referring to Zophar himself (“*My spirit* of understanding impels me to reply” [Gordis],⁷¹ “*My discerning spirit* leads me to answer” [Habel]⁷²); (2) רוּחַ as “wind” (“A *wind* from my intellect answers me” [Good])⁷³ or “impulse” (“An *impulse* of my understanding prompts me to reply” [Dhorme]);⁷⁴ or (3) רוּחַ as a “higher spirit” (“A spirit beyond my understanding gives me a reply” [Longman]⁷⁵). Among these, the third option is preferable, for it faithfully reflects the original Hebrew (literally, “And a *spirit* from [or beyond]⁷⁶ my understanding answers me” [רוּחַ מִבִּינָתִי יַעֲנֵנִי]). The higher *spirit* (רוּחַ) that Zophar refers to in 20:3 is, as D. A. Garrett observes, the *spirit* (רוּחַ) of Eliphaz’s vision (4:15) (the extensive verbal connection between Eliphaz’s vision and Job 20 will be discussed in Chapter 3).⁷⁷ The masculine רוּחַ in 20:3 then evidences that the masculine רוּחַ in 4:15 refers to a spirit.⁷⁸

⁷⁰Harding, “A Spirit of Deception in Job 4:15?,” 146–47. See also Bernhard Duhm, *Das Buch Hiob*, KHAT, vol. 16 (Freiburg, Germany: J. C. B. Mohr, 1897), 28.

⁷¹Gordis, *The Book of Job*, 210. Similarly, A. B. Davidson, *The Book of Job*, CBSC (Cambridge: Cambridge University Press, 1889), 147; Freehof, *Book of Job*, 150; Gibson, *The Book of Job*, 105; Whybray, *Job*, 98.

⁷²Habel, *The Book of Job*, 310–11, 315–16. Similarly, Buitenweiser, *The Book of Job*, 242. Chase, *Job*, 143.

⁷³Edwin M. Good, *In Turns of Tempest: A Reading of Job* (Stanford, CA: Stanford University Press, 1990), 103. See also Barton, *Commentary on the Book of Job*, 179.

⁷⁴Dhorme, *A Commentary on the Book of Job*, 290. So Clines, *Job 1-20*, 473.

⁷⁵Longman, *Job*, 119, 266. See also Rodd, *The Book of Job*, 42; Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job*, 135; Rashi, *Rashi’s Commentary on Job*, 20:3.

⁷⁶Taking מִן as comparative (e.g., NRSV, REB).

⁷⁷Duane A. Garrett, “Job,” in *The Problem of the Old Testament* (Downers Grove, IL: InterVarsity, forthcoming), 33–34.

⁷⁸Zophar does not claim in Job 20:3 that he also received a vision from God, for the book never mentions Zophar’s encounter of a supernatural revelation. Cf. Clines, *Job 1-20*, 473. As we shall see in the next chapter, Zophar in ch. 20 points to the *spirit* of Eliphaz’s vision (4:15) to buttress the teaching of the vision’s message and his condemnation of Job.

What is the identity of רִיחַ (4:15) then? Is it God, an angel, or Satan?

Classifying the usage of רִיחַ based on its gender may help clarify the issue. In the OT, רִיחַ is generally feminine and seldom is it masculine.⁷⁹ The meaning “spirit / Spirit” in particular can come with both genders. For example, in 1 Kings 22:21-22, a masculine רִיחַ is used for a “spirit” (רִיחַ שָׁקֵר “A lying *spirit*” [שָׁקֵר: n. m.]), but in Judges 9:23, a feminine רִיחַ denotes a “spirit” (רִיחַ רָעָה בֵּין אַבִּימֶלֶךְ וּבֵין בְּעֲלֵי שָׂקֶם) “God sent an evil *spirit* between Abimelech . . .” [רָעָה: adj. f.]). Likewise, the feminine often refer to the “Spirit of God” (e.g., Gen 1:2), but in a rare case the masculine is also attested (e.g., רִיחַ אֱלֹהִים “How did the *Spirit* of the Lord go from me to speak to you” [עָבַר: 3ms]). Some, therefore, after studying the gender of רִיחַ, conclude that they are “not able to find a reason for this shift in gender.”⁸⁰

If one, however, assumes that the Joban poet was at least consistent in using the gender of רִיחַ in his composition, one could trace the following pattern. רִיחַ with the meaning “spirit / Spirit” occurs thirteen times in Job,⁸¹ and among these, the gender can be distinguished in eight cases (4:15, 6:4, 17:1, 20:3, 21:4, 32:8, 32:18, 33:4).⁸² Table 2 below summarizes the usage of רִיחַ in Job based on the gender. Six passages (6:4, 17:1, 21:4, 32:8, 32:18, 33:4) have a feminine רִיחַ that denotes either the *Spirit* of God (32:8, 32:18, 33:4) or the *spirit* of a man (6:4, 17:1, 21:4). Two passages (4:15, 20:3), on the other hand, have a masculine רִיחַ, and both refer to the *spirit* of Eliphaz’s vision. Who then is this masculine רִיחַ in 4:15 and 20:3 who is neither the Spirit of God nor the spirit

⁷⁹HALOT, “רִיחַ.”

⁸⁰A summary of K. Albrecht, “Das Geschlecht der hebraischen Hauptwörter,” ZAW 16 (1896): 42–44, and D. Michel, *Grundlegung einer hebräischen Syntax* (Neukirchen-Vluyn, Germany: Neukirchener, 1977), 1:76, in HALOT, “רִיחַ.”

⁸¹Job 4:15, 6:4, 7:11, 10:12, 15:13, 17:1, 20:3, 21:4, 27:3, 32:8, 32:18, 33:4, 34:14.

⁸²These are five cases where the gender cannot be determined: 7:11 (אֲדַבְרָה בְּצַר רִיחִי “I will speak in the anguish of *my spirit*”), 10:12 (וּפְקֻדָּתְךָ שָׁמְרָה רִיחִי “your care has preserved *my spirit*”), 15:13 (תִּשָּׁיב אֶל-רוּחִי “you turn *your spirit* against God”), 27:3 (רִיחַ אֱלֹהִים בְּאַפִּי “the *Spirit* of God is in my nostrils”), and 34:14 (וְנִשְׁמָתוֹ אֵלָיו יֵאָסֵף “[if] he gather to himself *his spirit* and his breath”).

of a human being? Only two options remain: an angel or an evil spirit/Satan.

Table 2. The meaning of רוח based on the gender

Gender	Meaning	Verse	Text	Translation
Fem.	The Spirit	32:8	אָכֵן רוּחַ־הַיָּהוָה בְּאַנְוָשׁ (הִיא: 3fs)	“The <i>Spirit</i> is in a man” ⁸³
		32:18	הִצִּיקְתָּנִי רוּחַ בְּטִנִּי (הִצִּיקְתָּנִי, 3fs)	“The <i>Spirit</i> within me . . .”
		33:4	רוּחַ־אֱלֹהִים עָשָׂתָנִי (עָשָׂתָנִי: 3fs)	“The <i>Spirit</i> of God has . . .”
	The spirit of a man	6:4	חָמַתְּם שֵׁתָהּ רוּחִי (שֵׁתָהּ: ptc fs)	“My <i>spirit</i> drinks poison”
		17:1	רוּחִי חֻבְּלָה (חֻבְּלָה, 3fs)	“My <i>spirit</i> is broken”
		21:4	תִּקְצַר רוּחִי (תִּקְצַר, 3fs)	“My <i>spirit</i> is short” ⁸⁴
Masc.	A spirit of ?	4:15	רוּחַ עָלֵי־פָנַי יַחְלֶף (יַחְלֶף: 3ms)	“A <i>spirit</i> passed by my face”
		20:3	רוּחַ מִבִּינְתִּי יַעֲנֵנִי (יַעֲנֵנִי: 3ms)	“A <i>spirit</i> beyond my understanding answers me”

In no case in the OT does רוח refer to an angel.⁸⁵ Angels are often designated as מַלְאָךְ (“angel” [Gen 16:7]), קְדוּשִׁים (“holy ones” [Job 5:1]), בְּנֵי הָאֱלֹהִים (“sons of God” [Job 1:6]), צָבָא (“host” [Josh 5:14]), or מְשָׁרֵת (“minister” [Ps 103:21]). By contrast, when רוח indicates a non-corporeal being, it commonly points to an agent of falsehood or disaster.⁸⁶ In Judges 9:23, for example, an “evil spirit (רוח רָעָה)” is sent out by God to Abimelech and the lords of Shechem. In 1 Samuel 16:14-16, 23, 18:10, 19:9, an “evil

⁸³So Gordis, *The Book of Job*, 367, who takes רוח in 32:8 (אָכֵן רוּחַ־הַיָּהוָה בְּאַנְוָשׁ וְנִשְׁמַת שְׂדֵי תְבִינָם) as the “Spirit of God,” equating רוח with נִשְׁמַת שְׂדֵי (“breath of Shaddai”). This point will be further elaborated in ch. 4. D. J. A. Clines and J. H. Walton, on the other hand, read רוח as a human spirit breathed into man. David J. A. Clines, *Job 21-37*, WBC, vol. 18A (Nashville: Thomas Nelson, 2006), 685; Walton, *Job*, 352–53.

⁸⁴The meaning of רוח in 21:4 is unclear. Dhorme, *A Commentary on the Book of Job*, 309, suggests that both meanings—“breath” and “spirit”—are possible.

⁸⁵*HALOT*, “רוח.” Cf. Ps 104:4 (“He makes his messengers [מַלְאָכָיו] winds [רוחות], his ministers a burning fire”) is the only verse in the OT that relates angels to רוח. But רוח here is “wind,” not “spirit.”

⁸⁶In later Jewish magical texts, רוח often connotes “demon.” Daniel I. Block, “Empowered by the Spirit of God: The Work of the Holy Spirit in the Historiographic Writings of the Old Testament,” *SBJT* 1 (1997): 52; Block, *Judges, Ruth*, NAC, vol. 6 (Nashville: B&H Publishing Group, 1999), 323n809). Moreover, in Mesopotamian literature, רוח is used for “ghost” and also refers to a “class of demons.” Sally A. Butler, *Mesopotamian Conceptions of Dreams and Dream Rituals*, AOAT 258 (Münster: Ugarit-Verlag, 1998), 78–83, quoted from Walton, *Job*, 157.

spirit from the Lord (רוּחַ-יְהוָה מֵאֵת יְהוָה)” torments Saul. In 1 Kings 22:19-22 (2 Chr 18:18-21), a figure identified as הַרוּחַ (“the spirit”) is commissioned by God to be a “lying spirit (רוּחַ שֶׁקֶר)” in the mouth of the prophets. In 2 Kings 19:7 (Isa 37:7), a “spirit (רוּחַ)” influences the Assyrian king Sennacherib to hear a rumor, return to his land, and eventually die there.⁸⁷ Who then are these spirits that are sent by God yet deceitful and even destructive? E. J. Hamori takes all of them, together with רוּחַ in Job 4:15, as a “spirit of falsehood.”⁸⁸ For her, the common ground of all these accounts is that (1) רוּחַ is linked to falsehood (e.g., “Abimelech and the Shechemites act deceitfully,” “Saul is rendered delusional,” “Ahab’s prophets are deceived,” “Sennacherib is deceived through a rumor,” and “Eliphaz’s misperception is confirmed by the spirit”);⁸⁹ (2) רוּחַ is sent by God;⁹⁰ (3) רוּחַ influences those who are “already in the wrong” (e.g., “Abimelech and the Shechemites are blatantly wicked,” “Saul is king but not the chosen one,” “Ahab’s prophets are already giving false prophecy,” “Sennacherib is making war against Israel and claiming arrogantly,” and “Eliphaz hears what he already believes and in the context

⁸⁷There are other usages of רוּחַ such as “spirit of wisdom” (You shall speak to all the skillful, whom I have filled with a *spirit of wisdom* [רוּחַ חֵכְמָה] [Exod 28:3]), “spirit of jealousy” (If the *spirit of jealousy* [רוּחַ קִנְיָה] comes over him and he is jealous of his wife [Num 5:14]), “spirit of confusion” (The Lord has poured into them a *spirit of confusion* [רוּחַ עֲנִיעִים] and they have made Egypt stagger [Isa 19:13-14]), “spirit of deep sleep” (The Lord has poured out upon you a *spirit of deep sleep* [רוּחַ תְּרִדְמָה] [Isa 29:10]), “spirit of destroyer” (Thus says the Lord, ‘Behold, I will stir up the *spirit of a destroyer* [רוּחַ מְשֻׁחֵת] against Babylon’ [Jer 51:1]), “spirit of whoredom” (A *spirit of whoredom* [רוּחַ זְנוּנִים] has led them astray [Hos 4:12]), “spirit of grace” (I will pour out on the house of David . . . a *spirit of grace* [רוּחַ חֶסֶד] and pleas for mercy [Zech 12:10]), and “spirit of uncleanness” (I will remove from the land the prophets and the *spirit of uncleanness* [רוּחַ הַטְּמָאָה] [Zech 13:2]). רוּחַ in these texts, however, does not seem to refer to incorporeal supernatural beings. See discussions in Gary V. Smith, *Isaiah 1-39*, NAC, vol. 15A (Nashville: B&H Publishing Group, 2007), 358–59, 499; Geoffrey W. Grogan, *Isaiah*, in vol. 6 of *EBC*, eds. Frank E. Gaebelien et al. (Grand Rapids: Zondervan, 1986), 127, 188; F. B. Huey, *Jeremiah, Lamentations*, NAC, vol. 16 (Nashville: B&H Publishing Group, 1993), 419; Duane A. Garrett, *Hosea, Joel*, NAC, vol. 19A (Nashville: B&H Publishers, 1997), 123; David J. Clark and Howard A. Hatton, *A Handbook on Zechariah*, UBS Handbook Series (New York: United Bible Societies, 2002), 320–21, 328–29. See also Block, “Empowered by the Spirit of God,” 48–52.

⁸⁸Hamori further includes the “spirit of confusion (רוּחַ עֲנִיעִים)” (Isa 19:13-14), “spirit of deep sleep (רוּחַ תְּרִדְמָה)” (Isa 29:10), and “spirit of whoredom (רוּחַ זְנוּנִים)” as other possible cases for the spirit of falsehood. Esther J. Hamori, “The Spirit of Falsehood,” *CBQ* 72, no. 1 (2010): 15–30.

⁸⁹Ibid., 28.

⁹⁰According to Hamori, “The Spirit of Falsehood,” 28, the fact that Eliphaz has a vision indicates that the spirit is also sent by God.

of the book is inaccurate and arrogant”);⁹¹ and (4) unlike the Spirit of God and angels who are identified by their recipients, the spirit of falsehood acts “surreptitiously,” as would fit God’s plan in sending it (since “overt deception is unlikely to be effective”).⁹² She therefore takes רִיחַ in these passages—together with רִיחַ in Job 4:15—as a “subversive messenger” whom God sends “in place of the divine spirit” so that “destructive justice” can be brought “through deception to those who are already in the wrong.”⁹³

Her explanation, however, is not fully satisfying. Against Hamori, I argue that Micaiah’s account of his throne vision in 1 Kings 22:19-22 (2 Chr 18:18-21) should be treated differently from the other passages mentioned above. Three court vision accounts occur in the OT (Job 1-2, 1 Kgs 22, Zech 3), and they all introduce a figure called הַשָּׂטָן (“Satan”).⁹⁴ Although the term הַשָּׂטָן does not appear in 1 Kings 22, it has הָרוּחַ (“the spirit”), whose function is analogous to הַשָּׂטָן (“Satan”).⁹⁵ S. W. T. Hyun’s comparison between הָרוּחַ (1 Kgs 22:19-22) and הַשָּׂטָן (Job 1:6-12, 2:1-7) supports this conclusion: In both texts, (1) the Lord is “surrounded by the host of heaven” (1 Kgs 22:19; Job 1:6, 2:1), (2) the Lord dialogues with both הָרוּחַ and הַשָּׂטָן (1 Kgs 22:21-22; Job 1:7-12, 2:2-6), (3) both הָרוּחַ and הַשָּׂטָן make a suggestion to the Lord (1 Kgs 22:21; Job 1:9-11, 2:4-5), (4) both הָרוּחַ and הַשָּׂטָן go out/come in (יָצָא) from the presence of the Lord (1 Kgs 22:21-22; Job 1:12, 2:7), and (5) “the suggestion of” הָרוּחַ “causes the fall (נָפַל) of Ahab at Ramoth-

⁹¹Hamori, “The Spirit of Falsehood,” 28.

⁹²Ibid., 27–30.

⁹³Ibid., 29.

⁹⁴The term הַשָּׂטָן (“Satan”) occurs exclusively in Job 1-2 and Zech 3 in the OT. First Chr 21 has שָׂטָן, without an article הַ (“Satan [שָׂטָן] stood against Israel and incited David to number Israel” [1 Chr 21:1]).

⁹⁵רוּחַ with the article הַ is rarely found in the OT: Num 11:17, 25, 26, 1 Kgs 19:11, Eccl 1:6, 8:8, 11:5, Ezek 1:12, 20, 37:9, 10, and Hos 9:7. Some view רִיחַ with הַ in 1 Kgs 22:21-22 as pointing to the well-known spirit “Satan.” See Richard L. Mayhue, “False Prophets and the Deceiving Spirit,” *Master’s Seminary Journal* 4, no. 2 (1993): 147, 150–51.

gilead” (1 Kgs 22:20), while “the suggestion of” הַשָּׁטָן “causes the fall (נפל) of the fire” from heaven (Job 1:16), “the fall (נפל) of the houses on Job’s children” (Job 1:19), and “the fall (נפל) of Job himself onto the ground” (Job 1:20).⁹⁶

Unlike the spirit (הַרִיחַ) in 1 Kings 22:19-22 whose identity can be traced to Satan (הַשָּׁטָן), the identity of the spirit that influences Abimelech, Saul, and Sennacherib remains ambiguous, for the OT provides little information on it.⁹⁷ The latter spirit, however, seems to be distinguished from the spirit (הַרִיחַ) of 1 Kings 22:19-22. While the gender of the latter spirit (רִיחַ) is all feminine,⁹⁸ the gender of הַרִיחַ in 1 Kings 22:19-22 is masculine (in addition, רִיחַ שָׁקֵר [“a lying spirit”; 1 Kgs 22:21] is masculine; the gender of הַשָּׁטָן [“Satan”] in Job 1-2 and Zech 3 is also masculine; even שָׁטָן [“Satan”] in 1 Chr 21:1 is masculine).⁹⁹

Strikingly, the gender of רִיחַ in Job 4:15 is also masculine. Moreover, the description of רִיחַ here (Job 4:15) is more closely related to הַרִיחַ (1 Kgs 22) / הַשָּׁטָן (Job 1-2; Zech 3) rather than to the spirit that affects Abimelech, Saul, and Sennacherib. Both רִיחַ in Job 4:15 and הַשָּׁטָן/הַרִיחַ (Job 1-2; 1 Kgs 22; Zech 3) are embodied beings (רִיחַ [Job 4:15] physically appearing to Eliphaz and הַשָּׁטָן/הַרִיחַ [Job 1-2; 1 Kgs 22; Zech 3] standing embodied in the heavenly assembly), whereas the spirit of the Abimelech, Saul, and Sennacherib accounts is disembodied in nature.

⁹⁶Seong W. T. Hyun, *Job the Unfinalizable: A Bakhtinian Reading of Job 1-11*, BIS 124 (Leiden: Brill, 2013), 139–40; R. L. Mayhue, “False Prophets and the Deceiving Spirit,” 135–63, also examines six proposals raised for הַרִיחַ (1 Kgs 22:19-22) (i.e., the aetiological, self-deluded, angelic, personified spirit of prophecy, a demon, and Satan) and concludes that Satan is the most plausible candidate for הַרִיחַ.

⁹⁷Not surprisingly, therefore, commentators often disagree on the identity of the evil spirit. For instance, R. D. Bergen suggests that it is an “angel of judgment (cf. 2 Kgs 19:35),” while R. F. Youngblood takes it as a “demon.” D. I. Block, on the other hand, asserts that “the identity of the spirit remains vague.” Robert D. Bergen, *1, 2 Samuel*, NAC, vol. 7 (Nashville: B&H Publishing Group, 1996), 182; Ronald F. Youngblood, *1 & 2 Samuel*, in vol. 3 of *EBC*, eds. Frank E. Gaebel et al. (Grand Rapids: Zondervan, 1992), 688; Block, *Judges, Ruth*, 324.

⁹⁸As for the account of Sennacherib (2 Kgs 19:7 [Isa 37:7]), however, the gender of רִיחַ cannot be determined.

⁹⁹Job 1:7: וַיַּעַן הַשָּׁטָן (“And Satan answered”); Zech 3:1: וַהֲשָׁטָן עָמַד (“And Satan standing”); 1 Chr 21:1: וַיַּעֲמֵד שָׁטָן (“Satan stood”).

But besides these patterns, if one searches within the book of Job for an evil spirit or Satan, there is only one possible candidate: The Satan of the prologue. In Job 1:7, 2:2, God asks Satan, “Where have you come from?” and Satan answers, “From going to and fro on the earth, and from walking up and down on it.” S. W. T. Hyun takes Satan’s statement as indicating Satan’s descent from heaven to earth to afflict Job and to appear in Eliphaz’s vision.¹⁰⁰ If this is correct, Satan reappears in Eliphaz’s vision as the unidentified spirit. Just as הָרוּחַ (“the spirit”) comes down to earth to deceive prophets as a lying spirit (רוּחַ שָׁקֵר) in 1 Kgs 22:22-23, Satan, disguised, visits Eliphaz, continuing to exerting his influence beyond Job’s prologue.

In sum, the first section dealt with six proposals that see the spirit (4:15) as God or his angel. Against these suggestions, this section finds that Satan is a more probable candidate for the spiritual visitor (4:15). The next section investigates the message of the spirit (4:17-21) and the literary context to see whether this Satanic understanding can be further validated.

Message of Eliphaz’s Vision (Job 4:17-21)

The spirit whispers to Eliphaz the following words in 4:17-21.

^{4:17} “Can a man be righteous before (מִצְדִּיקָהּ) God? Can a man be pure before his Maker (מַעֲשֵׂהוּ)? ^{4:18} Even in his servants he puts no trust, and his angels he charges with error; ^{4:19} How much more those who dwell in houses of clay, whose foundation is in the dust; they are crushed like a moth. ^{4:20} Between morning and evening, they are beaten to pieces; without anyone noticing, they perish forever. ^{4:21} Is not their tent-cord pulled up within them? They die, yet without wisdom.”

Although English versions differ slightly on Job 4:17 due to the ambiguity associated with the preposition מִן,¹⁰¹ the thrust of 4:17 is clear: “No one is righteous nor pure before

¹⁰⁰Hyun, *Job the Unfinalizable*, 139–41.

¹⁰¹The old approach is to take מִן as a comparative מִן (“more than”) (as in NIV, KJV: “Can a man be *more righteous than* God?”). While most modern interpreters reject this rendition since it is impossible for a man to be more righteous than God, R. Whitekettle recently advocates this reading, suggesting that the old reading better suits Eliphaz’s rhetoric goal of persuading Job through a “hyperbolic question.” Richard Whitekettle, “When More Leads to Less: Overstatement, Incrementum, and the Question in Job 4:17a,” *JBL* 129, no. 3 (2010): 445–48. Other suggestions for מִן are “in relation to” (e.g., Newsom, *Job*, 378: “Can a man be righteous *in relation to* God?”) or “before” (e.g., Habel, *The Book of*

God.”¹⁰² The Sumerian sufferer text, *Man and His god*, dating to the early second millennium B.C., preserves an expression analogous to Job 4:17.¹⁰³ The lines between 98-119 of the text read,

Never has a sinless child been born to its mother, A mortal (?) has never been perfect (?), a sinless man has never existed from old . . . (COS, 1.179).¹⁰⁴

The similarity with Job 4:17 has disappointed some because, despite the tremendous encounter described in 4:12-16, the message does not seem to convey anything new.¹⁰⁵ G. L. Mattingly, for example, argues that 4:17 is a “dictum that Eliphaz cites” based on the “tradition axiom that he has verified through his own experience.”¹⁰⁶ Such a skeptical view, however, is unnecessary since the subsequent verses (4:18-21) shape the spirit’s message to make it distinctive from that of ANE sufferer texts.¹⁰⁷

Job 4:18-19 intensifies the meaning of 4:17: “Even in his *servants* (עֲבָדָי) he puts no trust, and his *angels* (מַלְאָכָיו) he charges with error; How much more those who dwell in houses of clay . . .” His “servants (עֲבָדָי)” and “angels (מַלְאָכָיו),” which refer to God’s messengers (cf. 15:15 “holy ones [קְדוֹשִׁים]”),¹⁰⁸ have been diversely interpreted. These

Job, 113, 116; Barton, *Commentary on the Book of Job*, 81: “Can a man be righteous *before* God?”).

¹⁰²Eliphaz and Bildad quote 4:17 in their later discourses: “What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? (Eliphaz, 15:14), “How then can man be in the right before God? How can he who is born of woman be pure?” (Bildad, 25:4). As we shall in the next chapter, Eliphaz and Bildad do not present new ideas here, but reiterate the spirit’s message in 4:17.

¹⁰³J. Klein, “Man and His god (1.179),” in *COS* (Leiden: Brill Academic, 2003), 1:573, n.2.

¹⁰⁴J. Klein’s translation. Cf. S. N. Kramer renders “Never has a sinless child been born to its mother . . . a sinless *workman* has not existed from of old” (*ANET*, 589-91).

¹⁰⁵E.g., Roland E. Murphy, *The Book of Job: A Short Reading* (New York: Paulist Press, 1999), 22; Whybray, *Job*, 43; Clines, *Job 1-20*, 128, 132–33; Robert L. Alden, *Job*, NAC, vol. 11 (Nashville: B&H Publishing Group, 1994), 88; Buitenhuis, *The Book of Job*, 163.

¹⁰⁶Gerald L. Mattingly, “The Pious Suffer: Mesopotamia’s Traditional Theodicy and Job’s Counselors,” in *Scripture in Context III: The Bible in the Light of Cuneiform Literature*, ed. William W. Hallo and Bruce W. Jones (Lewiston, NY: Edwin Mellen Press, 1990), 355.

¹⁰⁷So Rodd, *The Book of Job*, 15; Gibson, *Job*, 39. Also see Dianne Bergant, *Job, Ecclesiastes, Old Testament Message* (Wilmington, DE: Michael Glazier, 1982), 48.

¹⁰⁸Hartley, *The Book of Job*, 114; Goldingay, *Job*, 32; Habel, *Job*, 38; Freehof, *Book of Job*, 66, 118. Cf. Aron Pinker, “On the Meaning of Job 4,18,” *Biblica* 93 (2012): 500–19.

untrustworthy servants/angels have been linked with either (1) Genesis 6:1-4 where “sons of God (בְּנֵי־הַאֱלֹהִים)” had a union with daughters of men,¹⁰⁹ (2) Psalm 82:1-2, 6-7 where “sons of Most High (בְּנֵי עֶלְיוֹן)” were condemned in a divine council,¹¹⁰ (3) fallen angels,¹¹¹ or (4) Satan in the prologue (Job 1:6-12, 2:1-7).¹¹² Though stimulating, these connections seem unnecessary.¹¹³ As H. H. Rowley notes, the point of 4:18 is “even the purest angels are still impure in the presence of God.”¹¹⁴ 4:18-19, then, conveys the following message: If God’s angels—heavenly beings—are filthy, how much more are humans—earthly beings—who are made of the dust and crushed like a moth?

The murky description of humans’ frailty continues in 4:20-21. Here humans’ temporal life is compared to “morning and evening.”¹¹⁵ Once they die, they are remembered no more. Humans’ vulnerability is also described with the term “tent-cord (יִתָּר).”¹¹⁶ Once the tent-cord is pulled out of the ground, men collapse. They die devoid of wisdom, that is, without being able to manage their life “intelligently and successfully.”¹¹⁷

But why such a dark message? Job 4:17 at least seems orthodox since the concept of universal sin/total depravity is also attested elsewhere in the OT (e.g., Gen

¹⁰⁹Clines, *Job 1-20*, 134.

¹¹⁰Gibson, *Job*, 39.

¹¹¹Pope, *Job*, 37, 110.

¹¹²Butenweiser, *The Book of Job*, 163–64; Reichert, *Job*, 16; Barton, *Commentary on the Book of Job*, 81–82.

¹¹³Longman, *Job*, 120.

¹¹⁴H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 49.

¹¹⁵Gordis, *The Book of Job*, 50; Davidson, *The Book of Job*, 34; Barton, *Commentary on the Book of Job*, 82.

¹¹⁶Estes, *Job*, 29; Van Selms, *Job*, 34; Barton, *Commentary on the Book of Job*, 83.

¹¹⁷Whybray, *Job*, 44. Cf. Bergant, *Job, Ecclesiastes*, 49, interprets 4:21b differently: “Physical imperfections and the fleeting nature of life prevent people from attaining wisdom.” So Gibson, *The Book of Job*, 23. Van Selms, *Job*, 34, on the other hand, reads, “People never come to understand the meaning of his existence.”

6:5–7, 8:21; Ps 51:7[51:5]; Jer 17:9). But the subsequent verses begin to sound more nihilistic than convincing and even like Gnosticism, which sees body as “totally corrupt, a prison for the soul, a dirty shell to be discarded.”¹¹⁸ Moreover, it presents an erroneous view of angels that finds hardly any biblical support.¹¹⁹ First, Psalm 103:20-21 reads,

Bless the Lord, O His angels, mighty ones who are doers of His word, to obey the voice of His word. Bless the Lord, all his hosts, his ministers who are doers of His will.

The psalmist describes God’s angels as loyal celestial beings who *always* carry out and obey the word of God.¹²⁰ Second, the message also contradicts other biblical portrayals of mankind. For instance, it does not fit with “God’s affirmation of humans in Psalm 8” or “God’s commendation of biblical figures such as Job and Enoch” (Job 1-2, Gen 5:22, 24).¹²¹ It also contrasts with Genesis 1:26-28, where humans are created in God’s image “to rule creation as His earthly surrogate (Gen 1:26-28),”¹²² and with God’s declaration in Genesis 1:31 that everything he had made was “very good” (Gen 1:31).¹²³ Third, as R.Y. Fyall observes, the message does not conform to the traditional prophetic tone either. While the ordinary prophetic judgement is accompanied by a proclamation of remedy and hope, the spirit’s message lacks such a statement. It only “legalistically condemns the whole human race” and then “slams shut the door of hope.”¹²⁴ Last but not least, while this “negative description” of universal sinfulness might provide a “justification for

¹¹⁸Habel, *Job*, 39.

¹¹⁹Longman, *Job*, 120; Murphy, *The Book of Job*, 22; Barton, *Commentary on the Book of Job*, 82.

¹²⁰VanGemeren, *Psalms*, 655; Craig C. Broyles, *Psalms*, UBC (1999; repr., Grand Rapids: Baker Books, 2012), 394–96; Charles A. Briggs and Emilie G. Briggs, *Psalms*, vol. 2, ICC (Edinburgh: T & T Clark, 1907), 327–28.

¹²¹Estes, *Job*, 30; Habel, *Job*, 39.

¹²²Leo G. Perdue, *Wisdom Literature: A Theological History* (Louisville: Westminster John Knox Press, 2007), 104.

¹²³Bergant, *Job, Ecclesiastes*, 49.

¹²⁴Robert S. Fyall, *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job*, ed. D. A. Carson, NSBT 17 (Downers Grove, IL: InterVarsity Press, 2002), 147.

God's punishment on Job,"¹²⁵ the message then falsifies itself by betraying the prologue that portrays Job as righteous (1:8, 2:3).¹²⁶

To conclude, the discussion on 4:17-21 suggests that the spirit's message can hardly be taken as from God. The message may seem orthodox at first, but it progresses into a dark and nihilistic message of condemnation that contradicts the prologue as well as other biblical accounts. The message then heightens the possibility that the spirit of the vision (4:15) is the Satan of the prologue.

Literary Context

The literary context further discloses the Satanic origin of the vision. Not only does the prologue describe Job's integrity, but the epilogue (42:7-17) also affirms Job's innocence through God's verdict that the friends, not Job, have been wrong (42:7).¹²⁷ The message of the book's frame then contradicts the vision's thesis—everyone, and so Job, is foul before God—raising suspicion as to the vision's origin. If Job were to accept the spirit's message and confess his guilt, the thrust of the book would be subverted. This acceptance would “disprove” God's confirmation of Job in the prologue/epilogue and instead declare that Satan and the friends “had been right.”¹²⁸

S. W. T. Hyun's observation on the allusive link between the prologue (1:1-2:13) and Eliphaz's first speech (chs. 4-5) is also remarkable: (1) Satan's suggestion to God to “stretch out your hand and touch *his bone* (עצמו) and *his flesh* (בשרו)” (2:5) is

¹²⁵Gerald H. Wilson, *Job*, UBC (2007; repr., Grand Rapids: Baker Books, 2012), 46.

¹²⁶Pyeon, *You Have Not Spoken What Is Right about Me*, 101, 116, captures the point of 4:17-21: “Job has brought about his current plight” and “it is he who is to blame.”

¹²⁷The meaning of Job 42:7, however, is disputed. For a survey of the issue, see David D. Frankel, “The Speech about God in Job 42:7-8: A Contribution to the Coherence of the Book of Job,” *HUCA* 82–83 (2011): 1–36. Ch. 5 of this monograph demonstrates the reading of 42:7 as God's proclamation of Job's innocence.

¹²⁸Luis A. Schökel, “Toward a Dramatic Reading of the Book of Job,” in *Studies in the Book of Job*, ed. Robert Polzin and David Robertson, *Semeia* 7 (Missoula, MT: Society of Biblical Literature, 1977), 55. Similarly, Peter F. Lockwood, “God's Speech from the Whirlwind: The Transformation of Job Through the Renewal of His Mind (Job 38-42),” *LITJ* 45, no. 3 (2011): 179.

echoed in 4:14-15 “Fear . . . filled the mass of *my bones* (עַצְמוֹתַי) with fear. . . the hair of *my flesh* (בְּשָׂרִי) stood up.”¹²⁹ (2) Satan killed Job’s children by a great *wind* (רוּחַ) (1:19), and this event is resounded by רוּחַ in Eliphaz’s voice (“By the *breath* of God they perish, and by the *blast* [רוּחַ] of his anger they are consumed” [4:9]) and carried through רוּחַ in his encounter (“A *spirit* [רוּחַ] passed by my face” [4:15]).¹³⁰ (3) Satan’s “rhetorical question and challenge to God” (1:10-11, 2:4-5) are also alluded to in the spirit’s message (4:17-21). As opposed to God who holds to Job’s integrity “*before Him*” (1:8; 2:3), Satan predicates that Job will abandon his faithfulness “*before God*” (1:11, 2:5). This sneering challenge continues in the vision’s message that humans are “neither righteous nor pure *before God*” and are prone to fail.¹³¹ D. A. Garrett further elaborates,

The spirit proclaims to Eliphaz a message that closely echoes Satan’s complaint in Job 1. Satan approaches God with profound cynicism about human beings. They are innately foul, and if someone like Job does right, it is only for the sake of material reward. Job’s righteousness is a sham: he pretends to be righteous . . . This is beyond cynicism; it is nihilism. Nothing God created is good, and “goodness” itself is a meaningless concept. . . . Eliphaz’s nighttime spirit whispers a message wholly congruous with this nihilistic paradigm.

The Satanic revelation contrasts powerfully with God’s attitude. In his lengthy discourse on how he watches over all of creation, and specifically over the wild beasts (38:4-39:30), God never suggests that he finds them foul and repulsive, even though many of them are red in tooth and claw (39:30). . . . Satan claims that Job will blaspheme God, but *God believes in Job!* He has faith that Job’s loyalty will survive the most stringent test. This is not the attitude of a deity who considers all humans to be repugnant, despicable, and treacherous. YHWH believes that godliness and virtue can exist in a human; Satan and the spirit of Job 4 do not.¹³²

The thematic and linguistic links between the prologue (chs. 1-2) and chapter 4 then reaffirm that Satan is the spirit of Eliphaz’s vision (4:12-21).

J. E. Miller’s comparative study on Eliphaz’s vision and Job’s theophany also corroborates this view. Miller observes that the two revelatory experiences recorded in

¹²⁹Hyun, *Job the Unfinalizable*, 138–39.

¹³⁰Ibid., 139.

¹³¹Ibid., 140–41.

¹³²Garrett, “Job,” 32, emphasis original.

Job—Eliphaz’s vision (4:12-21) and Job’s theophany (38:1-42:6)—form an *inclusio*, enclosing the poetic body (3:1-42:6) as the first and last reply to Job’s words. His comparison of these two revelatory accounts is as follows:¹³³

Table 3. Eliphaz’s vision (4:12-21) versus Job’s theophany (38:1-42:6)

	Eliphaz’s Vision	Job’s Theophany
Character of experience	- Hidden	- “Public and personal”
	- “Takes place in a fearful stillness”	- Takes place “in a storm”
	- Occurs “in the dead of night”	- “Seems to occur in the daylight”
	- Privately received	- Received “in the presence of his friends,” and Eliphaz is “also addressed (42:7-8)”
	- Eliphaz is “merely a spectator trying to catch” the message	- Job is “challenged to respond”
	- The visitor is unknown and “does not seem to be God”	- Job receives the presence of God Himself
Revealed message	- “The spirit does not address Eliphaz directly as a person”	- “Job is continuously addressed and recognized”
	- “Speaks of humanity in general”	- “Speaks concerning Job himself”
	- Creates “distance between God and man” by “denigrating man”	- Creates “distance between God and man” by emphasizing “the transcendence of God”
	- The spirit informs Eliphaz that “a human is naturally less than righteous” and “cannot stand clean before his maker (4:17/15:14-16)” “Even the members of God’s court are less than effective (4:18/15:15), and the heavens which God created are unclean (15:15)”	- God “never touches on uncleanness or unrighteousness as part of Job’s problem, or anyone else’s problem” - “God has respect for his creation, even for Eliphaz”
	- “Tries to answer the problem of theodicy (by pointing out man’s corrupt nature)”	- “Does not try to answer the problem,” only affirms that “God is in control after all”

¹³³I have created this table based on James E. Miller, “The Vision of Eliphaz as Foreshadowing in the Book of Job,” *Proceedings* 9 (1989): 102–11.

Table 3. Continued

Revealer and Receiver	- “Almost no relationship between” Eliphaz and the revealer	- “Strong relationship between God and Job”
	- “No conversation” and “Eliphaz is not directly addressed”	- “Job has called on God and God answers Job”
	- The spirit visitor is “as uncaring as Job thought God was”	- “God is portrayed as caring and personal to Job” - “Even Eliphaz receives more personal attention in Job’s theophany than he did in his own vision”

Miller’s observations reveal a sharp distinction between Eliphaz’s vision and Job’s theophany. The quality of the experiences is different, and a great gap exists in the content as well as in the relational aspect. As Miller notes, the spirit in Eliphaz’s vision is a far lesser being that has “a limited outlook and limited power.”¹³⁴ The crafty spirit pretends to deliver a heavenly message, but he is only impotent, distorted, and subversive.

Conclusion

This chapter demonstrates that Satan is the most plausible candidate for Eliphaz’s spirit visitor. Eliphaz believes that the vision is from God, but the careful reader recognizes the unidentified spirit as a guise of the Satan of the prologue. This chapter finds the six proposals that consider the spirit (4:15) as God or an angel to be inconclusive at best. Instead, my exegetical observation on some expressions (“a word came stealing to me” [4:12]; “the hair of my flesh stood up” [4:15]), the gender of הַיְהוָה (4:15), the message of the vision itself (4:17-21), and the literary context suggests that Satan returns as the spirit of the vision. Contrary to the common belief that Satan

¹³⁴Miller, “The Vision of Eliphaz as Foreshadowing in the Book of Job,” 107.

vanishes after the prologue, he comes back with the same message of mistrust with which he challenged God in the prologue. Satan therefore exerts his influence beyond the prologue, triggering another affliction on Job (through the friends' false condemnation and verbal assault on Job) and setting the whole theological debate into motion.

CHAPTER 3

ELIPHAZ'S VISION IN THE DEVELOPMENT OF THE THREE FRIENDS' SPEECH CYCLES

If Satan is the spiritual visitor of Eliphaz's vision (4:12–21), how does Satan's subversive message affect the development of the debate between the three friends and Job? More specifically, how do Eliphaz, Bildad, Zophar, and Job perceive the message and utilize it in their arguments?

Commentators identify Eliphaz's vision (4:12–21) as being cited or alluded to in all of the speech cycles (e.g., first cycle: 4:7, 9, 11; 5:2, 4, 6 [by Eliphaz], 7:14, 17; 9:2 [by Job] / second cycle: 15:14–16 [by Eliphaz], 20:2–8 [by Zophar] / third cycle: 25:4–6 [by Bildad]).¹ Scholars also note that the visionary message brackets the speech cycles as a whole, serving as the beginning (4:17–21) and the ending (25:4–6) of the friends' discourses.² If Eliphaz's vision frames the speech cycles and is constantly referred to by the friends and Job, what role does it play in the friends' polemic against Job?

This chapter aims to demonstrate that the demonic message of Eliphaz's vision lies at the heart of the debate between the friends and Job. For this purpose, the present chapter examines every reference to the spirit's message by the friends and by Job to see how this message contributes to the surrounding literary context. Each speech cycle (first cycle: 4–14; second cycle: 15–21; third cycle: 22–27) will be discussed in order below to explore the way the friends and Job use Eliphaz's vision to support their arguments.

¹Cf. Ken Brown, *The Vision in Job 4 and Its Role in the Book: Reframing the Development of the Joban Dialogues*, FAT 2, Reihe 75 (Tübingen: Mohr Siebeck, 2015), 52.

²E.g., Duane A. Garrett, "Job," in *The Problem of the Old Testament* (Downers Grove, IL: InterVarsity, forthcoming), 35.

First Cycle (Job 4-14)

In the first round of speeches, the demonic message is found in (1) Eliphaz's first speech (chs. 4–5) where his vision originally occurs (4:17–21), and it is alluded to in the surrounding context (e.g., 4:7, 9, 11; 5:2, 4, 6), and in (2) Job's subsequent speeches where he occasionally refers to Eliphaz's vision and its message in his responses to the friends (7:14, 17; 9:2).

Eliphaz's First Speech (Chs. 4–5)

Much ink has been spilled concerning the segmentation of each unit of Job³ and of Job 4-5 in particular.⁴ In his study on Job 4-5, D. W. Cotter summarizes various divisions that commentators have proposed for Job 4–5 (for detail, see Table A3 in Appendix 2).⁵ Within the proposals, no consensus is readily apparent, except that scholars mainly agree on divisions after 4:11 (i.e., 4:1-11, 12-21) and 5:7 (i.e., 5:1-7, 8-16) and/or 5:16 (i.e., 5:8-16, 17-26). Of particular interest for our discussion is the segmentation and structure suggested by F. I. Andersen. He divides chapters 4-5 into 4:2, 3-6, 7-11, 12-21 and 5:1-16, 17-26, 27, assigning 4:12-21 as the center of the structure (see below). His division not only fits well within the spectrum of the scholarly consensus (i.e., divisions after 4:11 and 5:16) but also forms a “symmetrical introverted

³E.g., Patrick W. Skehan, “Strophic Patterns in the Book of Job,” *CBQ* 23, no. 2 (1961): 125–42; Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 1–46; Edwin C. Webster, “Strophic Patterns in Job 3-28,” *JSOT* 8, no. 26 (1983): 33–60; Webster, “Strophic Patterns in Job 29-42,” *JSOT* 9, no. 30 (1984): 95–109; Pieter van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: E. J. Brill, 1995); Webster, “Stanza-Structure and Word-Repetition in Job 3-14,” *JSOT* 13, no. 40 (1988): 3–38; J. P. Fokkelman, *The Book of Job in Form: A Literary Translation with Commentary*, SSN 58 (Leiden: Brill, 2012); Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, vol. 2, *85 Psalms and Job 4-14*, SSN 41 (Assen, Netherlands: Van Gorcum, 2000); Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, vol. 4, *Job 15-42*, SSN 47 (Assen, Netherlands: Van Gorcum, 2004).

⁴E.g., David W. Cotter, *A Study of Job 4-5 in the Light of Contemporary Literary Theory*, SBLDS 124 (Atlanta: Scholars Press, 1992), 117–52; Douglas F. Robinson, “A Strophic Analysis of Job 4-5,” in *From Babel to Babylon: Essays on Biblical History and Literature in Honour of Brian Peckham*, ed. J. R. Wood, J. E. Harvey, and M. Leuchter, LHB/OT 455 (New York: T&T Clark, 2006), 320–31.

⁵Cotter, *A Study of Job 4-5 in the Light of Contemporary Literary Theory*, 120–21.

structure” (i.e., a chiasmus structure) with a discernable structural center.⁶

A Opening remark (4:2)

B Exhortation (4:3-6)

- Begins with הִנֵּה clause (v. 3 “Behold [הִנֵּה], you have instructed many ...”)

C God’s dealings with men (4:7-11)

- Imperative (v. 7 זָכֹר-זָכֹר [“Remember!”]) + two interrogatives (מִי + אֵיפֶה)

- A didactic anecdote introduced by רָאִיתִי (“I have seen”; v. 8)

- Retributive principle expressed through agricultural metaphors (v. 8)

D The revelation of truth (4:12-21)

C’ God’s dealings with men (5:1-16)

- Imperative (v. 1 קֹרֵא-קֹרֵא [“Call now!”]) + two interrogatives (מִי + הֵן)

- A didactic anecdote introduced by רָאִיתִי (“I have seen”; v. 3)

- Retributive principle expressed through agricultural metaphors (vv. 2-7)

B’ Exhortation (5:17-26)

- Begins with הִנֵּה clause (v. 17 “Behold [הִנֵּה], blessed is the one whom ...”)

A’ Closing remark (5:27)

According to Andersen, the center D—4:12-21 (Eliphaz’s vision)—serves as “the basis” for Eliphaz’s discourse in chapters 4-5. What surrounds D is the doctrinal argument (i.e., the doctrine of retribution) in C and C’ that Eliphaz develops from the vision’s message. Out of this doctrine, then, emerges Eliphaz’s exhortative advice as reflected in B and B’. Finally, the opening (A) and closing remarks (A’) encircle the whole block of Eliphaz’s speech.⁷

The following evidence corroborates Andersen’s structure. To begin with, as Andersen and others point out, a straight linear development of chapters 4-5 seems logically less likely.⁸ Moreover, the distributive pattern of direct and indirect address

⁶I have added details (lines under B, C, C’, and B’) to Andersen’s original structure found in Francis I. Andersen, *Job*, TOTC, vol. 14 (Downers Grove, IL: InterVarsity Press, 1976), 118–19.

⁷Ibid.

⁸For instance, 4:2-6 and 5:17-27 carry a similar genre element that sets them apart from the genre element of 4:7-11 and 5:1-7 (or 5:1-16). See *ibid.*, 118; Brown, *The Vision in Job 4 and Its Role in the Book*, 17; J. Gerald Janzen, *Job*, Interpretation (Atlanta: John Knox Press, 1985), 116; Elmer B. Smick, *Job*, in vol. 4 of *EBC*, eds. Frank E. Gaebel et al. (Grand Rapids: Zondervan, 1988), 897.

within Eliphaz’s speech supports Andersen’s symmetric structure. For example, B (4:3-6) and B’ (5:17-26), which together constitute Eliphaz’s “exhortation,” are marked by a higher number of “direct address,” that is, a frequent use of “second person” verbs, pronominal suffixes, and independent pronouns directed to Job.

Table 4. Verbs, pronominal suffixes, and independent pronouns in B/B’ and C/C’

Unit	Theme	1 st person (%)	2 nd person (%)	3 rd person (%)
B (4:3-6)	Exhortation	0	80	20
B’ (5:17-26)		0	57.6	42.4
C (4:7-11)	God’s dealings	6.3	6.3	87.5
C’ (5:1-16)	with men	15.9	6.8	77.3

In contrast, C (4:7-11) and C’ (5:1-16), which together embody Eliphaz’s doctrinal argument, contain a higher concentration of “indirect address,” that is, a frequent use of generalized statements by using “third person” verbs, pronominal suffixes, and independent pronouns (for detail, see Table A4/A5 in Appendix 2).⁹

Andersen’s structure is further substantiated by the parallelism found in B-B’ and C-C’. As for B (4:3-6) and B’ (5:17-26), (1) both have the הִנֵּה clause at the outset (4:3 “Behold [הִנֵּה], you have instructed many”; 5:17 “Behold [הִנֵּה], blessed is the one”)¹⁰ and

⁹Some scholars further divide C’ (5:1-16) into 5:1-7 and 5:8-16, and treat the two sections as separate units (i.e., 5:1-7, 8-16, 17-26[27]; e.g., Schlottmann [1851], Hitzig [1874], Peters [1928], König [1929], Kroze [1961], Weiser [1968], Habel [1985], Hartley [1988], Cotter [1992]). Others separate 5:1-7 from 5:8-16, and group 5:8-16 with 5:17-26(27) as one unit (i.e., 5:1-7, 8-26[27]; e.g., Ewald [1854], Dillmann [1891], Vetter [1897], Möller [1955], Terrien [1963]). While these divisions are not impossible, I think there are valid reasons to divide ch. 5 as Andersen does (i.e., 5:1-16, 17-26[27]; so Schlögl [1916], Kissane [1939], Bezuidenhout [1968]). First, whereas both 5:1-7 and 5:8-16 contain a higher number of third person “indirect address” (5:1-7: 1st person [13 percent]; 2nd person [13 percent]; 3rd person [73.9 percent] / 5:8-16: 1st person [19 percent]; 2nd person [0 percent]; 3rd person [81 percent]), 5:17-26 has more second person “direct address” (1st person [0 percent]; 2nd person [57.6 percent]; 3rd person [42.4 percent]). Second, 5:1 and 5:8 are connected thematically. In 5:1, Eliphaz challenges Job by asking, “Call now, is there anyone who will answer you? And to which of the holy ones will you turn?” In 5:8, Eliphaz provides a solution to his challenge in 5:1: “But as for me, I would seek God, and to God I would commit my cause.” Third, both 5:1-7 and 5:8-16 expound the doctrine of retribution whereas 5:17-26(27) mainly includes exhortatory remarks.

¹⁰The other occurrence of the הִנֵּה clause in chs. 4-5 is in 5:27.

(2) both, from a thematic point of view, distinguish themselves from other units as “exhortation.”¹¹

C (4:7-11) and C' (5:1-16) also mirror each other in many respects: (1) Both begin with an imperative followed by two interrogatives (אָרְרָא־נָא / מִי + אֵיפֹה [4:7]; קְרָא־נָא / הֵ + אֶל־מִי [5:1]). (2) Both continue Eliphaz’s counsel in the form of a didactic anecdote (רָאִיתִי “I have seen . . .”; 4:8; 5:3).¹² (3) Both stress the fate of wicked/fool expressed in the retributive principle (4:8-11; 5:2-7, 11-16). In doing so, both employ the terms אָנָּן (“trouble”; 4:8; 5:6) and עָמַל (“misery”; 4:8; 5:6, 7),¹³ and moreover, both repeatedly use agricultural metaphors such as חָרַשׁ (“to plow”; 4:8), זָרַע (“to sow”; 4:8), עָמַל (“toil[?], misery”; 4:8; 5:6, 7), קָצַר (“to reap”; 4:8), שָׂרַשׁ (hiphil: “to put out roots”; 5:3), קָצִיר (“harvest”; 5:5), עָפָר (“dust”; 5:6), אֲדָמָה (“ground”; 5:6), and צָמַח (“to sprout”; 5:6). C. L. Seow comments,

To illustrate the common-sense principle of cause and effect, Eliphaz has used an agricultural metaphor (of cultivation, sowing, and harvesting) characterized as something that he has “seen” (4:8). Now he returns to what he has “seen,” namely, the case of a plant that has taken root, and he continues that metaphor in the first stanza of the second movement (5:2-7).¹⁴

(4) Both echo the language used in Eliphaz’s vision (D) (for detail, see Table A6 in Appendix 2). Terms echoing the vision’s message (4:17-21) such as אָבַד (“to perish”; 4:20 => 4:7, 9, 11), מְבֹלֵי (“without”; paired with אָבַד; 4:20 => 4:11), מוֹת (“to die”; 4:21 => 5:2), דָּכָא (“to crush”; 4:19 => 5:4), עָפָר (“dust”; 4:19 => 5:6), and מַלְאָךְ (“angel”; 4:18

¹¹K. Brown, *The Vision in Job 4 and Its Role in the Book*, 17, summarizes the movement of Eliphaz’s first speech as follows: “[It] opens by appealing to Job to maintain his piety (4:2-6), and closes with assurances that those who do so are inevitably blessed and preserved (5:17-27).” Against this popular reading, J. D. W. Burnight, “Does Eliphaz Really Begin ‘Gently’? An Intertextual Reading of Job 4,2-11,” *Biblica* 95 (2014): 347–70, interprets 4:2-6 as an accusatory rebuke that aligns with the tone of 4:7-11.

¹²C. L. Seow, *Job 1-21: Interpretation and Commentary* (Grand Rapids: Eerdmans, 2013), 415–16.

¹³Ibid., 413–18; Brown, *The Vision in Job 4 and Its Role in the Book*, 119-20.

¹⁴Seow, *Job 1-21*, 413.

=> 5:1 has קדושים “holy ones”¹⁵ are scattered throughout C-C'.¹⁶ In contrast, such a concentration of the visionary language is not attested in B-B' nor A-A'.¹⁷

The evidence, then, suggests that Andersen is correct to place Eliphaz's vision (4:12-21) as the center of Eliphaz's first speech (chs. 4-5). I have to disagree with him, however, in one major point, that Eliphaz did not receive a divine revelation (i.e., “the revelation of truth,” as Andersen terms it)¹⁸ but a Satanic message. If Eliphaz's vision is of vital importance in the literary structure of chapters 4-5, how does it affect and relate to the surrounding discourse blocks such as C-C', B-B', and A-A'? The discussion now—following Andersen's structure—turns to the relationship between the vision and its immediate context.

Eliphaz's vision (D) and C-C'. As discussed, Eliphaz in his discourse in C-C' (4:7-11; 5:1-16) possibly alludes to the key terms of the spirit's message in 4:17-21. Despite the verbal connection, there is a sharp division of opinion within scholarship in relating Eliphaz's vision (D) to C-C' (4:7-11; 5:1-16). Central to the issue is how the dark message of the vision—everyone is sinful (4:17-18) and doomed to destruction (4:19-21)—can be reconciled with the theme of C-C' (4:7-11; 5:1-16) where Eliphaz, based on that retributive doctrine, asserts that it is only the wicked and the fool—not the innocent—that perish. For example, concerning the seeming contradiction between Eliphaz's vision (D) and C-C', K. Brown comments,

¹⁵On the connection between מְלֹאֲדָה (4:18) and קְדוֹשִׁים (5:1), see David J. A. Clines, “Job 5:1-8: A New Exegesis,” *Biblica* 62, no. 2 (1981): 185–94. Dariusz Iwanski, “Courtroom Imagery: The Neglected Background of Job 5:1,” in *Wisdom for Life*, ed. Nuria Calduch-Benages (Berlin: Walter de Gruyter, 2014), 84–95.

¹⁶For other possible correspondences, see Brown, *The Vision in Job 4 and Its Role in the Book*, 116–22.

¹⁷The only possible occurrences are אָנוּשׁ (“man”; 4:17 => 5:17) and מוֹת (“to die”; 4:21 => but 5:20 has מָוֶת “death,” the noun form), but they seem to be insignificant.

¹⁸Andersen, *Job*, 119.

[The vision's message] first challenges human righteousness before or compared to God, then asks: If God does not even trust his own servants, how much less lowly human beings? Most significantly, it concludes that *anyone* can suddenly perish. In a series of violent images, 4:19-21 declares that mortals without distinction are crushed, destroyed, perish, pulled up and die. The problem is that Eliphaz directly repudiates this conclusion in the passage immediately preceding the vision, insisting that the righteous *do not* perish, while the wicked cannot escape (4:7-8). He then reaffirms the same contrast at length in ch. 5, cursing the "fool," but promising that God saves the lowly. The other friends argue similarly throughout the first two speech cycles, insisting again and again on the same dichotomy between the righteous and the wicked that the vision directly challenges.¹⁹

Brown, then, surveys four different ways commentators have dealt with this logical inconsistency:²⁰ (1) Those who take the vision to be Eliphaz's and assume that the vision's message is nevertheless fully compatible with "the views of Eliphaz,"²¹ (2) those who ascribe the vision to Eliphaz yet find "some degree of ambiguity or subversion in the vision,"²² (3) those who "question whether the vision was an original part of the book at all,"²³ and (4) those who claim that "the vision was originally attributed to Job, not Eliphaz."²⁴

Dissatisfied with the first three approaches, Brown embraces the fourth option. Thus he reframes 4:12-21 as a part of Job's speech, originally belonging to the end of Job's lament in chapter three. From this premise, he develops an extensive discussion on the vision's significance and its role in the book.²⁵

¹⁹Brown, *The Vision in Job 4 and Its Role in the Book*, 298, emphasis original. Similarly, David J. A. Clines, "Verb Modality and the Interpretation of Job 4:20-21," *VT* 30, no. 3 (1980): 356, remarks, "If [4:21] is to be taken seriously as a general statement about man-kind, Eliphaz has, half-way through his first speech, destroyed the premise from which he began, and on the basis of which alone he can offer consolation to Job: namely that mankind is divided into two camps, the righteous and the wicked (iv 7-8), that each camp receives its proper reward (iv 8) and that Job unquestionably belongs to the former camp (iv 3-4, 6)."

²⁰For a full discussion, see Brown, *The Vision in Job 4 and Its Role in the Book*, 11–53.

²¹For a detailed survey and bibliography information, see *ibid.*, 12–19.

²²*Ibid.*, 19–31.

²³*Ibid.*, 31–39.

²⁴*Ibid.*, 39–51.

²⁵*Ibid.*, 51–53, 63–64, 296–309.

While he rightly sees the centrality of 4:12-21 in the development of the friends' speech cycles, Brown is misled at major points. To begin with, I find Brown's critique against the first and third approaches valid: (1) The first approach too readily harmonizes Eliphaz's vision (D) and C-C' by minimizing any explanation or leaving the tension unresolved,²⁶ particularly because the commentators of the first approach generally hold that the vision originates from God.²⁷ (2) The third approach is likewise problematic since—as Brown points out—it hastily dismisses the tension by treating the vision as secondary.²⁸

Nonetheless, I find Brown's endorsement of the fourth approach also unconvincing. He makes use of the unproven assumption that for the vision to be regarded as Eliphaz's, the vision's message (D) must be consistent with the retributive principle laid out in C-C'. He fails to see that Eliphaz and the spirit represent two different voices. Why would the crafty spirit bring a message that is a mere repetition or banal affirmation of Eliphaz's view of retribution (C-C')?²⁹

D. A. Garrett explains the author's intention behind the seeming dissonance between D and C-C':

1. Eliphaz holds to the doctrine of retribution, but initially gives it a fairly optimistic slant, that it is possible for one to merit God's favor by righteous behavior.
2. Satan's vision effectively poisons the dialogue from the outset, suggesting that the very notion that a creature could be "good" is abhorrent.
3. Thus, as the dialogue progresses, the friends will be progressively darker, hostile

²⁶Brown, *The Vision in Job 4 and Its Role in the Book.*, 11–53.

²⁷Ibid.

²⁸Ibid.

²⁹As an analogy, God in Job's theophany (38:1-42:6) brings a message that Job and the friends (and even the reader) have never anticipated. Contrary to the expectation that God would provide a "profound explanation" for Job's sufferings, God speaks about nature (38:1-40:5), Behemoth (40:6-24), and Leviathan (40:25-41:26[41:1-34]) to teach Job that the "conventional understanding of wisdom" has limits and that God, who is in control of chaos, will ultimately subdue evil. Garrett, "Job," 49–63. If Eliphaz's vision (4:12-21) parallels the theophany (38:1-42:6) as the frame of the whole speech cycles (4:1-42:6), one could likewise expect that the spirit would deliver a cryptical message that is far beyond expectation. James E. Miller, "The Vision of Eliphaz as Foreshadowing in the Book of Job," *Proceedings* 9 (1989): 102–11; Garrett, "Job," 2–3.

to humanity in general and Job in particular.

4. The tension between D and the rest of the argument brings out an inherent flaw in the doctrine of retribution, that it is easy to see how a man could merit God's condemnation but impossible to see how a man could ever merit God's favor. By itself, the doctrine of retribution can lead only to universal condemnation.

5. It appears that Eliphaz has introduced the vision as justification for his claim that no one, including Job, is sinless, and therefore God is justified in punishing Job. But he does not see that the vision is actually nihilistic.³⁰

As discussed, the spirit's message (4:17-21) is thematically connected with Satan's challenge in the prologue (chs. 1-2). Satan in the prologue cynically argues that Job's disinterested piety cannot be true. Once his initial challenge has failed, Satan, disguised, reappears in Eliphaz's vision (4:12-21) with the same nihilistic message of mistrust.³¹

The religious foundation for both the friends and Job is the doctrine of retribution.³² All of them believe the problem of evil and suffering can be adequately explained from this doctrinal paradigm, namely, the righteous must prosper and the wicked must suffer hardship.³³ This righteous-wicked dichotomy, therefore, casts both Job and Eliphaz into insoluble perplexity. For Job, his undeserved suffering means a blunt contradiction of the retributive justice (e.g., ch. 3). For Eliphaz, there is no other possible explanation but that Job must have sinned to deserve his misery. In this juncture the spirit steps in, delivering the false message that helps Eliphaz to resolve his dilemma by believing that Job had sinned at some point.³⁴

The demonic message, which in early chapters is introduced alongside of the account on the retributive doctrine, is in later chapters fully blended with the doctrine and

³⁰Thanks to Garrett for the suggestion.

³¹Garrett, "Job," 62.

³²John H. Walton, "Retribution," in *DOTWPW* (Downers Grove, IL: InterVarsity Press, 2008), 652–53.

³³Garrett, "Job," 5, 14–15. Cf. Kyle C. Dunham, *The Pious Sage in Job: Eliphaz in the Context of Wisdom Theodicy* (Eugene, OR: Wipf and Stock Publishers, 2016), 161–64.

³⁴Esther J. Hamori, "The Spirit of Falsehood," *CBQ* 72, no. 1 (2010): 25, notes that the spirit—just like the lying spirit of 1 Kgs 22—brings to Eliphaz what he already wants to hear.

dominates the entire speeches of the friends.³⁵ A stark contrast can be seen between chapters 4 (the first words of the three, spoken by Eliphaz) and 25 (the last words of the three, spoken by Bildad), in both of which the spirit's message occurs (4:17-21; 25:4-6). In chapter 4, Eliphaz speaks on both the positive and negative sides of the retributive doctrine (e.g., the wicked perish [4:8-11; 5:2-7, 12-14], but God protects the righteous [4:6-7] and restores the repentant [5:11, 15-16, 18-27]). What one finds in Chapter 25, however, is the dark side of the doctrine that only condemns Job and humanity (as worms and maggots).³⁶ As Garrett notes, the friends "have moved beyond a simple doctrine that 'all have sinned' to a denial of the significance of human virtue, or even of its possibility."³⁷

L. Wilson's summary on the shift of the friends' speech tone further buttresses this understanding:

There is, for example, a significant change from Eliphaz's optimism in 5:17-26 to his strong condemnation of Job in 22:5-11. . . . [I]n the first round of speeches the focus is on the positive aspect of the retribution idea—that God rewards the righteous—at least in the first two speeches (4:6-7; 5:18-27; 8:5-7). There is only a brief statement of the flip side—that God punishes the wicked—by Zophar (11:11), and Bildad applies this to Job's children rather than to Job himself (8:4). In the second round, the balance shifts almost totally to emphasize the outcome for the wicked (15:20-35; 18:5-21; 20:4-29), and this is also the focus of the third round (22:15-20).³⁸

If so, the theological tension between Eliphaz's vision (D) and C-C' is as the author intended it. The spirit's message, which denies any human merit, effectively sets Job as a sinner and allows Eliphaz's defense of the doctrine of retribution. As the debate progresses, however, the nihilistic premise of the vision will dominate the friends'

³⁵Garrett, "Job," 29-36.

³⁶Stephen M. Hooks, *Job*, CPNIV Commentary (Joplin, MO: College Press, 2006), 303; Garrett, "Job," 34-36.

³⁷Garrett, "Job," 35.

³⁸Lindsay Wilson, *Job*, THOTC (Grand Rapids: Eerdmans, 2015), 223. Wilson borrows this observation from Walton, "Retribution," 652-53. See also Brown, *The Vision in Job 4 and Its Role in the Book*, 17n74.

theology, turning the retribution principle into a dark condemnation of man.

Eliphaz’s vision (D) and B-B’, A-A’. Whereas C-C’ (4:7-11; 5:1-16) is marked by the use of indirect address to expound on the generalized doctrinal statement, B-B’ (4:3-6; 5:17-26) and A-A’ (4:2; 5:27) frequently employ second person verbs, pronominal suffixes, and independent pronouns to directly address and exhort the doctrinal principle to Job.

While it is commonly accepted that the literary purpose of A-B (4:2-6) and B’-A’ (5:17-27) is to urge Job to submit to God, scholars are debating whether the tenor of A-B (4:2-6) is accusatory³⁹ or conciliatory.⁴⁰ The different understandings of 4:2-6, for example, are well illustrated in two different translations proposed by the NRSV and Rashi’s commentary.

Table 5. Two different translations of 4:2-6

NRSV	Rashi
<p>4:2 If one <i>ventures</i> (הִגִּדָה) a <i>word</i> (דְּבָר) with you, will you <i>be offended</i> (תִּלְאָה)? But who can keep from speaking?</p>	<p>4:2 Because He <i>tested</i> (הִנְסָה) you with [one] <i>thing</i> (דְּבָר), should you <i>weary</i> (תִּלְאָה)?⁴¹ Who can withhold words?</p>

³⁹For a survey of the issue, see Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 347–48; K. Fullerton, “Double Entendre in the First Speech of Eliphaz,” *JBL* 49, no. 4 (1930): 340n9. The following commentators, for example, interpret Eliphaz’s words in 4:2-6 as an accusation. M. Bittenweiser, *The Book of Job* (New York: Macmillan, 1922), 161; Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 347–70.

⁴⁰Most commentators take this stance. E.g., Samuel Terrien, *The Book of Job: Introduction and Exegesis*, in vol. 3 of *IB*, ed. George A. Buttrick (New York: Abingdon, 1951), 932; Marvin H. Pope, *Job*, AB, vol. 15 (Garden City, NY: Doubleday, 1985), 36; Andersen, *Job*, 118–20; R. N. Whybray, *Job*, Readings: A New Biblical Commentary (Sheffield: Sheffield Academic Press, 1998), 41; Roland E. Murphy, *The Book of Job: A Short Reading* (New York: Paulist Press, 1999), 28.

⁴¹While NRSV takes לֵא as a reference to “an emotional state” (hence “be offended”; similarly ESV/NIV “be impatient”), Rashi considers לֵא as pointing to “physical exhaustion” (hence “be weary”; similarly Targum שְׁלֵהי “be weary” and Syriac ܠܘܢܐ “be weary”). Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 349–50.

Table 5. Continued

<p>4:3 See, you have <i>instructed</i> (יִסְרַתָּ) many; you have strengthened the <i>weak hands</i> (יָדַיִם רַפוּת). 4:4 Your words have supported <i>those who were stumbling</i> (כּוֹשֵׁל), and you have made firm the <i>feeble knees</i> (בְּרַכְבֵּי כַרְעוֹת). 4:5 But now it has come to you, and you are impatient; it touches you, and you are dismayed. 4:6 Is not your <i>fear</i> (of God) (יִרְאַתְךָ) your <i>confidence</i> (בְּסִלְתְּךָ), and <i>the integrity of your ways</i> your <i>hope</i> (תְּקוּנַתְךָ וְתָם דְּרָכֶיךָ)?</p>	<p>4:3 Behold, you have <i>chastised</i> (יִסְרַתָּ)⁴² many, and you have strengthened <i>weak hands</i> (יָדַיִם רַפוּת). 4:4 Your words would pick up the <i>stumbler</i> (כּוֹשֵׁל),⁴³ and you would strengthen <i>buckling knees</i> (בְּרַכְבֵּי כַרְעוֹת). 4:5 Now when it comes to you, you weary; it touches you and you are frightened. 4:6 Surely, your <i>fear</i> (יִרְאַתְךָ)⁴⁴ was your <i>foolishness</i> (בְּסִלְתְּךָ),⁴⁵ <i>your hope and the sincerity of your ways</i> (תְּקוּנַתְךָ וְתָם דְּרָכֶיךָ).⁴⁶</p>
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⁴²Whereas NRSV follows יִסְרַתָּ “to strengthen” (and hence “instructed”; so ESV/NIV), Rashi takes יִסַר “to instruct, chastise.” Y. Hoffman remarks on the equivocalness of this word: “The difference between these two possibilities must not be underestimated. If Eliphaz is saying that Job used to strengthen suffering people, then he actually praises and encourages Job On the other hand, if *ysr* is interpreted here as chastisement, then Eliphaz blames Job for hypocrisy: you dared to chastise other people, but now, when you share their misfortune, you blaspheme God!” Yair Hoffman, “The Use of Equivocal Words in the First Speech of Eliphaz (Job 4-5),” *VT* 30, no. 1 (1980): 114.

⁴³In the positive reading, the metaphors such as יָדַיִם רַפוּת (“weak hands”; v. 3), כּוֹשֵׁל (“the stumbler”; v. 4), and בְּרַכְבֵּי כַרְעוֹת (“buckling/feeble knees”; v. 4) have been understood as Eliphaz’s compliments of Job’s support for the discouraged and dismayed. On the contrary, J. Burnight holds to a negative reading in that he takes (1) כּוֹשֵׁל (“the stumbler”) as a metaphor for “sinners facing divine punishment” often found in the prophetic literature, and (2) יָדַיִם רַפוּת (“weak hands”) and בְּרַכְבֵּי כַרְעוֹת (“buckling/feeble knees”) as referring to “terror felt by those who have experienced God’s wrath” (2 Sam 4:1; Ezra 4:4; Neh 6:9; Isa 13:7, 35:3; Jer 6:24, 38:4, 47:3, 50:43; Ezek 7:17, 21:7; Zeph 3:16; Cf. The expression “strengthen the weak hands” is used in the context of encouraging exhortation as in 1 Sam 23:16; Ezra 6:22; Isa 41:13; Ezek 13:22). Following this negative reading, Burnight takes the meaning of v. 5 (“But it has come to you . . .”) to be that Job has also encountered “divine punishment.” Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 352.

⁴⁴The MT reads יִרְאַתְךָ (“your fear”). The NRSV and many standard English translations assume יִרְאַתְךָ as an ellipsis for יִרְאַת אֱלֹהִים (“fear of God”). Rashi and others, however, take יִרְאַתְךָ as referring to “one’s general fearfulness.” So Seow, *Job 1-21*, 395; Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 354.

⁴⁵The term כֶּסֶל has two meaning: (1) confidence (e.g., Ps 78:7; as adopted by the NRSV and standard English translations, and supported by the Vulgate [*fortitudo tua*] and Targum [סְכוּיִיךָ]), and (2) stupidity/foolishness (e.g., Eccl 7:25; as taken by Rashi and supported by the LXX [ἄφροσύνη] and Peshitta [حلم “your blame”]). For details, see Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 354–63; W. A. M. Beuken, “Job’s Imprecation,” in *The Book of Job*, ed. W. A. M. Beuken, BETL 114 (Leuven, Belgium: Leuven University Press, 1994), 58–59.

⁴⁶NRSV assumes a parallelism between יִרְאַתְךָ (“your fear”) and תְּקוּנַתְךָ (“the integrity of your ways”) (and hence “Is not *your fear* [of God] your confidence, and *the integrity of your ways* your hope?”), while Rashi supposes that יִרְאַתְךָ (“your fear”), תְּקוּנַתְךָ (“your hope”), and תְּקוּנַתְךָ (“the sincerity of your ways”) form “sequential parallelism” and serve as subjects for the predicate nominative כֶּסֶלְתְּךָ (“your foolishness”) (and hence “Surely, *your fear* was your foolishness, *your hope* and *the sincerity of your ways*”). Burnight, “Does Eliphaz Really Begin ‘Gently’?,” 359; Hoffman, “The Use of Equivocal Words in the First Speech of Eliphaz (Job 4-5),” 115–16.

If one follows the NRSV's reading, Eliphaz's speech begins in a kindly and conciliatory manner by commending Job's piety and expressing comfort. In this line of interpretation, 4:2 is generally understood as a polite note of apology for speaking,⁴⁷ 4:3-4 as praising Job's past good deeds (cf. ch. 29), 4:5 either as an expression of sympathy⁴⁸ or sarcasm,⁴⁹ and 4:6 as an acknowledgement of Job's piety to offer him either future reassurance⁵⁰ or a mild rebuke.⁵¹

Some commentators, however, find this positive reading of 4:2-6 (A-B) unfit as it seems to create tension over 4:7-11 (C). J. Burnight summarizes this sentiment:

It is difficult, however, to reconcile this positive reading with some of the other verses in Eliphaz's speech. His emphasis on the fate of the wicked in 4,8-11, for example, would be peculiar if he believed Job to be guiltless; in some of the older commentaries (e.g., those of Duhm, Peake, Strahan, Ball), in fact, this presumed shift in tone has led scholars to go so far as to delete vv. 8-11 in whole or in part and/or to propose that they are later interpolations. Among more recent interpreters, Terrien, Driver-Gray, Clines, Newsom, and many others have noted the inappropriateness or clumsiness of various statements in 4,7-11 if Eliphaz's aim is to comfort Job.⁵²

Hence Burnight, following Rashi and others, argues for a rendition of 4:2-6 (A-B) that is accusatory in tone.⁵³ In this line of opinion, 4:2 is often taken as an expression of surprise at Job's despair in chapter 3,⁵⁴ 4:3-5 as an expression of disappointment in Job, for he who once instructed others to accept the divine retribution

⁴⁷For a survey on the diverse interpretations of v. 2 in particular, see Aron Pinker, "A Friend's First Words in Job 4:2," *VT* 63, no. 1 (2013): 78–88.

⁴⁸E.g., Andersen, *Job*, 119–20.

⁴⁹E.g., James Strahan, *The Book of Job*, 2nd ed. (Edinburgh: T & T Clark, 1914), 60–61; Hooks, *Job*, 95; Tremper Longman III, *Job*, BCOTP (Grand Rapids: Baker Academic, 2012), 116.

⁵⁰E.g., Pope, *Job*, 36.

⁵¹E.g., Longman, *Job*, 117; John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 106–7.

⁵²Burnight, "Does Eliphaz Really Begin 'Gently'?" 347.

⁵³*Ibid.*, 351–63.

⁵⁴This is the view of Rashi. J. Burnight goes even further, arguing that v. 2 is an expression of "indignation" as Eliphaz responds to Job's complaints in ch. 3. He translates v. 2 as "May one try a word with you, since you are so exhausted? But who can hold back words?" *Ibid.*

that came upon them now fails to apply it to himself at the touch of calamity, and 4:6 as containing a sharp tone of rebuke. When read this way, Eliphaz’s accusation in 4:2-6 (A-B) sounds more consistent with the pointed words of the fate of wicked in 4:7-11 (C).

Since the use of “double entendre” or “equivocal words” is a feature often noted by commentators particularly in Eliphaz’s first speech (chs. 4-5),⁵⁵ it is difficult to exclude either reading with certainty. I nevertheless find the positive reading more valid for 4:2-6 (A-B). Eliphaz does not simply claim in 4:2-6 that Job is “guiltless.” Rather, he tactfully commends Job’s past behavior in 4:3-6 in order to set the stage for a critique in 4:7-11.⁵⁶ As L. Wilson points out, the early laudatory comment seems to serve as “a prelude to what Eliphaz really wants to say” in the following verses.⁵⁷ Many commentators who hold to the positive reading of 4:2-6 also note that 4:5 and/or 4:6 cease to be unilateral praise of Job but turn into sarcasm or mild reproof of Job’s error, preparing for more accusatory statements in 4:7-11.⁵⁸ Therefore, contrary to the view of Burnight and others, the positive reading of 4:2-6 (A-B) does connect naturally with 4:7-11 (C).⁵⁹

Whether one reads 4:2-6 (A-B) gently or harshly, the underlying message of

⁵⁵E.g., Fullerton, “Double Entendre in the First Speech of Eliphaz,” 320–74; Hoffman, “The Use of Equivocal Words in the First Speech of Eliphaz (Job 4-5),” 114–19. Also concerning the ambiguity of interpreting Eliphaz and his speech, see Dunham, *The Pious Sage in Job*, 1–114.

⁵⁶Longman, *Job*, 115–16.

⁵⁷Wilson, *Job*, 47.

⁵⁸E.g., Hartley, *The Book of Job*, 106–7; Hooks, *Job*, 95; Wilson, *Job*, 47; Longman, *Job*, 116–17. For instance, Longman, *Job*, 117, finds irony in v. 6: “It is possible that Eliphaz is already goading Job on, thinking that really he neither fears God nor is innocent. In other words, his point is that if Job were really a God-fearing man and an innocent one, then he would not be in this predicament in the first place. That he is now panicking is just a further indication that he is not a wise, godly man, but a fool.”

⁵⁹Moreover, Eliphaz, just before reiterating the vision’s message in 15:14-16, speaks, “Are the comforts of God too small for you, or the word (דָּבָר) that deals gently with you?” (15:11 ESV). Many scholars suggest that the expressions “the comforts of God” and “the word” specifically point to the vision’s message (Janzen, *Job*, 116–17; Hartley, *The Book of Job*, 246; Norman C. Habel, *The Book of Job: A Commentary*, OTL [Philadelphia: Westminster Press, 1985], 254; Édouard Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight [Nashville: Thomas Nelson and Sons, 1967], 212; Seow, *Job 1-21*, 701). It is more likely then that Eliphaz, the messenger of God’s comfort and the word of gentleness (דָּבָר; cf. 2 Sam 18:5), begins his discourse in a conciliatory manner.

Eliphaz’s exhortation in 4:2-6 seems to be the same: Job has erred. It is also true for 5:17-27 (B’-A’). In this latter exhortation, Eliphaz offers a counsel of hope, telling Job not to despise God’s instruction and to return to him. Despite its conciliatory tone, the underlying assumption of 5:17-27 (B’-A’) is the same as 4:2-6 (A-B): Job has sinned. The influence of the spirit’s message is then readily seen in these exhortations of Eliphaz.

One more discussion to advance is the connection between Eliphaz’s opening words in 4:2 (A) and Eliphaz vision in 4:12-21 (D). J. P. Fokkerman’s structural analysis of Job 4 shows that Job 4 is composed in a “highly symmetrical structure,” with an accurate balancing of halves in each side (i.e., 4:2-11 contains 10 verses with 175 syllables; 4:12-21 has 10 verses with 175 syllables) (for detail, see Table A7 in Appendix 2).⁶⁰ Fokkerman and others further note a “linear parallelism” between 4:2-11 (A-B-C), and 4:12-21 (D). For example, (1) both Ia (vv. 2-6) and IIb (vv. 17-21) contain two questions that frame each unit (Ia: v. 2, v. 6 / IIb: v. 17, v. 21), and Ia and IIb together form an inclusio for 4:2-21 as a whole;⁶¹ (2) both the earlier stanzas (Ia and IIa) serve as “preparatory” units for the messages contained in the later stanzas (Ib and IIb);⁶² (3) both the messages in Ib and IIb correspond as they carry “harsh images of destruction”;⁶³ (4) both Ib and IIb repeatedly use words such as אבד (“to perish”; Ib: vv. 7, 9, 11 / IIb: v. 20) and מִבְּלֵי (“from without”; Ib: v. 11 / IIb: v. 20);⁶⁴ and (5) both Ia and IIa begin with the term דְּבַר (“word”; Ia: v. 2 / IIa: v. 12).⁶⁵

Concerning this linear parallelism between 4:2-11 and 4:12-21, van der Lugt

⁶⁰Fokkerman, *Major Poems of the Hebrew Bible, vol. 2, 85 Psalms and Job 4-14*, 326–29.

⁶¹Ibid., 327.

⁶²Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 67.

⁶³Fokkerman, *Major Poems of the Hebrew Bible, vol. 2, 85 Psalms and Job 4-14*, 327; Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 67.

⁶⁴Fokkerman, *Major Poems of the Hebrew Bible, vol. 2, 85 Psalms and Job 4-14*, 327.

⁶⁵Ibid., 326–27; Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 67.

and others particularly call for “due attention” to the term דָּבָר (“word”) used in the beginning of 4:2-11 and 4:12-21.⁶⁶ Accordingly, דָּבָר in 4:2 and 4:12 serves as a linking word, coordinating 4:2-11 with 4:12-21. Concerning this van der Lugt remarks, “Eliphaz ‘dares a *word*’ to Job (v. 2a), ‘because’ he himself received a ‘*word*’ (v. 12a).”⁶⁷ Some commentators have already noted that the visionary message Eliphaz received may have compelled Eliphaz into speech (cf. v. 2b “Who can withhold from speaking?”),⁶⁸ and this parallel use of דָּבָר further corroborates this understanding. It is then his visionary experience that prompted Eliphaz to speak up.

Job’s Allusion to Eliphaz’s Vision

Eliphaz’s first speech (chs. 4-5) has neither convinced nor comforted Job at all, for Job knows of no sin that he has committed. The other friends (Bildad [ch. 8], Zophar [ch.11]) also essentially repeat Eliphaz’s thesis. Fueled by the friends’ accusations, Job responds, and he does so particularly by alluding to Eliphaz’s vision as in 7:14, 7:17 and 9:2.

Allusion to the vision in Job’s first response (ch. 7). While commentators have reached no consensus concerning the structure of Job’s first response (chs. 6-7),⁶⁹ it

⁶⁶Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 67; Fokkelman, *Major Poems of the Hebrew Bible, vol. 2, 85 Psalms and Job 4-14*, 326–27; Andreas Scherer, *Lästiger Trost. Ein Gang Durch Die Eliphaz-Reden* (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 2008), 54–58.

⁶⁷Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 67, emphasis original.

⁶⁸E.g., Habel, *The Book of Job*, 124, comments, “The impulse of the prophet to deliver his message was sometimes derived from a burning internal word from Yahweh (Jer. 15:16-17; 20:9). The initial compulsion for Eliphaz was apparently derived from the condition of Job and a message he too had received by revelation (4:12-16).” So Hooks, *Job*, 95.

⁶⁹E.g., N. C. Habel, P. van der Lugt, and C. L. Seow see the chapters as consisting only of two major parts (ch. 6: Job’s response to Eliphaz/friends; ch. 7: Job’s address to God), D. J. A. Clines asserts three components (6:2-13: Job’s monologue; 6:14-30: Job’s response to the friends; ch. 7: Job’s address to God), S. E. Balentine contends for four sections (6:2-13: Job’s monologue; 6:14-30: Job’s response to the friends; 7:1-6: Job’s monologue; 7:7-21: Job’s address to God), and yet still there are a number of other proposals. See Habel, *The Book of Job*, 141; Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 81–82, 87–89; Seow, *Job 1-21*, 452, 489; David J. A. Clines, *Job 1-20*, WBC, vol. 17 (Dallas: Word Books, 1989), 167; Samuel E. Balentine, *Job*, SHBC (Macon, GA: Smyth & Helwys Publishing, 2006), 123. Cf. For other proposed structures, see Longman, *Job*, 136, 143; Murphy, *Wisdom Literature*, 25; Van

is often agreed that Job in his first response (ch. 6) attempts to refute Eliphaz’s claims in chapters 4-5,⁷⁰ particularly twisting Eliphaz’s earlier doctrinal arguments.⁷¹ Unlike in chapter 6, commentators generally do not find any significant connection between chapter 7 and Eliphaz’s speech (chs. 4-5), for chapter 7 contains Job’s direct address to God.⁷² In fact, however, chapter 7 does closely interact with Eliphaz’s speech (chs. 4-5) and particularly with Eliphaz’s vision.

The first allusion to Eliphaz’s vision appears in 7:14 where Job says, “You scare me with dreams (חֲלֻמוֹת) and terrify me with visions (חֲזִיוֹנוֹת).”

der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 85–87, 95–97.

⁷⁰E.g., Habel, *The Book of Job*, 141, sees 6:2-7 and 6:8-13 as replies to 5:2-7 and 4:2-6, respectively. See also Carol A. Newsom, *Job*, in vol. 4 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 386. Cf. Longman, *Job*, 136, on the other hand, contends that chs. 6-7 “does not seem to specifically address” Eliphaz’s argument in chs. 4-5.

⁷¹For example, (1) in 5:2a (“Surely vexation [כַּעַשׁ] kills the fool”), Eliphaz employs the term כַּעַשׁ (“vexation”) to characterize Job’s attitude in ch. 3 and indirectly identifies him as a fool. In response, Job argues in 6:2 (“O that my vexation [כַּעַשׁ] were weighed, and all my calamity laid in the balances!”) that his “vexation” is understandable considering the undeserved predicament that has fallen upon him (Beuken, “Job’s Imprecation,” 60–61; Habel, *The Book of Job*, 144–45; Hooks, *Job*, 114). (2) In 5:16 (“So the poor have hope, and injustice [עוֹלָה] shuts its mouth”), Eliphaz lays out the retributive principle by using the word עוֹלָה (“injustice”) and implicitly implies that Job’s current plight fits such a fate of injustice. In return, in 6:29-30 Job reverses Eliphaz’s claim.

^{6:29} Please turn; let no injustice (עוֹלָה) be done. Turn now; my vindication is at stake.

^{6:30} Is there any injustice (עוֹלָה) on my tongue? Cannot my palate discern the cause of calamity? In 6:29, Job indicts the friends for falsely judging him guilty and warns them to turn away from such an injustice, while in 6:30, he “pleads his own innocence” by denying any injustice in his speech (Beuken, “Job’s Imprecation,” 61). (3) In 4:7a (“Remember: who that was innocent ever perished [אָבַד]?”), 4:9a (“By the breath of God they perish [אָבַד]”), and 4:11a (“The lion perishes [אָבַד] for lack of prey”), Eliphaz again presents the retributive doctrine by using the term אָבַד (“to perish”), and in doing so he implies the evil fate that has befallen Job. In reply, Job, using a metaphor of caravans who find no water source, argues that he will “perish” because the friends fail to provide due care and advice for his suffering (6:18 “The caravans turn aside from their course; they go up into the waste, and perish [אָבַד]” (Ibid., 64–65). On a related note, Eliphaz in 4:6 exhorts Job to let his fear of God be his confidence (“Is not your fear [יִרְאָה] [of God] your confidence, and the integrity of your ways your hope?”). Job turns that around in 6:14 (“Those who withhold kindness from a friend forsake the fear [יִרְאָה] of the Almighty”) by saying that “the way Eliphaz has spoken” disqualifies him to be a fearer of God (Wilson, *Job*, 57; Beuken, “Job’s Imprecation,” 58–60). (4) What strikes at the heart of Eliphaz’s claim of retributive justice is Job’s words in 6:21 which reads, “For now you have become nothing; You look upon [my] calamity and are afraid” (Following the *kethiv* לֹא over the *qere* לוֹ [Garrett, “Job,” 20]). Here Job poignantly discloses the friends’ deep-seated fear that their view of retribution is “at risk” (Wilson, *Job*, 58; Garrett, “Job,” 20). For different interpretations of this verse, see Longman, *Job*, 141; Newsom, *Job*, 389; Seow, *Job 1-21*, 463–64; Solomon B. Freehof, *Book of Job: A Commentary* (New York: Union of American Hebrew Congregations, 1985), 78. For further semantic connections between chs. 4-5 and ch. 6, see Habel, *The Book of Job*, 141–44; Beuken, “Job’s Imprecation,” 58–67.

⁷²For instance, compare N. C. Habel’s commentary on ch. 6 and ch. 7. Habel, *The Book of Job*, 141–44, 153–56. See also W. A. M. Beuken’s observation on the semantic correspondence between Eliphaz’s speech (chs. 4-5) and Job’s response (chs. 6-7) in which more connections are noted between chs. 4-5 and ch. 6. Beuken, “Job’s Imprecation,” 58–67.

Table 6. Job 7:14's allusion to Eliphaz's vision

Job 7:11-14 (Job)	Job 4:13 (Eliphaz)
7:11 Therefore I will not restrain my mouth; I will speak in the anguish of my spirit . . .	Amid thoughts from <i>visions of the night</i> (הַזְיָנוֹת לַיְלָה), <i>when deep sleep falls on men</i> (בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים) . . .
7:13 When I say, 'My bed will comfort me, my couch will ease my complaint,'	Job 33:15 (Elihu)
7:14 then you scare me with <i>dreams</i> (הַלְמוֹת) and terrify me with <i>visions</i> (הַזְיָנוֹת)	In a <i>dream</i> (הַלֹּם), in a <i>vision of the night</i> (הַזְיָיוֹן לַיְלָה), <i>when deep sleep falls on men</i> (בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים), while they slumber on their beds.

Many commentators take the “dreams/visions” (7:14) as indicating Job’s own nightmare,⁷³ while some minor views consider it to refer to Eliphaz’s vision (4:12-21).⁷⁴ I find the latter view more convincing. (1) As Elihu quotes 4:13 “almost verbatim” in 33:15,⁷⁵ he deliberately replaces 4:13’s “visions (הַזְיָנוֹת)” with the parallel word-pair “dream/vision (הַלֹּם / הַזְיָיוֹן).” The parallel “dream/vision” also appears in Ugaritic.⁷⁶ These cases then suggest that 7:14’s “dreams/visions (הַלְמוֹת / הַזְיָנוֹת)” could be pointing to “visions (הַזְיָנוֹת)” in 4:13. (2) Taking 7:14’s “dreams/visions” as a generic term for “nightmare” is problematic. While הַלֹּם can mean either an “natural dream” (e.g., Ps 126:1) or “revelatory dream” (Gen 20:3),⁷⁷ הַזְיָיוֹן is a technical term restrictedly denoting

⁷³E.g., Habel, *The Book of Job*, 163; Longman, *Job*, 147; Newsom, *Job*, 395. H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 68; Seow, *Job 1-21*, 497; Clines, *Job 1-20*, 191.

⁷⁴E.g., Robert L. Alden, *Job*, NAC, vol. 11 (Nashville: B&H Publishing Group, 1994), 111; Daniel J. Estes, *Job*, TTC (Grand Rapids: Baker Books, 2013), 46. These commentators find the former option also possible. Cf. Pope, *Job*, 62.

⁷⁵David J. A. Clines, *Job 21-37*, WBC, vol. 18A (Nashville: Thomas Nelson, 2006), 731.

⁷⁶E.g., L. R. Fisher, F. B. Knutson, and D. F. Morgan, eds., *Ras Shamra Parallels: The Texts from Ugarit and the Hebrew Bible*, Analecta Orientalia 49 (Rome: Pontificium Institutum Biblicum, 1972), § 192; Walter L. Michel, *Job in the Light of Northwest Semitic*, vol. 1, BibOr 42 (Rome: Biblical Institute Press, 1987), 172–73.

⁷⁷Gary V. Smith, “הַלֹּם,” in *NIDOTTE* (Grand Rapids: Zondervan, 1997), 2:154–55.

“a form of revelation.”⁷⁸ When *חֲלֹמוֹת* and *חֲזִיוֹן* are used together, therefore, they must carry a revelatory tone. (3) Moreover, it is impossible that God would torment Job with such a traumatic nighttime experience. It would contradict God’s attitude toward Job as depicted in the prologue and Job’s theophany.⁷⁹ (4) In light of the immediate context, it is more natural to see *חֲלֹמוֹת / חֲזִיוֹן* (7:14) as pointing to Eliphaz’s visions (ch. 4). Job has just heard the cold condemnation of the vision that contradicts his innocence. He must respond, and it would be strange for him to bypass any comment on the vision and simply talk about his nightmares.

As for the meaning of 7:14, its surrounding context first deserves attention. Most scholars discern two main sections in chapter 7, namely, 7:1-10 and 7:11-21.⁸⁰ D. A. Diewert, in his article on Job 7, further lays out the substructure of 7:11-21 as follows.⁸¹

Table 7. Structure of 7:11-21

Preface (v. 11)	I will not keep silent but express my complaints.
Part I (vv. 12-16)	Job’s protest against God’s constant surveillance by alluding to chaotic powers
Part II (vv. 17-21)	Job’s protest against God’s constant surveillance by parodying Psalm 8:5

⁷⁸A. Jepsen, “חֲזִיוֹן,” in *TDOT* (Grand Rapids: Eerdmans, 1980), 4:290, comments, “It is more important to note that *chāzāh*, etc., refers to a special type of divine revelation, probably during the night but distinct from a dream.” See also J. A. Naudé, “חֲזִיוֹן,” in *NIDOTTE* (Grand Rapids: Zondervan, 1997), 2:59.

⁷⁹See Miller, “The Vision of Eliphaz as Foreshadowing in the Book of Job,” 98–112; Garrett, “Job,” 32. Following the ancient thought that generally sees nightmares as “coming from a demonic or malevolent divine agent” (J. H. Walton, V. H. Matthews, and M. W. Chavalas, *The IVP Bible Background Commentary: Old Testament* [Downers Grove, IL: InterVarsity, 2000], 498–99), some even ascribe Job’s nightmares to demonic activities (e.g., Longman, *Job*, 147). As stated above, however, it is unlikely that God would send out such a pernicious agent to Job.

⁸⁰For a survey, Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 95–97.

⁸¹The below is my reconstructed structure based on D. A. Diewert, “Job 7:12: Yam, Tannin and the Surveillance of Job,” *JBL* 106, no. 2 (1987): 210–15. A similar structure is proposed by Ewald (1854), Hitzig (1874), and Möller (1955). For detail, see Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 95–97.

In Diewert’s analysis, 7:11-21 express Job’s unrestrained wish to address his complaints to God. Its two subsections, 7:12-16 and 7:17-21, exhibit an analogous theme of Job’s protest against God’s unceasing scrutiny. This thematic correspondence is particularly evidenced by the similarities between 7:12 and 7:17: (1) Both 7:12 and 7:17 “stand at the head of their respective subsections,” (2) both contain “interrogative statements couched in a very similar grammatical and rhetorical dress” (v. 12: כִּי ... אֶם ... הָ / v. 17: וְכִי ... כִּי ... הָ),⁸² and (3) both refer to “events linked with the origins of the world”: 7:12 alludes “to the subduing of the force of chaos in the primeval struggle” (יָם [“sea”], תַּנִּינִן [“sea monster”]), and 7:17, by parodying Psalm 8, “to the creation of the cosmos, and humanity in particular.”⁸³

Following Diewert’s outline, I now discuss the first subunit (7:12-16). In 7:12 (“Am I the sea, or a sea monster, that you set a guard over me?”), Job asks God whether he, like the chaotic powers of the יָם (“sea”)⁸⁴ and תַּנִּינִן (“sea monster”),⁸⁵ has exhibited a rebellious attitude in order that God should keep strict watch on him. This complaint is further explicated in 7:13-14:

When I say, ‘My bed will comfort me, my couch will ease my complaint,’ then you scare me with *dreams* and terrify me with *visions*.

⁸²Diewert, “Job 7:12,” 211–15.

⁸³Ibid., 215n34. Diewert attributes this insight to P. E. Dion.

⁸⁴The word יָם in v. 12 has often been understood in light of Job 38:8-11, where God claims to have set the boundaries for the surging primeval seas (יָם): “Thus far shall you come, and no farther, and here shall your proud waves be stopped” (v. 11; NRSV). Some commentators, however, hold to the mythological understanding of the term יָם. For a survey of the issue, see *ibid.*, 203–10. Michael A. Fishbane, “Jeremiah 4:23-6 and Job 3:3-13: A Recovered Use of the Creation Pattern,” *VT* 21, no. 2 (1971): 151–67.

⁸⁵תַּנִּינִן is a generic term whose precise meaning can be determined only from its surrounding context (e.g., “sea creatures” [Gen 1:21, Ps 148:7], “serpent” [Exod 7, Ps 91:13], “Leviathan” [Ps 74:13-14, Isa 27:1], etc.). H. Niehr, “תַּנִּינִן,” in *TDOT* (Grand Rapids: Eerdmans, 2006), 15:729–31. D. A. Garrett points out that, within a Joban context, it is “a metaphor that foreshadows the appearance of Leviathan in Job 41.” Garrett, “Job,” 20. Some Targum manuscripts (e.g., MS 110 of the National Library, Parks; 15th century) render the MT’s תַּנִּינִן as Leviathan. Céline Mangan, *The Targum of Job*, The Aramaic Bible, vol. 15 (Collegeville, MN: Liturgical Press, 1991), 36–37.

Job asserts that when he hoped for respite and solace, God plagued him with terrifying dreams and visions. The point made here is not some disturbing nightmare, as many assume. Employing bed-couch imagery, Job specifically refers to the condemnation of Eliphaz’s vision (4:17-21), which betrays his hope for answers and comfort for his undeserved plight. The thrust of 7:13-14 is then Job’s inability to find relief and comfort. No wonder he even desires death (7:15-16), unaware that it is not God but Satan that strikes his heart. Many find Job’s complaints to God here defiant,⁸⁶ but the Satanic backdrop of his complaint must not be neglected.

The second allusion to Eliphaz’s vision appears in the subsequent subunit (7:17-21).

Table 8. Job 7:17’s allusion to Eliphaz’s vision

Job 7:17-21 (Job)	Job 4:17 (Eliphaz)
<p>7:17 <i>What is man that (מַה־אֲנוֹשׁ בִּי) you make so much of him, and that you set (שִׂית) your heart on him,</i></p> <p>7:18 <i>visit (פָּקַד) him every morning and test him every moment?</i></p>	<p><i>Can a man (אֲנוֹשׁ) be in the right before God? Can a man be pure before his Maker?</i></p>
	<p>Job 15:14 (Eliphaz)</p> <p><i>What is man that (מַה־אֲנוֹשׁ בִּי) he can be pure? Or he who is born of a woman, that he can be righteous?</i></p>
	<p>Psalm 8:5-7[4-6]</p> <p>8:5[4] <i>What is man that (מַה־אֲנוֹשׁ בִּי) you are mindful of him, and the son of man that you care for (פָּקַד) him?</i></p> <p>8:7[6] <i>You have given him dominion over the works of your hands; you have put (שִׂית) all things under his feet.</i></p>

In 7:17-21, Job repeats the theme of 7:12-16—God’s misplaced surveillance upon him.

Whereas Job employed the imagery of chaotic powers in 7:12-16 to support his case, he

⁸⁶E.g., Habel, *The Book of Job*, 154, remarks, “With God as his enemy and spy, Job’s cries are tantamount to screams of defiant accusation rather than bold assertions of human misery designed to evoke divine sympathy and saving intervention.” Similarly, Newsom, “, 384; Steven Chase, *Job, Belief* (Louisville: Westminster John Knox Press, 2013), 51–54.

now alludes to both Psalm 8 and the vision's message (4:17-21) in 7:17-21.

Job 4:17a *Can a man* (מִהְיֹוֹשׁ) be righteous before God?
Psalm 8:5a[4a] *What is man that* (מִהְיֹוֹשׁ כִּי) you are mindful of him.
Job 7:17a *What is man that* (מִהְיֹוֹשׁ כִּי) you make so much of him.
Job 15:14a *What is man that* (מִהְיֹוֹשׁ כִּי) he can be pure?

While many consider Job 7:17-18 as an ironic play on Psalm 8:5-7[4-6] (cf. Ps 144:3),⁸⁷ they often ignore or bypass the rhetorical link between Job 7:17a and 4:17a. The connection between 7:17a and 4:17a is demonstrated by Job 15:14-16.⁸⁸ In 15:14-16, Eliphaz reiterates the spirit's message (4:17-19), and in doing so he particularly reformulates מִהְיֹוֹשׁ ("Can a man . . .") from 4:17a into מִהְיֹוֹשׁ כִּי ("What is man that . . .") in 15:14a by directly quoting Job's own words מִהְיֹוֹשׁ כִּי ("What is man that . . .") in 7:17a.⁸⁹ This verbal linkage, then, suggests that Job's use of מִהְיֹוֹשׁ in 7:17a is meant as a direct response to the vision's message (4:17-21) which begins with מִהְיֹוֹשׁ ("Can a man . . ."; 4:17a).

⁸⁷E.g., W. Kynes helpfully observes, "The lexical similarities between these two passages are too numerous to be coincidence. First, the question 'what are human beings?' (מִהְיֹוֹשׁ) is repeated. Second, the extended forms of both questions have a similar structure ([verb] + כִּי + ו + [verb] + כִּי), with the addition of בֶּן־אָדָם (literally, 'son of man') in the psalm. Third, Job's use of the verb גָּדַל ('to make great') recalls the exalted status of humanity in Ps 8:6-9, though in its context it has a negative connotation, ironically contrasting with the verb חָסַר ('to make less'), which is used positively in Ps 8:6. Fourth, תָּשִׁית (you set your mind/heart) in Job recalls זָכַר ('to be mindful of') in the psalm. Fifth, the same verb פָּקַד is set in a context which reverses its meaning from condescending care in the psalm to overbearing observation in Job. Sixth, both verbs in the psalm and three of the four verbs in Job have suffixes with an energetic *nun*, and these are the only two passages in the HB where the verb פָּקַד has an energetic *nun*." William L. Kynes, *My Psalm Has Turned into Weeping: Job's Dialogue with the Psalms*, BZAW 437 (Berlin: De Gruyter, 2012), 64. Cf. A considerable literature exists on the literary link between Job 7 and Ps 8. For positive appraisals of the connection between Job 7 and Ps 8, see *ibid.*, 63–79; Michael A. Fishbane, *Biblical Interpretation in Ancient Israel* (Oxford: Clarendon Press, 1985), 285–86; Fishbane, "The Book of Job and Inner-Biblical Discourse," in *The Voice from the Whirlwind: Interpreting the Book of Job*, ed. Leo G. Perdue and W. Clark Gilpin (Nashville: Abingdon Press, 1992), 87–90; Paul-Eugène Dion, "Formulaic Language in the Book of Job: International Background and Ironic Distortions," *Studies in Religion* 16, no. 2 (1987): 187–93. For cautionary assessments, see Raymond C. Van Leeuwen, "Psalm 8.5 and Job 7.17-18: A Mistaken Scholarly Commonplace?," in *The World of the Aramaeans I: Biblical Studies in Honour of Paul-Eugène Dion*, ed. P. M. Michèle Daviau, John W. Wevers, and Michael Weigl, JSOT 324 (Sheffield: Sheffield Academic Press, 2001), 205–15; Helmut Schnieringer, *Psalm 8: Text, Gestalt, Bedeutung*, Ägypten und Altes Testament 59 (Wiesbaden, Germany: Harrassowitz in Kommission, 2004), 432–33, 503. Commentators are also debating which of the two—Job 7 or Ps 8—came first. See surveys in Kynes, *My Psalm Has Turned into Weeping*, 67–68; Hartley, *The Book of Job*, 11–13.

⁸⁸Note that the expression מִהְיֹוֹשׁ כִּי appears only in Job 7:17a, 15:14a, and Ps 8:5 in the Hebrew Bible.

⁸⁹This connection has been also noted by Alden, *Job*, 175; Janzen, *Job*, 117; John H. Walton, *Job*, NIVAC (Grand Rapids: Zondervan, 2012), 212.

Job's reflection on the vision's message begins with the same question that the psalmist raises ("What is man that . . .?"). In Psalm 8:5-7[4-6], the psalmist finds that God has endowed lowly mankind with an exalted status and benevolent care. Hence he marvels and praises God. In Job 7:17-18, however, Job only finds despair. For Job, God seems to delight in "incessant surveillance and unforgiving scrutiny" upon him.⁹⁰ What would be a praise to the psalmist becomes a "doxology of sarcasm" to Job.⁹¹ S. E.

Balentine comments,

Virtually every assertion [of Psalm 8] is turned inside out. The interrogative (הֲ) that introduces the psalmist's wonderment evokes from Job a cry of despair instead. When he considers the special attention that God devotes to human beings, he discerns a sinister intent. God 'exalts' (גָּדַל; lit., 'makes great') human beings in order to humiliate them. God's 'mind' (לֵב; lit., 'heart') is fixed on harassing and terrifying. God's 'visit' (פָּקַד) is for Job a daily reminder that he has been singled out for punishment (cf. Jer 6:15; Hos 1:4; Amos 3:2), not compassion (cf. Gen 21:1; Pss 65:9 [MT 65:10]; Jer 27:22; 29:10). God's 'testing' (בָּחַן) is not for the purpose of proving his innocence (cf. Jer 12:3; Pss 17:3; 26:2; 139:23) but of declaring him guilty, regardless of the evidence that would acquit him. God's relentless scrutiny, morning by morning, moment by moment, serves not to build him up but to break him down.⁹²

Job prays in chapter 7, but not knowing the Satanic origin of the vision's message, is left as a bitter lamenter before God.

Allusion to the vision in Job's second response (ch. 9). After hearing Job's response and prayer (chs. 6-7), Bildad enters the discussion (ch. 8). Bildad condemns

⁹⁰Alden, *Job*, 112.

⁹¹Samuel E. Balentine, "What Are Human Beings, That You Make So Much of Them?" Divine Disclosure from the Whirlwind: 'Look at Behemoth,'" in *God in the Fray: A Tribute to Walter Brueggemann*, ed. Tod Linafelt and Timothy K. Beal (Minneapolis: Fortress Press, 1998), 262–64.

⁹²Balentine, *Job*, 139. M. Fishbane's observation is also noteworthy: "Clearly the image of God here is not that of a majestic providence who delegates authority to a human overlord (as in Ps. 8). It is rather that of a dark divinity that hounds and horrifies the dreams of mortals (v. 14). Indeed, the inverted perspective of our Joban passage assumes added irony when specific topics are compared. For example, in the hierarchical structure of Psalm 8 (which mirrors Gen. 1) even the creatures of the watery deep are under human dominion. This orderly perspective clashes with Job 7:12, where rhetorical questions exaggerate God's misplaced attention. 'Am I the Sea or the Dragon, that You muzzle me so?' (v. 12). . . . The royal God of Psalm 8, who sets (*šāttā*) all creatures under human dominion, is presented here as a divinity inappropriately obsessed (*tāšīt*) with human sin." Fishbane, "The Book of Job and Inner-Biblical Discourse," 88–89.

Job’s previous words as “blustering wind (רוּחַ כְּבִיר)” (8:2)⁹³ and argues that Job’s assertion that “God is unjustly persecuting him” is “simply unthinkable” (8:3).⁹⁴ To affirm that God cannot pervert justice and that the principle of retributive justice still holds, Bildad maintains—with ignorant cruelty—that Job’s children faced a violent death because their sinfulness deserved it (8:4) and claims that Job did not stand right with God (8:5-7).⁹⁵

In chapter 9, Job returns an answer to Bildad, and in doing so, he particularly quotes Eliphaz’s vision in 4:17.

[Job] ^{9:2} Truly I know that it is so: But ⁹⁶ *how can a man be in the right before* ⁹⁷ *God?* (וַיֵּדָע יוֹב אֲנֹכִי עִם־אֱלֹהִים)

[Eliphaz] ^{4:17} *Can a man be in the right before God?* (הַאֲנֹכִי מֵאֱלֹהִים יִצְדֵּק) Can a man be pure before his Maker?

In the opening words, Job seems to concede Bildad’s thesis: “Truly I know that it is so” (9:2a).⁹⁸ But what follows is an apparent echo of Eliphaz’s vision in 4:17 (and also a

⁹³Clines, *Job 1-20*, 202.

⁹⁴Hooks, *Job*, 134.

⁹⁵Bildad assumes that Job is “not pure or upright” in v. 6, and according to R. B. Zuck, this understanding stems from the vision’s message in 4:17 (“Can a man be pure before his Maker?”). Roy B. Zuck, *Job*, Everyman’s Bible Commentary (Chicago: Moody Publishers, 1978), 44.

⁹⁶The conjunction ׀ can be either adversative (so ESV, NRSV, NIV, NASB) or epexegetical (“Truly I know that it is so, that is, . . .”; cf. NJPS). Cf. Vulgate: *vere scio quod ita sit et quod non iustificetur homo compositus Deo* (“Truly I know that it is so, and that man cannot be justified, compared with God”); Peshitta: *אֲנִי יוֹדֵעַ כִּי כֵּן הוּא וְאִם אִישׁ יִצְדַּק לִפְנֵי אֱלֹהִים* (“Truly I know that it is so, and a man is not innocent before God”). For a full discussion on the translation options, see Seow, *Job 1-21*, 543, 554. See also S. R. Driver and G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job*, ICC (Edinburgh: T & T Clark, 1921), 84.

⁹⁷As Job quotes 4:17a in 9:2b, he changes מִן (i.e., מֵאֱלֹהִים “before God”) for עִם (i.e., עִם־אֱלֹהִים “with God”). Following the use of עִם in 9:3a (אִם־יִתְפַּח לְרִיב עִמּוֹ “If anyone wants to dispute *with him*”), many argue that Job is substituting the “moral sense” of 4:17a with a “legal/forensic sense” in 9:2b (e.g., N. C. Habel translates 9:2b as “A mortal cannot win a suit against EL”). Habel, *The Book of Job*, 178, 189. Similarly, Seow, *Job 1-21*, 543; Hartley, *The Book of Job*, 166; Walton, *Job*, 166.

⁹⁸Scholars debate on two issues in this verse: (1) Many consider irony or sarcasm is intended in 9:2a (e.g., “truly [אֲנִי יוֹדֵעַ]”). So Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job*, 83–84; Robert Gordis, *The Book of Job* (New York: The Jewish Theological Seminary of America, 1978), 102. For a cautionary appraisal, see Seow, *Job 1-21*, 543, 554; Clines, *Job 1-20*, 226. (2) Commentators often regard 9:2a (“Truly I know that it is so”) as referring to 8:3 where Bildad defends God’s justice. Contrary to this view, R. B. Zuck, *Job*, 46, connects 9:2a to 8:8-22 where Bildad talks about the fate of the wicked and innocent.

possible allusion to 8:3 where Bildad defends God’s justice), which Job develops with a radically different sense in chapter 9.⁹⁹ Eliphaz’s vision in 4:17 asserts that a human—being morally foul—cannot be accounted right in God’s sight. Job, on the other hand, ironically twists this meaning in chapter 9 to say that it is God’s overwhelming power and arbitrariness that prevents a man—“no matter how innocent” he is—from appealing his case before God and being counted as righteous.¹⁰⁰ Job simply cannot agree with the vision’s message and by quoting 4:17, he directly challenges its thesis.

Job elaborates this idea in the subsequent verses. Against 4:17 and Bildad’s argument in 8:3 that God judges and punishes fairly, Job insists in chapter 9 that God seems to be an arbitrary judge.¹⁰¹ In doing so, he begins by alluding to Eliphaz’s hymnic doxology (5:9-16) in 9:5-10.¹⁰²

At a cursory glance, Job—like Eliphaz—seems to be praising God’s magnificent power. On closing reading, however, Job’s words have reversed implication. In contrast to “Eliphaz’s glowing description of God’s power (5:9-16),” Job emphasizes “the negative aspects of God’s might” as exemplified in God’s “overturning the mountains (v. 5), shaking the earth (v. 6), and shutting off the light of the sun and the

⁹⁹The fact that Job cites Eliphaz’s vision in the first place often leads commentators to assume that Job is more concerned with things Eliphaz said earlier than with what Bildad spoke in ch. 8. See Terrien, *The Book of Job*, 975–76; Rowley, *Job*, 75. Balentine, *Job*, 164, for example, regards 9:1-13 as a reaction to Eliphaz (4:17-21), and 9:14-24 as a response to Bildad (8:3). For a critique of this view, see Seow, *Job 1-21*, 543. At any rate, it is clear that for Job as well as the friends, the vision’s message is of central importance in their debate.

¹⁰⁰Garrett, “Job,” 21. Similarly Rowley, *Job*, 75; Gordis, *The Book of Job*, 102; Balentine, *Job*, 164.

¹⁰¹Duane A. Garrett, *Job*, Shepherd’s Notes (Nashville: Broadman & Holman, 1998), 26.

¹⁰²On the relationship between 5:9-16 and 9:5-10, see James L. Crenshaw, “Influence of the Wise Upon Amos: The Doxologies of Amos and Job 5:9-16, 9:5-10,” *ZAW* 79, no. 1 (1967): 42–52; Gordis, *The Book of Job*, 522, special note 11; William Whedbee, “The Comedy of Job,” in *Studies in the Book of Job*, ed. Robert Polzin and David K. Robertson, Semeia 7 (Missoula, MT: Society of Biblical Literature, 1977), 15–16. Moreover, scholars also debate on the unit division of 9:5-13. Some (e.g., Hartley, Habel, Westermann and Newsom) see 9:5-13 as one unit, while others (e.g., Gordis, Janzen, Dell, and Clines) regard 9:5-10 as one unit. For a survey, see Alison Lo, *Job 28 As Rhetoric: An Analysis of Job 28 in the Context of Job 22-31*, VTSup 97 (Leiden: Brill, 2003), 133; Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 117–18.

stars (v. 7).”¹⁰³

Table 9. Job’s hymnic doxology (9:5-10)

Job 9:5-10 (Job)	Job 5:9-16 (Eliphaz)
<p>9:5 He who removes mountains, and they know it not, when he overturns them in his anger, 9:6 who shakes the earth out of its place, and its pillars tremble; 9:7 who commands the sun, and it does not rise; who seals up the stars; 9:10 <i>who does great things beyond searching out, and marvelous things beyond number</i> (עֲשֵׂה גְדֹלוֹת עַד־אֵין חֶקֶר וְנִפְלְאוֹת עַד־אֵין מִסְפָּר).</p>	<p>5:9 <i>Who does great things and unsearchable, marvelous things without number</i> (אֵין חֶקֶר נִפְלְאוֹת עַד־אֵין עֲשֵׂה גְדֹלוֹת מִסְפָּר). 5:10 He gives rain on the earth and sends waters on the fields. 5:11 He sets on high those who are lowly, and those who mourn are lifted to safety. 5:12 He frustrates the devices of the crafty. 5:16 So the poor have hope, and injustice shuts her mouth.</p>

Eliphaz employs the doxological hymn (5:9-16) to express his *confidence* in God, the powerful creator and sustainer, who brings justice to the earth. Job, however, twists the hymn to convey his *terror* of God, who with his destructive power brings chaos and perhaps, injustice to the creation.¹⁰⁴ In the conclusion of the hymn (9:10), Job directly quotes 5:9 (“Who does great things and unsearchable, marvelous things without number”). But here again, Job draws an opposite conclusion. In 5:9, Eliphaz meant that “all God’s operations have an ethical meaning and subserve one great purpose of goodness.”¹⁰⁵ But to Job in 9:10, “they seem the mere unmoral play of an immeasurable force.”¹⁰⁶

¹⁰³Gordis, *The Book of Job*, 522.

¹⁰⁴Hooks, *Job*, 143–44; Whedbee, “The Comedy of Job,” 15–16; Kemper Fullerton, “On Job, Chapters 9 and 10,” *JBL* 53, no. 4 (1934): 330–31. Cf. Clines, *Job 21-37*, 230. Newsom, *Job*, 410.

¹⁰⁵A. B. Davidson, *The Book of Job*, CBSC (Cambridge: Cambridge University Press, 1889), 68.

¹⁰⁶*Ibid.* So Rowley, *Job*, 78. Cf. Note Clines, *Job 1-20*, 232, who believes the mood of 9:10

The immeasurable power of God only frightens Job and distances him from God. The terror of God's power only deprives him of "any hope" that he might "stand before God and get a fair hearing" (9:14-20).¹⁰⁷ He knows that he is innocent (9:15) and must be vindicated, but he despairs because God will not hear his plea (9:16). What is worse, God is going to wound him and fill him with bitterness (9:17-18). Though he is blameless, God will prove him guilty (9:20-21) and treat him like the wicked. The wicked and innocent alike will be destroyed (9:22-23). Job confirms that the sovereign God is in control of his fate, but he fears that God will refuse to declare him innocent (9:29).¹⁰⁸

In sum, the discussion of Job's allusions to the vision in chapters 7, 9 highlights two points: (1) the centrality of the vision in Job's pain and struggle and (2) his honesty in dealing with the vision's false condemnation. Wrongly believing that the vision originates from God, Job laments and complains, yet in prayer to seek an answer from God.

Second Cycle (15-21)

In the second round, the demonic message (4:17-21) reappears in (1) the speech of Eliphaz (15:14-16) and (2) the speech of Zophar (20:2-8). The citation/allusion to the spirit's message particularly frames the second cycle, being placed at the beginning (ch. 15) and the ending (ch. 20) of the friends' speeches.

Eliphaz's Second Speech (Ch. 15)

Zophar, in his short speech in chapter 11, delivers more poignant words of the

has to be "one of dismay (cf. what follows in vv. 11-13)" rather than one of "the bitterness of irony (as Dhorme, Fohrer, Gordis)."

¹⁰⁷Garrett, *Job*, 26-27.

¹⁰⁸Newsom, *Job*, 412. In this insurmountable desperation and anxiety, however, Job maintains his hope in God. He seeks an intercessor who could mediate his case with God and vindicate him (9:33-35). Job's lengthy prayer (10:2-22) that pleads his case before God also follows (see also other prayers in 7:11-21; 10:2-22; 13:20-14:22) (Garrett, "Job," 20). Finally, as Job's speeches develop, his confession of faith will extend significantly (e.g., 13:15-16; 16:18-21; 19:15-27). *Ibid.*, 21-27.

three, bluntly accusing Job of being a sinner (11:6). Zophar then counters Job’s previous speech by asserting that God’s way and power far exceed Job’s abilities to comprehend (11:7-12). Finally, Zophar ends his speech by calling Job to repentance (11:13-20). In a lengthy rejoinder (chs. 12-14), Job again assails the shallow counsel of Zophar and company. He first claims that his wisdom is not at all inferior to that of the friends (12:2-3; 13:1-2). To demonstrate, he recites the traditional wisdom (12:7-12) and—though in a negative cast—hymnic doxology (12:13-25; cf. 5:9-16; 9:5-10).¹⁰⁹ He then tells the friends that this shared understanding of the traditional theology of retribution has utterly failed and that he himself will now bring the case before God (13:1-20). In a prayer that follows (13:20-14:22), Job again pleads his case before God—appealing to the ephemeral and weak nature of human beings—and yearns that his case be heard and that he might find hope in despair.

In response to Job’s massive speech of 560 words in Job 12-14, Eliphaz initiates the second round of dialogue, speaking 560 syllables in Job 15.¹¹⁰ But Eliphaz is no longer the gentle persuader of the first round. Seeing Job’s unbending claim of innocence and unrelenting questioning of God’s justice, he raises the level of accusation against Job. This is also true for the other friends. S. E. Balentine observes that there are four notable changes made by the friends in the second round: (1) Discussions on the fate of the wicked and the righteous have been reduced only to “the fate of the wicked (15:17-35; 18:5-21; 20:6-29)”; (2) the friends’ tone is “much sharper” “(e.g., 15:7-9; 18:3; 20:3)”; (3) they no longer offer a “word of encouragement to Job” “(e.g., 15:5-6; 18:4;

¹⁰⁹Just as Job’s earlier doxological hymn in 9:5-10 carried a reversed meaning of Eliphaz’s hymn in 5:9-16, Job’s hymn in 12:13-25 again twists its meaning to convey the subversive aspect of God’s power. S. M. Hooks, following D. J. A. Clines, points out, “While the hymn in 9:5–16 focused on God’s power to disrupt the *natural* order, this hymn [12:13-25] focuses on God’s power to disrupt the *social* order.” Hooks, *Job*, 179, emphasis original; Clines, *Job 1-20*, 296–97. Of particular note is that Eliphaz’s doxological hymn in 5:9-16 also carries two themes: God’s power in creation (5:9-10) and social justice (5:11-16). Hooks, *Job*, 106–8.

¹¹⁰J. P. Fokkelman, *The Book of Job in Form: A Literary Translation with Commentary*, SSN 58 (Leiden: Brill, 2012), 233–25.

20:4-11)”; and (4) “there is considerable repetition in their speeches,” indicating that “they are increasingly mired down in intransigent dogma and theory.”¹¹¹

Of particular interest to our discussion is Job 15:14-16 where Eliphaz reiterates the demonic message of 4:17-19.

Table 10. Eliphaz’s vision in 15:14-16

Job 15:14-16 (Eliphaz)	Job 4:17-19 (Eliphaz)	Job 7:17 (Job)
<p>15:14 <i>What is man that</i> (מִה־אָנוֹשׁ) he can <i>be pure</i> (אָנוֹשׁ כִּי זָכוּהוּ)? Or he who is <i>born of a woman</i> (יְלִיד אִשָּׁה), that he can <i>be righteous</i> (צַדִּיק)?</p> <p>15:15 Behold, God puts no trust in his holy ones, and the heavens are not pure in his sight.</p> <p>15:16 How much less one who is abominable and corrupt, a man who drinks injustice like water!</p>	<p>4:17 <i>Can a man</i> (הֲאֵנוֹשׁ) <i>be in the right</i> (צַדִּיק) before God? Can a man <i>be pure</i> (טָהוּר) before his Maker?</p> <p>4:18 Even in his servants he puts no trust, and his angels he charges with error.</p> <p>4:19 How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth.</p>	<p><i>What is man that</i> (מִה־אָנוֹשׁ) (כִּי) you <i>make so much</i> (גָּדַל) of him, and that you set your heart on him,</p>
		Psalm 8:5[4]
		<p><i>What is man that</i> (מִה־אָנוֹשׁ) (כִּי) you are <i>mindful of</i> (זָכַר) him, and the son of man that you care for him?</p>
		Job 14:1 (Job)
		<p>Man who is <i>born of a woman</i> (יְלִיד אִשָּׁה) is few of days and full of trouble.</p>

While 15:14-16 is virtually identical in the content and structure to 4:17-19, there are also minor differences. For example, Eliphaz slightly modifies 4:17a with Job’s reflections drawn from 7:17a and 14:1a. Hence, 15:14a reads מִה־אָנוֹשׁ כִּי־זָכוּהוּ “*What is a man that he can be pure?*” (cf. 7:17a מִה־אָנוֹשׁ כִּי תַגְדֵּלְנוּ “*What is a man that you make a big deal of him*”; 4:17a הֲאֵנוֹשׁ מְצַדִּיק “*Can a man be in the right before God?*”) and 15:14b reads וְכִי־יֵצֵדֵק יְלִיד אִשָּׁה “*Or he who is born of a woman, that he can be righteous?*” (cf.

¹¹¹Balentine, *Job*, 229. See also Hooks, *Job*, 205–6.

14:1a אִישָׁהּ יְלִידָהּ אִשָּׁה “Man who is born of a woman”; 4:17b אִם יִטְהַר־גִּבֹּר “Can a man be pure before his maker?”). Moreover, as we shall see, 15:14-16 alludes to Psalm 8 with lexical correspondences such as מְה־אֲנוֹשׁ כִּי (Job 15:14a = Ps 8:5a[4a]; cf. Job 4:17a [הֲאֲנוֹשׁ]), זָכָה (Job 15:14a ≈ Ps 8:5a[4a] [זָכָר]; cf. Job 7:17a [גָּדַל]), שְׁמִיָם (Job 15:15b = Ps 8:4a[3a]; cf. Job 4:18b [מְלֹאכְרֵי]), and שְׁתָּה (Job 15:16b ≈ Ps 8:7b[6b] [שְׁתָּה]).¹¹²

Concerning this modification, N. C. Habel rightly comments that 15:14-16 reflects Eliphaz’s “subtle reformulation of 4:17-19 in terms of Job’s particular situation and preceding provocative statements.”¹¹³

It is worthwhile to trace Eliphaz’s intention behind these modifications.

Besides the cases in which Eliphaz, in 15-14-16, develop Job’s earlier statements into derogatory puns,¹¹⁴ major alterations occur where Eliphaz makes allusions to Psalm 8 and Psalms 14, 53. As discussed, Job parodied Psalm 8 in 7:17-18, and as he did that, he also picked up 4:17a in 7:17a. In return, Eliphaz now picks up both 4:17 and 7:17a in 15:14. Based on this verbal connection, commentators commonly interpret Eliphaz’s words in 15:14 as a direct rebuttal to Job’s parodic complaint in 7:17-18. While they are correct, a closer look at the allusions made in 15:14-16 provides a much deeper understanding of Eliphaz’s intent.

¹¹²Jonathan G. Kline, *Allusive Soundplay in the Hebrew Bible* (Atlanta: SBL Press, 2016), 48–51; Aron Pinker, “On the Meaning of Job 4,18,” *Biblica* 93 (2012): 500–19. Other changes include זָכָה “be pure” (4:17) => טָהַר “be pure/clean” (15:14) (with the placement of the verbs inverted), עֲבָדָיו “his servants” (4:18) => קִדְשָׁיו “his holy ones” (15:15 Qere), and 4:19 is paraphrased considerably in 15:16.

¹¹³Habel, *The Book of Job*, 255–57. Similarly, Alden, *Job*, 175.

¹¹⁴E.g., in 15:14b (“Or he who is born of a woman [יְלִידָהּ אִשָּׁה] that he can be righteous?”), Eliphaz changes גִּבֹּר of 4:17b (“Can a man [גִּבֹּר] be pure before his Maker?”) into יְלִידָהּ אִשָּׁה, a term drawn from Job’s own words in 14:1 (“Man who is born of a woman [יְלִידָהּ אִשָּׁה] is few of days and full of trouble”). The effect of this change seems two-fold: (1) גִּבֹּר, which has the connotation of “strong man,” is replaced with a debased term for humanity, “born of woman,” a term emphasizing “human mortality.” Hartley, *The Book of Job*, 247–48. See also the comparison between גִּבֹּר and אָדָם in Wilson, *Job*, 88. Some think (e.g., Clines and de Wilde) that the expression “born of woman” indicates “human mortality,” while others (e.g., Dhorme, Rowley, and Peak) relate it with the unclean status associated with child birth. See the discussion in Clines, *Job 1-20*, 353. (2) When Job employs the term “born of woman” (14:1), he uses it in the context of human frailty and transience. Nevertheless, Job does not lose hope that he himself will be vindicated before God in some day, even in the resurrection after his death (14:13-17). Eliphaz, in contrast, borrows the same expression only to claim that being “born of woman,” everyone is guilty before God. Garrett, “Job,” 21–22; Garrett, *Job*, 34–35.

Table 11. Job 15:14-16 and Psalm 8

Job 15:14-16 (Eliphaz)	Psalm 8:4-7[3-6]
<p>15:14 <i>What is man that</i> (מָה־אֲנוֹשׁ כִּי) he can <i>be pure</i> (זכה)? Or he who is born of a woman, that he can be righteous?</p> <p>15:15 Behold, God puts no trust in his holy ones, and the <i>heavens</i> (שָׁמַיִם) are not <i>pure</i> (זכך) in his sight.</p> <p>15:16 How much less one who is abominable and corrupt, a man <i>who drinks</i> (שָׁתָה) injustice like water!</p>	<p>8:4^[3] When I look at your <i>heavens</i> (שָׁמַיִם), the work of your fingers, the <i>moon</i> (יָרֵחַ) and the <i>stars</i> (כּוֹכָבִים), which you have set in place,</p> <p>8:5^[4] <i>what is man that</i> (מָה־אֲנוֹשׁ כִּי) you are <i>mindful of</i> (זכר) him, and the <i>son of man</i> (בְּן־אָדָם) that you care for him?</p>
Job 25:4-6 (Bildad)	<p>8:6^[5] Yet you have made him a little lower than the heavenly beings and crowned him with glory and honor.</p> <p>8:7^[6] You have given him dominion over the works of your hands; you <i>have put</i> (שָׁתַת [שִׁית]) all things under his feet.</p>
<p>25:4 How then can man be in the right before God? How can he who is born of woman <i>be pure</i> (זכה)?</p> <p>25:5 Behold, even the <i>moon</i> (יָרֵחַ) is not bright, and the <i>stars</i> (כּוֹכָבִים) are not pure in his eyes.</p> <p>25:6 How much less man, who is a maggot, and the <i>son of man</i> (בְּן־אָדָם), who is a worm!</p>	

While the lexical and semantic links between Psalm 8 and Job 15:14-16 (and 25:4-6) have gone largely unnoticed by commentaries,¹¹⁵ several recent studies find a striking connection between these passages.¹¹⁶ (1) As Eliphaz quotes 7:17a in 15:14a, he cites מָה־אֲנוֹשׁ כִּי (“what is man that”) verbatim but reformulates 7:17a’s תַּגְדִּלְנוּ (Piel גדל):

¹¹⁵A representative sample includes the following: Clines, *Job 1-20*, 342, 352–54, 621–22, 633–34; Gordis, *The Book of Job*, 161–62, 276–77; Rowley, *Job*, 110, 170; Newsom, *Job*, 450–51, 517; Hartley, *The Book of Job*, 247–48, 357; John Gray, *The Book of Job*, THB 1 (Sheffield: Sheffield Phoenix Press, 2010), 240, 327–38; Longman, *Job*, 227, 308–10.

¹¹⁶E.g., Kline, *Allusive Soundplay in the Hebrew Bible*, 48–51; Kynes, *My Psalm Has Turned into Weeping*, 63–79; Janzen, *Job*, 117–18, 174–77; Fishbane, *Biblical Interpretation in Ancient Israel*, 285–86; Balentine, “‘What Are Human Beings, That You Make So Much of Them?’ Divine Disclosure from the Whirlwind: ‘Look at Behemoth,’” 262–64. For a skeptical view on the links between Job 15:14-17 and Ps 8, see Christian Frevel, “‘Eine kleine Theologie der Menschenwürde’ – Ps 8 und seine Rezeption im Buch Ijob,” in *Das Manna fällt auch heute noch: Beiträge zur Geschichte und Theologie des Alten, Ersten Testaments: Festschrift für Erich Zenger*, ed. Frank-Lothar Hossfeld and Ludger Schwienhorst-Schönberger, Herders Biblische Studien 44 (Freiburg, Germany: Herder, 2004), 267–68.

“to make great”) into יִזְכֶּה (Qal זכה: “to be pure”; cf. 4:17 has טהר: “to be clean”). Several scholars think that this change is deliberate.¹¹⁷ In 7:17a, Job replaced זכר (“to remember/be mindful”) from Psalm 8:5a[4a] with גדל (“to make great”) to turn the meaning upside down. In 15:14a, Eliphaz reverts Job’s alteration by exchanging the verb גדל (“to make great”) for זכה (“to be pure”),¹¹⁸ an assonant verb that closely matches זכר (“to remember”) in Psalm 8:5a[4a] and carries the same meaning as טהר (“to be pure”) in 4:17. He does this one more time in 15:15b (“the heavens are not pure [זָכוּ] in his sight”) by rephrasing 4:18b יִשִּׂים תְּהַלֶּה בִּי (“he charges with error”) into זָכוּ (“to be pure, bright”; from root זכך), another assonant verb allusive to זכר (“to remember”; Ps 8:5a[4a]). It may seem, then, that Eliphaz is reestablishing the original sense of Psalm 8 here,¹¹⁹ but it is more likely that he is twisting the meaning of Psalm 8 again (though in a different sense from Job). Both Psalm 8 and Job 15:14-16 ask a question about the status of mankind (“What is man . . .?”). In answer, Psalm 8:5a[4a] (“What is man that you are *mindful of* [זכר] him?”) expresses wonderment at God’s care and the exalted status of mankind. Job 15:14a (“What is man that he can *be pure* [זכה]?”), however, merely repeats the thesis of Eliphaz’s vision (4:17-21) that humans are inherently corrupt and incapable of being pure before God.¹²⁰ (2) In 15:15b, Eliphaz alludes to Psalm 8:4[3] (“When I look at your *heavens* [שָׁמַיִם], the work of your fingers, the *moon* [יָרֵחַ] and the *stars* [כּוֹכָבִים] . . .”) by replacing מַלְאָכָיו (“his angels”) of 4:18b with שָׁמַיִם (“heaven”). In 25:4-6, another direct quotation of Eliphaz’s vision (4:17-19; 15:14-16), Bildad also changes both עֲבָדָיו (“his

¹¹⁷Fishbane, *Biblical Interpretation in Ancient Israel*, 286; Kynes, *My Psalm Has Turned into Weeping*, 71; Michael Cheney, *Dust, Wind and Agony: Character, Speech and Genre in Job*, Coniectanea Biblica Old Testament 36 (Stockholm: Almqvist & Wiksell, 1994), 130.

¹¹⁸The verb זכה (“to be pure”) occurs only two times in Job: 15:14a and 25:4b (Bildad’s quotation of 15:14a).

¹¹⁹So Fishbane, *Biblical Interpretation in Ancient Israel*, 286, who argues that with this stroke, Eliphaz, who felt Job’s inversion of the sense of Ps 8 “so poignant” and “so strident,” “has deflated Job’s contention, inverted it, and even, in some measure, ironically re-established the original *traditum*.”

¹²⁰Janzen, *Job*, 117–18, 174–77.

servants”; 4:18a) and מְלֹאכֵייו (“his angels”; 4:18b) to יָרֵחַ (“moon”; 25:5a) and כּוֹכְבֵימ (“stars” 25:5b) following Psalm 8.¹²¹ The meaning conveyed in the quotations of Eliphaz and Bildad, however, is radically different from that of Psalm 8:4[3]. In Psalm 8, the psalmist, upon contemplating on the vastness of the heavens (שָׁמַיִם) reflected in stars (כּוֹכְבֵימ) and moon (יָרֵחַ), finds mankind’s insignificance (and even more so as the giant universe is only the work of God’s “fingers”!).¹²² Nevertheless, he marvels at the royal status of glory and honor that God has bestowed on such a lowly mankind. In 15:14-16 and 25:4-6, on the other hand, the same terms שָׁמַיִם, יָרֵחַ, and כּוֹכְבֵימ are employed but only to condemn mankind: If the heavens (שָׁמַיִם), moon (יָרֵחַ), and stars (כּוֹכְבֵימ) are filthy in God’s sight, say Eliphaz and Bildad, how much less are human beings who are the tiniest fragments of the gigantic cosmos? (3) The harsh denigration of the mankind intensifies in the following allusions to Psalm 8 and Psalms 14, 53. In Psalm 8:7[6] (“You have given him dominion over the works of your hands; *you have put* [שָׁתַתָּה; from root שִׁית] all things under his feet”), the psalmist continues to praise God for crowning humanity with dominion over all things. In 15:16, on the other hand, Eliphaz plays on the consonant שִׁתָּה of Psalm 8:7[6] with a pejorative sense: “How much less one who is abominable and corrupt, a man *who drinks* (שָׁתָה; from root שִׁתָּה) injustice like water!”¹²⁴ According to 4:19, human beings are morally frail and inferior because they are made from “clay” and “dust.” In 15:16, however, Eliphaz turns 4:19 into a merciless condemnation of humans as feeble because they are inherently “abominable,” “corrupt,” and “ones who drink injustice like water.” Strikingly, the terms “abominable” (נִתְעַב; from root תעב), “corrupt” (נִצְּלָה; from root אלה), “drink” (שָׁתָה; from root שִׁתָּה), and “injustice” (עוֹלָה) are all

¹²¹Many commentators, not recognizing the allusion to Ps 8, have struggled over why Eliphaz and Bildad would reword עֲבָדָיו (4:18a) and מְלֹאכֵייו (4:18b) as שָׁמַיִם (15:15b), יָרֵחַ (25:5a) and כּוֹכְבֵימ (25:5b). E.g., Pinker, “On the Meaning of Job 4,18,” 500–19.

¹²²Peter C. Craigie, *Psalms 1-50*, 2nd ed., WBC, vol. 19 (Nashville: Thomas Nelson, 2005), 108.

¹²⁴Kline, *Allusive Soundplay in the Hebrew Bible*, 49.

reminiscent of the language used in Psalms 14 and 53, twin psalms that are nearly identical in content and form.¹²⁵

Table 12. Job 15:14-16 and Psalms 14, 53

Job 15:15-16	Psalm 14:1-3	Psalm 53:2-4[1-3]
<p>15:15 Behold, God puts no trust in his holy ones, and the <i>heavens</i> (שָׁמַיִם) are not pure in his sight.</p> <p>15:16 How much less one <i>who is abominable</i> (תַּעֲבָב [תַּעֲבָב]) and <i>corrupt</i> (נֹאֲלָחָה [אלה]), a man <i>who drinks</i> (שָׁתָה) <i>injustice</i> (עוֹלָה) like water!</p>	<p>14:1 The fool says in his heart, “There is no God.” They are <i>corrupt</i> (הִשְׁחִיתוּ [שחת]), they <i>do abominable</i> (הִתְעִיבוּ [תעב]) <i>deeds</i> (עֲלִילָה) . . .</p> <p>14:2 The LORD looks down from <i>heaven</i> (שָׁמַיִם) on the children of man, to see if there are any who understand . . .</p> <p>14:3 They have all turned aside; together they have <i>become corrupt</i> (נֹאֲלָחוּ [אלה]).</p>	<p>53:2[1] The fool says in his heart, “There is no God.” They are <i>corrupt</i> (הִשְׁחִיתוּ [שחת]), <i>doing abominable</i> (הִתְעִיבוּ [תעב]) <i>iniquity</i> (עוֹלָה) . . .</p> <p>53:3[2] God looks down from <i>heaven</i> (שָׁמַיִם) on the children of man to see if there are any who understand . . .</p> <p>53:4[3] They have all fallen away; together they have <i>become corrupt</i> (נֹאֲלָחוּ [אלה]).</p>

Job 15:14-16 not only parodies Psalm 8, but also alludes to Psalms 14 and 53, psalms meditating on the godless fool (נִבְלָה; cf. 1 Sam 25), the wicked, and universal depravity.¹²⁶

In describing the fool, Psalms 14 and 53 employ words such as “abominable” (תַּעֲבָב) and “corrupt” (אלה), and Eliphaz in turn quotes the terms to directly charge at Job.¹²⁷

¹²⁵Concerning the relationship between these Psalms, see C. Cutler Torrey, “The Archetype of Psalms 14 and 53,” *JBL* 46, nos. 3–4 (1927): 186–92; Karl Budde, “Psalm 14 und 53,” *JBL* 47, nos. 1–2 (1928): 160–83; Emanuel Tov, *Textual Criticism of the Hebrew Bible*, 3rd ed. (Minneapolis: Fortress Press, 2012), 14–15; Eveline Van Staaldoune-Sulman, “Where Is God? Romans 3:13-18 As an Addition to Psalm 14,” in *Tradition and Innovation in Biblical Interpretation*, ed. W. Th. Van Peursen and J. W. Dyk, SSN 57 (Leiden: Brill, 2011), 93–112.

¹²⁶W. A. VanGemeren, *Psalms*, in vol. 5 of *EBC*, eds. Frank E. Gaebelien et al. (Grand Rapids: Zondervan, 1991), 142–47, 387–89.

¹²⁷In addition to the function of allusion to Pss 14 and 53, Eliphaz’s use of the word תַּעֲבָב (“abominable”) in 15:16a seems to play double duty here. In the context of the book of Job, the term appears once preceding 15:16, and is in Job’s speech: “Yet you will plunge me into a pit, and my own

Moreover, expressions from the psalms, such as “they are corrupt” (הִשְׁחִיתוּ; from root שחח [Pss 14:1, 53:2[1]]) and “iniquity” (עוֹל [Ps 53:2[1]]; cf. עֲלִילָה “deed” [Ps 14:1]), are intermingled to form “one who drinks injustice” (שָׁתָה עוֹלָה) in Job 15:16 with the allusive assonant verb שחח (cf. שחח [Pss 14:1, 53:2[1]]) and the feminine form of עוֹל (cf. Ps 53:2[1]).¹²⁸ Finally, the term שָׁמַיִם (“the heaven”) in Psalms 14:2 and 53:3[2] is echoed in Job 15:15. The reader may have questioned why Eliphaz, as he parodied Psalm 8 in 15:14-16, would choose שָׁמַיִם over יָרַח and כּוֹכְבֵי־שָׁמַיִם (cf. Bildad’s later quotation in 25:4-6, which has little or no allusion to Psalms 14 and 53,¹²⁹ employs יָרַח and כּוֹכְבֵי־שָׁמַיִם over שָׁמַיִם). The allusion to both Psalm 8 and Psalms 14 and 53, then, explains the rationale behind Eliphaz’s choice of שָׁמַיִם over יָרַח and כּוֹכְבֵי־שָׁמַיִם in 15:14-16. At any rate, the point of Eliphaz’s allusion to Psalms 14 and 53 (in addition to Psalm 8) is this: Job is a “wicked fool” who cannot escape the domain of universal human corruption. But as Garrett judiciously points out, Eliphaz’s allusion to Psalms 14 and 53 distorts the intended meaning of these psalms. While these psalms “speak of YHWH looking down from heaven and seeing that ‘all are corrupt’” (Pss 14:2-3; 53:3-4[2-3]), the Lord also “speak of those who are ‘my people’” (Pss 14:4; 53:5[4]) and “of the ‘company of the

clothes will abhor (תעב) me” (9:31). Here Job is claiming that no matter how he tries to purify himself (9:30), God will plunge him into a filthy pit, meaning that God has predetermined to declare him guilty. Hence Job declares that his own clothes will “abhor” his undeserved filthiness, and it is this very statement that Eliphaz, in 15:16, flips into an accusation against Job as inherently guilty, an “abhorred one” (or “abominable”).

¹²⁸It is also possible that the term עוֹלָה (“injustice, iniquity”) has a double function here. In addition to its allusion to Ps 53:2[1], עוֹלָה plays on the key points of the previous dialogues between Job and the friends. In closing his doxological discourse in 5:8-16, Eliphaz invited Job to repent by laying out his reflection on the retributive principle: “So the poor have hope, and injustice (עוֹלָה) shuts her mouth” (5:16; see also Zophar’s statement in 11:14). In response, Job urged two points: (1) He was far from injustice (“Is there any injustice [עוֹלָה] on my tongue?” [6:30a]), and (2) the friends, who falsely judged him guilty, were committing injustice (“Please turn; let no injustice [עוֹלָה] be done” [6:29a; see also 13:7]). In return, Eliphaz condemns Job with full force in 15:16 as the “one who drinks injustice (עוֹלָה) like water!”

¹²⁹In 25:4-6, the only possible, yet uncertain, allusions to Pss 14 and 53 would be בְּנֵי־אָדָם (“son of man” [25:6]; cf. Pss 14:2, 53:3[2] have בְּנֵי אָדָם “sons of man”), and תּוֹלְעָה (“maggot” [25:6]; cf. Ps 53:2[1], which has עוֹל “iniquity,” a word that Job 15:16 turns into the feminine form עוֹלָה). Kline, *Allusive Soundplay in the Hebrew Bible*, 51, thinks that תּוֹלְעָה is playing on עוֹלָה (15:16) by rearranging the letters and adding תּ to עוֹלָה to signal the end of Bildad’s speech.

righteous” (Ps 14:5).¹³⁰

Despite its allusive reformulation and intensification, Job 15:14-16 nonetheless carries the same thesis as conveyed in 4:17-21: no man is pure before God. If so, how does the hopeless note of 15:14-16 contribute to the development of Eliphaz’s second speech?

Most scholars agree that chapter 15 is composed of two major sections (vv. 2-16; vv. 17-35). Thematically, the first section further unfolds along three subsections: (1) 15:2-6, (2) 15:7-10, and (3) 15:11-16.¹³¹ In 15:2-6, Eliphaz opens the discourse with a sharper tone of rebuke. He warns that Job’s attitude could subvert piety (15:4) and even directly condemns Job as wicked (15:5-6). In 15:7-10, Eliphaz moves on to chide Job for his arrogance and defective knowledge. In a series of rhetorical question, Eliphaz challenges Job’s right to claim as he does and asserts that the “superior knowledge” of wisdom—by “virtue of seniority”—is “on the side of Eliphaz and his friends” (15:7-10).¹³² In doing so, Eliphaz particularly challenges Job with the following question: “Have you listened in the council of God? And do you limit wisdom to yourself?” (15:8). J. E. Harding, in his detailed discussion of 15:7-8, argues that what Eliphaz means here is that whereas “Job has not been the recipient of divine revelation and thus cannot understand divine justice,” Eliphaz himself possesses the kind of higher knowledge derived from “prophetic inspiration” (cf. Jer 23:18-22), acquired earlier in his nighttime revelation (4:12-21).¹³³

Harding’s view is buttressed by the immediate context, 15:11-16, where

¹³⁰Garrett, “Job,” 35.

¹³¹So J. G. Sticker, P. Vetter, and J. P. Fokkelman. Similarly, F. Delitzsch, N. Peters, A. van Selms, E. C. Webster, and D. J. A. Clines. For other views, see Table A8 in Appendix 2.

¹³²Pope, *Job*, 115; Garrett, *Job*, 37.

¹³³James E. Harding, “The Book of Job as Metaprophecy,” *Studies in Religion/Sciences Religieuses* 39, no. 4 (2010): 530–33. Cf. Brown, *The Vision in Job 4 and Its Role in the Book*, 128.

Eliphaz is now reintroducing his visionary experience.

^{15:11} Are the comforts of God too small for you, or the word (דְּבַר) that deals gently (לֵאמֹר) with you? ^{15:12} Why does your heart carry you away, and why do your eyes flash, ^{15:13} that you turn your spirit against God and bring such words out of your mouth? ^{15:14} What is man, that he can be pure? Or he who is born of a woman, that he can be righteous? ^{15:15} Behold, God puts no trust in his holy ones, and the heavens are not pure in his sight; ^{15:16} how much less one who is abominable and corrupt, a man who drinks injustice like water!

Many commentators hold that the expressions “the comforts of God” and “the word” refer to the vision’s message in 4:17-21.¹³⁴ Claiming the spirit’s message as God’s consolation (15:11), Eliphaz accuses Job of not heeding God’s gentle instruction (15:12-13) and turning his spirit against God. What follows is Eliphaz’s reiteration of the vision’s message (15:14-16), by which Eliphaz reemphasizes the demonic doctrine.

In the second section (15:17-35), Eliphaz then leverages the vision’s thesis to expound on the doctrine of retribution. The dominant theme of this section is that the wicked will not escape God’s impending punishment, a poignant message pointed at Job. Whereas Eliphaz in chapters 4-5 spoke on the fate of both the righteous and wicked, in chapter 15, Eliphaz, dominated by the demonic teaching, only stresses the fate of the wicked (so Bildad in chapter 18 and Zophar in chapter 20).¹³⁵

To conclude, the rhetorical strategy utilized in chapter 15 is virtually identical to that of chapters 4-5. In chapters 4-5, Eliphaz used the vision’s message (4:17-21) as bedrock for the doctrine of retribution and for accusation against Job (4:7-11; 5:1-16). Eliphaz in chapter 15 likewise relies on the vision (15:11-16) to buttress his theology and

¹³⁴Janzen, *Job*, 116–17; Georg Fohrer, *Das Buch Hiob*, KAT, vol. 16 (Gütersloh, Germany: Gerd Mohn, 1963), 270; Friedrich Horst, *Hiob*, BKAT, vol. 16.1 (Neukirchen-Vluyn, Germany: Neukirchener Verlag, 1968), 224–25; Dhorme, *A Commentary on the Book of Job*, 212; Habel, *The Book of Job*, 254; Hartley, *The Book of Job*, 246; Seow, *Job 1-21*, 701. Cf. Alden, *Job*, 174.

¹³⁵Cf. Seow, *Job 1-21*, 697. Job 15:17-35 further carry the following message. In a short introduction (vv. 17-19), Eliphaz asserts that he is going to teach the consensus of wise men, the tradition, a reliable knowledge that contrasts with Job’s inferior one (cf. 8:8–19). What follows is Eliphaz’s lengthy treatise on the fate of the wicked (vv. 20-35), and in it he attempts to rebut Job’s main thesis that “God’s world is morally incoherent” (Newsom, *Job*, 448). Asserting that the wicked get what they deserve as retribution for their sin (vv. 20-35), Eliphaz reaffirms that God’s governance of the moral order is just, and that Job, a sinner, deserves what has befallen him.

condemn Job (15:17-35).

Zophar's Second Speech (Ch. 20)

Following Eliphaz's lead (ch. 15), Bildad with increased anger rebukes Job (18:2-4). Wounded by the aggressive and misplaced attacks of the friends, Job bitterly laments (16:15-17; 16:22-17:2; 19:13-22) and offers prayers to God (16:6-14; 17:3-9),¹³⁶ yet he does not lose hope of being vindicated by a heavenly intercessor (16:18-21; 19:25-27).¹³⁷ Hearing Job's unbending claim of innocence (19:5-12) and his warning to the friends (19:28-29), Zophar in chapter 20 takes his turn and hurls back a stinging accusation in Job's face.¹³⁸ In doing so, he alludes to Eliphaz's vision (4:12-21).

While chapter 20 does not directly quote the spirit's message as do 15:14-16 (Eliphaz) and 25:4-6 (Bildad), it has allusions to Eliphaz's vision (4:12-17) that are too numerous to be coincidence (see Table 13 below).

The following is a list of verbal correspondences to Eliphaz's vision: (1) *קָשָׁפוּיִם* ("troubled thoughts") in 4:13 and 20:2 (the word occurs only two times in the Hebrew Bible), (2) *חֲזִיּוֹת לַיְלָה* ("visions of night") in 4:13 and *חֲזִיּוֹן לַיְלָה* ("vision of night") in 20:8 (also *חֲלוֹם* ["dream"] in 20:8; cf. 7:14; 33:15),¹³⁹ (3) the masculine form of *רוּחַ* in 4:15 and 20:3 (the masculine form appears twice in the book and refers to the spiritual visitant of Eliphaz's vision),¹⁴⁰ (4) the word-pair *אָבַד* ("perish") and *לְנֶצַח* ("forever") in 4:20 and 20:7,¹⁴¹ (5) though "too common a verb to be significant," the first person form *אֶשְׁמַע* ("I

¹³⁶Garrett, *Job*, 38–41, 43–46.

¹³⁷Garrett, "Job," 23–27.

¹³⁸J. P. Fokkelman notes that both Job 19 and 20 have 28 verses, 12 strophes, and 59 cola (cf. Job 19 has 210 words and 500 syllables; Job 20 has 204 words and 464 syllables). Fokkelman, *The Book of Job in Form*, 246; Fokkelman, *Major Poems of the Hebrew Bible*, vol. 4, *Job 15-42*, 388–89.

¹³⁹As discussed, when Job and Eliphaz referred to *חֲזִיּוֹת* ("visions") in 4:13, they rephrased the term with the parallel word-pair *חֲלוֹמוֹת / חֲזִיּוֹת* ("dreams/visions") (7:14; by Job) or *חֲלוֹם / חֲזִיּוֹן* ("dream/vision") (33:15; by Eliphaz).

¹⁴⁰See ch. 2; Garrett, "Job," 34.

¹⁴¹The word-pair appears in Job only in 4:20, 14:19-20 and 20:7. Brown, *The Vision in Job 4*

hear”) that occurs only in 4:16 and 20:3 within the friends’ dialogues (cf. 33:8),¹⁴² and (6) other minor cases including עֵין (“eye”) in 4:16 and 20:9 (cf. 7:8),¹⁴³ עֲצָם (“bone”) in 4:14 and 20:11, and עָפָר (“dust”) in 4:19 and 20:11.¹⁴⁴

Table 13. Zophar’s allusion to Eliphaz’s vision (ch. 20)

Job 20 (Zophar)	Job 4 (Eliphaz)	Job 7:14 (Job)
<p>^{20:2} And so my <i>troubled thoughts</i> (שְׁעָפִים) bring me back [into the fray]. And [I speak] on account of the agitation within me.</p> <p>^{20:3} I keep <i>hearing</i> (אֶשְׁמָע) an insulting <i>reproof</i> (מוֹסֵר) directed at me. And a <i>spirit</i> (רוּחַ) beyond my understanding gives me an answer.¹⁴⁵</p> <p>^{20:7} He will <i>perish</i> (אָבַד) <i>forever</i> (לְנֶצַח) like his own dung . . .</p> <p>^{20:8} He will fly away like a <i>dream</i> (חֲלוֹם) and not be found; he will be chased away like a <i>vision of the night</i> (חֲזִיוֹן לַיְלָה).</p> <p>^{20:9} The <i>eye</i> (עֵין) that saw him will see him no more.</p>	<p>^{4:13} Amid <i>thoughts</i> (שְׁעָפִים) from <i>visions of the night</i> (חֲזִיוֹנוֹת לַיְלָה), when deep sleep falls on men</p> <p>^{4:15} A <i>spirit</i> (רוּחַ) glided past my face; the hair of my flesh stood up. . . .</p> <p>^{4:16} It stood still, but I could not discern its appearance, a form before my <i>eyes</i> (עֵינַי); there was silence, then I <i>heard</i> (אֶשְׁמָע) a voice:</p> <p>^{4:20} They <i>perish</i> (אָבַד) <i>forever</i> (לְנֶצַח) without anyone regarding it.</p>	<p>Then you scare me with <i>dreams</i> (חֲלֻמוֹת) and terrify me with <i>visions</i> (חֲזִיוֹנוֹת).</p>

Besides these connections, one indirect allusion to Eliphaz’s vision occurs. In 20:3, Zophar states that he hears “insulting reproof” (מוֹסֵר כְּלִמְתִּי); literally, “the instruction

and Its Role in the Book, 130.

¹⁴²Brown, *The Vision in Job 4 and Its Role in the Book*, 111n42. Moreover, the first person form אֶשְׁמָע occurs only three times in 4:16, 20:3, and 33:8.

¹⁴³For discussions of the use of עֵין in these passages, see *ibid.*, 130; John C. Holbert, “‘The Skies Will Uncover His Iniquity’: Satire in the Second Speech of Zophar (Job 20),” *VT* 31, no. 2 (1981): 175.

¹⁴⁴Brown, *The Vision in Job 4 and Its Role in the Book*, 111n42.

¹⁴⁵A translation suggested by Garrett, “Job,” 33–34.

of my insult/disgrace”) that agitates him. The term מוֹסֵר (“instruction”; from the root יסר^I “to instruct” [cf. יסר^{II} “to strengthen”]), which occurs five times in Job (5:17, 12:18, 20:3, 33:16, 36:10), is often used in Job in the context of revelatory experience. For example, 33:14-16 and 36:10 read,

[Elihu]^{33:14} For God speaks in one way, and in two, but man does not perceive it.
^{33:15} In a *dream* (חֲלוֹם), in a *vision of the night* (חֲזוֹן לַיְלָה), when *deep sleep falls on men* (בְּנִפְל תַּרְדֵּמָה עַל־אָנָשִׁים), while they slumber on their beds,^{33:16} then he opens the *ears* (אָזְנוֹ) of men and *seals their instruction* (בְּמִסְרָם יְהַחֵם).

[Elihu]^{36:10} He opens their *ears* (אָזְנוֹ) to *instruction* (לְמוֹסֵר) and commands that they return from wickedness.

Elihu in 33:14-16 borrows several terms directly from 4:12-21 (e.g., חֲזוֹן לַיְלָה [4:13; 33:15]; בְּנִפְל תַּרְדֵּמָה עַל־אָנָשִׁים [4:13; 33:15]; אָזְנוֹ [4:12; 33:16]), and he seems to have Eliphaz’s vision in mind in his speech here.¹⁴⁶ Concerning how God communicates with men, says Elihu, God “opens the *ears* (אָזְנוֹ) of men” (cf. 4:12: “A word was brought to me . . . my *ear* [אָזְנוֹ] received the whisper of it”) and “seals their instruction (בְּמִסְרָם יְהַחֵם; i.e., seals an instruction concerning them).” The expression בְּמִסְרָם יְהַחֵם is difficult and has been intensely debated.¹⁴⁷ A number of commentators, for instance, attempting to connect 33:14-16 with Job’s words in 7:14 (“You scare [חַתַּת] me with dreams and terrify me with visions”), emend יְהַחֵם (חַתַּת) to יְחַחֵם (hiphil of חַתַּת + suffix 3mp) and hence read “he terrifies them...” (e.g., ESV, NIV, NRSV). However, such an emendation seems unnecessary. What Elihu conveys in this context is the manner God communicates his revelation, that is, the sealing of instruction upon men as modeled in Eliphaz’s visionary experience (4:12-21).¹⁴⁸ Elihu’s statement in 36:10 also carries the same sense: “He opens their ears *to instruction* (לְמוֹסֵר). . .” If so, מוֹסֵר in 33:16 and 36:10 refers

¹⁴⁶Davidson, *The Book of Job*, 229–30.

¹⁴⁷For surveys on the issue, see Clines, *Job 21-37*, 695–96; Dhorme, *A Commentary on the Book of Job*, 494–95.

¹⁴⁸So Davidson, *The Book of Job*, 229–30; Zuck, *Job*, 146.

metaphorically to a revelatory message, perhaps 4:17-21¹⁴⁹ (also compare 5:17: “Behold, blessed is the man whom God reproves; therefore reject not the *instruction* [מוֹסֵר] of the Almighty”).¹⁵⁰ In this regards, Zophar’s use of the term מוֹסֵר in 20:3 should not simply be overlooked.

I keep hearing (אֶשְׁמָע) an insulting reproof (מוֹסֵר) directed at me. And a spirit (רוּחַ) beyond my understanding gives me an answer.

In this short verse, three terms carry the visionary tone: אֶשְׁמָע (4:16; 20:3), the masculine רוּחַ (4:15; 20:3), and מוֹסֵר (5:17; 20:3; 33:16; 36:10). Though מוֹסֵר is used in a derogative sense in this verse (i.e., “the instruction of my insult” = “insulting reproof”),¹⁵¹ Zophar’s choice of the terms seems deliberate: by mimicking the revelatory language, he signals that he is referring to Eliphaz’s vision.

Zophar, as he alludes to the vision, essentially follows the rhetorical pattern of Eliphaz in chapters 4-5 and 15. Zophar starts with remarks on the vision (20:2-3) and then expounds the fate of the wicked (20:4-29).¹⁵² The opening words (20:2-3) commence by reflecting on Zophar’s upset inward state. The expressions “troubled thought,” “agitation,” and “insulting reproof” indicate that Zophar is increasingly

¹⁴⁹Cf. LXX 33:16 renders מוֹסֵר as εἰδεσθαι φόβου (“scary vision”). For other ancient translations, see Dhorme, *A Commentary on the Book of Job*, 494–95.

¹⁵⁰By the expression “the instruction of the Almighty” (5:17), is Eliphaz specifically referring to the vision’s message (4:17-21)? Or is he claiming a divine authority upon his own statements in chs. 4-5 as God’s instruction? Most English translations render מוֹסֵר in 5:17 as “discipline (of God)” (e.g., ESV, NIV, NRSV) or “chastening (of God)” (e.g., KJV, Rashi, *Rashi’s Commentary on Job* [Salonica, 1515], 5:17). The last occurrence of מוֹסֵר in the book of Job is 12:18: “He looses the *instruction* (מוֹסֵר) of kings and binds a waistcloth on their hips.” Most commentators, however, think that מוֹסֵר here should be revocalized, following the Vulgate and Targum, as מוֹסֵר (“bond”). Clines, *Job 1-20*, 280; Dhorme, *A Commentary on the Book of Job*, 176.

¹⁵¹Though it cannot be proved with certainty, the expression מוֹסֵר כְּלִמְתִּי may have double entendre here. כְּלִמְתִּי, a term generally used in the Hebrew Bible to mean “insult/disgrace,” appears three times in Job (here, 11:3, and 19:3). In Akkadian, a counterpart term *kullumu* has the meaning of “cause to see, show” (Siegfried Wagner, “כִּלְמָה,” in *TDOT*, 7:185-86), and if this is the case, 20:3a can be also rendered as “I keep hearing the *instruction of my seeing* (i.e., Eliphaz’s vision?)” At any rate, the result is the same: Zophar is pointing to Eliphaz’s vision here.

¹⁵²A number of scholars hold to the twofold division of ch. 20 (i.e., vv. 2-3; vv. 4-29) (so D. A. Garrett, D. J. A. Clines, T. Longman III, R. E. Murphy, B. Duhm, J. E. Hartley; Similarly, F. Hitzig, G. Fohrer). For detail, see Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 235–36; Garrett, *Job*, 47; Longman, *Job*, 266; Murphy, *Wisdom Literature*, 33. For other divisions of ch. 20, see Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 230–36.

distressed and is ready to enter a combat with Job. Moreover, he claims divine authority, that is, the spirit of the vision on which he and the friends rely (20:3b: “But a spirit beyond my understanding gives me an answer”).¹⁵³ He now feels justified and ready to blast out a more pointed and directed accusation against Job.

Zophar then presents his version of the treatise on the fate of the wicked (20:4-29). His account about the wicked, however, is slightly different from those of the friends. We have just observed that Zophar molded his speech with key terms drawn from Eliphaz’s vision such that, in some sense, his speech sounds like a miniature of 4:12-21 (e.g., שְׁעָפַיִם “trouble thoughts” [4:13; 20:2]; חֲזִיוֹן לַיְלָה “vision of night” [4:13; 20:8]; the masculine רוּחַ “spirit” [4:15; 20:3], אָשָׁמַע “I hear” [4:16; 20:3], אָבָד לְנֶצַח “perish forever” [4:20; 20:7]). Likewise, unlike the usual approach of the friends that “explicitly” respond to what Job said in the immediate context (e.g., Eliphaz [ch. 15] and Bildad [ch. 18]), Zophar interacts with the broader context of the previous dialogues, echoing many of “earlier phrases of various speakers.”¹⁵⁴ Does this rhetorical strategy, then, suggest that Zophar, who speaks no more after chapter 20, gives “his last bolt”¹⁵⁵ in this chapter by recapitulating the essence of the previous dialogues? The so called “lost speech of Zophar” in the third cycle of speeches has been the subject of immense scholarly debate,¹⁵⁶ and many critical scholars even rearrange the third-round speeches in an

¹⁵³The translation of 20:3b (וְרוּחַ מִבִּינְתִי יַעֲנֵנִי) is difficult and has been discussed in ch. 2. To summarize, three different translations have been proposed for v. 3b: (1) Taking רוּחַ as pointing to Zophar himself (e.g., “*My discerning spirit leads me to answer*” [Habel]), (2) reading רוּחַ as “wind” (e.g., “*a wind from my intellect answers me*” [Good]) or “impulse” (e.g., “*an impulse of my understanding prompts me to reply*” [Dhorme]), or (3) taking רוּחַ as a higher spirit (“*a spirit beyond my understanding gives me a reply*” [Longman]). I have argued that the third option should be preferred since it faithfully follows the Hebrew (literally, “*a spirit from [or beyond] my understanding answers me*”). Unlike in Longman, however, רוּחַ should be taken as Satan, not the “*Spirit of God.*” See ch. 2.

¹⁵⁴Clines, *Job 1-20*, 482. See also Habel, *The Book of Job*, 314–15; Holbert, “‘The Skies Will Uncover His Iniquity,’” 171–79.

¹⁵⁵Fokkelman, *The Book of Job in Form*, 259.

¹⁵⁶For surveys of the issue, see Dariusz Iwanski, *The Dynamics of Job’s Intercession*, AnBib 161 (Rome: Pontificio Istituto Biblico, 2006), 6–16; Katharine J. Dell, *The Book of Job as Sceptical Literature*, BZAW 197 (Berlin: De Gruyter, 1991), 52n161.

attempt to rediscover a possible speech of Zophar.¹⁵⁷ The issue is difficult, but the speech strategy adopted by Zophar suggests that he is giving his best shot in chapter 20.

Zophar particularly borrows from the larger context Job’s own descriptions of his plight and offers reverse meanings to those statements. In this regard, in a number of his portrayals of the fate of the wicked in 20:4-29, Zophar “mirrors Job’s plight and thereby indicts him, indirectly, as one with the wicked.”¹⁵⁸ Among examples pointed out by commentators (e.g., 3:10, 20 [cf. 5:6-7] => 20:22; 6:4 => 20:12-16; 7:8 and 14:10 => 20:7, 9; 7:21, 10:8-9 and 19:25 => 20:11; 16:13 => 20:24-25; 16:18-19 => 20:27),¹⁵⁹ this section limits the discussion to cases that relate to Eliphaz’s vision.

Table 14. Zophar’s play on Eliphaz’s vision (20:7-8)

Job 20 (Zophar)	Job 4 (Eliphaz)	Job 5:7 (Eliphaz)
20:7 He will <i>perish</i> (אבד) forever (לְנֶצַח) like his own dung; those who have seen him will say, ‘Where is he?’	4:13 Amid thoughts from <i>visions of the night</i> (חֲזִיּוֹת לַיְלָה), when deep sleep falls on men	But man is born to trouble as the sparks <i>fly upward</i> (עָרִי).
20:8 He will <i>fly away</i> (עָרַי) like a <i>dream</i> (חֲלוֹם) and not be found; he will be chased away like a <i>vision of the night</i> (חֲזִיּוֹן לַיְלָה).	4:20 Between morning and evening they are beaten to pieces; they <i>perish</i> (אבד) forever (לְנֶצַח) without anyone regarding it.	Job 7:14 (Job) Then you scare me with <i>dreams</i> (חֲלֻמוֹת) and terrify me with <i>visions</i> (חֲזִיּוֹת).
		Job 33:15 (Elihu) In a <i>dream</i> (חֲלוֹם), in a <i>vision of the night</i> (חֲזִיּוֹן לַיְלָה), when deep sleep falls on men . . .

Job 20:7-8 has several terms reminiscent of Eliphaz’s vision and its immediate

¹⁵⁷M. Pope assigns Zophar’s third speech as 27:8-23 and 24:18-25 (Pope, *Job*, 187–89.), while S. Terrien proposes 24:18-24; 27:13-23 (Terrien, *The Book of Job*, 888), N. C. Habel ch. 24 and 27.13-23 (Habel, *The Book of Job*, 37–38), D. J. A. Clines 27:7-10, 13-17, 24:18-24, 27:18-23 (Clines, *Job 21-37*, 651–77).

¹⁵⁸Habel, *The Book of Job*, 314.

¹⁵⁹For detailed discussions, see *ibid.*, 314–15; Garrett, “Job,” 19; Holbert, “‘The Skies Will Uncover His Iniquity,’” 171–79.

context (chs. 4-5). In 20:7, Zophar, alluding to 4:20 (אבד לְנֶצַח “perish forever”), maintains that the wicked will “perish forever” like his own dung, a result being that no one will be able to find him and asks, “Where is he (אֵי)?” This question reverses the meaning of אֵי in 14:10, the only other occurrence of the same expression in the book. There, Job in his lament and prayer used the term אֵי to appeal to God in order that humans, who quickly pass away, should have their “anguish resolved” before it is too late (“Where is he?”). For Job, this obviously means his vindication.¹⁶⁰

In 20:8, Zophar again uses the word-pair חֲלוֹם (“dream”) and חֲזִיוֹן לַיְלָה (“vision of night”) to point to Eliphaz’s vision (cf. 4:13 חֲזִיוֹת לַיְלָה; 7:14 חֲלֵמוֹת / חֲזִיוֹת; 33:15 חֲלוֹם / חֲזִיוֹן לַיְלָה). In 7:13-14, Job, alluding to Eliphaz’s vision and metaphorically employing bed-couch imagery, complained that God, from whom he expected comfort and vindication, terrified him with the vision’s brutal message. In other words, he was surprised that God would treat him as a sinner when he was innocent. Zophar inverts this meaning in 20:8. To do so, he adds the term עָרַף^I (“to fly”; cf. עָרַף^{II} “to be dark”), a verb that occurs only here and in 5:7 and recalls Eliphaz’s provocative statement in 5:7 (“But man is born to trouble as the sparks fly [עָרַף] upward”).¹⁶² Though 5:7 is notoriously difficult,¹⁶³ the sense conveyed seems to be that a person’s sin engenders punishment.¹⁶⁴ Alluding to this sin-punishment imagery, then, Zophar asserts that Job, a sinner, deserves the terror that befell him through the vision’s message (7:13-14) and that with the terrifying vision, he will vanish quickly (cf. Isa 29:7; Ps 73:20).¹⁶⁵

¹⁶⁰Wilson, *Job*, 88.

¹⁶²11:17 also has the same verb form עָרַף but uses עָרַף^{II} (“to be dark”). Clines, *Job 1-20*, 141–42, considers 5:7 as the “climax” of Eliphaz’s discourse in 5:1-7 which delivers “an astounding and provocative generalization.”

¹⁶³Cf. John D. W. Burnight, “Job 5:7 as Eliphaz’s Response to Job’s ‘Malediction’ (3:3-10),” *JBL* 133, no. 1 (2014): 77–94; David Wolfers, “Sparks Flying? Job 5:7,” *Jewish Bible Quarterly* 23, no. 1 (1995): 3–8.

¹⁶⁴Rowley, *Job*, 53–54; Hartley, *The Book of Job*, 118–19.

¹⁶⁵Cf. Garrett, “Job,” 19; Hooks, *Job*, 260.

In sum, despite the intensity of the accusation, Zophar's basic claim is nonetheless the same as that of the other friends: God's management of the moral universe is just. To defend his conviction, he fiercely attacks Job by directly accusing him as a sinner awaiting God's punishment. The reader again finds that it is the demonic teaching that prompts and guides Zophar.

Third Cycle (22-27)

In the third cycle of speeches, Satan's message is reintroduced in Bildad's last speech (25:4-6), which also marks the final speech for the three friends. The vision's message, therefore, brackets all of the speech cycles, serving as both the beginning (4:17-21) and the ending (25:4-6).

Bildad's Third Speech (Ch. 25)

Against Zophar's bold defense of the doctrine of retribution (ch. 20), Job in chapter 21 forcefully presents counter-evidence. Job turns from the problem of his own suffering and invites the friends to gaze upon the real world that is filled with apparent moral anomalies (e.g., wicked people prosper and live long).¹⁶⁶ Offended, Eliphaz in chapter 22 radically shifts the stance he held in chapters 4-5 and 15 and harshly condemns Job as a great sinner. He accuses Job with a list of false charges (22:2-10) and calls him to repent (22:21-30). In a rejoinder (chs. 23-24), Job again desires to present his case before God and get a fair hearing (23:1-7), yet he also feels that God is inaccessible (23:8-17). He then, as in chapter 21, honestly examines the reality world and—seeing the wicked do not receive the retribution they deserve—questions why God's rule of the moral world is inconsistent (ch. 24).

In chapter 25, Bildad steps in to respond to Job, speaking only five verses. The

¹⁶⁶Moreover, just like the rhetorical strategy of Zophar in ch. 20, Job makes frequent allusions to the previous speeches of the friends (e.g., "Eliphaz, 15:20ff.; Bildad, 18:5ff.; Zophar, 20:5ff."). Hooks, *Job*, 265.

brevity of his speech, coupled with the absence of Zophar's last speech and the interpretive challenge of the surrounding chapters (e.g., 24, 25-27), has brought about an intense debate among commentators in delineating Bildad's third speech (for a representative sampling of the diverse opinions, see Table A9 in Appendix 2).¹⁶⁷ While scholars of previous generation often reconstructed Bildad's last speech, more recent commentators tend to resist such a rearrangement for the following reasons: (1) There is little agreement among critical commentators about how the text can be relocated.¹⁶⁸ (2) There is no ancient witness that supports the rearrangement. As S. E. Balentine puts it,

None of the proposed reconstructions is fully convincing. Moreover . . . there is *no evidence* that this is so. The earliest translations of the book (the Aramaic Targum of Job from Qumran [11QtgJob] and the LXX) show the same sequence of speeches as the Masoretic Text. A better approach is to wrestle with the text that we have instead of rebuilding a text that conforms to a pattern that may never have existed.¹⁶⁹

(3) The interpretive difficulty of chapters 26-27, a portion in which Job seems to defend the doctrine of retribution just like the three, can be also adequately explained otherwise. Job, in earlier chapters, rightly saw the problem of justice in his own suffering and the absurd reality of the people around him. Yet, in chapters 26-27, he has not abandoned the hope, notes D. A. Garrett, that retributive justice still holds true. Rather than renouncing his faith in God, he desires to bring this confidence in justice as he presents his case before God.¹⁷⁰ (4) From a literary and theological perspective, the brevity of Bildad's

¹⁶⁷Wilson, *Job*, 24, succinctly summarizes the issue: "In the third cycle of speeches, a number of difficulties have been proposed: Bildad's speech is much shorter than his previous speeches (25:1-6), lacks both introduction and conclusion, and would be suitably finished by 26:5-14; a third speech from Zophar is missing; there are not enough poetic lines to make a full cycle; Job's last response is very long (chs. 26-31); Job's words in 24:18-24 seem to counter his complaint in 24:1-17; and 27:13-23 seems out of place in Job's mouth."

¹⁶⁸For a survey of a wide variety of proposals, see Iwanski, *The Dynamics of Job's Intercession*, 6-16; Markus Witte, *Vom Leiden zur Lehre: der dritte Redegang (Hiob 21-27) und die Redaktionsgeschichte der Hiobbuches*, BZAW 230 (Berlin: Walter de Gruyter, 1994); Rowley, *Job*, 169.

¹⁶⁹Balentine, *Job*, 381-82. See also Chase, *Job*, 185-87. Note that the MT as well as all ancient versions (the LXX, Peshitta, Vulgate, and Targum) supply the introductory formula: 22:1 (to Eliphaz), 23:1 (to Job), 25:1 (to Bildad), 26:1 (to Job), and 27:1 (to Job). The relocations imposed by critical scholars, however, lack such an introductory marker.

¹⁷⁰Garrett, "Job," 28. Against this view, others hold that an irony or parody is intended in chs.

speech and the absence of Zophar’s speech seem intentional. They stress “the bankruptcy of the friends’ arguments.”¹⁷¹ (5) Finally, since the friends’ entire speech begins with the vision’s message (4:17-21), it is more natural to assume that the whole speech also ends with the spirit’s message (25:4-6)¹⁷² (Also note that Eliphaz’s vision [4:12-21] parallels with Job’s theophany [38:1-42:6] as the frame of the poetic section of the book).¹⁷³

If one takes Bildad’s third speech as it appears, how does the final reappearance of the vision’s message (25:4-6) contribute to Bildad’s short speech? To begin with, Bildad’s speech is comprised of two sections: (1) A hymn on God’s power (25:2-3) and a (2) reiteration of Eliphaz’s vision (25:4-6). Unlike the usual pattern of the friends’ speeches, Bildad’s opening statement (25:2-3) skips any rebuttal of Job’s previous statements and jumps right into a hymnic praise of God’s power.

Table 15. Bildad’s hymnic doxology (25:2-3)

Job 25:2-3 (Bildad)	Job 5:8-16 (Eliphaz)
25:2 Dominion and fear are with God; he <i>makes</i> (עָשָׂה) peace in his high heaven.	5:9 He <i>who does</i> (עָשָׂה) <i>great things</i> (לְדָוָר) and unsearchable, marvelous things without <i>number</i> (מְקֹפֵר).
25:3 Is there any <i>number</i> (מְקֹפֵר) to his <i>armies</i> (צְבָאוֹת)? Upon whom does his light not arise?	5:11 He sets on high those who are lowly, and those who mourn are lifted to safety. 5:12 He frustrates the devices of the crafty 5:15 But he saves the needy from the sword of their mouth and from the hand of the mighty. 5:16 So the poor have hope, and injustice shuts her mouth.

26-27. E.g., Seow, *Job 1-21*, 67–68; Wilson, *Job*, 127–33.

¹⁷¹Wilson, *Job*, 24. Similarly, Fokkelman, *The Book of Job in Form*, 259–60; Longman, *Job*, 309; Garrett, “Job,” 35. Hooks, *Job*, 301–2, comments, “[T]he general pattern of the speeches exhibits a progressive shortening of the discourses of the friends leading up to and including the so-called “broken” third cycle. Job’s speeches, by contrast, get progressively longer. This could be the author’s way of suggesting that the friends have run out of arguments and that Job has won the debate.”

¹⁷²Garrett, “Job,” 35, further notes, “If Job’s speech in 25:5-14 (a description of God’s majesty) were appended to Bildad’s speech, the symmetry of the bracketing structure would be lost.”

¹⁷³Timothy J. Johnson, *Now My Eye Sees You: Unveiling an Apocalyptic Job*, HBM 24 (Sheffield: Sheffield Phoenix Press, 2009), 106–7; Miller, “The Vision of Eliphaz as Foreshadowing in the Book of Job,” 102–11.

A closer look at the hymn in 25:2-3, however, reveals that Bildad is attacking Job with another piece of the account on the doctrine of retribution. Eliphaz in 5:8-16 also presented a similar hymnic doxology on the doctrine but with a different emphasis. He praised God who punishes the wicked (“crafty” [5:12], “wily” [5:13]) yet lifts the needy and poor (5:11; 15-16). Here, the emphasis was on both God’s “destructive acts” (5:12-14) and “saving acts” (5:10-11, 15) with more effect on the hope for the poor (5:16).¹⁷⁴ In this regard, said Eliphaz, God is the one who does (עֲשֶׂה) great things (גְּדוֹלָה) without number (מְסֻפָּר) (5:11).

Bildad, on the other hand, adopts a similar language (e.g., עֲשֶׂה, מְסֻפָּר, and an assonant word גְּדוֹלָה), but stresses God’s destructive acts only. Against Job who bluntly claimed the divine justice as incoherent (ch. 24), Bildad, referring to God’s supreme dominion and power (25:2a) and his establishment of a “celestial order” (i.e., his making of [עֲשֶׂה] peace in high heaven; 25:2b), confronts Job’s right to make such a challenge (v. 2).¹⁷⁵ He then employs two rhetorical questions in 25:3: “Is there any *number* (מְסֻפָּר) to his *armies* (גְּדוֹלָה)? Upon whom does his light not arise?” The implication is that God, whose armies are numberless, relentlessly scrutinizes mankind only to find that humans are inherently impure and hence “will crush them by the power of his countless troops.”¹⁷⁶

The retributive doctrine that Bildad portrays in 25:2-3 not only differs from that of Eliphaz in 5:8-16, but, more surprisingly, also reflects Satan’s voice itself (4:17-

¹⁷⁴David J. A. Clines, “Job,” in *New Bible Commentary*, ed. D. A. Carson, 4th ed. (Downers Grove, IL: Inter-Varsity, 1994), 465. See also Clines, *Job 1-20*, 143–47.

¹⁷⁵Hooks, *Job*, 302–3. See also Hartley, *The Book of Job*, 356.

¹⁷⁶Garrett, “Job,” 35. Similarly, Hooks, *Job*, 303. In the preceding context, the term גְּדוֹלָה (“army”) occurs once in 19:12 “His troops (גְּדוֹלָה) come on together; they have cast up their siege ramp against me” Job metaphorically claims in this verse that God treats him as an enemy that needs to be subdued. Other commentators take the expressions “armies” and “God’s light” as depicting God’s sovereign rule of all creatures. E.g., Longman, *Job*, 309; Rowley, *Job*, 170. Hartley, *The Book of Job*, 356–57, considers “God’s light” as indicating the source of “warmth, joy, and life” that “empowers life and sustains all his creatures.”

21). Eliphaz also claimed that the innocent and the upright never perish (4:7). For Bildad here, however, there is no such thing as an innocent or upright person; every human is filthy and doomed to destruction before God. If so, the friends' doctrine of retribution, which was more optimistic than the "satanic doctrine of moral nihilism" in earlier stage of the debate, has been twisted and fully blended with it as one message in this later speech development.¹⁷⁷ In other words, the spirit's message, which in its initial stage only triggered the friends' debate, now dominates the later portion of the friends' dialogues. As Garrett puts it, "the three have moved beyond a simple doctrine that 'all have sinned'" to teach "an orthodoxy that has been transformed into a hatred of the created world," that is, that "God regards everything as corrupt."¹⁷⁸

Following this sinister hymnic note of Bildad (25:2-3), Bildad now reiterates Eliphaz's vision in 25:4-6 (see Table 16 below). In his quotation of 15:14-16 (and 4:17-21), Bildad modifies 15:14's מַה־אֲנוֹשׁ כִּי ("What is man that") to מַה־יִצְדֵק אֲנוֹשׁ עִם־אֵל ("How can man be in the right before God") in 25:4 by directly quoting Job's own words from 9:2 ("Truly I know that it is so: But *how can a man be in the right before God* [מַה־אֲנוֹשׁ יִצְדֵק עִם־אֵל]) (see the table below). As discussed, Job in 9:2 questioned the validity the vision's thesis (4:17) by asserting that it is God's power and arbitrariness—not a man's impureness—that prevents man from appealing to God and being vindicated. Bildad, on the other hand, flips that argument in 25:4. In 25:2-3, Bildad has already depicted God as the one who always find humanity impure and crushes them with his powerful troops. Bildad then carries this imagery of God in 25:4: Sinful being that he is, a man deserves his own punishment and has no right to challenge God.¹⁷⁹

¹⁷⁷Garrett, "Job," 35–36.

¹⁷⁸Ibid., 35.

¹⁷⁹As for the meaning of "born of woman" (יְלִיד אִשָּׁה) in the context of the vision's message, see n114 of this chapter.

Table 16. Eliphaz's vision in 25:4-6

Job 25:4-6 (Bildad)	Job 15:14-16 (Eliphaz)	Job 4:17-19 (Eliphaz)
<p>^{25:4} <i>How then can man be in the right before God (מִה־יִצְדַק אָנוּשׁ עִם־אֵל)?</i> How can he who is <i>born of woman</i> (יְלֹוֹד אִשָּׁה) <i>be pure</i> (זָכָה)?</p> <p>^{25:5} Behold, even the <i>moon</i> (יָרֵחַ) is not bright, and the <i>stars</i> (כּוֹכָבִים) are not pure in his eyes.</p> <p>^{25:6} How much less man, who is a <i>worm</i> (רֶמֶס), and the <i>son of man</i> (בְּנוֹ־אָדָם), who is a <i>maggot</i> (תּוֹלְעָה)!</p>	<p>^{15:14} <i>What is man that</i> (מִה־אָנוּשׁ כִּי) he can <i>be pure</i> (זָכָה)? Or he who is <i>born of a woman</i> (יְלֹוֹד אִשָּׁה), that he can <i>be righteous</i> (צַדִּיק)?</p> <p>^{15:15} Behold, God puts no trust in his holy ones, and the <i>heavens</i> (שָׁמַיִם) are not pure in his sight.</p> <p>^{15:16} How much less one who is abominable and corrupt, a man who drinks <i>injustice</i> (עֲוֹלָה) like water!</p>	<p>^{4:17} <i>Can a man</i> (הָאָנוּשׁ) <i>be in the right</i> (צַדִּיק) before God? Can a man <i>be pure</i> (טָהוּר) before his Maker?</p> <p>^{4:18} Even in his servants he puts no trust, and his angels he charges with error.</p> <p>^{4:19} How much more those who dwell in houses of clay, whose foundation is in the dust, who are crushed like the moth!</p>
		Job 9:2 (Job)
		Truly I know that it is so: But <i>how can a man be in the right before God</i> (מִה־יִצְדַק אָנוּשׁ עִם־אֵל)?

In addition, Bildad makes a slight change to 25:5-6 with regards to the Psalm allusions. We have observed that 15:14-16 (Eliphaz) makes a number of sarcastic allusions to both Psalms 8 and 14, 53. While Bildad retains the parodical allusion to Psalm 8 (e.g., the use of מִה־ in 25:4 [so 15:14, Ps 8:5[4]; cf. Job 4:17 has an interrogative הֲ]; the assonant verb זָכָה in 25:4 [so 15:14; cf. Ps 8:5[4] has זָכַר]; יָרֵחַ and כּוֹכָבִים in 25:5 [cf. 15:15 has שָׁמַיִם; Ps 8:4[3] has שָׁמַיִם, יָרֵחַ, and כּוֹכָבִים]; בְּנוֹ־אָדָם in 25:6 [So Ps 8:5[4]]), he no longer seems to play on Psalms 14 and 53.¹⁸⁰

In 15:14-16, Eliphaz rephrased 15:16 (“How much less one who is abominable [תַּעֲבָב] and corrupt [אֵלֶּה], a man who drinks injustice [עֲוֹלָה] like water!”) based on Psalms 14 and 53 to claim that Job, who belongs to the realm of universal depravity, is a wicked

¹⁸⁰See n129 of this chapter for a detailed discussion.

sinner. In contrast, Bildad, in chapter 25, brings this dismal view of mankind to its climax by reformulating 15:16 in 25:6: “How much less man, who is a *worm* (רִמָּה), and the *son of man* (בְּנוֹ-אָדָם), who is a *maggot* (תּוֹלְעָה)!” Two points deserve our attention with regards to this change: (1) Bildad calls mankind “maggot” and “worm,” terms symbolizing “death and decay” (7:5; 17:14; 21:26; 24:20).¹⁸¹ Bildad, then, reinforces this sense by further alluding the expression בְּנוֹ-אָדָם in Psalm 8:5[4]: “What is man . . . and the *son of man* (בְּנוֹ-אָדָם) that you care for him?”¹⁸² The term בְּנוֹ-אָדָם, which connotes the “earthbound” lowliness of human nature,¹⁸³ carries different senses in Psalm 8:5[4] and Job 25:6 respectively. In Psalm 8:5[4], the emphasis is on God’s exaltation of the “son of man.” Despite human mortality and minuteness, declares Psalm 8:6[5], God has made people’s status a little lower than the angels (NIV, KJV) or God (NRSV, NASB). In Job 25:6, on the other hand, the term intends to completely denigrate any “human worth and dignity.”¹⁸⁴ It depicts the “son of man” as “the bottom of the order of creation,” that is, not as “a little less than the angels or God” but as the maggot and worm itself.¹⁸⁵ (2) J. G. Kline finds the significance of the word תּוֹלְעָה (“maggot”). תּוֹלְעָה, which occurs only here in the book, is the last word of Bildad as well as the three friends. By rearranging “the letters of Eliphaz’s utterance עוֹלָה [15:16]” and adding the last letter of the Hebrew alphabet ת to the rearranged word עוֹלָה (hence תּוֹלְעָה as in 25:6), Bildad signals to the

¹⁸¹Habel, *The Book of Job*, 370; Newsom, *Job*, 517. Note that the term רִמָּה occurs exclusively in Job’s speeches (7:5; 17:14; 21:26; 24:20) except here in 25:6.

¹⁸²Cf. Pss 14:2 and 53:3[2] have בְּנֵי-אָדָם “sons of man.”

¹⁸³Hans-Joachim Kraus, *Psalms 1-59: A Commentary*, CC (Minneapolis: Fortress Press, 1988), 182–83.

¹⁸⁴Alden, *Job*, 256–57.

¹⁸⁵Habel, *The Book of Job*, 370. Note how the emphasis has been shifted in the series of quotations: In 4:17-21, humans are impure because they are made of “clay” and “dust.” In 15:14-16, every human is filthy because of the universal depravity. In 25:4-6, human beings are hopeless because they are disgusting creatures like worms and maggots.

reader that the friends' speech officially ends here.¹⁸⁶

Despite the minor alterations and heightened denigration of humanity, the essential message of Bildad's quotation is the same as 4:17-21 and 15:14-16: that every man is inherently foul. If so, why does Bildad, in his brief yet final speech, end by reciting Eliphaz's vision, which might sound trite and even intractable? A number of commentators ascribe it to the "bankruptcy" of Bildad's argument.¹⁸⁷ While this is true, it is not an adequate explanation of Bildad's abrupt conclusion. Just as Zophar (ch. 20) counted on the vision's authority to make his final claim, Bildad creates an inclusion, placing the demonic vision at the beginning and end of the friends' speeches. As J. G. Kline notes, the final occurrence of the vision's message in the friends' speeches reflects its "centrality to the dialogue between Job and his friends."¹⁸⁸

Conclusion

The discussion of the role of the vision's message (4:17-21) in the friends' speech cycles suggests that at the heart of the debate is the demonic message of Eliphaz's vision (4:12-21). The vision's message, which is frequently quoted or alluded to by the friends, not only brackets the whole of the speech cycles as the beginning (4:12-21) and the ending (25:4-6), but also frames each individual cycle (first cycle: the beginning [4:12-21]/ second cycle: the beginning [15:14-16] and the ending [20:2-3]/ third cycle: the ending [25:4-6]) as the backbone for all the debate cycles of the friends (See Figure 2 below).

¹⁸⁶Kline, *Allusive Soundplay in the Hebrew Bible*, 51.

¹⁸⁷Wilson, *Job*, 24. Similarly, Fokkelman, *The Book of Job in Form*, 259–60; Longman, *Job*, 309; Garrett, "Job," 35; Hooks, *Job*, 301–2.

¹⁸⁸Kline, *Allusive Soundplay in the Hebrew Bible*, 50. Garrett, "Job," 35, also remarks, "Expressions of the demonic doctrine, found at 4:12-21 and 25:2-6, bracket the speeches of the friends. Thus, the layout of the text is as the author intended it. . . . Functionally, demonic doctrine colors everything the three say, since the bracketing indicates that their discourses begin and end with the spirit's teaching."

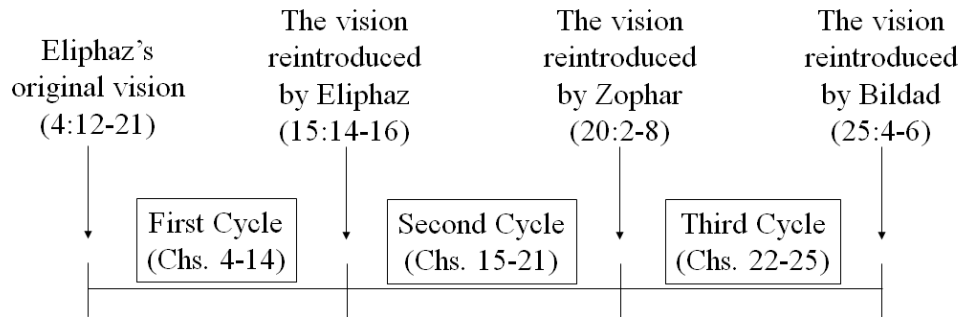


Figure 2. Eliphaz's vision in the friends' speech cycles

Triggered by the vision (4:12-21), the friends falsely accuse Job as a sinner, buttressing the doctrine of retribution. As the debate progresses, the friends' message turns profoundly dark, fully blending their theology with Eliphaz's vision. Job, on the other hand, recoils from the false accusations launched against him and seeks an answer from God.

CHAPTER 4

ELIPHAZ'S VISION IN THE DEVELOPMENT OF THE ELIHU SPEECHES

An extensive body of literature exists concerning the origin, placement, and meaning of the Elihu speeches in chapters 32-37, but little consensus has been reached among scholars.¹ Because of the enigmatic nature of the Elihu speeches,² critics often consider the Elihu episode to be a later, secondary interpolation,³ while others hold it to be original to the flow and design of the book.⁴ Some are dissatisfied with the present

¹E.g. the surveys in Dariusz Iwanski, *The Dynamics of Job's Intercession*, AnBib 161 (Rome: Pontificio Istituto Biblico, 2006), 26–35; Stephan Lauber, *Weisheit im Widerspruch: Studien zu den Elihu-Reden in Ijob 32-37*, BZAW 454 (Berlin: De Gruyter, 2013), 1–40; Ragnar Andersen, “The Elihu Speeches: Their Place and Sense in the Book of Job,” *TynB* 66, no. 1 (2015): 75–94.

²D. J. A. Clines summarizes issues often raised by commentators: “(1) Unlike the other speakers in the book, Elihu has not been referred to in the narrative prologue, and will not be mentioned in the epilogue. (2) The speeches of Elihu could be omitted without loss to the book, and it can even be said that ‘the dramatic power of the book is heightened by the omission of his speeches’ (Strahan). (3) The style of the Elihu speeches and narrative differs from that of the book elsewhere: it is ‘prolix, laboured and tautological; the power and brilliancy which are so conspicuous in the poem generally are sensibly wanting’ (Driver-Gray).” David J. A. Clines, *Job 21-37*, WBC, vol. 18A (Nashville: Thomas Nelson, 2006), 708–9. For other issues raised on the nature of Elihu speeches, see J. Vermeylen, *Job, ses amis et son Dieu: La légende de Job et ses relectures postexiliques*, *Studia Biblica* 2 (Leiden: Brill, 1986), 23–24; Édouard Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight (Nashville: Thomas Nelson and Sons, 1967), xcvi–cv.

³See surveys in Helen H. Nichols, “The Composition of the Elihu Speeches (Job, Chaps. 32-37),” *AJSLL* 27, no. 2 (1911): 99–103; Harald-Martin Wahl, “Seit wann gelten die Elihureden (Hi. 32-37) als Einschub: Eine Bemerkung zur Forschungsgeschichte,” *BN* 63 (1992): 58–61; Markus Witte, “Noch einmal: Seit wann gelten die Elihureden im Hiobbuch (Kap. 32-37) als Einschub?,” *BN* 67 (1993): 20–25. The following is a sampling of modern commentators who hold to the secondary nature of the Elihu cycle. Marvin H. Pope, *Job*, AB, vol. 15 (Garden City, NY: Doubleday, 1985), xxvi–xxvii; John C. L. Gibson, *Job*, Daily Study Bible (Philadelphia: Westminster Press, 1985), 219–20, 268–70; Carol A. Newsom, *The Book of Job: A Contest of Moral Imaginations* (Oxford: Oxford University Press, 2003), 201–2; Samuel E. Balentine, *Job*, SHBC (Macon, GA: Smyth & Helwys Publishing, 2006), 17–18; Robert Alter, *The Wisdom Books: Job, Proverbs, and Ecclesiastes* (New York: W. W. Norton, 2010), 133.

⁴E.g., Norman C. Habel, “The Role of Elihu in the Design of the Book of Job,” in *In the Shelter of Elyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström*, ed. W. Boyd Barrick and John R. Spencer, JSOTSup 31 (Sheffield: JSOT Press, 1984), 81–98; J. Gerald Janzen, *Job*, Interpretation (Atlanta: John Knox Press, 1985), 218; John Briggs Curtis, “Why Were the Elihu Speeches Added to the Book of Job,” *Proceedings* 8 (1988): 93–99; Kenneth W. Gore, “The Unifying Force of the Identity and Role of Elihu Within the Book of Job” (PhD diss., Southwestern Baptist Theological Seminary, 1997); John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 28–30; Larry J. Waters, “The Authenticity of the Elihu Speeches in Job 32-37,” *BSac* 156, no. 621 (1999): 28–41; David N. Freedman, “Elihu Speeches in the Book of Job,” *Harvard Theological Review* 61, no. 1

location of Elihu texts and even relocate them in other part(s) of the book's structure.⁵ What is more, Elihu's character and contribution in the cycle have been disputed. Concerning his character, some hold a more positive view (e.g., "divinely inspired intermediary" [C. L. Seow], "arbiter" [R. V. McCabe], "proto-charismatic" [J. W. McKay], "covenant mediator" [H. D. Beeby]),⁶ while others take him more negatively (e.g., "opinionated fool" [N. C. Habel], "pompous, insensitive bore" [E. M. Good], "fanatic and bigot" [J. B. Curtis], "person assumed or adopted by Satan" [D. N. Freedman]).⁷ As for Elihu's contribution to the book, Elihu is seen either as mostly

(1968): 51–59; Choon-Leong Seow, "Elihu's Revelation," *Theology Today* 68, no. 3 (2011): 253–71; Matthew J. Lynch, "Bursting at the Seams: Phonetic Rhetoric in the Speeches of Elihu," *JSOT* 30, no. 3 (2006): 345–64; Andersen, "The Elihu Speeches: Their Place and Sense in the Book of Job," 75–94. Also, for a survey on commentators hold to the authenticity of Elihu's cycle, see Robert V. McCabe, "The Significance of the Elihu Speeches in the Context of the Book of Job" (ThD diss., Grace Theological Seminary and College, 1985), 13–16, 19–23. Cf. R. Gordis and others take Elihu's speech to be from the hand of the original author, though it was composed somewhat later than the other poetic dialogues. E.g., Robert Gordis, *The Book of God and Man: A Study of Job* (Chicago: University of Chicago Press, 1978), 104–16; Norman H. Snaith, *The Book of Job: Its Origin and Purpose*, Studies in Biblical Theology 2/11 (London: SCM Press, 1968), 72–85.

⁵E.g., David J. A. Clines, "Putting Elihu in His Place: A Proposal for the Relocation of Job 32–37," *JSOT* 29, no. 2 (2004): 243–53; Clines, *Job 21–37*. Cf. Freedman, "Elihu Speeches in the Book of Job," 51–59.

⁶Seow, "Elihu's Revelation," 262–64, 268; Robert V. McCabe, "Elihu's Contribution to the Thought of the Book of Job," *Detroit Baptist Seminary Journal* 2 (1997): 73; John W. McKay, "Elihu: A Proto-Charismatic?," *The Expository Times* 90, no. 6 (1979): 170; H. Daniel Beeby, "Elihu: Job's Mediator?," *South East Asia Journal of Theology* 7, no. 2 (1965): 42. The positive appraisal is also found in Thurman Wisdom, "The Message of Elihu," *Biblical Viewpoint* 21 (1987): 27, 29–30; Walter L. Michel, "Job's Real Friend: Elihu," *Criterion* 21 (1982): 32; Larry J. Waters, "Elihu's Theology and His View of Suffering," *BSac* 156, no. 622 (1999): 158–59; Francis I. Andersen, *Job*, TOTC, vol. 14 (Downers Grove, IL: InterVarsity Press, 1976), 53; Lindsay Wilson, "The Role of the Elihu Speeches in the Book of Job," *RTR* 55, no. 2 (1996): 90–91; Alfred von Rohr Sauer, "Salvation by Grace: The Heart of Job's Theology," *Concordia Theological Monthly* 37, no. 5 (1966): 267. According to Seow, "Elihu's Revelation," 253–55, the positive interpretation of Elihu dominated most "medieval Jewish commentators" as well as "some early Christian interpreters."

⁷Habel, "The Role of Elihu in the Design of the Book of Job," 91–98; Edwin M. Good, *In Turns of Tempest: A Reading of Job* (Stanford, CA: Stanford University Press, 1990), 321; Curtis, "Why Were the Elihu Speeches Added to the Book of Job," 93. David N. Freedman, "Is It Possible to Understand the Book of Job," *Bible Review* 4, no. 2 (1988): 26–33, following *The Testament of Job* (41:5; cf. 42:2), remarks, "I believe that Elihu—who comes from nowhere and disappears from the scene as soon as he is done with his speeches—is not a real person at all. . . . He is the person assumed or adopted by Satan to press his case for the last time. His speeches are Job's fourth test." Newsom, *The Book of Job*, 200, comments, "Although Elihu has had a few defenders (more so in the nineteenth than in the twentieth century), the majority of critics are hostile to him, often treating him as an object of ridicule." For more opinions of scholars, see Gore, "The Unifying Force of the Identity and Role of Elihu Within the Book of Job," 48–67; Theresia Mende, *Durch Leiden zur Vollendung. Die Elihureden im Buch Ijob (Ijob 32–37)*, Trier Theologische Studien 49 (Trier, Germany: Paulinus, 1990), 1–14.

rehashing the traditional theology of the three friends⁸ or as making a unique contribution by presenting a theological outlook that is different from that of the friends.⁹

This chapter aims to contribute to the ongoing debate about the Elihu cycle by examining the role of Eliphaz's vision in the development of Elihu's discourse. The Elihu chapters comprise a brief introductory prose section (32:1-5), followed by four separate speeches that begin with an introductory formula וַיַּעַן אֱלִיהוּ . . . וַיֹּאמֶר ("Elihu answered . . . and said" [32:6; 34:1; 35:1; 36:1]).¹⁰ Major references to Eliphaz's vision appear in the first (33:15-17, 19-21, 23-28) and the fourth speeches (36:10, 15), and just as the friends' dialogues, these references enclose the whole of Elihu's discourse. Implicit or minor allusions to the vision also occur in 32:8, 18, 33:4, and 34:7. To demonstrate the centrality of these quotations and allusions in the Elihu's speeches, this chapter will examine the first (chs. 32-33), second (ch. 34), and fourth (chs. 36-37) speeches. I will conclude that Elihu virtually reduplicates the role and argument of the friends, with the same stance as theirs on Eliphaz's vision and the doctrine of retribution. The present study, following the ancient textual witnesses (the LXX, Peshitta, Targum, Vulgate, and DSS [4QJob^a, 2QJob, 11QTargJob]) and recent scholarly discussion,¹¹ assumes the authenticity of the Elihu speeches in the original design of the book.

⁸E.g., S. R. Driver and G. B. Gray, *A Critical and Exegetical Commentary on the Book of Job*, ICC (Edinburgh: T & T Clark, 1921), xl–xli; Pope, *Job*, lxxix–lxxx; Janzen, *Job*, 219–20; Tremper Longman III, *Job*, BCOTWP (Grand Rapids: Baker Academic, 2012), 62–63; Duane A. Garrett, *Job*, Shepherd's Notes (Nashville: Broadman & Holman, 1998), 74–77; Garrett, "Job," in *The Problem of the Old Testament* (Downers Grove, IL: InterVarsity, forthcoming), 44–45; Robert L. Alden, *Job*, NAC, vol. 11 (Nashville: B&H Publishing Group, 1994), 313–15.

⁹E.g., Gordis, *The Book of God and Man*, 104–16; Seow, "Elihu's Revelation," 253–71; John H. Walton, "Job 1: Book Of," in *DOTWPW* (Downers Grove, IL: InterVarsity Press, 2008), 338–39; D. A. Carson, *How Long, O Lord? Reflections on Suffering and Evil*, 2nd ed. (Grand Rapids: Baker Academic, 2006), 148–50; Larry J. Waters, *The Contribution of the Speeches of Elihu to the Argument About Suffering in the Book of Job: A Study in Narrative Continuity*, *Studies in the Bible and Early Christianity* 67 (Lewiston, NY: Edwin Mellen Press, 2009); Waters, "Elihu's Theology and His View of Suffering," 143–59; Martin A. Shields, "Was Elihu Right?," *JESOT* 3, no. 2 (2014): 155–70; Andersen, "The Elihu Speeches," 75–94; Wilson, "The Role of the Elihu Speeches in the Book of Job," 81–94.

¹⁰The fourth speech begins slight differently: וַיִּסָּר אֱלִיהוּ וַיֹּאמֶר ("Elihu continued and said").

¹¹See n4 of this chapter.

Eliphaz's Vision in Elihu's First Speech (Chs. 32-33)

Elihu's first speech (32:6-33:33) falls into two main sections: (1) Elihu's introductory statement (32:6-22 [to the friends], 33:1-7 [to Job]), and (2) Elihu's refutation of Job's theses (33:8-33).¹² In the first section, Elihu implicitly alludes to Eliphaz's vision (32:8, 18, 33:4). In the second section, Elihu directly quotes Eliphaz's vision in 33:15-17, 19-21, 23-28.

Introductory Statement (32:6-33:1-7)

At the completion of the third speech cycle (chs. 22-27), the three friends are rendered speechless. What follows is Job's final plea, solemnly pleading for his vindication (chs. 29-31). In this "climatic moment" where the reader anticipates God's appearance and resolution to Job's dilemma,¹³ an angry young Elihu intrudes into the dialogue (32:1-5), delivering an unprecedentedly lengthy introduction of twenty-four verses validating his intrusion.

The first part of his introductory statement (32:6-22), often taken as an address to the three,¹⁴ has been misinterpreted by most commentators. Many perceive in these verses that Elihu—discrediting the wisdom of age and experience—condemns the three (32:7-9) for failing to adequately answer Job (32:11-16). Elihu's arrogance and presumption, coupled with his verbosity, impress many commentators negatively.¹⁵ This

¹²Cf. Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 40; Pieter Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: E. J. Brill, 1995), 415, 427–28.

¹³Stephen M. Hooks, *Job*, CPNIV Commentary (Joplin, MO: College Press, 2006), 365; William Whedbee, "The Comedy of Job," in *Studies in the Book of Job*, ed. Robert Polzin and David K. Robertson, Semeia 7 (Missoula, MT: Society of Biblical Literature, 1977), 18–19.

¹⁴McCabe, "Elihu's Contribution to the Thought of the Book of Job," 50. Cf. Clines, *Job 21-37*, 705.

¹⁵E.g., R. N. Whybray, *Job*, Readings: A New Biblical Commentary (Sheffield: Sheffield Academic Press, 1998), 138–39; Good, *In Turns of Tempest*, 321; H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 207; Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia: Westminster Press, 1985), 444; Newsom, *The Book of Job*, 200; Wilson, "The Role of the Elihu Speeches in the Book of Job," 87; Curtis, "Why Were the Elihu Speeches Added to the Book of Job,"

negative view, however, may not be correct. As we shall see below, Elihu, like Eliphaz in his opening discourse in chapter 4, begins moderately and even deferentially.

To approach the issue, I will begin by discussing the literary framework of 32:6-22. A number of proposals have been suggested on the structure of 32:6-22 (for detail, see Table A10 in Appendix 3). Despite the diversity, one may nevertheless find two notable patterns. Commentators of previous generations (and some modern scholars such as D. J. A. Clines) tend to divide the text into 6-10|11-14|15-22 or similar.¹⁶ Recently, more scholars delineate the structure as 6-10|11-16|17-22 or similar, taking 32:11-16, not 32:11-14, as one unit.¹⁷ For instance, in his article on the structure of 32:6-22, P. W. Skehan proposes the 6-10|11-16|17-22 pattern type. He divides 32:6-22 as 6|7-10|11-16|17-20|21-22 by further segmenting 32:6-10 into 32:6/7-10 and 32:17-22 into 32:17-20/21-22, yet holding 32:11-16 to be one unit. He finds verbal repetitions (vv. 7-10 [אמר/אמר]; vv. 11-16 [יחל/יחל]; vv. 17-20 [ענה/ענה]; vv. 21-22 [כנה+נשא/כנה+נשא]) and recurrent catch phrase “(I will) *declare my opinion*” (אָתְּנָה דְעִי [vv. 10, 17]; cf. מְחִיֵת דְעִי [v. 6]) as key components to the frame of 32:6-22.¹⁸

- A ^{32:6} I was timid and afraid to *declare my opinion* (מְחִיֵת דְעִי) to you.
- B ^{32:7} *I said* (אמר), ‘Let days speak . . .’
^{32:10} Therefore *I say* (אמר) . . . let me also *declare my opinion* (אָתְּנָה דְעִי).
- C ^{32:11} Behold, *I waited* (יחל) for your words . . .
^{32:16} And shall *I wait* (יחל), because they do not speak . . .?

93–97.

¹⁶Some would further split vv. 6-10 and/or vv. 15-22 into smaller units, but they all regard vv. 11-14 as one unit.

¹⁷E.g., Habel, *The Book of Job*, 446; David A. Diewert, “The Composition of the Elihu Speeches: A Poetic and Structural Analysis” (PhD diss., University of Toronto, 1991), 576–79; Balentine, *Job*, 519–26; Gerald H. Wilson, *Job*, UBC (2007; repr., Grand Rapids: Baker Books, 2012), 360, 363–68; J. P. Fokkelman, *The Book of Job in Form: A Literary Translation with Commentary*, SSN 58 (Leiden: Brill, 2012), 150–53. Whybray, *Job*, 138–39, further divides vv. 17-22 into vv. 17-20 and vv. 21-22.

¹⁸Patrick W. Skehan, “I Will Speak Up: Job 32,” *CBQ* 31, no. 3 (1969): 381–82; Skehan, *Studies in Israelite Poetry and Wisdom*, CBQMS 1 (Washington D.C.: Catholic Biblical Association of America, 1971), 85–87.

B' 32:17 I also will *answer* (ענה) . . . I also will *declare my opinion* (אָסֶה דְּעִי).
32:20 . . . I must open my lips and *answer* (ענה).

A' 32:21 I will not *show* (נִשָּׂא) . . . or *use flattery* (כנה) toward any person.
32:22 For I do not know . . . *flatter* (כנה), else my Maker . . . *take me away* (נִשָּׂא).

Job 32:6-22 is composed of five strophic units. Except for the first (v. 6), each unit has verbal repetition that forms an inclusio. The catch phrase, “[I will] *declare my opinion*,” also runs throughout the first, second, and fourth unit as a unifying thrust for the entire speech. Lastly, the five units are in concentric structure, and the inclusio of each unit sets “the essence of what is being said” in the unit.¹⁹ Hence Skehan summarizes the structure as follows:

- A I feared to tell you my opinion (v. 6)
- B I thought (אמר; I said to myself) (vv. 7-10)
- C I waited (יחל) (vv. 11-16)
- B' I will speak up (ענה) (vv. 17-20)
- A' Without flattery or favor (כנה+נִשָּׂא) (vv. 21-22)²⁰

Skehan’s framework has followers (e.g., R. E. Murphy in his FOTL commentary; R. V. McCabe),²¹ but his model contains one critical problem. The occurrence of verbal repetitions and the catch phrase is unsymmetrical. Not only does the verbal repetition not exist in the first unit, but the catch phrase, “[I will] *declare my opinion*,” also does not appear in the third and fifth units.

As an alternative, this study suggests that 32:6-22 better divides into 6-9|10-16|17-22, a threefold symmetrical structure in which every unit begins with the catch phrase (“[I will] *declare my opinion*”; vv. 6, 10, 17) followed by a series of word repetition in the form of inclusio (vv. 7-9 [חכם+רב/קִכְמָה+רב]; vv. 11-16 [יחל/יחל]; vv. 18-

¹⁹Skehan, “I Will Speak Up,” 381–82.

²⁰Ibid.

²¹Murphy, *Wisdom Literature*, 40–42; McCabe, “The Significance of the Elihu Speeches in the Context of the Book of Job,” 47–49.

22 [פִּי/פִּי].²²

- A Thesis 1: ^{32:6} I am young in years, and you are aged; therefore I was timid and afraid to **declare my opinion** (מְחִיַּת דְּעִי) to you.
Supporting ^{32:7} I said, ‘Let days speak, and *many* (רַב) years teach *wisdom* (חֵכְמָה).’
Ideas: ^{32:9} It is not *many* (רַב) who are *wise* (חֲכָם), but the aged who understand what is right.
- B Thesis 2: ^{32:10} Therefore I say, ‘Listen to me; let me also **declare my opinion** (אֶסְתַּחֲוֶה דְּעִי).’
Supporting ^{32:11} Behold, *I waited* (יָחַל) for your words, I listened for your
Ideas: wise sayings . . .
^{32:16} And shall *I wait* (יָחַל), because they do not speak . . . ?
- A’ Thesis 3: ^{32:17} I also will answer with my share; I also will **declare my opinion** (אֶסְתַּחֲוֶה דְּעִי).
Supporting ^{32:18} *For* (כִּי) I am full of words; the Spirit within me constrains me.
Ideas: ^{32:22} *For* (כִּי) I do not know how to flatter, else my Maker would soon take me away.

In this framework, 32:6, 10, 17 have the catch phrase “[I will] *declare my opinion*” and function as thesis statements for each unit, and the ensuing inclusio structures (vv. 7-9; vv. 11-16; vv. 18-22) provide supporting ideas. In the first unit, for example, 32:6 sets the thesis of the first unit: “Out of the respect for the friends’ age and knowledge, I [=Elihu] feared to declare my opinion.” Job 32:7-9, forming a concentric structure, provide supporting ideas for 32:6.

Following my translation (see Table 17 below), Elihu gives two rationales for his hesitance to speak before the friends. They are older and wiser than he (A [v. 7] and A’ [v. 9]), but more importantly, they are inspired by God (B [v. 8]). As we shall see, Elihu means Eliphaz’s vision when refers to divine inspiration. Elihu, then, is not arrogant or pompous here; rather, he is polite and respectful (cf. Eliphaz in 4:2-6).

²²Although no scholar that I know of has presented an argument for this framework, Alden, *Job*, 318–21, divides 32:6-22 based on the same structure. His translation and interpretation, however, are quite different from the author’s.

Table 17. Job 32:7-9

	My Translation	NRSV	MT
A	^{32:7} I said, ‘Let days speak, and <i>many</i> (רַב) years teach <i>wisdom</i> (חֵכְמָה).’	^{32:7} I said, ‘Let days speak, and <i>many</i> (רַב) years teach <i>wisdom</i> (חֵכְמָה).’	^{32:7} אָמַרְתִּי יָמִים יְדַבְּרוּ וְרַב שָׁנִים יְדַעוּ חֵכְמָה:
B	^{32:8} <i>Truly</i> , ²³ <i>the Spirit</i> ²⁴ is in a man, the breath of the Almighty gives <i>them</i> ²⁵ understanding. ²⁶	^{32:8} But truly it is the spirit in a mortal, the breath of the Almighty, that makes for understanding.	^{32:8} אָכֵן רוּחַ־הַיהוָה בְּאַנְוָשׁ וְנִשְׁמַת שְׁדֵי תְּבִינִים:
A'	^{32:9} It is not <i>many</i> (רַב) ²⁷ who are <i>wise</i> (חֲכָם), but the aged that understand what is right.	^{32:9} It is not <i>the old</i> (רַב) that are <i>wise</i> (חֲכָם), nor the aged that understand what is right.	^{32:9} לֹא־רַבִּים יִחְכְּמוּ וְיִקְנִים יָבִינוּ מִשְׁפָּט:

Most commentators and translations render 32:8-9 with a radically different sense, as NRSV translation illustrates above. In this line of reading, Elihu speaks positively on seniority in 32:7, but his attitude bluntly changes in 32:8-9 to totally deny its importance, claiming in particular that special inspiration sets him far above the aged

²³אָכֵן can carry either an assertive (“surely,” “truly,” “indeed”) or an adversative meaning (“but/however,” “nevertheless”) (*HALOT*, “אָכֵן”). A number of commentators and English translations render אָכֵן in v. 8 as adversative, a rendition supported by the LXX/Origen (*ἀλλὰ*) and Vulgate (*sed*). In contrast, the Targum (בְּקוּשָׁא “in truth”), Peshitta (אַיִן “truly”), Frederick Field (*profecto* “surely”), Saadiah Gaon (“for”), and Rashi (“indeed”) render it as assertive. NRSV and other English translations regard אָכֵן to be assertive but also add adversative force to it (e.g., NJPS [“but truly”]). This study finds that reading אָכֵן as purely assertive (hence “truly”) better fits the overall context. A rationale will be provided below. Frederick Field, ed., *Origenis Hexaplorum quae supersunt: sive Veterum interpretum graecorum in totum Vetus Testamentum fragmenta* (Oxonii: Oxonii Typographeo Clarendoniano, 1875), 57; Rashi, *Rashi’s Commentary on Job* (Salonica, 1515), 32:8; Ben Joseph Saadia, *The Book of Theodicy: Translation and Commentary on the Book of Job*, trans. L. E. Goodman, Yale Judaica Series 25 (New Haven: Yale University Press, 1988), 348.

²⁴The parallelism between רוּחַ־הַיהוָה בְּאַנְוָשׁ (“the Spirit—it is in man”) and נִשְׁמַת שְׁדֵי (“the breath of Almighty”) makes the רוּחַ in man the *Spirit of God*. For a detailed discussion, see below.

²⁵Following the MT תְּבִינִים (בֵּין + 3mp suffix). The only possible reference to the plural pronominal suffix is the three friends. NRSV, in contrast, does not reflect the suffix in its translation. ESV translates the 3mp suffix as “him” to point to Elihu.

²⁶The translation of v. 8 is from D. A. Garrett.

²⁷Following the MT. A default meaning of רַבִּים is “many, numerous, great.” NRSV, following the LXX (οἱ πολυχρόνιοι) and Vulgate (*longevi*), renders it as “the old.” Cf. Peshitta אֵלֵּי רַבֵּי יָמִים (“multitude of days”) and Targum רַבְרַבֵּי (“great”).

three.²⁸

This reading, however, carries several problems: (1) It would be nonsensical for Elihu, just after deferring to the three elders (vv. 6-7), to suddenly burst into completely denigrating them (vv. 8-9).²⁹ (2) This reading would contradict Elihu's statements in chapter 34, where he calls the three friends "wise men" (חֲכָמִים) / "those who know" (יֹדְעִים) (34:2) and "men of sense" (אֲנָשֵׁי לֵבָב) (34:10, 34).³⁰ (3) In the earlier dialogues, the friends firmly believed that they were inspired (4:12-21; 15:14-16; 20:2-3; 25:4-6). It would be odd, then, for Elihu to claim another divine inspiration as a basis for condemning them as unwise.³¹ (4) The presence of the third masculine plural pronominal suffix in תְּבִינָם of 32:8 ("Truly, the Spirit is in a man, the breath of the Almighty gives them understanding [תְּבִינָם]") would make it difficult for 32:8 to refer to an experience of Elihu.³² The only possible plural antecedent for the pronominal suffix in the immediate

²⁸Not all scholars, however, agree that Elihu refers to God's inspiration in v. 8. E.g., Habel, *The Book of Job*, 451; Whybray, *Job*, 139.

²⁹Clines, *Job 21-37*, 718–19; Andersen, *Job*, 266; Longman, *Job*, 382.

³⁰Commentators find it difficult to harmonize the favorable titles given to the friends in 34:2, 10, 36 with the negative assessment of the three in 32:9 ("It is not the old that are wise, nor the aged that understand what is right"). S. Terrien and S. B. Freehof, for example, attempt to resolve the problem by taking the appellations in 34:2 as sarcastic addresses toward the friends (and perhaps even Job). Samuel Terrien, *The Book of Job: Introduction and Exegesis*, in vol. 3 of *IB*, ed. George A. Buttrick (New York: Abingdon, 1951), 1140–41; Solomon B. Freehof, *Book of Job: A Commentary* (New York: Union of American Hebrew Congregations, 1985), 215. H. H. Rowley, S. E. Balentine, and S. M. Hooks, on the other hand, regard the appellations in 34:2 as referring to a circle of spectators other than the three. Rowley, *Job*, 217; Balentine, *Job*, 506; Hooks, *Job*, 382. D. J. A. Clines, however, rightly points out that the titles—"wise men" and "those who know"—in 34:2 must be pointing to the three friends since they are "very definitely in view at the opening of the Elihu episode (32:3, 5)" and "there is no hint of audience of bystanders." Moreover, Elihu's words directed to Job in 34:16 (וְאַם־בִּינָה שְׁמָעָה־זֹאת) "If you have understanding, hear this") clarify that Elihu is not considering Job as a part of "wise men"/"those who know"/"men of sense." Clines, *Job 21-37*, 768. So J. P. Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, vol. 4, *Job 15-42*, SSN 47 (Assen, Netherlands: Van Gorcum, 2004), 234. Clines' solution is that Elihu has the character of a "trimmer" who at first sounds harsh to the friends (ch. 32) but suddenly changes his attitude in 34:2 with flattering words to call the friends "wise men" and "those who know." Clines, *Job 21-37*, 768. I find Clines' explanation, though stimulating, also misses the point. If one follows my translation of 32:8-9, Elihu considers the friends "wise men" and "knowers" from the outset of his speech.

³¹Cf. Seow, "Elihu's Revelation," 262–64.

³²MT's תְּבִינָם is supported by the Peshitta, Targum, Aquila, and Theodotion. The LXX, Origen, Vulgate, however, omit the 3mp pronominal suffix.

context is the aged friends in 32:9.³³

Also central to the issue is how to render 32:9 (לֹא־רַבִּים יִהְיוּ מְשֻׁפָּטִים וְזִקְנִים יִבְיִנוּ מִשְׁפָּט).³⁴

[My translation] It is *not* (לֹא) *many* (רַבִּים) who are wise, but *the aged* (זִקְנִים) that understand what is right.

[NRSV] It is *not* (לֹא) *the old* (רַבִּים) that are wise, nor *the aged* (זִקְנִים) that understand what is right.

Many scholars, taking רַבִּים (“many”; v. 9a) as parallel with זִקְנִים (“elders”; v. 9b), render it roughly similar to זִקְנִים (hence “old” [ESV, NRSV], “aged” [NJPS], “senior” [M. H. Pope]).³⁴ In this reading, לֹא is considered to govern both 32:9a and 32:9b.³⁵ But as D. J. A. Clines points out, the term רַבִּים “itself can hardly mean ‘aged,’”³⁶ for its default meaning is “many, numerous, great.”³⁷ Hence many even emend רַבִּים to make sense of it such as אֲשֵׁרִים (“the gray-haired” [Budde and Beer]), רַב יָמִים (“multitude of days” [Duhm, Hölscher, Fohrer]; cf. the Peshitta סַמְלֵא רַבִּים יָמִים [“multitude of days”]; רַב שָׁנִים [“many years”; cf. 32:7]), and רַבִּי יָמִים (“the great/many of days” [Gerleman]).³⁸

Rashi and T. Longman, on the other hand, attempt to read the MT in its own right and render 32:9, “Neither do *great men* gain wisdom, nor do elders understand judgment” (Rashi) and “*The many* are not wise; the elders do not understand justice” (Longman).³⁹ My translation goes one step further and argues that 32:9a and 32:9b

³³Cf. Dhorme, *A Commentary on the Book of Job*, 476.

³⁴Pope, *Job*, 242–43; Dhorme, *A Commentary on the Book of Job*, 476–77.

³⁵So the LXX οὐχ οἱ πολυχρόνιοι εἰσιν σοφοὶ οὐδ’ οἱ γέροντες οἶδασιν κρίμα (“It is not *the old* that are wise, nor do *the aged* know judgement”) and Vulgate *non sunt longevi sapientes nec senes intellegunt iudicium* (“*They that are old* are not the wise men, nor do *the aged* understand judgment”).

³⁶Clines, *Job 21-37*, 685.

³⁷*HALOT*, “רַבִּי.” Some commentators, however, referring to Genesis 25:23 רַב יַעֲבֹד צַעִיר (“the elder shall serve the younger” [NRSV]), find support for rendering רַבִּים as “aged.” E.g., John Gray, *The Book of Job*, THB 1 (Sheffield: Sheffield Phoenix Press, 2010), 396; C. J. Ball, *The Book of Job: A Revised Text and Version* (Oxford: Clarendon Press, 1922), 369. Against this view, Clines, *Job 21–37*, 685, rightly argues that Genesis 25:23 may be rendered, “‘the greater will serve the lesser’ rather than ‘the older will serve the younger’.” So the LXX ὁ μείζων δουλεύσει τῷ ἐλάσσονι (“the greater will serve the lesser”).

³⁸See the survey in Clines, *Job 21-37*, 685.

³⁹Longman, *Job*, 371, emphasis added; Rashi, *Rashi’s Commentary on Job*, 32.9, emphasis

should not be taken as a synonymous parallelism (with לֹא affecting both v. 9a and v. 9b) but as an antithetic (with v. 9a and v. 9b conveying contrasting perspectives, and לֹא affecting only 32:9a; hence, “The many are not wise; but the aged understand what is right”) or perhaps even synthetic parallelism (with v. 9b completing the thought of v. 9a; hence, “It is not many who are wise, but the aged that understand what is right”). The fact that רַבִּים cannot be equivalent with זְקֵנִים creates a strong case against reading 32:9a and 32:9b synonymously.⁴⁰

One discussion remains in regard to 32:7-9. When Elihu speaks highly of the wisdom and knowledge of the friends in 32:7, 9, why does he particularly add in 32:8 that the friends possess the spirit/Spirit (רוּחַ), the breath of the Almighty?

[Garrett’s translation] ^{32:8} Truly, *the Spirit* (רוּחַ) is in a man, *the breath of the Almighty* (נְשֵׁמַת שְׂדֵי) gives them understanding.

[NRSV] ^{32:8} But truly it is *the spirit* (רוּחַ) in a mortal, *the breath of the Almighty* (נְשֵׁמַת שְׂדֵי), that makes for understanding.

Two issues affect 32:8. First, does the feminine רוּחַ (cf. Eliphaz’s vision has the masculine רוּחַ [4:15; 20:3]) refer to the Spirit of God⁴¹ or to a human spirit breathed into man?⁴² Second, what is meant by the רוּחַ as the source for the friends’ knowledge? F. A. Andersen captures the difficulty of 32:8:

Where this knowledge comes from is not clear. Verse 8 suggests that it is *the breath of the Almighty* that gives understanding. But if this is in men by creation, why are so few wise? While not claiming special inspiration, Elihu does refer in 33:14f. to a

added. Cf. Hooks, *Job*, 369.

⁴⁰It is not difficult to find constructions within Job and other poetical books where לֹא governs only the first half line of a stich and not the other (see Table A11 in Appendix 3). Moreover, the Joban poet often provides לֹא to the second half line of a stich to clarify that the whole line is negated (see Table A12 in Appendix 3).

⁴¹So Pope, *Job*, 242; Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job*, 280–81; A. de Wilde, *Das Buch Hiob*, OTS 22 (Leiden: Brill, 1981), 311; Carol A. Newsom, *Job*, in vol.4 of *NIB*, ed. Leander E. Keck (Nashville: Abingdon Press, 1994), 563; Hartley, *The Book of Job*, 433–34; Janzen, *Job*, 218; Alden, *Job*, 318–19; Wilson, *Job*, 364; Longman, *Job*, 382; McKay, “Elihu,” 168.

⁴²So A. B. Davidson, *The Book of Job*, CBSC (Cambridge: Cambridge University Press, 1889), 223–24; Habel, *The Book of Job*, 451; Clines, *Job 21-37*, 680; Whybray, *Job*, 139; John H. Walton, *Job*, NIVAC (Grand Rapids: Zondervan, 2012), 352–53.

dream revelation rather similar to Eliphaz's (4:12ff.), where the same word *spirit* is used. But here it is feminine.⁴³

J. G. Janzen finds a compelling reason for Elihu to use the feminine רִיחַ (“spirit/Spirit”) and נְשָׁמָה (“breath”) pair in 32:8, which I will here elaborate further.⁴⁴ In 25:4-6, Bildad gave his last verbal attack to Job by reiterating the demonic message. In return, Job responds in 26:4,

With whose help have you uttered words, and whose *breath* (נְשָׁמָה) has come out from you?

Though he once held the vision to be divine revelation, Job no longer tolerates this false assumption and challenges the vision's divine authority.⁴⁵ Here he asks “whose *breath*,” that is, which *spiritual source* have they drawn the words from. The unidentified spirit (i.e., the masculine רִיחַ in 4:15), which has not been under suspicion until chapter 25, is now challenged by Job in 26:4. Job continues in 27:2-6,

^{27:2} As God lives, who has taken away my right, and the Almighty, who has made my soul bitter, ^{27:3} as long as *my breath* (נְשָׁמָה) is in me, and *the Spirit of God* (רִיחַ אֱלֹהִים) is in my nostrils, ^{27:4} my lips will not speak falsehood, and my tongue will not utter deceit. ^{27:5} Far be it from me to say that you are right; till I die I will not put away my integrity from me. ^{27:6} I hold fast my righteousness and will not let it go.

In his first usage of an oath formula (27:2-6), Job plays on the very term, נְשָׁמָה (27:3), that he used in 26:4 (cf. נְשָׁמָה occurs only six times in the book: 4:9 [by Eliphaz]/ 26:4, 27:3 [by Job]/ 32:8, 33:4, 34:14, 37:10 [by Elihu]). In doing so, he adds רִיחַ אֱלֹהִים (“the Spirit of God”) as parallel to נְשָׁמָה, clarifying that unlike the friends' false words that stem from a suspicious source, his statement of integrity reflects the truth, for it comes from the divine spirit within him.⁴⁶

⁴³Andersen, *Job*, 266, emphasis original.

⁴⁴Janzen, *Job*, 177, 219.

⁴⁵Ibid. So Lindsay Wilson, *Job*, THOTC (Grand Rapids: Eerdmans, 2015), 128; Whybray, *Job*, 115. Cf. Hooks, *Job*, 306–7.

⁴⁶Janzen, *Job*, 179–85, 219. Concerning the oath formula in 27:2-6, see Alison Lo, *Job 28 As Rhetoric: An Analysis of Job 28 in the Context of Job 22-31*, VTSup 97 (Leiden: Brill, 2003), 168, 188. One finds Job's astonishing confession of faith in 27:2-6. Janzen, *Job*, 182–85, comments, “What is so striking about Job's oath here is that, deeper than the fact of his alienation from God by God's injustice toward him, there is the fact of the existential bond between God and himself, a bond signaled textually by the progression, “the life of God ... my breath ... the spirit of God in my nostrils. . . . He repudiates

Provoked, Elihu in 32:8 returns a full rebuttal to Job’s assertion: “Truly, *the Spirit* (רוּחַ) is in a man, *the breath of the Almighty* (נְשַׁמַת שְׁדַי) gives them understanding.” Here Elihu is not calling on his own inspiration, as most assume. Instead, he fervently defends the friends, asserting that the friends’ wisdom and knowledge stems from the breath of the Almighty, the Spirit of God.⁴⁷ In saying this, he makes a subtle change to the term he uses. Against Job’s provocative statement in 26:4 and 27:3, Elihu no longer uses the implicit masculine רוּחַ (4:15; 20:3). Instead, he now explicitly declares that it is *the breath of God* that is the source of the spirit’s teaching (4:17-21). As we shall see, he uses the pair terms “the Spirit/spirit” (the feminine רוּחַ) and “breath” repeatedly to emphasize this point in his following speeches (32:8, 33:4, 34:14; cf. 37:10).

Elihu’s use of אָנוּשׁ (“man”) in 32:8 (אָנוּשׁ וְנִשְׁמַת שְׁדַי תְּבִינֶם) particularly requires scrutiny. Garrett observes that אָנוּשׁ (32:8a) specifically refers to Eliphaz.

[Elihu] ^{32:8} Truly, the Spirit is in a *man* (אָנוּשׁ [=Eliphaz]), the breath of the Almighty gives *them* [=the three friends] understanding.

[Eliphaz] ^{5:17a} Behold, blessed is the *man* (אָנוּשׁ [=Job]) whom God reproves.

Garrett, noting that אָנוּשׁ in 5:17a refers to Job, a specific individual, suggests that אָנוּשׁ in 32:8 might also point to Eliphaz. In response to Job’s provocative statement in 27:3b (“*the Spirit of God* [רוּחַ אֱלֹהִים] is my nostrils”), Elihu thus claims two points in 32:8: (1) the spirit that has brought forth the vision to Eliphaz (4:12-21) is the Spirit of God (“the Spirit is in *man* [=Eliphaz]” [32:8a]), and (2) the three friends who adhere to the spirit’s teaching are also inspired (“the breath of the Almighty gives *them* [=the three friends]

Bildad’s latest words as so much misguided claim to inspiration (*nešama*, 26:4). When Job, however, makes his oath by the use of this same word *nešama* (“breath,” 27:3a) as the presence of God’s life within him, we may identify a divine light which shines within his clear conscience. . . . [T]he divine light of revelation, and the divine spirit of inspiration, is to be seen in Job’s conscience.”

⁴⁷Janzen, *Job*, 219.

understanding”).⁴⁸

Although some consider רוּחַ in 32:8 a human spirit in the inner man (cf. Gen 2:7),⁴⁹ the following evidence further corroborates my argument: (1) In addition to the parallelism in 32:8 (רוּחַ-הָיָא בְּאָנוּשׁ [“the Spirit—it is in man”] / נְשָׁמַת שְׂדֵי [“the breath of Almighty”]), 33:4—an immediate context to 32:8—parallels רוּחַ-אֱלֹהִים (“Spirit of God”) with נְשָׁמַת שְׂדֵי (“breath of Almighty”), indicating that Elihu means divine inspiration in this particular context.⁵⁰ (2) 32:8 (Truly *the Spirit* [רוּחַ] . . . the breath of the Almighty, that *gives* them *understanding* [בִּינָה]) resembles 20:3b (But *the spirit* [רוּחַ] beyond my *understanding* [בִּינָה] gives me an answer), a passage on Zophar’s claim to inspiration, with the use of similar terms רוּחַ and בִּינָה/בִּינָה. (3) Major ancient versions (e.g., LXX, Symmachus, Vulgate, Peshitta, Targum) unanimously read 32:8 as special inspiration (see Table A13 in Appendix 3).

After defending the friends’ inspiration (32:6-9), Elihu opens the second unit (32:10-16) with the following thesis statement: “Therefore I say, ‘Listen to me; let me also *declare my opinion* (אָמַתְּהָ דַעִי)” (32:10). Here Elihu provides his reasons for intrusion despite the fact that the friends are wiser and inspired. The supporting ideas are laid out in 32:11-16.

A I have waited (יחל) for the friends to speak (v. 11)

B But the friends no longer refute Job (v. 12)

C The friends gave up and say, “Let God strike Job and not man” (v. 13)

C’ But I will not respond to Job with what you just said (v. 14)

B’ Exhausted, the friends no longer refute Job (v. 15)

A’ Shall I wait (יחל) for the friends’ stopped speaking? (v. 16)

⁴⁸Thanks to D. A. Garrett for this observation.

⁴⁹See n42 of this chapter.

⁵⁰Compare also Gen 41:38 (“And Pharaoh said to his servants, ‘Can we find a man like this, in whom is *the Spirit of God* [רוּחַ אֱלֹהִים]?”). See also Exod 31:3; Num 27:18; Isa 11:2; Dan 4:8, 9, 18, 5:11.

Again, many think that Elihu accuses the friends here of incompetency in their argument.⁵¹ N. Whybray, for example, states that Elihu “contemptuously taunts the friends” by asserting “their arguments [as] totally inadequate to answer Job.”⁵² This interpretation, however, is wrong. Elihu does not denigrate the friends’ earlier speeches. The thrust here is that he patiently waited (לָחַץ) for the friends’ refutation to go well, but seeing them exhausted and backing off, he is now justified in continuing their role. The key issue to 32:11-16 is how to interpret 32:12, 14.

As the ESV translation implies (see Table 18 below), 32:12, 14 have often been read as Elihu’s blunt denial of the friends’ arguments. In the ESV, Elihu claims that the friends *did not* refute or answer Job (v. 12b), and that he will not answer Job with their futile speeches/arguments (v. 14b).⁵³ There are, however, several problems with the ESV reading: (1) T. Longman and others point out (and my discussion below will show) the irony that “the vast majority of Elihu’s comments do not advance beyond the argument of the three friends”;⁵⁴ (2) to claim that the friends did not refute or answer Job fully contradicts what the friends have done all along in chapters 4-25; and (3) it also contradicts 32:15-16 where Elihu asserts that it is the friends’ discouragement (תַּחַת) and their unwillingness to speak that prompt him into the debate. If Elihu found the friends’ argument useless (v. 14b), why would he say such things?

My translation resolves these difficulties.

⁵¹E.g., Rowley, *Job*, 209; Balentine, *Job*, 521–23; Hartley, *The Book of Job*, 434–35; Alden, *Job*, 319–20; Wilson, *Job*, 159; James L. Crenshaw, *Reading Job: A Literary and Theological Commentary*, Reading the Old Testament (Macon, GA: Smyth & Helwys Publishing, 2011), 136; Terrien, *The Book of Job*, 1132–33; Good, *In Turns of Tempest*, 322–23; Hooks, *Job*, 371; Clines, *Job 21-37*, 719–20; Cyril S. Rodd, *The Book of Job*, NC (Philadelphia: Trinity Press International, 1990), 64.

⁵²Whybray, *Job*, 138–39.

⁵³E.g., Balentine, *Job*, 552–23; McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 50–51.

⁵⁴Longman, *Job*, 383, 409; Andersen, *Job*, 266; Pope, *Job*, xxvii–xxviii; Driver and Gray, *A Critical and Exegetical Commentary on the Book of Job*, xli; Rowley, *Job*, 209.

Table 18. Job 32:11-16

	My Translation	ESV	MT
A	32:11 Behold, I <i>waited</i> (יחל) for your words . . .	32:11 Behold, I <i>waited</i> (יחל) for your words . . .	32:11 הִנֵּה הוֹחֵלְתִי לְדַבְרֵיכֶם . . .
B	32:12 . . . behold, there is none among you who is (continually) <i>rebuking</i> (מוכיח [יכתח]) ⁵⁵ Job or who is <i>answering</i> (עונה [עונה]) his sayings.	32:12 . . . behold, there was none among you who <i>refuted</i> (מוכיח) Job or who <i>answered</i> (עונה) his words.	32:12 . . . וְהִנֵּה אֵין לְאִיִּם מוֹכִיחַ עֹנֶה אֶמְרָיו מִפִּי:
C	32:13 So do not say, ‘We have found wisdom; God may strike him, not a man.’	32:13 Beware lest you say, ‘We have found wisdom; God may vanquish him, not a man.’	32:13 פְּוֹתֵאמְרוּ מִצְאֵנוּ חֵכְמָה אֵל יִדְפְּנוּ לֹא-אִישׁ:
C'	32:14 He has not directed his words against me, and I will not answer him with your sayings.	32:14 He has not directed his words against me, and I will not answer him with your speeches.	32:14 וְלֹא-עָרַד אֵלַי מִלִּין וְכַאֲמַרְיֶכֶם לֹא אֲשִׁיבֵנּוּ:
B'	32:15 They are dismayed; they answer no more; they removed from them words.	32:15 They are dismayed; they answer no more; they have not a word to say.	32:15 חָתוּ לֹא- עָנוּ עוֹד הָעֵתִיקוּ מִהֶם מִלִּים:
A'	32:16 And shall I <i>wait</i> (יחל), because they do not speak . . . ?	32:16 And shall I <i>wait</i> (יחל), because they do not speak . . . ?	32:16 הֲיִחַלְתִּי כִּי-לֹא יִדְבְּרוּ . . .

Using a series of the preposition עַד (“until, as far as”), Elihu states in 32:11-12a that he has attentively watched over the friends’ wise counsel (וְעַדֵּיכֶם אֶתְבוֹנֵן) “And so far to you, I gave my understanding” [v. 12a)].⁵⁶ In 32:12b, he then shifts the focus to the present

⁵⁵The hiphil of יכח can denote (1) “to rebuke/reprove” (e.g., Job 5:17; 6:25, 26; 13:10; 33:19), (2) “to decide/mediate” (e.g., Job 9:33 מוֹכִיחַ “arbiter”; 16:21), and (3) “to assign” (*HALOT*, “יכתח”). Some scholars, following מוֹכִיחַ (“arbiter”) in 9:33, render מוֹכִיחַ in 32:12 “arbiter” as well. E.g., Sylvia H. Scholnick, “Lawsuit Drama in the Book of Job” (PhD diss., Brandeis University, 1976), 227–37; McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 50–51; Habel, “The Role of Elihu in the Design of the Book of Job,” 82; August H. Konkel, *Job*, CBC, vol. 6 (Carol Stream, IL: Tyndale House Publishers, 2005), 192–93. Against this approach, Clines, *Job 21-37*, 686. 719–20, rightly argues that (1) the concern of Elihu is not the lack of an arbiter, but the failure of the friends to keep reproving Job, and (2) “It is not the formal legal language that is being spoken here, but the language of debate and disputation.” Terrien, *The Book of Job*, 1132, also notes that the parallelism between the participial forms מוֹכִיחַ and עֹנֶה hardly validates taking מוֹכִיחַ as “arbiter.”

⁵⁶Cf., Clines, *Job 21-37*, 686; Dhorme, *A Commentary on the Book of Job*, 478.

situation. Using הִנֵּה (“behold”) followed by two participles מוֹרִייה (“rebuker”) and עוֹנֵה (“answerer”) that particularly emphasize “linear aspect”/“continuous action,”⁵⁷ Elihu complains that the friends have ceased to reprove or answer Job’s speeches given in chapters 26-27, 29-31. Elihu’s use of ענה in 32:15-16 particularly buttresses this understanding.

[Elihu] ^{32:12b} Behold, there is none among you who is rebuking Job or who is *answering* (ענה) his sayings.

[Elihu] ^{32:15-16} They are dismayed; they *answer* (ענה) no more; they removed from them words. And shall I wait, because they do not speak, because they stand there, and *answer* (ענה) no more?

The point of ענה in 32:15-16 is that the friends no longer want to *answer* (ענה) Job. Since 32:12 (B) parallels with 32:15 (B’) (see my structure above), the thematic link further demonstrates that Elihu in 32:12b simply describes the friends’ reluctance to engage with Job anymore.

This idea is now carried on in 32:13 where Elihu hypothetically captures the friends’ sentiment: “So do not say, ‘We have found wisdom; God may *strike* (נדה)⁵⁸ him, not a man.’” Elihu argues that the friends were ready to declare themselves the victors in the debate with Job, walk away, and let God deal with Job. Elihu is distressed because, although he thinks they are in the right, he does not think that they have sufficiently rebutted Job.⁵⁹

Elihu then declares in 32:14b that he will not respond to Job with the friends’ attitude described in 32:13.

⁵⁷Bruce K. Waltke and Michael P. O’Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 37.1.d-f; S. R. Driver, *A Treatise on the Use of the Tenses in Hebrew*, 3rd ed. (Oxford: Clarendon Press, 1892), 35–36.

⁵⁸The default meaning of נדה is “to destroy, scatter, blow away” (*HALOT*, “נדה”). One Hebrew manuscript has רדה (“to pursue”), and another has הדף (“to thrust”). Cf. Targum שקף (“to strike”), Peshitta حرس (“to strike”), Vulgate *proicio* (“to cast way”), and 11QtgJob חרב (“to condemn”).

⁵⁹Thanks to Garrett for the suggestion.

Table 19. Job 32:12-15 (My translation)

B	32:12 . . . Behold, there is none among you who is rebuking Job or who is answering his <i>sayings</i> (אָמַר).
C	32:13 So do not <i>say</i> (אָמַר), ‘We have found wisdom; God may strike him, not a man.’
C’	32:14 He has not directed his words against me, and I will not answer him with your <i>sayings</i> (אָמַר).
B’	32:15 They are dismayed; they answer no more; they removed from them words.

Many take 32:14b (“I will not answer him with your sayings”) as Elihu’s disapproval of the friends’ argument in chapters 4-25.⁶⁰ Against this, I contend that the antecedent of “your sayings (אָמַר)” in 32:14b is 32:13b (“We have found wisdom; God may strike him, not a man”). To prove this point, Elihu’s use of אָמַר/אָמַר in 32:12-14 needs to be examined. As discussed, what Elihu portrays in 32:12-13 is the friends’ renouncement of engaging with Job. In this regard, “his [Job’s] *sayings*” (אָמַר) in 32:12 specifically refers to Job’s speeches in chapters 26-27, 29-31. Against the friends’ defeatist attitude in 32:13, Elihu now asserts in 32:14b that he will not answer Job like “your [the friends’] *sayings* (אָמַר).” In the context of 32:12-13, the friends did not speak at all after chapter 25, and if this is the case, what does “your *sayings* (אָמַר)” in 32:14b points to?

The only possible precursor in the context is 32:13b where Elihu summarizes what the friends implicitly *said* (אָמַר): “We have found wisdom; God may strike him, not a man.” One must also note that 32:13 (C) parallels 32:14 (C’). Whereas the friends have given up speaking in 32:13 (C), Elihu now proclaims that he, unlike the three, will speak up (C’). It would, then, be more reasonable to read 32:14b in light of 32:13b rather than claiming that Elihu rejects all the speeches of the friends.

⁶⁰E.g., Wilson, *Job*, 159; Crenshaw, *Reading Job*, 136; Victor E. Reichert, *Job* (Hindhead, UK: Soncino Press, 1946), 168; Freehof, *Book of Job*, 207, 209; Balentine, *Job*, 523; Whybray, *Job*, 139; Alden, *Job*, 320.

Providing the reason for his intrusion (32:10-16), Elihu progresses to the third unit (32:17-22). As in the earlier units, Elihu begins with a new thesis statement in 32:17: “I also will answer with my share; I also will *declare my opinion* (אָמַרְתִּי וְעָנִיתִי).” In 32:18-22, he then provides supporting ideas (note the two וְ clauses enclosing vv. 18-22). Just as he claimed the inspiration of the friends in the first unit (32:6-9), he now appeals to God’s Spirit as the source of his utterance.

- ^{32:18} *For* (וְ) I am full of words; the Spirit in my belly constrains me.
^{32:19} Behold, my belly is like wine that has no vent; like new wineskins ready to burst.
^{32:20} I must speak, that I may find relief; I must open my lips and answer.
^{32:21} I will not show partiality to any man or use flattery toward any person.
^{32:22} *For* (וְ) I do not know how to flatter, else my Maker would soon take me away.

Elihu declares that the Spirit in his belly compels him to speak (v. 18). Like wineskins ready to burst, he must find relief by speaking to Job (vv. 19-20). In doing so, he cannot flatter for he holds inspired words that must be spoken with truth (vv. 21-22). 32:18b sounds particularly analogous to other inspirational passages by Zophar (20:3b) and by Elihu himself (32:8).

[Zophar] ^{20:3b} But *the spirit* (רוּחַ) beyond my *understanding* (בִּינָה) gives me an answer.

[Elihu] ^{32:8} Truly *the Spirit* (רוּחַ) . . . the breath of the Almighty, that *gives them understanding* (בִּינָה).

[Elihu] ^{32:18b} *The Spirit* (רוּחַ) in my belly *constrains* (צִוֶּקֶת) me.

Most commentators, however, do not agree with my reading of 32:18-22.⁶¹ Although some note the resemblance of 32:18-22 to the prophetic description of Jeremiah 20:9b (“There is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot”), they do not recognize 32:18b as a claim to special revelation.⁶² The primary reason is that unlike 20:3b and 32:8, 32:18b adds the

⁶¹Although few, the following commentators support my reading: Janzen, *Job*, 218, 221; Whybray, *Job*, 139–40. Cf. Bernhard Duhm, *Das Buch Hiob*, KHAT, vol. 16 (Freiburg, Germany: J. C. B. Mohr, 1897), 32:18.

⁶²E.g., Terrien, *The Book of Job*, 1133–34; Walton, *Job*, 353; Balentine, *Job*, 524; Robert

term “my *belly*” (בֶּטֶן), and this has led many to regard the feminine רוּחַ in 32:18b as Elihu’s own spirit,⁶³ breath,⁶⁴ or wind.⁶⁵ N. C. Habel and others, for example, connecting 32:18b with Eliphaz’s speech in 15:2 (“Should a wise man answer with *windy* [רוּחַ] knowledge, and fill his *belly* [בֶּטֶן] with the east wind?”), even reads the combination of רוּחַ and בֶּטֶן in 32:18b as ironically implying a “windbag.”⁶⁶

However, there is a compelling reason to read 32:18b as referring to inspiration. In the discussion of 32:8, we noted that Elihu specifically responded to Job’s provocative words in 26:4 and 27:3, and that in doing so, he deliberately replaced the masculine רוּחַ (4:15; 20:3) with the feminine רוּחַ to explicitly refer to the “Spirit of God” as the source of Eliphaz’s vision and the friends’ subsequent arguments. In 32:18b, Elihu now interacts with Job’s statements in both 27:3-4 and 31:15a.

Table 20. Elihu’s response to 27:3-4, 31:15a

Job 32:18-22 (Elihu)	Job 27:3-4 (Job)
32:18 For I am full of words; <i>the Spirit</i> (רוּחַ) in my <i>belly</i> (בֶּטֶן) constrains me.	27:3 As long as my breath is in me, and <i>the Spirit of God</i> (רוּחַ אֱלֹהִים) is in my nostrils,
32:19 Behold, my <i>belly</i> (בֶּטֶן) is like wine that has no vent . . .	27:4 <i>My lips</i> (שִׁפְתַי) will not <i>speak</i> (דבר) falsehood, and my tongue will not utter deceit.
32:20 I must <i>speak</i> (דבר), that I may <i>find relief</i> (רוּחַ); I must open <i>my lips</i> (שִׁפְתַי) and answer. . .	Job 31:15a (Job)
32:22 For I do not know how to flatter, else <i>my Maker</i> (עֹשֵׂי) would soon take me away.	Did not <i>my Maker</i> (עֹשֵׂי) in <i>the belly</i> (בֶּטֶן) <i>make</i> (עשה) him? / (Or) Did not <i>he who made me</i> (עֹשֵׂי) in <i>the belly</i> (בֶּטֶן) <i>make</i> (עשה) him? (הֲלֹא־בִבְטֶן עֹשֵׂי עָשָׂהוּ)

Gordis, *The Book of Job* (New York: The Jewish Theological Seminary of America, 1978), 370.

⁶³Hartley, *The Book of Job*, 436; Davidson, *The Book of Job*, 225.

⁶⁴Clines, *Job 21-37*, 681, 688.

⁶⁵Rowley, *Job*, 108, 209; Alter, *The Wisdom Books*, 135.

⁶⁶Habel, *The Book of Job*, 453–54; Daniel J. Estes, *Job*, TTC (Grand Rapids: Baker Books, 2013), 196; Good, *In Turns of Tempest*, 323.

The verbal connection seems evident. Against Job's first oath statement of innocence in 27:2-6, Elihu quotes the terms רוּחַ ("Spirit"; 27:3 => 32:18; cf. the verb רָוַח ["to be wide, feel relieved"] in 32:20[?]), דָּבַר ("to speak"; 27:4 => 32:20), and שְׂפָתַי ("my lips"; 27:4 => 32:20). Against Job's other oath statement of innocence in chapter 31, Elihu cites בֶּטֶן ("belly"; 31:15 => 32:18-19 [x2]), and עֹשֵׂי ("my Maker"; 31:15 => 32:22). In 31:13-15 in particular, Job asserts that he has not mistreated his male and female servants (31:13), for they are, like Job himself, God's creatures created in the image of God (31:15a עָשָׂהוּ עֹשֵׂי בֶּטֶן עֲשָׂהוּ "Did not *my Maker* [עֹשֵׂי] in *the belly* [בֶּטֶן] make them?").⁶⁷ Elihu is particularly incited by Job's expression "my Maker in the belly" (31:15a), which like 27:3-4 ("*the Spirit of God* [רוּחַ אֱלֹהִים] is in my nostrils" [27:3b]), claims that Job rather than the friends possesses the divine spirit. Elihu hurls back the assertions that he does have God's Spirit ("*the Spirit* [רוּחַ] in my *belly* [בֶּטֶן] constrains me" [32:18b]) and that his Maker is on his side ("my *Maker* [עֹשֵׂי] would soon take him away" [32:22b]).⁶⁸ The essence of the debate here is who owns the true divine spirit (and hence true words), and Elihu justifies his intrusion by maintaining that he does so.

Completing his long introductory statement to the friends (32:6-22), Elihu begins another introductory address to Job in 33:1-7. After summoning Job to hear (v. 1), Elihu declares that he is going to speak with uprightness of heart and sincerity of lips (vv. 2-3). What follows is another inspiration statement (v. 4):

The Spirit of God (רוּחַ אֱלֹהִים) has *made* (עָשָׂה) me, and *the breath of the Almighty* (נְשַׁמַּת שְׁדַי) gives me *life* (חַיָּה).

Many find difficulty here due to the terms עָשָׂה ("to make") and חַיָּה ("to give life"). Why does Elihu, after the grandiose opening, suddenly state that God has made him and gives him life, a trite statement rather unfitting to the context? To resolve the clumsiness,

⁶⁷Or as NRSV renders, "Did not *he who made me* (עֹשֵׂי) in *the womb* (בֶּטֶן) *make* (עָשָׂה) them?"

⁶⁸Note that Elihu has already defended the friends in 32:6-9.

ancient versions twist either עשה or חיה,⁶⁹ and some critics even delate or relocate the verse.⁷⁰ Many commentators read the verse as either about “the divine life” breathed into “all humans” (Gen 2:7)⁷¹ or as referring to divine inspiration.⁷²

The following comparison suggests that 33:4, like 32:18-22, centers on Elihu’s claim to inspiration as he responds to Job’s provocative statements in 26:4, 27:3-6, and 31:15a.

Table 21. Elihu’s response to 26:4, 27:3-6, 31:15a

Job 33:2-4 (Elihu)	Job 31:15a (Job)
33:2 Behold, I open my mouth; <i>the tongue</i> (לְשׁוֹן) in my mouth <i>speaks</i> (דָּבַר).	Did not <i>my Maker</i> (עֲשֵׂנִי) in the belly <i>make</i> (עָשָׂה) him? / (Or) Did not <i>he who made me</i> (עֲשֵׂנִי) in the belly <i>make</i> (עָשָׂה) him?
33:3 My words declare <i>the uprightness of my heart</i> (לִבִּי), and what <i>my lips</i> (שִׁפְתַי) know they speak sincerely.	Job 27:3-6 (Job)
33:4 <i>The Spirit of God</i> (רוּחַ אֱלֹהִים) <i>has made</i> (עָשָׂה) me, and <i>the breath of the Almighty</i> (נְשִׁמַת שַׁדַי) gives me life.	27:3 As long as my <i>breath</i> (נְשִׁמָה) is in me, and <i>the Spirit of God</i> (רוּחַ אֱלֹהִים) is in my nostrils, 27:4 <i>my lips</i> (שִׁפְתַי) will not <i>speak</i> (דָּבַר) falsehood, and my <i>tongue</i> (לְשׁוֹן) will not utter deceit. 27:6 I hold fast my <i>righteousness</i> and will not let it go; <i>my heart</i> (לִבִּי) does not reproach me for any of my days.
	Job 26:4 (Job)
	With whose help have you uttered words, and whose <i>breath</i> (נְשִׁמָה) has come out from you?

⁶⁹E.g., LXX πνεῦμα θεῖον τὸ ποιήσάν με πνοή δὲ παντοκράτορος ἢ διδάσκουσά με (“It is the divine spirit that has made me and the breath of Almighty *that teaches* me”). Peshitta אַחַד מִנְּשִׁמַת אֱלֹהִים הָאֵלֹהִים אֲנִי (‘‘The Spirit of God *has awakened* me, and the breath of God has enlivened me’’). Targum וְיָמִיר שְׂדֵי תְקִימָנִי יְתִי וְרוּחַ דְּאֵלֵּהָא עֲבַדַת יְתִי וְיָמִיר שְׂדֵי תְקִימָנִי (‘‘The Spirit of God has made me, and *the word of the Almighty sustains* me’’).

⁷⁰Clines, *Job 21-37*, 691, summarizes, ‘‘Budde, Duhm, Beer (*BH*), Hölscher delete the verse as inappropriate here, and as a gloss based on v 6 and 32:8. Dhorme, more persuasively, removes it to follow v 5 (following Budde), Strahan, Peake, and de Wilde to follow v 6, and Kissane to follow 32:13.’’

⁷¹E.g., *Ibid.*, 726. Also Habel, *The Book of Job*, 464; Reichert, *Job*, 170; Good, *In Turns of Tempest*, 324; Walton, *Job*, 354.

⁷²E.g., Crenshaw, *Reading Job*, 136; Rowley, *Job*, 221; Estes, *Job*, 201; Pope, *Job*, 247; Steven Chase, *Job*, Belief (Louisville: Westminster John Knox Press, 2013), 238; Alter, *The Wisdom Books*, 137.

Just as Elihu dealt with 31:15a (Did not *my Maker* [עֲשֵׂנִי; or “he who made me”] in the belly *make* [עֲשֶׂה] him?) in 32:18-22, Elihu again alludes to 31:15a in 33:4 (“The Spirit of God *has made* [עֲשֶׂה] *me* . . . *gives me life* [חַיָּה]). As discussed, the thrust of Elihu’s citation of 31:15a is to assert against Job’s skepticism that the divine spirit is with Elihu. In addition, Elihu borrows other expressions from Job in 27:3-6 and 26:4 such as לְשׁוֹן (“tongue”; 27:4 => 33:2), דָּבַר (“to speak”; 27:3 => 33:2), לִבִּי (“my heart”; 27:6 [לְבָבִי] => 33:3), שְׂפָתַי (“my lips” 27:4 => 33:3), רוּחַ אֱלֹהִים (“Spirit of God”; 27:3 [רוּחַ אֱלֹהִים] => 33:4), and נְשָׁמָה (“breath”; 26:4, 27:3 => 33:4). Elihu then plays on these terms as specific rebuttals to Job’s challenges in 26:4, 27:3-6, and 31:15a, and at the same time, as validation for his ensuing speeches as divinely authorized.⁷³

Since Elihu already defended the friends’ inspiration in 32:6-9, why does he react to Job’s passages again and again (as in 32:18-22 and here) and reapply them to justify himself? Is Elihu saying that he will continue the role of the friends by leveraging the same spiritual source, that is, the spirit of Eliphaz’s vision? As we shall see below, Elihu starts off the next section by introducing the vision (33:15-17, 19-21, 23-28).

In sum, the examination of Elihu’s introductory address (32:6-33:7) suggests that Elihu, like the friends, stands on Eliphaz’s vision. Against Job’s skepticism concerning the divine origin of the vision (26:4, 27:3-4, 31:15a), Elihu contends that the friends hold the true revelation and that with the same inspiration he will resume the debate where the friends have left off. Elihu does not claim that the three made bad arguments; rather he criticizes them for giving up too soon.

Refutation of Job’s Thesis (33:8-33)

After validating his right to speak, Elihu lays out his first argument in the second section of the first speech (33:8-33). Elihu begins by citing key statements from

⁷³Elihu summarizes his introductory address as follows: “Behold, I am toward God as you are; I too was pinched off from a piece of clay” (33:6).

Job’s earlier speeches. R. V. McCabe observes that Elihu’s citation falls into three themes.⁷⁴

Table 22. Elihu’s summary of Job’s argument

Theme	Elihu’s Citation	Reference
Job’s defense of innocence	^{33:9} You say, “I am pure, without transgression; I am clean, and there is no iniquity in me.”	9:20-21; 13:23; 27:5-6; 31:1-40
Job’s challenge to God’s justice	^{33:10} “Behold, he finds occasions against me, he counts me as his enemy, ^{33:11} He puts my feet in the stocks and watches all my paths.”	10:6-7; 13:23-27
Job’s claim that God is silent	^{33:13} Why do you contend against him, saying, “He will answer none of man’s words”?	9:2, 14-19, 32-35; 13:22; 19:7; 23:2-7; 30:20

Elihu’s quotation in 33:9-11 capsulizes Job’s dilemma in chapters 3-31. Job knows that he is innocent (v. 9), but he cannot comprehend the divine justice that treats him as God’s enemy (vv. 10-11).⁷⁵ To find an answer to the tension between his integrity and God’s justice, Job hopes to directly appeal to God. But what he finds is God’s silence, as captured in Elihu’s summary of Job’s complaints: “He will answer none of man’s words” (v. 13b).⁷⁶

In rejoinder, Elihu asserts two points: (1) “God’s greatness over man negates the possibility of man having a legitimate claim against God” (v. 12), and (2) God did respond to Job in one way, and in two, though he did not perceive it (v. 14).⁷⁷ To prove

⁷⁴I have created the table above based on McCabe’s discussion in McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 51–54.

⁷⁵Ibid., 51–53.

⁷⁶Ibid., 54.

⁷⁷Ibid. For other interpretive possibilities for v. 12b (“For God is greater than man”), see

the second point, Elihu argues that God communicated with Job through (1) Eliphaz’s vision (vv. 15-18) and (2) Job’s pain (19-22).⁷⁸

Table 23. Eliphaz’s vision in 33:15-18

Job 33:15-18 (Elihu)	Job 4:13 (Eliphaz)
<p>^{33:15} In a dream (חֲלֹמִים), in a vision of the night (חֲזִיוֹן לַיְלָה), when deep sleep falls on men (בְּנִפְלַל תַּרְדֵּמָה עַל־אֲנָשִׁים), while they slumber on their beds (מִשְׁכָּב),</p> <p>^{33:16} then he opens the ears of men and seals with their instruction,</p> <p>^{33:17} that he may turn man aside from his deed and conceal pride from a man.</p> <p>^{33:18} He keeps back his soul from the pit, his life from perishing by the sword.</p>	<p>Amid thoughts from <i>visions of the night</i> (חֲזִיוֹנוֹת לַיְלָה), when deep sleep falls on men (בְּנִפְלַל תַּרְדֵּמָה עַל־אֲנָשִׁים).</p>
	Job 7:13-14 (Job)
	<p>^{7:13} When I say, ‘My couch will comfort me, my bed (מִשְׁכָּב) will ease my complaint,’</p> <p>^{7:14} then you scare me with <i>dreams</i> (חֲלֹמוֹת) and terrify me with <i>visions</i> (חֲזִיוֹנוֹת).</p>

Elihu quotes 4:13 almost verbatim to signal that the visionary message in 4:17-21 is the answer from God that Job has eagerly waited for. In quoting 4:13, Elihu also alludes to Job’s statement in 7:13-14 with the terms מִשְׁכָּב (“bed”) and חֲלֹמוֹת / חֲזִיוֹנוֹת (“dreams/visions”). As discussed, the point of 7:13-14 is not Job’s nightmare experiences but his “inability to find relief and comfort.” Using bed-couch imagery, Job responds to the vision, expressing his astonishment for its harsh condemnation, which betrays his expectation that God will comfort him for his undeserved suffering (7:13-14).⁷⁹

Clines, *Job 21-37*, 729–30.

⁷⁸Scholars often see God’s two modes of communication being addressed here, a point that I will refute later. E.g., Freehof, *Book of Job*, 212; Crenshaw, *Reading Job*, 138; Roland E. Murphy, *The Book of Job: A Short Reading* (New York: Paulist Press, 1999), 80; Hartley, *The Book of Job*, 443.

⁷⁹As discussed in the previous chapter, 7:13-14 is Job’s first response to Eliphaz’s vision after Eliphaz introduced it in chs 4-5. It would be odd for Job to simply bypass any comment to the vision’s subversive message and talk about some other unrelated nightmare experience. Moreover, the term חֲזִיוֹן (“vision”) is a technical term restricted to “a form of revelation,” and hence the word pair חֲלֹמוֹת / חֲזִיוֹנוֹת (“dreams/visions”) in 7:14 makes it unlikely that the word here refers to a dream or nightmare. For detailed discussion, see ch. 3.

What, then, is Elihu doing in 33:15-18? By alluding both Eliphaz's vision (4:12-21) and—though pejoratively—Job's response to it (7:13-14), he reaffirms the vision and calls Job to submit to its message. In other words, Elihu, like the friends, requests Job to give up all his futile challenges (e.g., 7:13-14) and efforts for vindication (e.g., ch. 31) and to turn to God by confessing his sin.

Many, however, fail to see this connection. Although the verbal link between 33:15 and Eliphaz's vision (4:12-21, especially 4:13) is universally recognized, scholars often do not read 33:15-18 as Elihu's emphasis on the vision. They instead interpret 33:15-18 without reference to Eliphaz's vision, arguing that God can use *any* mode of dream or vision to warn people to turn away from their sin and pride.⁸⁰ Some read 33:15-18 in light of 7:13-14 (by taking 7:13-14 as Job's nightmare experiences and as a sign of God's warning), but they too fail to recognize the connection to the vision's message.⁸¹

Against this view, I must ask this: Why does Elihu allot such a long opening address in 32:6-33:7 to proving that his and the friends' spiritual source is God? If Elihu's intention was not to reintroduce Eliphaz's vision, but to talk about anonymous dreams and visions as God's channels of warning, what would be the point of tenaciously claiming the divine origin of Eliphaz's vision? Moreover, why would Elihu quote 4:13 word for word in 33:15 if his focus was elsewhere? (cf. 15:14-16; 20:2-3, 7-9; 25:4-6).

The next avenue of communication that God used to answer Job, suggests Elihu, is Job's affliction (33:19-22) (see Table 24 below). As often noted, the language of 33:19-22 reflects Job's own portrayal of his pain (e.g., 6:7, 19:20).⁸²

⁸⁰E.g., Good, *In Turns of Tempest*, 32–27; Habel, *The Book of Job*, 468. Estes, *Job*, 202; Whybray, *Job*, 142–43; Crenshaw, *Reading Job*, 138; Reichert, *Job*, 172; Freehof, *Book of Job*, 210–12; Terrien, *The Book of Job*, 1136; Rodd, *The Book of Job*, 65; Walton, *Job*, 355.

⁸¹E.g., Newsom, *Job*, 569; Hartley, *The Book of Job*, 443; Murphy, *The Book of Job*, 80; Wilson, *Job*, 163; Hooks, *Job*, 379; Andersen, *Job*, 268–69. Cf. Balentine, *Job*, 543–44.

⁸²Estes, *Job*, 202; Reichert, *Job*, 172; Andersen, *Job*, 269; Alden, *Job*, 328; Roy B. Zuck, *Job*, Everyman's Bible Commentary (Chicago: Moody Publishers, 1978), 146–47. L. Wilson's observation is noteworthy: "This section is largely a progressive description of suffering from pain when lying down (v. 19a) and aching in his bones (v. 19b), which result in a loss of appetite, even for desirable food (v. 20),

Table 24. Job 33:19-22

Job 33:19-22 (Elihu)	Job 6:7 (Job) (cf. 3:24)
33:19 Man is also <i>reproved</i> (יכה) with pain on his <i>bed</i> (מִשְׁכָּב) and with continual affliction in multitude of his <i>bones</i> (עֲצָמִים).	My <i>soul</i> (נַפְשִׁי) refuses to touch them; they are as <i>bread</i> (לֶחֶם) that is loathsome to me.
33:20 So that his life loathes <i>bread</i> (לֶחֶם), and his <i>soul</i> (נַפְשִׁי) the choicest food.	Job 19:20 (Job) (cf. 16:8)
33:21 His <i>flesh</i> (בְּשָׂרִי) is so wasted away that it cannot be seen, and his <i>bones</i> (עֲצָמִים) that were not seen stick out.	My <i>bones</i> (עֲצָמִים) stick to my skin and to my <i>flesh</i> (בְּשָׂרִי), and I have escaped by the skin of my teeth.
33:22 His soul draws near the pit, and his life to those who bring death.	Job 5:17 (Eliphaz)
	Behold, blessed is the one whom God <i>reproves</i> (יכה); therefore despise not . . .
	Job 7:13-14 (Job)
	7:13 When I say, ‘My couch will comfort me, my <i>bed</i> (מִשְׁכָּב) will ease my complaint,’ 7:14 then you scare me with dreams and terrify me with visions.

Elihu, however, quotes Job’s expressions to interpret them in a different light, that is, in line with 33:15-18. To do so, he particularly alludes to two key passages. First, citing יכה (“to reprove”) from 5:17a (“Blessed is the one whom God *reproves* [יכה]”; Eliphaz) in 33:19a (“Man is also *reproved* [יכה] with pain . . .”), Elihu asserts that Job’s current pain is God’s reproof, a warning sign, to bring the sinful Job back to God. Second, in a similar vein, he again quotes the term מִשְׁכָּב (“bed”) from 7:13-14 (the term occurs only three times in the book [7:13; 33:15, 19]) and sarcastically relates it to Job’s affliction (“Man is also reprov[ed] with pain on his *bed* [מִשְׁכָּב] . . .” [33:19]). Elihu’s use of the term מִשְׁכָּב indicates that he rejects Job’s challenge of the vision in 7:13-14, while holding Job to be a sinner whose agony is deserved. As some commentators note, however, Elihu is wrong, for his view contradicts “the reason for Job’s suffering as set out in the prologue.”⁸³

wasting away of flesh (v. 21a), loss of weight (v. 21b), and the prospect of death (v. 22).” Wilson, *Job*, 165.

⁸³Ibid., 163. So Garrett, “Job,” 45–46.

Stunningly, Elihu in 33:19-22 makes another set of allusions to Eliphaz’s vision, and in doing so, ironically undermines his own claim.

Table 25. Eliphaz’s vision in Job 33:19-22

Job 33:19-22 (Elihu)	Job 2:5 (Satan)
<p>33:19 Man is also <i>reproved</i> (יכה) with pain on his <i>bed</i> (מִשְׁכָּב) and with continual affliction in <i>multitude of</i> (Kethiv: ריב [“strife”] / Qere: רוב [=רב; “multitude”]) his <i>bones</i> (עצָם)...</p> <p>33:21 His <i>flesh</i> (בָּשָׂר) is so wasted away that it cannot be seen, and his <i>bones</i> (עצָם) that were not seen stick out.</p> <p>33:22 His soul draws near the pit, and his life to those who bring death.</p>	<p>But stretch out your hand and touch his <i>bone</i> (עצָם) and his <i>flesh</i> (בָּשָׂר), and he will curse you to your face.</p>
	<p>Job 4:13-15 (Eliphaz’s vision)</p>
	<p>4:13 Amid thoughts from visions of the night, when deep sleep falls on men,</p> <p>4:14 Dread came upon me, and trembling, which made <i>multitude of</i> (רב) my <i>bones</i> (עצָם) tremble.</p> <p>4:15 A spirit glided past my face; the hair of my <i>flesh</i> (בָּשָׂר) stood up.</p>
	<p>Job 7:13 (Job)</p> <p>When I say, ‘My couch will comfort me, my <i>bed</i> (מִשְׁכָּב) will ease my complaint . . .’</p>

We have noted that Elihu directly quoted 4:13 in 33:15. Elihu now resumes his citation of 4:14-15 in 33:19-21. Eliphaz describes in 4:14-15 that the spiritual encounter made the “*multitude of* (רב) his *bones* (עצָם) shake” and “the hair of his *flesh* (בָּשָׂר) stand up.” Elihu, taking the same terms, states that man is reprovved with continual affliction in the *multitude of* (רוב [=רב]; Qere) his *bones* (עצָם) (33:19), and as result, his *flesh* (בָּשָׂר) wastes away (33:21) and his *bones* (עצָם) stick out (33:21). As discussed in Chapter 2, the word pair עצָם / בָּשָׂר is used by Satan in 2:5 (“Stretch out your hand and touch his *bone* [עצָם] and his *flesh* [בָּשָׂר], and he will curse you to your face”) and reappears in the description of Satan’s disguised appearance in Eliphaz vision (4:14-15). Since the pair term is rarely used in the book⁸⁴ and often occurs in the context of Satan, it is striking that

⁸⁴Other occurrences of the pair עצָם / בָּשָׂר besides 2:5, 4:14-15, and 33:19-21 are 10:11 (“You

Elihu's statement in 33:19-22 echoes the terms verbatim. In addition, Elihu's quotation of מִשְׁכָּב ("bed"; 7:13-14) in 33:19 suggests that Elihu again has Eliphaz's vision in mind here.

If so, what is the point of the second allusion in 33:19-22? First, it indicates that Elihu holds up Eliphaz's vision just as he did in 33:15-18. But there is one more aspect. In his first speech (chs. 4-5), Eliphaz leveraged the vision's authority to condemn Job and invite him to respond to God's reproof (5:17). Elihu now follows the same pattern in 33:19-22 by combining the allusion to Eliphaz's vision and the theme of divine reproof. In his quotation of the visionary language, however, Elihu unintentionally subverts his argument. The reader knows that it was Satan who struck Job's "bones" (עֲצָם) and "flesh" (בְּשָׂר) (2:7). By asserting that Job's pain, reflected in his bones and flesh, came from divine censure, Elihu not only proves himself wrong, but at the same time, he unknowingly associates himself with Satan's voice and activity in earlier chapters.

After maintaining that God did speak to Job (33:15-18; 19-22), Elihu progresses to address a heavenly intercessor (33:23-28).

^{33:23} If there is an *angel* (מַלְאָךְ) over him, a *mockers/interpreter* (מְלִיץ)—one out of a thousand, to tell a man what he must do.

^{33:24} And [if] he is kind to him and says [to God], "Let him loose from going down to the pit. I have found a ransom."⁸⁵

The identity of the מְלִיץ (33:23) has long baffled scholars. The term מְלִיץ can either denote "interpreter" (Gen 42:23; 2 Chr 32:31) or "mockers" (16:20),⁸⁶ and together with the ambiguity of the parallel word מַלְאָךְ (either "*heavenly messenger*" [4:18] or "*human*

clothed me with skin and *flesh* [בְּשָׂר], and knit me together with *bones* [עֲצָם] and sinews"; [spoken by Job] and 19:20 ("My *bones* [עֲצָם] stick to my skin and to my *flesh* [בְּשָׂר], and I have escaped by the skin of my teeth" [spoken by Job]).

⁸⁵A translation from Garrett, "Job," 47–48.

⁸⁶Ibid., 47n87.

messenger” [1:14]), מְלִיץ has been interpreted in a variety of ways.⁸⁷ The difficulty has even led the LXX, Peshitta, and Vulgate to delete the term in their rendition (cf. The Targum). Is מְלִיץ a heavenly being⁸⁸ or an earthly being (e.g., Elihu himself),⁸⁹ and moreover, is he supportive (an “interpreter/meditator”)⁹⁰ or subversive (a “mockers”)?⁹¹

The weight of evidence suggests that the primary reference of מְלִיץ is the spirit in Eliphaz’s vision (4:12-21). (1) As often noted, Elihu responds to Job’s hope for a heavenly intercessor (9:33; 16:19; 19:25) by introducing a counter figure מְלִיץ in 33:23.⁹² Elihu’s intention is clearly seen in the comparison of 16:19-21 (Job) and 33:23 (Elihu).⁹³

Table 26. Job 16:19-21 versus 33:23

Job 33:23 (Elihu)	Job 16:19-21 (Job)
If there is an <i>angel</i> (מְלַצֵּךְ) over him, a <i>mockers/interpreter</i> (מְלִיץ)— <i>one out of a thousand</i> (אֶחָד מִבְּיַמֵּי אֲלָפִים), to tell a man what he must do.	^{16:19} Even now, behold, my <i>witness</i> (עֵד) <i>is in heaven</i> , and my <i>advocate</i> (עֹשֵׂה) <i>is on high</i> .
	^{16:20} My friends are my <i>mockers/interpreter</i> (מְלִיץ); my eye pours out tears to God,
	^{16:21} that he would argue the case of a man with God . . .
	Job 9:3 (Job)
	If one wished to contend with him, one could not answer him <i>once in a thousand times</i> (אֶחָד מִבְּיַמֵּי אֲלָפִים).

⁸⁷J. E. Hartley, *The Book of Job*, 446, for instance, lists six proposals: “(1) another human being, e.g., a covenant friend, a prophet, or a teacher; (2) the sufferer’s own conscience; (3) one of the angelic host; (4) the heavenly witness mentioned in 16:19; (5) the special angel or messenger of Yahweh (*mal’ak Yhwh*; e.g., Gen. 21:17; 22:11, 15; Judg. 6:11–22; 13:2–23); (6) the concealed Christ.”

⁸⁸E.g., Hooks, *Job*, 379; McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 54; Hartley, *The Book of Job*, 446–47; Wilson, *Job*, 163–64.

⁸⁹E.g., Walton, *Job*, 356; Beeby, “Elihu: Job’s Mediator?,” 45; David Wolfers, “Elihu: The Provenance and Content of His Speeches,” *Dor le Dor* 16 (88 1987): 92.

⁹⁰E.g., Whybray, *Job*, 143; Hooks, *Job*, 379; Hartley, *The Book of Job*, 446–47.

⁹¹E.g., Garrett, “Job,” 47–48.

⁹²Wilson, *Job*, 163–64; Hooks, *Job*, 379.

⁹³Garrett, “Job,” 48.

Against the friends who act as his *mockers/interpreters* (מְלִיץ) (16:20), Job desires a heavenly witness, an advocate, who can fairly argue his case before God (16:19, 21). In return, Elihu (33:23)—using the same term מְלִיץ which occurs only in 16:20 and 32:23 in the book—claims a different heavenly intercessor, a *mockers/interpreter* (מְלִיץ) who, like the friends, tells *man* (אָדָם) what he must do (i.e., to repent [33:26-27]). Elihu, also playing on Job’s statement in 9:3b,⁹⁴ states that the מְלִיץ is “one out of a thousand” (אֶחָד מִבְּנֵי-אֲלֹהִים), indicating a rare angel out of hosts of angels.⁹⁵ (2) The מְלִיץ reverses the function of the heavenly advocate that Job has envisaged. Whereas Job’s advocate appeals to God for Job’s vindication, Elihu’s מְלִיץ comes to man to tell him to confess sin (33:26-27). Who, then, is this spirit that condemns Job as sinner? There is only one candidate in the book, and it is the spirit in Eliphaz’s vision. (3) This interpretation is corroborated by the immediate context of 33:23, that is, 33:15-22 where Elihu reintroduces Eliphaz’s vision. If Elihu’s point in 33:15-22 is that God did answer Job through the vision, would it not be more natural to see the מְלִיץ in 33:23 as Eliphaz’s spirit visitor, the protagonist of the vision? (4) Elihu’s strategy in quoting Eliphaz’s vision further supports this view (see Table 27 below). Elihu’s quotation of Eliphaz’s vision has a corresponding thematic progression. For example, 4:13 (theme: “the vision is given to me”) is quoted in 33:15-18 with the theme, “God speaks to Job through Eliphaz’s vision.” 4:14-15 (theme: “the vision is frightening”) is then quoted in 33:19-22 with the theme “Job’s pain is God’s reproof/punishment.” Now the reader expects that 4:15-16 (theme: “there is a spirit”) would be alluded to in 33:23 with a corresponding theme, and, rightly so 33:23 introduces מְלִיץ with a theme, “there is a mocker/interpreter.”

⁹⁴9:3b לא יִעֲנֶנּוּ אֶת מְנִי-אֶלֶף בַּעַד אֵלֹהִים can be rendered two different ways: (1) “A man could not answer God one question in a thousand” (so Duhm, Hölischer, Pope), or (2) “God would not answer man one question in a thousand” (so Dhorme, Gordis). See the survey in David J. A. Clines, *Job 1-20*, WBC, vol. 17 (Dallas: Word Books, 1989), 228.

⁹⁵Garrett, “Job,” 48.

Table 27. Elihu’s strategy in citing the vision (33:15-23)

Eliphaz’s theme	Job 4:13-16 (Eliphaz)	Elihu’s quotation	Elihu’s theme
The vision is given to me.	^{4:13} Amid thoughts from <i>visions of the night</i> (חֲזִינֹת לַיְלָה), <i>when deep sleep falls on men</i> (בְּנִפְל תִּרְדָּמָה עַל־אֲנָשִׁים).	Job 33:15-18	God speaks to Job through Eliphaz’s vision.
The vision is frightening.	^{4:14} Dread came upon me, and trembling, which made <i>multitude of</i> (רַב) my <i>bones</i> (עֲצָם) tremble. ^{4:15} The hair of my <i>flesh</i> (בְּשָׂר) stood up.	Job 33:19-22	Job’s pain is God’s reproof /punishment.
There is a spirit.	^{4:15} A <i>spirit</i> (רוּחַ) glided past my face; ^{4:16} It stood still, but I could not discern its appearance . . .	Job 33:23(?)	There is a mocker/interpreter.

Note that one more theme is developed in 33:24-28 by, once again, alluding to 4:14-18 (see Table 28 below).⁹⁶ The theme that Elihu advances from Eliphaz’s vision is that “if Job accepts the מַלְאִי’s counsel of repentance (33:26-27), he will be restored.” The prominent allusive link appears between 4:17a and 33:26. In 4:17a, the demonic spirit asks a rhetorical question, “Can *man* (אָנוּשׁ) be *in the right* (צַדִּיק) before *God* (אֱלֹהִים)?,” a key statement that the friends use to condemn Job and call him to repentance (e.g., 15:14; 25:4). In 33:26, Elihu asserts that if a man—following the מַלְאִי’s teaching—prays to *God* (אֱלֹהִים) in repentance, God will accept him and restore to the *man* (אָנוּשׁ) his *righteousness* (צַדִּיקָה). Other allusions also develop the same theme. In 4:14, Eliphaz experiences *dread* (פַּחַד) and *trembling* (פָּחַד) of bones. In 33:24, 28, Elihu, using the assonant verbs *פדה/פדע* (“meaning uncertain”/“to redeem”), declares that if Job repents, he will not tremble like Eliphaz but *be redeemed* (פָּדָה/פָּדַע). Against Eliphaz’s inability to discern

⁹⁶There are a number of verbal connections between 4:14-18 and 33:23-28: מַלְאִי (“angel”; only appears three times in Job; 4:18 => 33:23; cf. 1:14), נִגַּד (“before/in front of”; 4:16 => 33:23 נִגַּד [“to tell”]), פַּחַד/פָּחַד (“dread”/“to tremble”; 4:14 => 33:24 פדה/פדע [meaning uncertain/“to redeem”; assonant verb?]), 33:28 פדה [“to redeem”; assonant verb?]), בְּשָׂר (“flesh”; 4:15 => 33:25), and אָנוּשׁ/צַדִּיקָה/אֱלֹהִים (“man”/“to be righteous”/“God”; 4:17 => 33:26 אָנוּשׁ/צַדִּיקָה/אֱלֹהִים).

the *appearance* (מְרֹאָה) of the spirit (4:16), Elihu claims that if Job confesses his sin, he will *see* (רָאָה) God’s face with a shout of joy (33:26) and his life shall *see* (רָאָה) upon the light (33:28). Again, Elihu promises that Job’s *flesh* (בְּשָׂר) will become fresh with youth if he accepts the מְלִיץ’s teaching and turns to God (33:25; cf. 2:5,7; 4:15).

Table 28. Elihu’s strategy in citing the vision (33:24-28)

Job 33:24-28 (Elihu)	Job 4:16-18 (Eliphaz)
Theme: If Job accepts the counsel of the מְלִיץ and confesses his sin, he will be restored.	Theme: Man is inherently foul and hence Job is sinful.
(^{33:23} If there is an <i>angel</i> [מְלַצֵּךְ] over him, a mocker /interpreter . . . to <i>tell</i> [נגד] a man what he must do.) ^{33:24} And [if] he is kind to him, and says [to God], ‘Let him be <i>redeemed</i> (MT: פדע [?] / פדה [“to redeem”]; cf. 33:28) ⁹⁷ . . . ^{33:25} Let his <i>flesh</i> (בְּשָׂר) become fresh with youth . . . ^{33:26} Then man prays to <i>God</i> (אֱלֹהִים), and he accepts him; he <i>sees</i> (רָאָה) his face with a shout of joy, and he restores to <i>man</i> (אָנוּשׁ) his <i>righteousness</i> (צִדְקָה). ²⁷ He sings before men and says: ‘I sinned and perverted what was right . . . ²⁸ He has <i>redeemed</i> (פדה) my soul . . . my life shall <i>see</i> (רָאָה) upon the light.’	(^{4:14} <i>Dread</i> [פַּחַד] came . . . my bones <i>tremble</i> [פָּהַד].) (^{4:15} . . . the hair of my <i>flesh</i> [בְּשָׂר] stood up.) ^{4:16} . . . I could not discern its <i>appearance</i> (מְרֹאָה) and the form <i>before</i> (נֶגַד) my eyes . . . ^{4:17} Can <i>man</i> (אָנוּשׁ) be in the <i>right</i> (צִדְקָה) before <i>God</i> (אֱלֹהִים)? . . . ^{4:18} His <i>angels</i> (מְלַצֵּךְ) he charges with error.

The מְלִיץ, however, is not confined to the spirit in Eliphaz’s vision. The second reference of the מְלִיץ seems to be both Elihu and the friends. J. L. Crenshaw’s observation on Elihu’s word play in 33:33 suggests that Elihu describes himself to be the “one out a thousand.”⁹⁸

[Elihu] ^{33:23} If there is an angel over him, a *mockers/interpreter* (מְלִיץ)—*one out of a thousand* (אֶחָד מִבְּנֵי אֶלֶף), to tell a man what he must do.

⁹⁷Cf. two MSS have פרע (“to loose”). See the discussion in Clines, *Job 21-37*, 701.

⁹⁸Crenshaw, *Reading Job*, 139.

[Elihu] ^{33:33} If not, listen to me; be silent, *and I will teach you* (אֶלְהֵאֱלֹהִים) wisdom.

[Job] ^{16:20} My friends are my *mockers/interpreter* (מְלִיץ); my eye pours out tears to God,

In his closing statement of the first speech, Elihu boldly declares, “Be silent, *I will teach you* (אֶלְהֵאֱלֹהִים) wisdom” (33:33). The first four letters of אֶלְהֵאֱלֹהִים, which echoes “the one out of a thousand” (אֶחָד מֵאַלְפֵי־אֶלֶף) in 33:23, insinuates that Elihu considers himself to be taking the role of the מְלִיץ. As we shall see, Elihu’s second speech (ch. 34) begins with the demonic message (34:7-8) followed by a discourse on the retributive doctrine (34:10-30[33]), reduplicating the typical rhetoric pattern of the friends.

If Elihu can be regarded as the מְלִיץ, why not the friends, whose theological stance has inspired Elihu? There are two points to support this view. First, as discussed, the only other occurrence of the term מְלִיץ in the book is 16:20 where Job calls the friends my “*mockers/interpreters*” (מְלִיץ). The fact that Elihu deliberately uses the same term indicates that he identifies himself with the friends.

Second, Elihu’s discourse in 33:14-30 is framed by two refrains in 33:14 and 33:29-30 that set the topic of 33:14-30.⁹⁹

[Elihu] ^{33:14} For God speaks in one way, and in two, though man does not perceive it.

[Elihu] ^{33:29} Behold, God does all these things, twice, three times, with a man.

Scholars often interpret 33:14, 29 as referring to God’s channels of speaking to humans, and either two ([1] dreams/visions [vv. 15-18]; [2] suffering [vv. 19-22]),¹⁰⁰ three ([1] dreams/visions [vv. 15-18]; [2] suffering [vv. 19-22], [3] mediator [vv. 23-28]),¹⁰¹ or even four modes of God’s communication ([1] dreams/visions [vv. 15-18]; [2] suffering

⁹⁹Newsom, *Job*, 567; Hartley, *The Book of Job*, 442–43; Habel, *The Book of Job*, 467; Balentine, *Job*, 543.

¹⁰⁰E.g., Freehof, *Book of Job*, 212; Crenshaw, *Reading Job*, 138; Murphy, *The Book of Job*, 80; Hartley, *The Book of Job*, 443; Alden, *Job*, 326–30.

¹⁰¹E.g., Balentine, *Job*, 543–56.

[vv. 19-22], [3] mediator [vv. 23-24], [4] man's response [vv. 25-28])¹⁰² have been proposed within 33:14-30.

As I have argued, however, these classifications fail to see Eliphaz's vision as the central thrust of 33:14-30. The message of 33:14-30 is one: submit to the vision's authority and confess sin. Elihu's statement that God spoke to Job multiple times, then, probably refers to the vision's message. It was first delivered by the spirit and then reiterated by the friends and finally by Elihu himself (33:33). Is this the reason why Elihu calls the friends and himself to be inspired (32:8, 18; 33:4)?

To conclude, Elihu's discourse in the second section of the first speech (33:8-33) also centers on Eliphaz's vision. Heavily relying on visionary language (cf. ch. 20 [Zophar]) and identifying himself as the מְלִיץ, Elihu, like the three, firmly holds the vision to be God's message and invites Job to submit to its authority in repentance of his sin.

Eliphaz's Vision in Elihu's Second Speech (Ch. 34)

Elihu's second speech (34:1-37) can be divided into four major thematic sections: (1) a summons to the friends to hear (vv. 2-4), (2) a summary of Job's arguments with a condemnation of Job (vv. 5-9), (3) a defense of the doctrine of retribution (vv. 10-30[33]), and (4) a closing statement (vv. 34-37).¹⁰³ The vision's message appears in the second section (vv. 7-8) and prepares for Elihu's defense of the doctrine of retribution in the third section (vv. 10-30[33]). Elihu, then, duplicates the friends' rhetoric pattern by leveraging Eliphaz's vision to present the doctrine of retribution (for detail, see Table A14 in Appendix 3).

The structure of the second section (34:5-9) is as follows:

¹⁰²E.g., Good, *In Turns of Tempest*, 324.

¹⁰³So Murphy, *Wisdom Literature*, 40; McCabe, "The Significance of the Elihu Speeches in the Context of the Book of Job," 131. Cf. Hartley, *The Book of Job*, 450, segments into three thematic units: (1) "a summons to listen" (vv. 1-4), (2) "a disputation" (vv. 5-33), and (3) "a judgment" (vv. 34-37). For five divisions, see Alden, *Job*, 332-42. For six segmentations, see Habel, *The Book of Job*, 479-80.

A For Job has said (פִּי־אָמַר אֵיּוֹב)

^{34:5} *For Job has said*, ‘I am in the right, and God has taken away my right;

^{34:6} In spite of my right I am counted a liar; my wound is incurable, though I am without transgression.’

B The vision’s message: everyone is wicked, including Job

^{34:7} What man is like Job, who drinks up scoffing like water,

^{34:8} Who travels in company with evildoers and walks with wicked men?

A’ For Job has said (פִּי־אָמַר אֵיּוֹב)

^{34:9} *For he has said*, ‘It profits a man nothing that he should take delight in God.’

Elihu, like he did in 33:8-11, summarizes Job’s position in 34:5-6, 9.¹⁰⁴ In 33:8-11, Elihu presented Job’s core arguments as (1) Job’s claim of innocence and (2) his challenge against divine justice. Elihu restates the same points in 34:5-6, 9.¹⁰⁵

Table 29. Elihu’s summary of Job’s position (34:5-6, 9)

Theme		Elihu’s citation/summary of Job’s words and its reference
vv. 5-6	Job’s defense of his innocence	^{34:5a} For Job has said, ‘I am in the right’ (9:15, 21; 10:15; 13:18; 27:2–6) ^{34:6a} ‘In spite of my right . . .’ ^{34:6c} ‘Though I am without transgression’ (cf. 33:9)
	Job’s challenge against God’s justice	^{34:5b} ‘And God has taken away my right’ (27:2a; cf. 14:3; 19:7) ^{34:6b} ‘I am counted a liar; my wound is incurable’ (6:4[?], 28[?]; 16:8[?], 10:17[?])
v. 9	Job’s challenge against God’s justice	^{34:9} For he has said, ‘It profits a man nothing that he should take delight in God’ (9:22–24; 21:5–13)

¹⁰⁴R. V. McCabe notes that Elihu’s speeches in 33:8-33 (the second section of the first speech), 34:1-37 (the second speech), and 35:1-16 (the third speech) all begin with a citation of Job’s key arguments followed by Elihu’s refutation of them: (1) the first speech (citation of Job’s thesis: 33:8–11 / disputation of Job’s thesis: 33:12–30), (2) the second speech (citation of Job’s thesis: 34:5–9 / disputation of Job’s thesis: 34:10–33), and (3) the third speech (citation of Job’s thesis: 35:2–3 / disputation of Job’s thesis: 35:4–13). McCabe, “The Significance of the Elihu Speeches in the Context of the Book of Job,” 83, 131, 160. So Wilson, *Job*, 161–62.

¹⁰⁵McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 55–56. The following table is created based on Ibid; Wilson, *Job*, 166; Balentine, *Job*, 568.

His repetition of these points indicates, as R. V. McCabe suggests, Elihu considers them to be the “key tension that needs to be resolved.”¹⁰⁶

How then does Elihu attempt to resolve this tension? In contrast to Job who eagerly desires to hear from God (e.g. ch. 31), Elihu, like the three friends, reiterates the demonic message in 34:7-8. While many treat 34:7-8 merely as a parenthetical “*ad hominem* attack” or a “censure” placed between Elihu’s summary statements,¹⁰⁷ the chiasmic structure of 34:5-9 (with A-A’ forming an inclusio [i.e., the repetition of *כִּי־אָמַר בְּיַד אֱיִבוֹב* in vv. 5, 9] and B [vv. 7-8] serving as the center) suggests the centrality of the vision’s message for interpreting 34:5-9.

Table 30. Eliphaz’s vision in 34:7-8

Job 34:7-8 (Elihu)	Job 15:16 (Eliphaz)
^{34:7} What man is like Job, <i>who drinks up</i> (לָעַג) <i>mocking</i> (שָׂתָה) <i>like water</i> (כַּמַּיִם), ^{34:8} who travels in company with <i>evildoers</i> (פְּעֻלֵי אָוֶן) and <i>walks</i> (הֵלֵךְ) with men of <i>wicked</i> (רָשָׁע)?	How much less one who is abominable and corrupt, a man <i>who drinks</i> (שָׂתָה) <i>injustice</i> (עֲוֹנָה) <i>like water</i> (כַּמַּיִם)!
	Psalm 1:1
	Blessed is the man who <i>walks</i> (הֵלֵךְ) not in the counsel of <i>the wicked</i> (רָשָׁע), nor stands in the way of sinners, nor sits in the seat of <i>mockers</i> (לֵצִי).
	Job 31:3 (Job) (cf. 22:15)
	Is not calamity for the unrighteous, and disaster for the <i>evildoers</i> (פְּעֻלֵי אָוֶן)?

Elihu quotes 15:16b (“A man *who drinks* [שָׂתָה] *injustice like water* [כַּמַּיִם]!”) almost verbatim in 34:7 (“What man is like Job, *who drinks up* [שָׂתָה] *mocking like water* [כַּמַּיִם]). As discussed, 15:16b reflects Eliphaz’s reformulation of 4:18 parodying Psalms

¹⁰⁶McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 56.

¹⁰⁷Ibid. Similarly, Wilson, *Job*, 166; Davidson, *The Book of Job*, 234; Clines, *Job 21-37*, 770–71; Andersen, *Job*, 272; Alden, *Job*, 333; Hartley, *The Book of Job*, 452; Wilson, *Job*, 384; Whybray, *Job*, 145; Crenshaw, *Reading Job*, 139–40.

14 and 53. Nevertheless, the message conveyed in 15:16b and 34:7 is the same: Everyone is wicked, including Job. Using the demonic message then, Elihu answers Job's theological dilemma (summarized in 34:5-6, 9) and secures, moreover, a way for his own defense of the doctrine of retribution that follows in the next section (34:10-30[33]).

Two points further require scrutiny: (1) Just as Elihu quoted 15:16b in 34:7, he also alludes to Psalm 1 in 34:8 (e.g., הלך ["to walk"]; רשע ["wicked"; Ps 1]/ רשע ["wickedness"; 34:8]).¹⁰⁸ Elihu thus expands the demonic condemnation of 34:7 into 34:8, identifying Job as the companion of evildoers and of the wicked against whom Psalm 1 warns. (2) In quoting Psalm 1, however, he subtly modifies the psalm's "wicked" (רשעים)/ "sinners" (חוטאים)/ "mockers" (לצים) combination into "wicked" (אנשי רשע)/ "evildoers" (פועלי און) in 34:8. What is the purpose of this change? First, in alluding to Psalm 1, Elihu responds to Job's oath statement of innocence in 31:3 ("Is not calamity for the unrighteous, and disaster for the *evildoers* [פועלי און]?").¹⁰⁹ Against Job's claim that he shuns to be one of the *evildoers* (פועלי און) (31:3), Elihu responds that Job is indeed the companion of the *evildoers* (פועלי און) (34:8). Second, Elihu seems to deliberately avoid quoting the word "mockers" (לצים) from Psalm 1 because the term shares the same root (ליץ) with מליץ ("mock/interpreter") (16:20; 33:23). Quoting that word would equate the friends and himself with the wicked and the sinners of Psalm 1. As an alternative, Elihu twists his citation of 15:16b in 34:7 by replacing עוולה ("injustice"; 15:16b) with לעג ("mocking"; 34:7), the root of which, לעג ("to mock"), is a synonym of ליץ ("to mock"). Compare the following:

[Job] ^{21:3} Bear with me, and I will speak, and after I have spoken, you *mock on* (לעג).

[Elihu] ^{34:7} What man is like Job, who drinks up *mocking* (לעג) like water.

¹⁰⁸The connection between 34:8 and Ps 1 has been often noted. E.g., Pope, *Job*, 256; Wilson, *Job*, 166; Alden, *Job*, 333; Clines, *Job 21-37*, 770.

¹⁰⁹Clines, *Job 21-37*, 770. The expression פועלי און occurs three times in Job. Once it is used by Job (31:3), and twice by Elihu (34:8, 22). Cf. 34:36 has אנשי רשע ("evil men").

[Job] ^{16:20a} My friends are my *mockers* (מְלִיץ).

What then does Elihu's interchange of לעג and לִיץ imply? First, he seems to take לעג and לִיץ as synonyms, and "mocker" is thus probably the intended meaning of מְלִיץ in 33:23 (and 16:20). Second, although Elihu evades the term לְצַיִם ("mockers"; Ps 1) in 34:7-8, the allusion to Psalm 1 coupled with his use of the synonym word לעג (34:7) suggest that Elihu unknowingly signals the reader that he and the friends are actually the "mockers" depicted in Psalm 1.

After equating Job with the wicked (34:7-8), Elihu rebuts Job's thesis in his presentation of the doctrine of retribution in 34:10-30(33). Job 34:10b-12 particularly encapsulates the gist of Elihu's argument in 34:10-30(33).¹¹⁰

[Elihu] ^{34:10b} Far be it from God that he should do wickedness, and from the Almighty that he should do wrong. ^{34:11} For according to the work of a man he will repay him, and according to his ways he will make it befall him. ^{34:12} Of a truth, God will not do wickedly, and *the Almighty will not pervert justice* (שֹׁדֵי לֹא יַעֲוֶה מִשְׁפָּט).

[Bildad] ^{8:3} *Does God pervert justice* (הֲאֵל יַעֲוֶה מִשְׁפָּט)? Or does the Almighty pervert the right?

Employing an oath formula in 34:10b ("Far be it from . . ."), Elihu emphatically rejects Job's thesis that God perverts justice.¹¹¹ God, maintains Elihu, treats man according to his work and repays him corresponding to his deeds. God, therefore, is incapable of doing anything wrong to man and so to Job. Elihu simply recapitulates the retributive doctrine expounded by the friends (e.g., 8:3),¹¹² and in doing so, he bluntly claims the impossibility of "a righteous man experiencing adversity."¹¹³

One more discussion remains to advance. As Elihu develops his discourse, he

¹¹⁰So McCabe, "Elihu's Contribution to the Thought of the Book of Job," 56; Wilson, *Job*, 166; Hartley, *The Book of Job*, 452; Habel, *The Book of Job*, 477. Similarly, Garrett, *Job*, 78.

¹¹¹Clines, *Job 21-37*, 772-73.

¹¹²McCabe, "Elihu's Contribution to the Thought of the Book of Job," 57.

¹¹³Estes, *Job*, 207. Also note the comparison by N. C. Habel (followed by S. M. Hooks) who finds that Elihu in 34:10-30(33) particularly responds to Job's reply to Zophar in 12:13-25. Whereas Job in 12:13-25 questions divine justice by portraying God's power and rule as unsettling, Elihu in 34:10-30(33) refutes Job's charges by defending God's just rule as displayed in the punishment of the wicked (e.g., those like Job). For detail, see Table A15 in Appendix 3.

first addresses to the three friends (vv. 2-9; 10-15), then Job (vv. 16-33), and then the three again (v. 34-37), as the following table demonstrates.¹¹⁴

Table 31. Elihu’s target audience in chapter 34.

Unit	Key words and refrain	Theme	Audience
vv. 2-9	v. 2: “ <i>Hear</i> (שמעו) my words, you <i>wise men</i> (חכמים), and <i>listen</i> (האזינו) to me, you <i>who know</i> (ידעו).”	Summary of Job’s position / Accusation against Job as a sinner	The three friends
vv. 10-15	v. 10 “Therefore, <i>hear</i> (שמעו) me, you <i>men of understanding</i> (אנשי לבב)”	Defense of the retributive doctrine	The three friends
vv. 16-33	v. 16 “If you have understanding, <i>hear</i> (שמעו) this; <i>listen</i> (האזינו) to what I say.”	Defense of the retributive doctrine	Job
vv. 34-37	v. 34 “ <i>Men of understanding</i> (אנשי לבב) will say to me, and the <i>wise man</i> (חכם) who hears me will say.”	Condemnation of Job	The three friends

Commentators, however, often find difficulty associating the audience of 34:2-15 and 34:34-37 with the three. J. E. Hartley, for example, comments,

The *wise men* (*ḥākāmîm*), namely, those *who know* (*yōdē’îm*), may be identified as either the three friends or the bystanders in general. Given Elihu’s attitude toward the comforters in his first speech (32:3, 11-16), it is doubtful that he is using these titles for them. More likely he is addressing the elders of the community.¹¹⁵

As I have argued, however, Elihu’s attitude in chapter 32 is not discourteous but deferential. Moreover, the only people mentioned in the opening narrative (32:1-5) are

¹¹⁴So Murphy, *The Book of Job*, 80; Wilson, *Job*, 381–94. Similarly, Carteret P. Carey, *The Book of Job* (London: Wertheim, Macintosh, and Hunt, 1858), 359, 364; James Strahan, *The Book of Job*, 2nd ed. (Edinburgh: T & T Clark, 1914), 285, 291. Cf. Clines, *Job 21-37*, 764, 768, 783–84, takes vv. 2-15 as an address to the friends, but considers v. 34-37 as spoken to “right-thinking persons in general, beyond the intimate circle that is represented in the dialogues of the book.”

¹¹⁵Hartley, *The Book of Job*, 450, emphasis original. Similarly, Davidson, *The Book of Job*, 233; Wilson, *Job*, 165; Crenshaw, *Reading Job*, 139, 141; Hooks, *Job*, 382; Balentine, *Job*, 566. Cf. Newsom, *Job*, 575, holds the “wise men” and “men of understanding” as referring to “an imagery audience.”

Job and the three (e.g., 32:3, 5),¹¹⁶ and nowhere does Elihu claim someone to be wise except the three (32:9; cf. 34:34). If so, the addressees in 34:2-15 and 34:34-37 are evidently the friends.

Why then does Elihu, in contrast with chapters 32-33, start with an address to the friends? As G. H. Wilson rightly notes, Elihu seeks “to establish a common front against Job.”¹¹⁷ As discussed, Elihu in chapters 32-33 identifies himself with the friends’ spiritual ground (32:6-33:7) and their reliance of Eliphaz’s vision (33:8-33). Setting the stage, Elihu invites the friends to join the full attack, that is, a joint assault where the friends have left off. F. I. Andersen notes the harsher tone of chapter 34.

[Elihu] is no longer reasoning with Job with a view to helping him; he is attacking Job in order to score a point. For all their lucidity, his words are devoid of pastoral concern. . . . Elihu’s theological axioms are pronounced with less adornment than any other speeches in the book. This gives them a cold, detached quality.¹¹⁸

Andersen’s view is supported by the opening (vv. 2-9) and the closing unit (vv. 34-37) where the friends are invited to *mock* Job.

Table 32. Job 34:2-9 and 34:34-37

Job 34:2-9 (Elihu)	Job 34:34-37 (Elihu)
<p>^{34:4} Let us choose what is right; let us know among ourselves what is good.</p> <p>^{34:7} “What man is like Job, who drinks up <i>mocking</i> (לֵעָג) like water,</p> <p>^{34:8} who travels in company with <i>evildoers</i> (פְּעֻלֵי אָוֶן) and walks with men of <i>wicked</i> (רָשָׁע)?”</p>	<p>^{34:34} Men of understanding will say to me, and the wise man who hears me will say:</p> <p>^{34:36} “Would that Job were tried to the end, because he answers like <i>evil men</i> (אֲנָשֵׁי רָעָא).</p> <p>^{34:37} For he adds <i>rebellion</i> (פְּשָׁע) to his sin.”</p>

¹¹⁶Newsom, *Job*, 575. So Clines, *Job 21-37*, 768.

¹¹⁷Wilson, *Job*, 381.

¹¹⁸Andersen, *Job*, 270. Similarly, Clines, *Job 21-37*, 766.

Elihu, then, is not alone. Standing on the same demonic teaching and theology as they, Elihu continues the exhausted friends' debate.

In sum, this discussion suggests that Elihu's second speech (34:1-37) also hinges on Eliphaz's vision. Against Job's dilemma of his integrity versus divine justice, Elihu, like the three, applies the demonic teaching to brand Job as a sinner and to enshrine the doctrine of retribution. Elihu then says nothing different from the friends.

Eliphaz's Vision in Elihu's Fourth Speech (Chs. 36-37)

In his final speech, Elihu again alludes to Eliphaz's vision in 36:10, 15 and uses it as a central premise in the development of his last argument. We noted that the vision appeared in the first speech (chs. 32-33), and this parallel occurrence in the first and the last speeches suggests the centrality of the vision in the Elihu episode.

Many understand chapters 36-37 as the conclusion of the Elihu speeches with a greater emphasis on the positive side of Elihu's argument. Whereas chapters 33-35 "constitute the negative part or refutation of Job's self-defense," chapters 36-37—with no explicit quotation or refutation of Job's earlier statement—contain "the positive part of [Elihu's] persuasion on God's behalf."¹¹⁹

More aspects apply, however. Elihu virtually reiterates his earlier argument on the vision's message (as in 33:14-30) and the doctrine of retribution.¹²⁰ Moreover, he deliberately imitates the content and structure of Eliphaz's first speech in chapters 4-5. Major components of chapters 4-5 include (1) Eliphaz's vision (4:12-21), (2) the fate of

¹¹⁹Wilson, *Job*, 172, in his summary on the views of Habel, *The Book of Job*, 72; McCabe, "Elihu's Contribution to the Thought of the Book of Job," 60; S. Hemraj, "Elihu's 'Missionary' Role in Job 32-37," *Biblehashayan* 6 (1980): 63. Similarly, Freedman, "Elihu Speeches in the Book of Job," 53-54. In addition, some further interpret chs 36-37 as not merely about Elihu's defense of the retributive doctrine (by claiming Job's past sin) but about the greater purpose of warning against Job's "potential sin," particularly "the spiritual pride that has emerged in Job's defense of his integrity." Hooks, *Job*, 397. Similarly, Waters, "Elihu's Theology and His View of Suffering," 149-59; C. L. Seow, *Job 1-21: Interpretation and Commentary* (Grand Rapids: Eerdmans, 2013), 97-101; This view, however, misinterprets the chapters, as I will demonstrate below.

¹²⁰Similarly, Garrett, *Job*, 75, 79-80; Wilson, *Job*, 400-1.

both the righteous and the wicked (4:7-11; 5:1-16), (3) an exhortation to repent (5:17-26), and (4) a hymnic doxology (5:7-16). Strikingly, chapters 36-37 mark the only other occurrence among the speeches of the friends and Elihu that contains the same elements: (1) reference to the vision (36:10, 15), (2) the doctrine of the fate of the righteous and the wicked (36:5-9, 11-14), (3) an exhortation to repent (36:16-21), and (4) a hymnic doxology (36:22-37:22). Particularly, three times in the book the friends and Elihu introduce the hymnic doxology (5:8-16 [by Eliphaz]; 25:2-4 [by Bildad]; 36:22-37:22 [by Elihu]), and the doxology appears at the beginning and the ending of the friends' dialogues (chs. 4-25) and in the ending of the Elihu speeches (chs. 36-37).¹²¹ Hence the three doxologies frame the speech cycles of the friends and Elihu, and Eliphaz's (5:8-16) and Elihu's doxologies (36:22-37:22) in particular bracket the whole of the speech cycles (chs. 4-27).¹²²

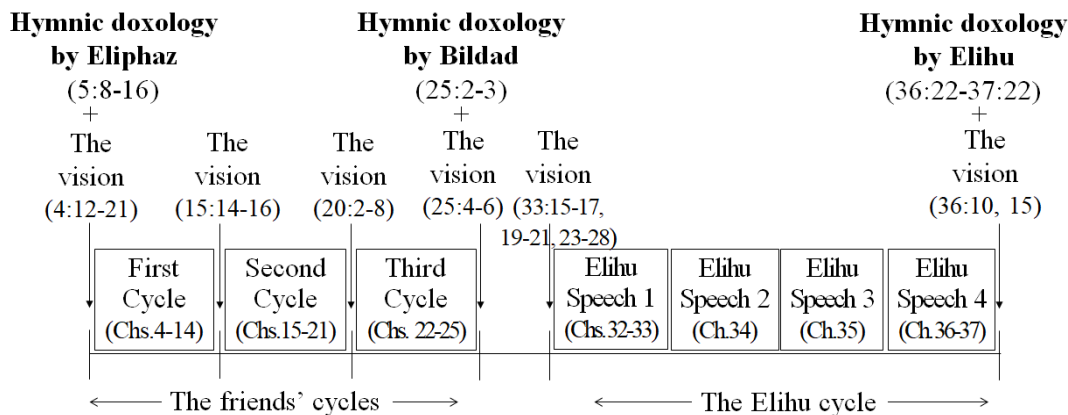


Figure 3. The structure of Job

Elihu's final speech falls into two major sections: (1) reaffirmation of the

¹²¹Besides the three doxologies by the friends and Elihu, all other doxologies are sung by Job (e.g., 9:5-10; 26:5-14).

¹²²Cf. Janzen, *Job*, 218–19.

doctrine of retribution (36:1-21), and (2) hymnic doxology exalting God's power and anticipating God's appearance (36:22-37:24).¹²³ The first main section (36:1-21) further divides into (1) introduction (vv. 2-4), (2) the doctrine of retribution (vv. 5-7), (3) Eliphaz's vision (vv. 8-15), and (4) exhortation to repent (vv. 16-21).¹²⁴

Elihu begins his introductory words (vv. 2-4) by claiming special inspiration.

^{36:2} I have yet something to say on God's behalf.

^{36:3} I get my knowledge from afar and ascribe righteousness to my Maker.

^{36:4} For truly my words are not false; one who is *perfect in knowledge* (תְּמִים דַּעוֹת) is with you.

The expression “perfect in knowledge (תְּמִים דַּעוֹת)” (36:4b), which also appears in 37:16b to describe God (“the wondrous works of him who is *perfect in knowledge* [תְּמִים דַּעִים]”), has created two different impressions for commentators. For many, the statement indicates that “Elihu's presumption reached an apex”;¹²⁵ for others, his message is directly from God.¹²⁶ I think both views are valid and should be considered together. Elihu here follows his earlier rhetoric pattern of first claiming inspiration (32:18; 33:4; 36:2-4) followed by introducing the vision (33:15-17, 19-21, 23-28; 36:10, 15). Expressions such as “say on God's behalf,” “get knowledge from afar,” “ascribe righteousness to Maker,” and “perfect in knowledge” (cf. 36:4b) signify that Elihu attributes his utterance to an inspirational source. On the other hand, by identifying his

¹²³While a little agreement has been reached concerning the structure of chs. 36-37, I find that the two-fold structure by R. V. McCabe and others captures the main components of chs. 36-37. E.g., McCabe, “Elihu's Contribution to the Thought of the Book of Job,” 60; McCabe, “The Significance of the Elihu Speeches in the Context of the Book of Job,” 175–224; Wilson, *Job*, 172; Garrett, *Job*, 74–75; Andersen, *Job*, 277–78; Newsom, *Job*, 583. For other suggested divisions, see Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 444–55; Clines, *Job 21-37*, 851–52; Fokkelman, *Major Poems of the Hebrew Bible, vol. 4, Job 15-42*, 252–70, 427–29; Murphy, *Wisdom Literature*, 40.

¹²⁴Cf. McCabe, “The Significance of the Elihu Speeches in the Context of the Book of Job,” 179.

¹²⁵Alden, *Job*, 348. Similarly, Strahan, *The Book of Job*, 299; Good, *In Turns of Tempest*, 331; McCabe, “Elihu's Contribution to the Thought of the Book of Job,” 60; Whybray, *Job*, 151, even comments, “[The expression] is not only ludicrous, underlining Elihu's egregious self-conceit, but also close to blasphemy.”

¹²⁶E.g., Gore, “The Unifying Force of the Identity and Role of Elihu Within the Book of Job,” 136; Henry Cowles, *The Book of Job: With Notes, Critical, Explanatory, and Practical* (New York: D. Appleton & Company, 1877), 187; Hartley, *The Book of Job*, 468. Others even take the expression referring to God. Davidson, *The Book of Job*, 246; Terrien, *The Book of Job*, 1155.

knowledge (36:4b) with the perfect knowledge of God (37:16b), he ironically subverts himself as a fool who stands as a theological foil to the wisdom lesson of chapter 28.¹²⁷

What follows is Elihu’s presentation of the doctrine of retribution in 36:5-7 which is analogous to that of Eliphaz in 4:6-11, 5:1-16. Although the Hebrew text of 36:5 is obscure, the point of 36:5-7 seems clear: “God judges the wicked and blesses the righteous.”¹²⁸

Table 33. Job 4:7, 5:11-15 and 36:5-7

Job 36:5-7 (Elihu)	Job 4:7, 5:11-15 (Eliphaz)
<p>^{36:5} Behold, God is mighty, and <i>does not despise any</i>;¹²⁹ he is mighty in strength of understanding.</p> <p>^{36:6} He does not keep the wicked alive, but gives the afflicted their right.</p> <p>^{36:7} He does not withdraw his eyes from the righteous . . .</p>	<p>^{4:7} Who that was innocent ever perished? Or where were the upright cut off?</p> <p>^{5:11} He sets on high those who are lowly, and those who mourn are lifted to safety.</p> <p>^{5:12} He frustrates the devices of the crafty.</p> <p>^{5:15} But he saves the needy from the sword of their mouth.</p>

¹²⁷I follow the view that takes ch. 28 as the pivotal center of the book. Ch. 28 not only concludes the three debate cycles (4-27) but also prepares for the three monologues that follow (Job [29-31], Elihu [32-37], the Lord [38-41]). In this role, ch. 28 effectively teaches “the limitation of human wisdom” displayed in the dialogues of the friends and Job, and moreover, warns “against joining the debate.” Garrett, “Job,” 2–3, 36–40. Similarly, Daniel J. Estes, “Job 28 in Its Literary Context,” *JESOT* 2, no. 2 (2013): 161–64; Michael J. Petersen, *Job 28: The Theological Center of the Book of Job*, Biblical Viewpoint 29 (Greenville, SC: Bob Jones University, 1995); Martin A. Shields, “Malevolent or Mysterious? God’s Character in the Prologue of Job,” *TynB* 61, no. 2 (2010): 258; Walton, *Job*, 29; Elmer B. Smick, “Architectonics, Structured Poems, and Rhetorical Devices in the Book of Job,” in *A Tribute to Gleason Archer*, ed. Walter C. Kaiser and Ronald F. Youngblood (Chicago: Moody Press, 1986), 88, 90–92. D. A. Garrett, “Job,” 2, proposes the structure of the book as follows:

- A: Job’s affliction (1–2)
- B: Job curses the day of his birth (3)
- C: The three cycles of debate (4–27)
- D: The inaccessibility of wisdom (28)
- C’: The three major speeches (29:1–42:6)
- B’: Job intercedes for the three friends (42:7–9)
- A’: Job’s prosperity (42:10–17)

¹²⁸McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 60; Longman, *Job*, 62–63; Newsom, *Job*, 585.

¹²⁹The MT *וְלֹא יִקְאֵס* (“And he does not despise/reject”) lacks an object and has been extensively debated. Cf. LXX *ὁ κύριος οὐ μὴ ἀποποιήσῃται τὸν ἄκακον* (“The Lord will not reject *the innocent*”); Targum *לֹא יִרְחֵק צְדִיקָא* (“He does not reject *the righteous*”); Peshitta *لَا يَهْجُرُ أَحَدًا مِمَّنْ هُوَ طَيِّبٌ كَمَا مَلِكٌ* (“[He] does not reject the one who is *pure as milk*”); Vulgate *Deus potentes non abicit* (“God do not cast away *the mighty*”). For more discussions, see Clines, *Job 21-37*, 810–11; David A. Diewert, “Job 36:5 And the Root Mu’S II,” *VT* 39, no. 1 (1989): 71–77; Dhorme, *A Commentary on the Book of Job*, 539–40.

As often noted, the harsher tone of Elihu’s previous speeches (e.g., chs. 34-35) is softened here.¹³⁰ The change is readily seen in 36:5-7 where Elihu, like Eliphaz in chapters 4-5, speaks on the fate of both the righteous (v. 7) and the wicked (v. 6).¹³¹ As discussed, Eliphaz’s first speech introduces both the positive and negative aspects of the retributive doctrine (positive: 4:6-7, 5:11,15-16, cf. 8:5-7; negative: 4:8-11, 5:2-7, 12-14), whereas in the second and the third speech cycles, the focus almost entirely shifts to the fate of the wicked (15:20-35; 18:5-21; 20:4-29, 22:15-20).¹³² Elihu, then, regresses to Eliphaz’s earlier tone, and by doing so he also assimilates the content of his argument to that of Eliphaz in chapters 4-5.

In 36:8-15, Elihu then reintroduces Eliphaz’s vision in a similar fashion as in the first speech (33:14-30). Though in 36:8-15 he uses a “kings (מְלָכִים)” imagery unattested in 33:14-30, the central thrust is the same: submit to the vision’s message and live (see Table 34 below)!

As in 33:15-16, Elihu in 36:10, 15b claims that God speaks to Job through Eliphaz’s vision (e.g., “He opens their ears to instruction”). As in 33:17, Elihu in 36:9, 10b states that the vision’s purpose is to allow Job to turn away from his arrogance and sin (e.g., “He commands that they return from iniquity”). As in 33:19, Elihu in 36:8, 15 asserts that Job’s affliction is God’s warning sign (e.g., “He delivers the afflicted by their affliction”). As in 33:25, 26b, 27, Elihu in 36:11 promises that Elihu will be fully restored if he submits to the vision’s authority and confesses his sin (e.g., “If they listen . . . their days in prosperity”). Finally, as in 33:18b, 22, Elihu in 36:12, 14 warns that Job will perish and die if he refuses to listen to the vision’s message (e.g., “If they do not listen . .

¹³⁰E.g., Andersen, *Job*, 278; Clines, *Job 21-37*, 766.

¹³¹J. L. Crenshaw, *Reading Job*, 143, notes that Elihu’s statement in vv. 5-7 contradicts his own words in earlier chapters: “For example, [God] does not despise (*ma’as*) [v. 5], although he has been described as clapping hands, in the sense of jeering, at the wicked (34:26), and he established kings permanently [v. 7], when elsewhere they are said to be overthrown at midnight (34:20).”

¹³²Wilson, *Job*, 223; John H. Walton, “Retribution,” in *DOTWPW* (Downers Grove, IL: InterVarsity Press, 2008), 652–53.

. they perish by the sword”).

Table 34. Eliphaz’s vision in 36:8-15

Theme	Job 33:14-30 (Elihu)	Job 36:8-15 (Elihu)
God speaks to Job through Eliphaz’s vision	33:15 In a dream, in a vision of the night . . . 33:16 He opens (גלה) the ears (אָזְנוֹ) of men and seals them with instructions (מוֹסָר).	36:10 He opens (גלה) their ears (אָזְנוֹ) to instruction (מוֹסָר) and commands that they return from iniquity. 36:15b He opens (גלה) their ear (אָזְנוֹ) . . .
The vision’s purpose	33:17 That he may turn (סוּר) man aside from his deed and conceal pride from a man (גִּבּוֹר).	36:9 Then he declares to them their work and their transgressions, that they are behaving arrogantly (גבר). 36:10b He commands that they return (שׁוּב) from iniquity.
Job’s pain is God’s warning sign	33:19 Man is also rebuked with pain on his bed and with continual strife in his bones.	36:8 And if [kings] are bound in chains and caught in the cords of affliction. 36:15 He delivers the afflicted by their affliction . . .
If Job submits to the vision . . .	33:25 Let his flesh become fresh with youth; let him return to the days of his youthful vigor. 33:26b He sees [God’s] face with a shout of joy . . . 33:27 He sings before men . . .	36:11 If they listen and serve him, they complete their days in prosperity, and their years in pleasantness.
If Job does not submit to the vision . . .	33:18b His life (חַיָּה) from perishing (עבר) by the sword (שָׁלַח). 33:22 His soul (נַפְשׁ) . . . near the pit, and his life (חַיָּה) to those who bring death (מוֹת).	36:12 But if they do not listen, they perish (עבר) by the sword (שָׁלַח) and die without knowledge. 36:14 Their soul (נַפְשׁ) die (מוֹת) in youth, and their life (חַיָּה) ends among the cult prostitutes.

A question, however, remains. In view of the identical themes, why does Elihu particularly employ a “kings (מְלָכִים)” imagery in 36:8-15? Elihu in 33:14-30 uses the veiled term אָדָם (“man”; 33:17) to refer to Job, but 36:7b-15 has מְלָכִים (“kings”).

Table 35. “Kings imagery” in 36:8-15

Job 36:7b-10 (Elihu)	Job 12:18 (Job)
^{36:7b} With <i>kings</i> (מְלָכִים) on the throne he sets <i>them</i> forever, and <i>they</i> are exalted.	He looses the <i>instruction/bond</i> (מוֹסֵר) of <i>kings</i> (מְלָכִים) and <i>binds</i> (אָסַר) a waistcloth on their hips.
^{36:8} And if <i>they</i> are <i>bound</i> (אָסַר) in chains and caught in the cords of affliction,	Job 29:25b (Job) And I lived like a <i>king</i> (מֶלֶךְ) among his troops, like one who comforts mourners.
^{36:10} He opens <i>their</i> ears to <i>instruction</i> (מוֹסֵר) and commands that <i>they</i> return from iniquity.	Job 34:18-20 (Elihu) ^{34:18} Who says to a <i>king</i> (מֶלֶךְ), ‘Worthless one,’ and to nobles, ‘Wicked man,’ ^{34:20} In a moment they die . . . and the mighty are taken away by no human hand.

While מְלָכִים in 36:7b is grammatically the antecedent of 36:8-15, an obscure reference to מְלָכִים (36:7b) has baffled many commentators in connecting מְלָכִים (36:7b) to 36:8-15.

While some take מְלָכִים literally as referring to anonymous kings,¹³³ many others read it metaphorically as referring to general people who suffer.¹³⁴

I myself find that Elihu in 36:7b-15 sarcastically plays on Job’s statement in 12:8: (1) The three terms מוֹסֵר (“instruction/bond”), מְלָכִים (“kings”), and אָסַר (“to bind”) all occur both in 12:18 and 36:7b-10. (2) Elihu in chapter 34 makes a number of counter arguments against Job’s words in chapter 12.¹³⁵ In 12:18, Job challenges divine justice with the idea that God creates social disorder by undeservedly vanquishing *kings* (מְלָכִים).¹³⁶ In 34:18-20, Elihu replies that God justly governs the *kings* (מְלָכִים) by properly

¹³³E.g., Balentine, *Job*, 601; Dhorme, *A Commentary on the Book of Job*, 540–41.

¹³⁴E.g., Davidson, *The Book of Job*, 246–47; Wilson, *Job*, 173–74; McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 60; Hooks, *Job*, 399–401; Habel, *The Book of Job*, 507; Alden, *Job*, 349–50; Longman, *Job*, 401.

¹³⁵See n113 of this chapter.

¹³⁶Garrett, *Job*, 32–33; Clines, *Job 21-37*, 300; Hooks, *Job*, 181–82.

punishing them for their guilt.¹³⁷ Elihu seems to carry this refutation of 12:18 into 36:7b-15 by declaring that the kings are rightly overthrown and bound in chains because of their sin.¹³⁸ Elihu’s “kings” imagery, then, is a metaphor that Elihu borrows from Job (12:18) to directly rebut Job’s claim of innocence.

After reiterating Eliphaz’s vision (36:8-15) and exhorting Job to repent (36:16-21),¹³⁹ Elihu utters a long hymnic doxology in 36:22-37:24. Commentators often note a radical shift of tone here. Unlike the previous context where Elihu condemned Job and defended the doctrine of retribution, Elihu seems to focus here on extolling God’s greatness and splendor, and he even invites Job to do the same. L. Wilson comments on 36:22-37:24,

[Elihu] does not confine himself to the concept of retributive justice, but also explores how God orders and governs the universe. What is presupposed in these nature passages is a theological principle that will be crucial for understanding the Yahweh speeches: that observations from the natural world can lead to conclusions about God’s moral order. As in the natural world, God’s governing of the moral world is broadened far beyond a narrow understanding of retributive justice.¹⁴⁰

Wilson’s positive reading, however, seems to misrepresent 36:22-37:24. More likely, Elihu’s doxology replicates Eliphaz’s doxology from 5:9-16, which expounds the doctrine of retribution. The similarities between the two doxologies are striking (see Table 36 below). Within the book, the concentration of the terms עֲשֶׂה (“to do”), גְּדֹלוֹת (“great things”), חֲקֹר (“searching”), וּפְלִאוֹת (“marvelous things”), and מְסָפָר (“number”) is exclusive to 5:9 (Eliphaz’s doxology), 9:10 (Job’s doxology), and 36:26, 37:5, 14, 16 (Elihu’s doxology).

¹³⁷Habel, *The Book of Job*, 478.

¹³⁸Cf. Cyrus H. Gordon, “Belt-Wrestling in the Bible World,” *HUCA* 23, no. 1 (1950): 131–36.

¹³⁹While the interpretation of 36:16-21 is difficult, the general consensus is that 36:16-21 carries Elihu’s exhortation and warning to repent. E.g., McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 60–61; Newsom, *Job*, 583; Balentine, *Job*, 604; Hooks, *Job*, 404; Wilson, *Job*, 405. Also note that Elihu in 36:16-21 addresses Job with a second person verb and pronominal suffixes. For the diverse interpretive options for 36:16-21, see Clines, *Job 21-37*, 816–23, 862–64.

¹⁴⁰Wilson, *Job*, 176.

Table 36. Comparison of doxologies

Job 36:26, 37:5, 14, 16 (Elihu)	Job 5:9 (Eliphaz)
<p>^{36:26} Behold, God is great, and we know him not; the <i>number</i> (מִסְפָּר) of his years is <i>unsearchable</i> (חֲקָר).</p> <p>^{37:5} God thunders <i>wondrously</i> (נִפְלְאוֹת) with his voice; he <i>does</i> (עֲשֶׂה) <i>great things</i> (גְּדֻלוֹת) that we cannot comprehend.</p> <p>^{37:14} Hear this, O Job; stop and consider the <i>wondrous works</i> (נִפְלְאוֹת) of God.</p> <p>^{37:16} Do you know the balancings of the clouds, the <i>wondrous works</i> (נִפְלְאוֹת) of him . . .</p>	<p>Who <i>does</i> (עֲשֶׂה) <i>great things</i> (גְּדֻלוֹת) and not <i>searchable</i> (חֲקָר), <i>marvelous things</i> (נִפְלְאוֹת) without <i>number</i> (מִסְפָּר).</p>
	Job 9:10 (Job)
	<p>Who <i>does</i> (עֲשֶׂה) <i>great things</i> (גְּדֻלוֹת) beyond <i>searching out</i> (חֲקָר), and <i>marvelous things</i> (נִפְלְאוֹת) beyond <i>number</i> (מִסְפָּר).</p>

The doxologies of Eliphaz (5:9-16) and Elihu (36:22-37:24) are further distinguished from that of Job (9:5-10) with their shared weather terminology such as מָטָר (“rain”) and מַיִם (“water”).

[Eliphaz] ^{5:10} He gives *rain* (מָטָר) on the earth and sends *waters* (מַיִם) on the fields.

[Elihu] ^{36:27} For he draws up the drops of *water* (מַיִם); they distill his mist in *rain* (מָטָר), ^{36:28} which the skies pour down and drop on mankind abundantly.

Moreover, the form and themes of 5:9-16 and 36:22-37:24 are almost identical (see Table 37 below). Both doxologies begin with an opening statement praising God’s incomprehensible greatness (5:9; 36:26) and his provision of rain (5:10; 36:27). What follows is the doctrine of retribution formed in a chiastic structure (A-B-A’) in 5:10-16 and in 36:29-33. While both structures convey the same message (God punishes and blesses), the emphasis is slightly different. Whereas 5:10-16 stresses the positive side of the doctrine (positive: vv. 11, 15-16a; negative: vv. 12-14, 16b), 36:29-33 emphasizes the negative side (positive: v. 31b, negative: vv. 29-31a, 32-33). As we shall see, Elihu deliberately employs the destructive image of thunder and lightning in 36:29-30, 32-33 to emphasize God’s judgement on the wicked. Elihu, then, mimics the theme and structure of Eliphaz’s doxology in 5:9-16 with a greater focus on the fate of the wicked.

Table 37. Job 5:9-16 and 36:26-33

Theme	Job 5:9-16 (Eliphaz)	Theme	Job 36:26-33 (Elihu)
Opening	5:9 Who does great things and unsearchable, marvelous things without number:	Opening	36:26 God is great, and we know him not; the number of his years is unsearchable.
God sends rain	5:10 He gives rain on the earth and sends waters on the fields.	God sends rain	36:27 For he draws up the drops of water . . . in rain, 36:28 which the skies pour down . . . on mankind abundantly.
A (God blesses)	5:11 He sets on high those who are lowly, and those who mourn are lifted to safety.	A (God punishes)	36:29 Can anyone understand . . . the thunderings of his pavilion? 36:30 He scatters his lightning about him . . .
B (God punishes)	5:12 He frustrates the devices of the crafty. 5:13 He catches the wise in their own craftiness. 5:14 They meet with darkness in the daytime.	B (God punishes + blesses)	36:31 For by these he judges peoples; <i>he gives food in abundance</i> . ¹⁴¹
A' (God blesses)	5:15 he saves the needy from the sword . . . from the hand of the mighty. 5:16 The poor have hope, and injustice shuts her mouth.	A' (God punishes)	36:32 He covers his hands with the lightning and commands it to strike the mark. 36:33 Its crashing declares his presence; <i>he is jealous with anger against iniquity</i> (NRSV). ¹⁴²

Elihu expands his retribution theology by alluding to Psalm 18.¹⁴³

¹⁴¹For interpretive issues in 36:31b, see Clines, *Job 21-37*, 828–29.

¹⁴²MT reads *מִקְנֵה אֶרֶץ עֵלִי עֹלָה* (“the *cattle* also [declare] that *he rises*”; ESV). NRSV, on the other hand, renders, “he is *jealous* (מִקְנֵי) with anger against *iniquity* (עֹלָה).” On the textual issue of 36:33b, see *ibid.*, 833–35.

¹⁴³In a passing comment, C. Frevel notes the connection between Ps 18 and Job 36-37. Christian Frevel, “Telling the Secrets of Wisdom: The Use of Psalm 104 in the Book of Job,” in *Reading Job Intertextually*, ed. K. J. Dell and W. L. Kynes, LHBOTS 574 (New York: Bloomsbury, 2013), 163n21.

Table 38. Elihu's allusion to Psalm 18

Job 36:22-37:24 (Elihu)	Psalm 18:7[6], 14[13], 15[14]
<p>^{36:19} Will your <i>cry for help</i> (שׁוֹעַ) avail to keep you from <i>distress</i> (צָר), or all the force of your strength?</p> <p>^{36:32} He covers his hands with the <i>lightning</i> (אֹר) and commands it to strike the mark.</p> <p>^{37:2} Keep <i>listening</i> (שָׁמַע + שָׁמַע) to the <i>thunder</i> of his <i>voice</i> (קוֹל) and the rumbling that comes from his mouth.</p> <p>^{37:3} Under the whole heaven he lets it go, and his <i>lightning</i> (אֹר) to the corners of the earth.</p> <p>^{37:4} After it his <i>voice</i> (קוֹל) roars; he <i>thunders</i> (רָעַם) with his majestic <i>voice</i> (קוֹל), and he does not restrain them when his <i>voice</i> (קוֹל) is <i>heard</i> (שָׁמַע).</p>	<p>^{18:7[6]} In my <i>distress</i> (צָר) I called upon the Lord; to my God I <i>cried for help</i> (שׁוֹעַ). . . . He <i>heard</i> (שָׁמַע) my <i>voice</i> (קוֹל), and my <i>cry for help</i> (שׁוֹעַ) upon him reached his ears.</p> <p>^{18:14[13]} The Lord also <i>thundered</i> (רָעַם) in the heavens, and the Most High uttered his <i>voice</i> (קוֹל), hailstones and coals of fire.</p> <p>^{18:15[14]} And he sent out his <i>arrows</i> (חֵץ) and scattered them; he flashed forth <i>lightnings</i> (בְּרָק) . . .</p>

In Psalm 18, the psalmist, in his distress (צָר) against his enemies, calls upon God for help (שׁוֹעַ). In response, God hears (שָׁמַע) his voice (קוֹל) from heaven and comes with saving action. God executes judgement upon his enemies (vv. 8-16[7-15]), accompanied by thunder (רָעַם; “representing the divine voice”; v. 14[13])¹⁴⁴ and lightening (חֵץ, בְּרָק; v. 15[14]). Exalting God’s deliverance and judgment, the psalmist confesses his integrity, which allowed God’s favor (vv. 21-22[20-21]).

^{18:21[20]} The Lord dealt with me according to my righteousness; according to the cleanness of my hands he rewarded me. ^{18:22[21]} For I have kept the ways of the Lord, and have not wickedly departed from my God.¹⁴⁵

¹⁴⁴Peter C. Craigie, *Psalms 1-50*, 2nd ed., WBC, vol. 19 (Nashville: Thomas Nelson, 2005), 174.

¹⁴⁵W. A. VanGemeren, *Psalms*, in vol. 5 of *EBC*, eds. Frank E. Gaebelein et al. (Grand Rapids: Zondervan, 1991), 168, notes the structure of Ps 18 as follows. The psalmist’s confession of his faithfulness (vv. 21-30[20-29]) centers the psalm.

- A. Yahweh, the Rock of Israel (vv. 1-4[1-3])
- B. Affliction (vv. 5-7[4-6])
- C. The Lord’s Coming to Help (vv. 8-16[7-15])
- D. The Lord’s Deliverance (vv. 17-20[16-19])
- E. God’s Faithfulness to the Faithful (vv. 21-30[20-29])
- D’. The Divine Perfections (vv. 31-37[30-36])

In contrast, Elihu tells Job that his cry for help (שׁוֹעַ) to God is of no avail (36:19).

Borrowing the judgment imagery of Psalm 18, Elihu asserts that God’s response to Job is only thunder (רעם; 37:2-4) and lightning (אֵוֶר; 36:32, 37:3), meaning that God regards him as an enemy/sinner. Whereas God heard (שמע) the voice (קוֹל) of the psalmist (Ps 18:21[20]), Job is only told to hear (שמע) God’s thunderous voice (קוֹל) (37:2-4), God’s warning that requires Job to repent of his unrighteousness (37:2).¹⁴⁶

After his intense discussion of God’s control of inclement weather forces like thunder and lightning (37:1-12),¹⁴⁷ Elihu in 37:13 recapitulates his point by quoting the term הֹסֵד (“faithful”) from Psalm 18:26[25], 51[50].¹⁴⁸

Job^{37:13} Whether for punishment or for his land or for *hesed* (הֹסֵד), he causes it to happen.

Psalm^{18:25[24]} With the *faithful* (הֹסֵד) you *show yourself faithful* (הִסֵּד); with the blameless man you show yourself blameless.

Psalm^{18:51[50]} Great salvation he brings to his king, and is *faithful* (הֹסֵד) to his anointed, to David and his offspring forever.

Elihu claims here that God’s use of thunder and lightning is either for punishment (טָפַח; cf. 21:9)¹⁴⁹ or for his land (36:28, 36:31b) or for *hesed*. The implied meaning is clear. For

C’. The King’s Victory Over the Enemies (vv. 38-43[37-42])

B’. The Glorious Deliverance (vv. 44-46[43-45])

A’. Yahweh, the Rock of Israel (vv. 46-50[47-51])

¹⁴⁶The judgmental imagery of Ps 18:8-16[7-15] is also found in many other parts of Elihu’s doxology. E.g., מַיִם (“water”; Job 36:27; 37:10 / Ps 18:12[11], 16[15], 17[16]), שָׁמַיִם (“clouds”; Job 36:28; 37:18, 21 / Ps 18:12[11]), עָב (“cloud”; Job 36:29; 37:11, 16 / Ps 18:12[11], 13[12]), סֹכֶה (“pavilion”; Job 36:29 / Ps 18:12[11]), אֵוֶר (“lightning”; Job 36:30, 32; 37:3, 11, 15, 21[?] / Ps 18:15[14]) “He sent out his arrows [קִיץ] and scattered them; he flashed forth *lightnings* [בְּרָק] and routed them”, רָגַז (“raging”; Job 37:2 / Ps 18:8[7]) קוֹל (“voice”; Job 37:2, 4, 5 / Ps 18:7[6], 14[13]), מִפִּי (“his mouth”; Job 37:2 / Ps 18:9[8]), שָׁמַיִם (“heaven”; Job 37:3 / Ps 18:10[9], 14[13]), רעם (“to thunder”; Job 37:4, 5 / Ps 18:14[13]), שמע (“to hear”; Job 37:2, 4 / Ps 18:7[6]), נְשָׁמָה (“breath”; Job 37:10 / Ps 18:16[15]), and Job 36:30b “He covers the roots of the *sea* (יָם)” / Ps 18:16a[15a] “Then the channels of the *water* (מַיִם) were seen, and the foundations of the world were laid bare at your rebuke.” For detail, see Table A16 in Appendix 3.

¹⁴⁷Cf. McCabe, “Elihu’s Contribution to the Thought of the Book of Job,” 62.

¹⁴⁸The word הֹסֵד also occurs in Job 6:14 (“He who withholds *hesed* [הֹסֵד] from a friend forsakes the fear of the Almighty [spoken by Job]”) and 10:12 (“You have granted me life and *hesed* [הֹסֵד], and your care has preserved my spirit” [spoken by Job]).

¹⁴⁹Hooks, *Job*, 413–14.

the righteous like the psalmist of Psalm 18, they are for deliverance; for the wicked like Job, they are for judgement and warning. The allusion to Psalm 18, therefore, effectively sets Job as a sinner and bolsters Elihu’s defense of the doctrine of retribution.

Elihu’s concluding statement further confirms this understanding.

Table 39. Elihu’s last statement

Job 37:23 (Elihu)	Job 8:3 (Bildad)
The <i>Almighty</i> (שׁדַי)— <i>we cannot find him</i> (מִצְאֵהוּ); he is <i>great</i> (גָּיָא) in <i>power</i> (כֹּחַ); <i>justice</i> (מִשְׁפָּט) and abundant <i>righteousness</i> (צְדָקָה) he will not <i>violate</i> (עָנָה). ¹⁵⁰	Does God <i>pervert</i> (עוֹת) <i>justice</i> (מִשְׁפָּט)? Or does the <i>Almighty</i> (שׁדַי) <i>pervert</i> (עוֹת) <i>the right</i> (צְדָקָה)?
	Job 34:12 (Elihu)
	Of a truth . . . <i>the Almighty</i> (שׁדַי) will not <i>pervert</i> (עוֹת) <i>justice</i> (מִשְׁפָּט).
	Job 23:3-7 (Job)
	<p>^{23:3} Oh, that I knew where <i>I might find him</i> (אֶמְצְאֵהוּ). . .</p> <p>^{23:4} I would lay my case before him and fill my mouth with arguments.</p> <p>^{23:6} Would he contend with me in <i>the greatness</i> (גְּבוּרָה) of his <i>power</i> (כֹּחַ)? No; he would pay attention to me.</p> <p>^{23:7} There an upright man could argue with him, and I would be acquitted forever by my judge.</p>

In his final statement (37:23-24), Elihu alludes to 8:3 (Bildad), 34:12 (himself), and 23:3-7 (Job). Elihu first refutes Job’s desire to face God (23:3-7) by asserting that God, who is great in power, is beyond Job’s reach (37:23a).¹⁵⁰ He then reaffirms his and the friends’ theology of retribution claiming that God can never violate justice. This summary statement, then, suggests that the goal of his doxology is to defend the retributive model of divine justice, again reflecting his limited knowledge of God’s

¹⁵⁰J. L. Crenshaw, *Reading Job*, 144–45, remarks, “32:26-37:13, focuses almost entirely on El’s greatness, particularly his splendor as manifest in storms. Against this terrifying display of power, Job’s desire to confront El at the count of justice is shown to be ludicrous. That is the brunt of Elihu’s description of El’s activity in nature.” Similarly, Hooks, *Job*, 407.

governance of the world. Elihu is thus nothing but a theological foil to chapter 28.¹⁵¹ With all of Elihu's arrogance and folly, one cannot but wait for God to intervene and rebuke him. And rightly so—God speaks to Elihu in 38:2: “Who is this that darkens counsel by words without knowledge?”¹⁵²

Conclusion

The discussion of the Elihu speeches suggests the centrality of Eliphaz's vision in the development of Elihu's arguments. Elihu begins his discourse by refuting Job's skepticism about the origin of the vision's message (26:4, 27:3-4), asserting that the friends and he possess the true message that originates from divine inspiration (32:6-9, 32:18-22, 33:2-4). He then progresses to reintroduce Eliphaz's vision in his first and last speeches (33:15-17, 19-21, 23-28; 36:10, 15), and this parallel occurrence not only encloses the speeches as a whole but also functions as the foundational premise for Elihu's counsel to Job. Like the friends in the dialogues, Elihu leverages Eliphaz's vision to condemn Job as a sinner (e.g., 34:7) and to bolster the doctrine of retribution. While some claim that Elihu presents a unique theological outlook that is different from that of the friends, this study demonstrates that Elihu's argument is virtually a resurgence of that of the friends. He, like the three, serves as a foil to the wisdom teaching of chapter 28.

¹⁵¹Garrett, “Job,” 49, comments, “Read in the light of Job 28, Elihu's speech is the last attempt to discover a wisdom that no human enquiry can obtain. Like the three, Elihu's fundamental flaw is that instead of fearing God and turning from evil—that is, instead of a simple trust in God in the face of a theological conundrum—he trusts in his theology and in his ability to reason it all out. He is confident that he can resolve satisfactorily the problem of evil and so avoid a cataclysmic undoing of traditional wisdom. But he cannot do it, and he only gives us a rambling rehash of the polemics of the three.”

¹⁵²Similarly, for those who take Elihu as being reproved in 38:2, see Garrett, *Job*, 48–49; Karl G. Wilcox, “‘Who Is This...?’: A Reading of Job 38.2,” *JSOT* 23, no. 78 (1998): 85–95; Lynch, “Bursting at the Seams,” 361–62. Against this view, see John J. Bimson, “Who Is ‘This’ in ‘Who Is This...?’ (Job 38.2)? A Response to Karl G. Wilcox,” *JSOT* 25, no. 87 (2000): 125–28. J. J. Bimson's argument, however, is refuted by C. L. Brinks, “Who Speaks Words without Knowledge? A Response to Wilcox and Bimson,” *JSOT* 35, no. 2 (2010): 197–207.

CHAPTER 5
IMPLICATIONS FOR UNDERSTANDING
THE BOOK OF JOB

Satan's prominent role in the book as the one who stirred up the crisis and the accusations against Job contributes to further defining Job's personality and the book's genre. This chapter focuses on two issues: Job's character and the governing genre of the book. In the first section, I will challenge the prevailing interpretation that sees two incompatible Jobs in the book, namely the patient Job of the prose tale and the rebellious Job of the poetry, and suggest that the patient Job dominates the whole book.¹ In the second section, I will propose—following recent studies on Job's genre by D. A. Garrett and T. J. Johnson—a reading of Job as apocalyptic wisdom literature.² To support my case, I will argue that God's speech on Leviathan (40:25-41:26 [41:1-34]) is best read as God's announcement of judgement on Satan.³ The chapter concludes that the book of Job is about a righteous sufferer whose apocalyptic ending meets God's intervention and restoration.

¹C. A. Newsom's survey on Joban scholarship reveals that the struggle over the seeming dissonance between the prose and the poetry still dominates recent Joban studies. Carol A. Newsom, "Re-Considering Job," *CBR* 5, no. 2 (2007): 158–59. The following scholars perceive two conflicting voices in the prose and in the poetry: David Penchansky, *The Betrayal of God: Ideological Conflict in Job*, Literary Currents in Biblical Interpretation (Louisville: Westminster/John Knox Press, 1990), 27–41; David A. Robertson, "Book of Job: A Literary Study," *Soundings* 56, no. 4 (1973): 446–69; Rick D. Moore, "The Integrity of Job," *CBQ* 45, no. 1 (1983): 17–31; Hadi Ghantous, "Was Job 'Patient'? Is God 'Just'?" *Theological Review* 33, no. 1 (2012): 22–38; Brian P. Gault, "Job's Hope: Redeemer or Retribution?," *BSac* 173, no. 690 (2016): 147–65; H. L. Ginsberg, "Job the Patient and Job the Impatient," in *Congress Volume, Rome 1968*, ed. J. A. Emerton (Leiden: E. J. Brill, 1969), 88–111.

²Duane A. Garrett, "Job," in *The Problem of the Old Testament* (Downers Grove, IL: InterVarsity, forthcoming), 8–11; Timothy J. Johnson, *Now My Eye Sees You: Unveiling an Apocalyptic Job*, HBM 24 (Sheffield: Sheffield Phoenix Press, 2009).

³For diverse interpretive options for Leviathan, see René A. López, "The Meaning of 'Behemoth' and 'Leviathan' in Job," *BSac* 173, no. 692 (2016): 401–24.

Job as a Righteous Sufferer

As surveyed in Chapter 1, many find difficulty in reconciling the portrayal of the Job of the prose (chs. 1-2 and 42:7-17) with that of the poetry (3:1-42:6). J. Allen's statement in his article on the history of Job's interpretation captures well the struggle of most modern commentators:

The interpreter of the biblical text must decide which Job trumps the other. Either the claims concerning Job's righteousness found in the narrative structure of the book are emphasized and Job's apparent blasphemies are explained away or Job's impious self-defense found in the poetic body of the text bears interpretive weight so that, in spite of what the frame narrative appears to say, Job has been a sinner all along. . . . Although the more pious Job ignited the interpretive imagination more often than not, examples abound, especially among those who interpreted the original Hebrew, that portray the darker side of Job.⁴

The early interpreters, however, understood the book differently. "A more positive view" of Job—Job the "patient and steadfast"—predominates in biblical accounts (Ezek 14:14, 20; Jas 5:11),⁵ Second Temple Jewish writings, Rabbinic literature, and patristic and medieval Christian interpretations.⁶ On the other hand, a negative appraisal of Job began to proliferate with the rise of historical criticism and still pervades many recent works on Job.⁷ How then should the poetry of Job be interpreted? Obviously the Job of the poetry is no longer the submissive, passive Job of the prologue (1:12, 2:10). Does Job then

⁴J. Allen, "Job 3. History of Interpretation," in *DOTWPW* (Downers Grove, IL: InterVarsity Press, 2008), 361. Similarly, Samuel E. Balentine, "Job, Book Of," in *NIDB* (Nashville: Abingdon Press, 2006), 3:333. For discussions of the two different Jobs in the book, see Claus Westermann, "The Two Faces of Job," in *Job and the Silence of God*, ed. Christian Duquoc, Casiano Floristán Samanes, and Marcus Lefébure, Concilium 169 (Edinburgh: T&T Clark, 1983), 15–22; George W. Rutler, *The Impatience of Job* (LaSalle, IL: Sugden, 1981); Hillel A. Fine, "Tradition of a Patient Job," *JBL* 74, no. 1 (1955): 28–32; Ginsberg, "Job the Patient and Job the Impatient," 88–111.

⁵Cf. Paul M. Joyce, "'Even If Noah, Daniel, and Job Were in It ...' (Ezekiel 14:14): The Case of Job and Ezekiel," in *Reading Job Intertextually*, ed. Katharine J. Dell and William L. Kynes, LHBOTS 574 (New York: T & T Clark, 2013), 118–28; Christopher R. Seitz, "The Patience of Job in the Epistle of James," in *Konsequente Traditionsgeschichte*, ed. Rüdiger Bartelmus, Thomas Krüger, and Helmut Utzschneider, Orbis Biblicus et Orientalis 126 (Freiburg, Schweiz: Universitätsverlag, 1993), 373–82.

⁶C. L. Seow, *Job 1-21: Interpretation and Commentary* (Grand Rapids: Eerdmans, 2013), 111–242. See also Katharine J. Dell, *The Book of Job as Sceptical Literature*, BZAW 197 (Berlin: De Gruyter, 1991), 6–29; Allen, "Job 3. History of Interpretation," 361–71; Stephen J. Vicchio, *Job in the Ancient World* (Eugene, OR: Wipf and Stock Publishers, 2006).

⁷Dell, *The Book of Job as Sceptical Literature*, 5–56.

depart from his earlier piety?

Some hold that Job renounces his integrity by cursing his day of birth (ch. 3).⁸ D. A. Robertson goes even further, insisting that Job curses God in chapter 3, as predicted by Satan (1:11; 2:15).⁹ Such views, however, miss the point. Job does not curse God nor border on blasphemy here. Instead, he expresses his immense grief and despair by cursing the day of his birth.¹⁰ Comparative studies reveal that the language of cursing one’s birth might reflect a common literary convention of the ancient Near East,¹¹ as also witnessed in Jeremiah 20:14-18.¹²

Table 40. Job 3:1-13 and Jeremiah 20:14-18

Theme	Job 3:1-13	Jeremiah 20:14-18
Cursing the day of birth	3:3a Let the day perish on which I was born. 3:8a Let those curse it who curse the day.	20:14a Cursed be the day on which I was born!
Announcing a child’s birth	3:3b And the night that said, “A man is conceived.”	20:15 Cursed be the man who brought the news . . . “A son is born to you”
Blocking of the womb	3:10a Because it did not shut the doors of my mother’s womb. 3:11 Why did I not die at birth, come out from the womb and expire?	20:17 Because he did not kill me in the womb; so my mother would have been my grave.
Born to see “trouble”	3:10b It did not hide <i>trouble</i> (לְצָרָה) from my eyes.	20:18 Why did I come out from the womb to see <i>trouble</i> (לְצָרָה)?

⁸E.g., Moore, “The Integrity of Job,” 17–31; Gault, “Job’s Hope: Redeemer or Retribution?,” 149, states, “[Job] neared the brink of cursing God himself (3:1).” See also the survey in Jeff S. Anderson, *The Blessing and the Curse* (Eugene, OR: Wipf and Stock Publishers, 2014), 278–80.

⁹E.g., Robertson, “Book of Job: A Literary Study,” 449–51.

¹⁰R. N. Whybray, *Job, Readings: A New Biblical Commentary* (Sheffield: Sheffield Academic Press, 1998), 17; H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 10.

¹¹E.g., T. Jacobsen and K. Nielsen, “Cursing the Day,” *Scandinavian Journal of the Old Testament* 6 (1992): 187–204; J. B. Burns, “Cursing the Day of Birth,” *Proceedings* 13 (1993): 11–22.

¹²I created Table 40 based on Samuel E. Balentine, *Job*, SHBC (Macon, GA: Smyth & Helwys Publishing, 2006), 83; Stephen M. Hooks, *Job*, CPNIV Commentary (Joplin, MO: College Press, 2006), 81. See also Katharine J. Dell, “‘Cursed Be the Day I Was Born!’,” in *Reading Job Intertextually*, ed. Katharine J. Dell and William L. Kynes, LHBOTS 574 (New York: T & T Clark, 2013), 108–12.

In the immediate context of Jeremiah 20:14-18, Pashhur, a priest, publicly humiliates Jeremiah by flogging and incarcerating him (20:2) for sounding God's warning of impending judgment (ch. 19).¹³ Facing unprecedented violence and the burden of standing as a solitary voice against Judah's false priests and prophets (cf. the prophet Micaiah [1 Kgs 22]), Jeremiah, like Job, plummets into complete despair and curses his birth (20:14-18).¹⁴

Although many agree that 20:14-18 reflects the "lowest point in the suffering of Jeremiah,"¹⁵ the passage has occasioned many different comments (e.g., the passage is a reflection of "the divine pathos,"¹⁶ a legitimate lament,¹⁷ "a blast of unreasoned anger,"¹⁸ a blasphemy,¹⁹ or nearly a profaning²⁰). The latter views, however, seem incorrect, for such a negative reading often stems from failing to see the larger literary context, particularly the A-B-A' chiasmic structure of 20:7-18. Many regard Jeremiah 20:7-18 as comprising either two (vv. 7-13, 14-18 [e.g., Clements, Holladay]) or three units (vv. 7-9, 10-13, 14-18 [e.g., McKane] or vv. 7-10, 11-13, 14-18 [e.g., Lundbom]),

¹³Peter C. Craigie, *Jeremiah 1-25*, WBC, vol. 26 (Dallas: Word Books, 1998), 267.

¹⁴Cf. J. Gerald Janzen, "Jeremiah 20:7-18," *Interpretation* 37, no. 2 (1983): 179-80.

¹⁵Gerhard von Rad, "The Confessions of Jeremiah," in *Theodicy in the Old Testament*, ed. James L. Crenshaw, Issues in Religion and Theology 4 (Philadelphia: Fortress Press, 1983), 96. According to J. G. Janzen, 20:7-18 marks "the nadir" or "the climax" of Jeremiah's series of laments in 11:18-12:6, 15:10-21, 17:12-18, 18:18-23, and 20:7-18. Janzen, "Jeremiah 20:7-18," 179. So Jack R. Lundbom, "The Double Curse in Jeremiah 20:14-18," *JBL* 104, no. 4 (1985): 589, who regards 20:14-18 as "Jeremiah's most anguished cry."

¹⁶Janzen, "Jeremiah 20:7-18," 180-81. Janzen, however, suggests other possibilities as well. *Ibid.*, 178-81.

¹⁷Charles L. Feinberg, *Jeremiah*, in vol.6 of *EBC*, eds. Frank E. Gaebel et al. (Zondervan, 1986), 504.

¹⁸Sheldon H. Blank, *Jeremiah: Man and Prophet* (Cincinnati: Hebrew Union College Press, 1961), 78.

¹⁹Jean Calvin, *Calvin's Commentaries* (Grand Rapids: Baker Book House, 1981), Jeremiah 20:14.

²⁰R. E. Clements, *Jeremiah*, Interpretation (Louisville: Westminster John Knox Press, 1988), 121. For more, see a brief survey in Lundbom, "The Double Curse in Jeremiah 20:14-18," 590.

and 20:14-18 in particular have been taken as a disparate self-contained unit.²¹ The common denial of 20:14-18 as “the direct continuation of the preceding verses” is that “such an outburst of despair could not follow the expression of confidence” in 20:11-13.²² Some critics, therefore, even consider Jeremiah’s confession of trust (vv. 11-13) misplaced and treat all or a part of 20:11-13 as secondary (e.g., v. 12 [Hyatt, Rudolph], v. 13 [Lewin, Holladay], vv. 12-13 [Duhm], or vv. 11-13 [Cornill]).²³

More recent studies, however, attempt to read 20:7-18 in its entirety.²⁴ Coupled with the passage’s resemblance to the content and form of lament psalms,²⁵ I further propose a chiasmus structure for 20:7-18 (A [vv. 7-10]—B [vv. 11-13]—A’ [vv. 14-18]) which has B (vv. 11-13; Jeremiah’s confession of faith/trust) as the center of the structure.²⁶

²¹See the survey in Craigie, *Jeremiah 1-25*, 270.

²²David J. A. Clines and David M. Gunn, “Form, Occasion and Redaction in Jeremiah 20,” *ZAW* 88, no. 3 (1976): 391, referring to W. Rudolph’s statement in Wilhelm Rudolph, *Jeremia*, 3rd ed., *Handbuch zum Alten Testament I/12* (Tübingen Tübingen: Mohr, 1968), 130.

²³Craigie, *Jeremiah 1-25*, 270.

²⁴E.g., Janzen, “Jeremiah 20:7-18,” 178–83; Louis C. Bezuidenhout, “Sing to Jahweh: . . . Cursed Be the Day on Which I Was Born! A Paradoxical Harmony in Jeremiah 20:7-18,” *Hervormde Teologiese Studies* 46 (1990): 359–66; Rudolph, *Jeremia*, 130; Jonathan Magonet, “Jeremiah’s Last Confession: Structure, Image and Ambiguity,” in *Hebrew Annual Review*, vol. 11 (Columbus, Oh: Ohio State University, 1987), 303–17. Cf. Ellen D. Lewin, “Arguing for Authority: A Rhetorical Study of Jeremiah 1:4-19 and 20:7-18,” *JSOT* 10, no. 32 (1985): 110–17.

²⁵E.g., (1) Address to God (v. 7), (2) lament (vv. 7-10), (3) confession of trust (vv. 11-12), (4) petition (v. 12), and (5) praise (v. 13). Clines and Gunn, “Form, Occasion and Redaction in Jeremiah 20,” 392–93. See also Janzen, “Jeremiah 20:7-18,” 178–79.

²⁶Slightly differently, J. Magonet assigns A-B-A’ to A(vv. 7-11)–B(vv. 12-13)–A’ (vv. 14-18). His construction, however, is unsymmetrical with irregular word repetitions. My structure, on the other hand, resolves the issue with each unit framed by symmetrical word repetition(s). For details, see below. Magonet, “Jeremiah’s Last Confession: Structure, Image and Ambiguity,” 314–16. My division of the text into A(vv. 7-10)–B(vv. 11-13)–A’ (vv. 14-18) is also supported by J. P. Fokkelman, “Genesis 37 and 38 at the Interface of Structural Analysis and Hermeneutics,” in *Literary Structure and Rhetorical Strategies in the Hebrew Bible*, ed. L. J. de Regt, Jan de Waard, and J. P. Fokkelman (Assen, Netherlands: Van Gorcum, 1996), 157n11; J. Daniel Hays, *Jeremiah and Lamentations*, TTC (Grand Rapids: Baker Books, 2016), 137. As for the chiasmic Psalms, see Robert L. Alden, “Chiastic Psalms: A Study in the Mechanics of Semitic Poetry in Psalms 1-50,” *JETS* 17, no. 1 (1974): 11–28; Alden, “Chiastic Psalms (II): A Study in the Mechanics of Semitic Poetry in Psalms 51-100,” *JETS* 19, no. 3 (1976): 191–200; Alden, “Chiastic Psalms (III): A Study in the Mechanics of Semitic Poetry in Psalms 101-150,” *JETS* 21, no. 3 (1978): 199–210.

Table 41. A chiasmic structure of Jeremiah 20:7-18

	Theme	Jeremiah 20:7-18
A	Lament (vv. 7-10)	<p>^{20:7} O Lord, you have <i>persuaded</i> (פתה)²⁷ me, and I was <i>persuaded</i> (פתה) . . . you have <i>prevailed</i> (יכל). I have become a laughingstock <i>all</i> (ל) the <i>day</i> (יום); <i>everyone</i> (ל) mocks me.</p> <p>^{20:8} For the word of the Lord has become for me a reproach and derision <i>all</i> (ל) <i>day</i> (יום) long</p> <p>. . . .</p> <p>^{20:10} For I hear many whispering. Terror is on every side! “Denounce him! Let us denounce him!” say <i>all</i> (ל) my close friends, watching for my fall. “Perhaps he will be <i>persuaded</i> (פתה); then we can <i>prevail</i> (יכל) him and take our revenge on him.”</p>
B	Confession of faith/trust (vv. 11-13)	<p>^{20:11} But <i>the Lord</i> (יהוה) is with me as a dread warrior; therefore my persecutors will stumble; they will not overcome me . . .</p> <p>^{20:12} O <i>Lord</i> (יהוה) of hosts . . . let me see your vengeance upon them, for to you have I committed my cause.</p> <p>^{20:13} Sing to <i>the Lord</i> (יהוה); praise <i>the Lord</i> (יהוה)! For he has delivered the life of the needy from the hand of evildoers.</p>
A'	Lament/ curse (vv. 14-18)	<p>^{20:14} Cursed be the <i>day</i> (יום) on which I was born! The day (יום) when my mother bore me, let it not be blessed!</p> <p>. . .</p> <p>^{20:18} Why did I come out from the womb to see toil and sorrow, and spend my <i>days</i> (יום) in shame?</p>

The first unit (vv. 7-10 [A])—enclosed by the repetition פתה (“to persuade”), יכל (“to prevail”), and ל (“all”) (vv. 7, 10)—depicts Jeremiah’s inner pain. Although God’s *prevailing* (יכל) call *persuaded* (פתה) him into the prophetic office (v. 7), he is now ridiculed and harassed by *all* (ל) people of the land who only attempt to *persuade* (פתה) and *prevail* (יכל) against him (v. 10). His deepest agony is again carried to the parallel

²⁷The verb פתה has been rendered as “deceive” (ESV, NIV), “entice” (NRSV), “trap” (NAB), “seduce” (J. Bright), “persuade” (P. Craigie), etc. Following David J. A. Clines and David M. Gunn, “You Tried to Persuade Me and Violence Outrage in Jeremiah 20:7-8,” *VT* 28, no. 1 (1978): 20–27, I translate it as “persuade.”

lament of the third unit (vv. 14-18 [A']).²⁸ Surrounded by the key term יום (“day”), the third unit (vv. 14-18) expresses Jeremiah’s wish that the *day* (יום) of his birth did not exist (v. 14), for his current *days* (ימים) are filled with shame (v. 18). The term יום, which only occurs in vv. 7, 8, 14, 18 in chapter 20, not only brackets the third unit (vv. 14-18) as an inclusio,²⁹ but also encloses all of the units of chapter 20 (vv. 7-18), setting the theme of vv. 7-18 to say that mocking (v. 7), derision (v. 8), and shame (v. 18) characterize Jeremiah’s present *days* (ימים).

Jeremiah, however, does not end as a bitter lamenter, as many assume. Just like in the lament psalms,³⁰ Jeremiah’s trust in God glimmers in the depth of his cry (vv. 11-13). With the repetition of יהוה (“the Lord”), the second unit (vv. 11-13 [B]) emphasizes Jeremiah’s faith in *God’s* vengeance and deliverance. In this literary frame (vv. 7-18), Jeremiah’s cursing of his day (vv. 14-18) then is not an accusation against God, but an expression of despair conveyed in the language of the psalmist.³¹

Though Job’s confession of faith/trust in God does not immediately follow after his cursing of his birth (ch. 3), examples abound in his later speeches (e.g., 13:15a, “Though he slay me, I will hope in him”;³² 19:25-27, “For I know that my redeemer lives . . . and after my skin has been stripped off of this [body], then from my flesh I will

²⁸For discussions on thematic and linguistic links between A and A', see Magonet, “Jeremiah’s Last Confession: Structure, Image and Ambiguity,” 303–16; Bezuidenhout, “Sing to Jahweh: . . . Cursed Be the Day on Which I Was Born! A Paradoxical Harmony in Jeremiah 20:7-18,” 359–65. Note, however, Magonet compares vv. 7-11 with vv. 14-18, and Bezuidenhout vv. 7-9 with vv. 14-18.

²⁹So Jack R. Lundbom, *Jeremiah 1-20*, AB, vol. 21A (New York: Doubleday, 1999), 867.

³⁰For example, compare the lament psalms in Table A17 of Appendix 4.

³¹Feinberg, *Jeremiah*, 504, remarks, “The passage is emotionally authentic because he was being prepared for the greatest blow of all—the destruction of the beloved city of Jerusalem. The experience of Jeremiah at this time shows how difficult the task of God’s servants can be and how readily available the grace of God is to sustain them in their darkest hours. Jeremiah’s response was normal for one caught between two inescapable contrarities: faithfulness to the message of God and love for his sinful countrymen.”

³²Following the *qere* (קִרְיָה) rather than the *kethiv* (כֶּתִיב). Some, however, reject to see 13:15a as Job’s statement of faith. E.g., NRSV (“See, he will kill me; I have no hope”); Whybray, *Job*, 75; Gault, “Job’s Hope: Redeemer or Retribution?,” 151–53; Seow, *Job 1-21*, 646.

behold God . . . not [as] a stranger”;³³ and 23:3-7, “I would lay my case before him and fill my mouth with arguments. . . . he would pay attention to me. . . . and I would be acquitted forever by my judge”). Even in his dark lament found in 16:1-17:16, Job never loses his faith in God, as the following chiasmic structure by D. A. Garrett demonstrates:

- A Speech of the three and speech of Job (16:1-6)
- B God and men against Job; people mock him (16:7-14)
- C Job in lamentation (16:15-17)
- D Confession of faith (16:18-21)
- C' Job ready to die (16:22-17:1)
- B' Mockers; God and men against Job; righteous men appalled (17:2-9)
- A' Speech of the three and speech of Job (17:10-16)³⁴

The reader must remember “the fundamental issue of the book”: “if Job can be broken” and “driven to repudiate God,” then Satan wins the wager (1:8-12; 2:3-6).³⁵ Job, however, never renounces his faithfulness during the debate. As Garrett explains, Job begins with deep despair (ch. 3), yet progresses onto the pilgrim’s journey of faith. On this path, he offers many prayers and constantly hopes in an eschatological vindication (16:19, 21; 19:25-27). He also “fearlessly” searches for the meaning of his suffering and for a solution to the problem of evil (chs. 21, 24), and finally rejects the vision’s false message (26:4; 27:3-4), yearning to be met by God for a fair hearing (ch. 31).³⁶

The crescendo of Job’s fidelity is seen in his oath statements (27:2-6; ch. 31) where Job, after challenging the vision’s authority (26:4), makes a final appeal to God. 27:2-6 reads,

27:2 As God lives, who has taken away my right, and the Almighty, who has made

³³A translation from Garrett, “Job,” 23–27. Against the reading of 19:25-27 as Job’s confession of trust, see James K. Zink, “Impatient Job: An Interpretation of Job 19:25-27,” *JBL* 84, no. 2 (1965): 147–52.

³⁴Garrett, “Job,” 22.

³⁵*Ibid.*, 10–11.

³⁶The friends, on the other hand, start with a gentle rebuke of Job (chs. 4-5), but, consumed by Satan’s doctrine of mistrust, end with a bitter condemnation and assault of Job (chs. 22, 25). *Ibid.*, 20–29, 35–36.

my soul bitter, ^{27:3} as long as my breath is in me, and the Spirit of God is in my nostrils, ^{27:4} my lips will not speak falsehood, and my tongue will not utter deceit. . . . ^{27:6} I hold fast my righteousness and will not let it go; my heart does not reproach me for any of my days.

The reader recognizes that Job's words are true. He states that God made his soul bitter, not knowing that his struggles are crises of Satan's making. He honestly claims that he will not utter any falsehood, which also reminds the reader of his virtue described in 1:1, 8 and 2:3 ("blameless," "upright," "shunning evil"; cf. 28:28; ch. 31). Moreover, he professes that God's Spirit is within him (27:3), a confession of "the existential bond between" God and himself that allows the reader to even see "a divine light which shines within his clear conscience."³⁷

Thematic and verbal connections to Psalms 22 and 23 further corroborate this favorable reading. As discussed, a number of allusive links exist between the Psalms (e.g., Pss 1, 8, 14, 18, 53) and the speeches of the friends, Elihu, and Job. Several studies indicate that the language and the themes of Psalms 22 and 23 are also attested in Job.³⁸ J.

A. Wharton, for example, comments on Psalm 22 and Job:

The Hebrew text of Psalm 22 offers a striking instance of an innocent, Joblike sufferer for whom God's answer constitutes a complete vindication of the sufferer's cause. Like Job, the psalmist has been unaccountably abandoned by God, subjected to torment not only by physical suffering but by mockery and accusation of "evildoers" (v. 16; see vv. 6-8; 12-18). Like Job, the psalmist has cried out repeatedly to God, receiving no answer (v. 2). Like Job, the psalmist finds this state of affairs incomprehensible, since he remembers times past in which those who trusted God were not "put to shame" (vv. 3-5; see Job 29). Like Job, the psalmist is also puzzled by the mystery that this suffering should happen to one whose birth and nurture have indicated God's intention for his well-being (Psalm 22:9-10; see Job

³⁷J. Gerald Janzen, *Job*, Interpretation (Atlanta: John Knox Press, 1985), 182–85.

³⁸For the connection between Pss 22 and 23, see Nancy L. DeClaisse-Walford, "An Intertextual Reading of Psalms 22, 23, and 24," in *The Book of Psalms: Composition and Reception*, ed. Peter W. Flint and Patrick D. Miller, VTSup 99 (Leiden: Brill, 2005), 139–52; Philip Sumpter, "The Coherence of Psalms 15-24," *Biblica* 94, no. 2 (2013): 186–209; William P. Brown, "'Here Comes the Sun!' The Metaphorical Theology of Psalms 15-24," in *The Composition of the Book of Psalms*, ed. Erich Zenger, BETL 238 (Leuven, Belgium: Uitgeverij Peeters, 2010), 259–77; Patrick D. Miller, "Kingship, Torah Obedience, and Prayer: The Theology of Psalms 15-24," in *Neue Wege der Psalmenforschung*, ed. Klaus Seybold, Erich Zenger, and Walter Beyerlin, Herders Biblische Studien 1 (Freiburg, Germany: Herder, 1994), 127–42.

10:3, 8-13, 18).³⁹

W. Kynes notes many intertextual links between Psalm 22 and Job:⁴⁰ (1) The psalmist “wonders how God could forsake him when he has been cast upon God ‘from birth’ (מְרִהָם) and ‘from the womb’ (מִבֶּטֶן)” (Ps 22:11[10]). Job, in cursing his birth, “rejects the life God has given him altogether” (“Why did I not die *from birth* [מְרִהָם], come out *from the womb* [מִבֶּטֶן] and expire?” [Job 3:11]).⁴¹ (2) Both the psalmist and Job “describe their suffering with similar corporal hyperbole” (“I am *poured out* [שָׁפַךְ] like water, and all *my bones* [עַצְמוֹתַי] are out of joint” [Ps 22:15[14]; “And now my [=Job] soul is *poured out* [שָׁפַךְ] within me the night racks *my bones* [עַצְמוֹתַי]” [Job 30:16-17]).⁴² (3) The advice of the psalmist’s enemies (“Commit your cause to the Lord; let him rescue—let him *deliver* [נָצַל] the one in whom he delights!” [Ps 22:9[8]]) echoes that of Eliphaz (“Despise not the instruction of the Almighty. . . . He will *deliver* [נָצַל] you from six troubles” [Job 5:17-19]).⁴³ (4) The psalmist’s enemies mock him and shack their heads (“All who see me *mock* [לַעַג] me; they make mouths at me; they *shake* their *heads* [יָגִיעוּ רֹאשׁ]” [Ps 22:8[7]]. Job’s friends likewise mock him (“Bear with me, and I [=Job] will speak, and . . . you *mock on* [לַעַג] [Job 21:3]; “What man is like Job, who drinks up *mocking* [לַעַג] like water” [Job 34:7]; cf. מְלִיץ [“mockers”; 16:20, 33:23]).⁴⁴ Job also uses the expression “to shake one’s head” to describe the friends’ mockery (“I [=Job] also could speak as you do,

³⁹James A. Wharton, *Job*, WeBC (Louisville: Westminster John Knox Press, 1999), 165.

⁴⁰Kynes cites the works of various scholars to support his argument. For all the reference information, see Will Kynes, “Lament Personified: Job in the Bedeutungsnetz of Psalm 22,” in *Spiritual Complaint: The Theology and Practice of Lament*, ed. Miriam J. Bier and Tim Bulkeley (Cambridge, UK: James Clarke & Co, 2014), 40–46.

⁴¹*Ibid.*, 43.

⁴²*Ibid.*

⁴³*Ibid.* Kynes points out that such mocking advice is rare “among the individual lament psalms” (cf. Ps 35:21; 42:3, 10 [“Where is your God?”]). Note also that the psalmist “takes up the words יהוה and נָצַל from the mockers and repeats them with new meaning” in Ps 22:20-21[19-20]: “But you, O Lord (יהוה) . . . come quickly to my aid! *Deliver* (נָצַל) my soul from the sword.” *Ibid.*, 44.

⁴⁴The observation is my own.

if you were in my place; I could join words together against you and *shake my head at you* [אָנִיעָה עֲלֵיכֶם בְּמוֹ רֹאשִׁי] [Job 16:4]).⁴⁵ The taunt of the psalmist’s enemies continues in Ps 22:14[13] (“*They open wide their mouths at me* [פָּצְרוּ עָלַי פִּיהֶם], like a ravening and roaring lion”) in which Job, “in several verses later” says, “*They have gaped at me with their mouth* (פָּעְרוּ עָלַי בְּפִיהֶם)” (Job 16:10a).⁴⁶ (5) The psalmist uses “lion imagery” to depict the enemies’ mocking (“They open wide their mouths at me, like a *ravening* [טֹרֵף] and *roaring* [שָׁאָג] *lion* [אַרְיֵה]” [Ps 22:14[13]]), and Eliphaz likewise employs the same imagery to implicitly condemn Job (“The *roar* [שָׁאָגָה] of the *lion* [אַרְיֵה] . . . the teeth of the young lions are broken. The strong lion perishes for lack of *prey* [טֹרֵף]” [Job 4:10-11]).⁴⁷ (6) The psalmist calls himself “a *worm* (תּוֹלְעָה), not a man, a reproach of men, and a despised of the people” (Ps 22:7[6]), and Bildad also accuses Job as a worm (“How much less man, who is a maggot . . . who is a *worm* [תּוֹלְעָה]!” [Job 25:6]).⁴⁸ (7) Both the psalmist and Job “long for God to ‘answer’ (עֲנֶה)” them (Ps 22:3[2]; Job 30:20, 31:35) and when God finally responds (עֲנֶה), it marks “the turning point” (Ps 22:22c[21c]; Job 38:1).⁴⁹

⁴⁵Kynes, “Lament Personified: Job in the Bedeutungsnetz of Psalm 22,” 44.

⁴⁶Ibid.

⁴⁷Ibid.

⁴⁸Ibid., 45. A metaphorical use of the term תּוֹלְעָה (“worm”) occurs only three times in the OT (here, Job 25:6, and Isa 41:14 [“You worm, Jacob”]). A literal use of תּוֹלְעָה (“worm”) appears in Exod 16:20, Deut 28:39, Isa 14:11, 66:24, and Jon 4:7. HALOT, תּוֹלְעָה.

⁴⁹Kynes, “Lament Personified: Job in the Bedeutungsnetz of Psalm 22,” 45. See also Wharton, *Job*, 165–66. Peter C. Craigie, *Psalms 1-50*, 2nd ed., WBC, vol. 19 (Nashville: Thomas Nelson, 2005), 198, outlines Ps 22 as follows (I have abridged his outline).

- I. Lament (vv. 2-22b[1-21b]):
 - (1) Forsaken by God and mankind (vv. 2-11[1-10])
 - (2) Prayer for help (v. 12[11])
 - (3) Surrounded by trouble (vv. 13-19[12-18])
 - (4) Prayer for deliverance (vv. 20-22b[19-21b])
- II. Response (v. 22c[21c]): [You answered me!]
- III. Thanksgiving (vv. 23-27[22-26]): by the sufferer
- IV. Thanksgiving (vv. 28-32[27-31]): by the congregation

Table 42. ענה in Psalm 22 and Job 30-31, 38

Theme	Psalm 22	Job
Longing for God's answer	22:3[2] O my God, I cry by day, but you do not <i>answer</i> (ענה).	30:20 I cry to you for help and you do not <i>answer</i> (ענה) me. 31:35 Oh, that I had one to hear me! . . . Let the Almighty <i>answer</i> (ענה) me!
God answers!	22:22c[21c] You have <i>answered</i> (ענה) me!	38:1 Then the Lord <i>answered</i> (ענה) Job out of the whirlwind and said. . .

(8) After God answers the prayers, the psalmist *eats* (אכל) and is *satisfied* (שבע) (Ps 22:27[26]). Job likewise *eats* (אכל) with all his relatives and neighborhood (Job 42:11), and dies “*satisfied* (שבע) of days” (Job 42:17).⁵⁰ (9) God’s wonderful salvation will be told to the psalmist’s next generation (“Posterity shall serve him; it shall be told of the Lord to the coming *generation* [דור]” [Ps 22:30-31]). Job likewise “lives to see four generations [דור], presumably passing on his account of what God had done” (“And after this Job lived 140 years, and saw his sons, and his sons’ sons, four *generations* [דור]” [Job 42:16]).⁵¹

In addition, D. J. Green observes Psalm 23’s connection with Job. Drawing upon recent studies that particularly emphasize “journey imagery” of Psalm 23 (e.g., “a pilgrimage to the temple in Jerusalem”),⁵² he delineates Psalm 23 as having a “journey structure” of “spatial and temporal” movement that aligns with “Israel’s geography and its seasonal and agricultural cycle.”

⁵⁰Kynes, “Lament Personified: Job in the Bedeutungsnetz of Psalm 22,” 46.

⁵¹Ibid.

⁵²E.g., Mark S. Smith, *Psalms, the Divine Journey* (Mahwah, NJ: Paulist Press, 1987), 63–65; Smith, “Setting and Rhetoric in Psalm 23,” *JSOT* 13, no. 41 (1988): 61–66. For a more list of similar studies, see Douglas J. Green, “The Good, the Bad and the Better: Psalm 23 and Job,” in *The Whirlwind: Essays on Job, Hermeneutics and Theology*, ed. Stephen L. Cook, Corrine L. Patton, and James W. Watts, JSOTSup 336 (Sheffield: Sheffield Academic Press, 2001), 69–70.

- 1a Statement of Theme: ('Yhwh is my shepherd')
- 1b First Consequence ('I do not lack' = 'Life')
 - 2 Provision of food and water (*Pasturelands/Spring*)
- 3a Second Consequence ('He restores my soul' = 'Resurrection/Restoration')
 - 3bc Theological orientation (Yhwh's faithfulness)
 - 4 From 'Death' (*Wilderness/Late Summer*)
 - 5 To 'Life-Plus' (*Temple/Early Autumn*)
 - 6 Extension of v. 5 (Dwelling in or Return to Temple)⁵³

In three journey stages to the house of God (pasturelands/spring [v. 2] => wilderness/late summer [v. 4] => temple/early autumn [v. 5]),⁵⁴ the psalmist's experience correspondingly changes from "good" (v. 2) => "bad" (v. 4) => "better" (v. 5). In this reading, 23:1a ("Yhwh is my shepherd") sets the theme for the whole psalm, 23:1b ("I do not lack") a theme for 23:1b-2, and 23:3a ("He restores my soul") a theme for 23:3a-6. Green particularly suggests that the psalmist's "descent into" the valley of the shadow of death (צִלְמוֹת) (v. 4) plays "an integral part of the journey mapped by" the shepherd, God.⁵⁵ The completion of the journey, however, will be rewarding. It will not merely be a restoration of the former "good," but "a better good" as depicted in "the near-Edenic imagery of the banquet and lengthened days" of 23:5-6.⁵⁶

Green then notes that the same narrative movement ("good" => "bad" => "better") characterizes Job. (1) Job 1:1-5 portrays Job's "good" stage (cf. Ps 23.2). Job's "blessed life" is introduced with "Job's seven sons, three daughters, 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 donkeys and numerous servants" (1:3).⁵⁷ (2) The book's ending (42:7-17; cf. Ps 23:5-6) describes Job's "better" stage in which a doubling of his

⁵³Green, "The Good, the Bad and the Better," 78, the emphasis added.

⁵⁴For a detailed exegesis, see *ibid.*, 70–79.

⁵⁵*Ibid.*, 72. Green states, "It might be argued that the shift in the subject of the verbs from Yhwh (vv. 2-3) to the psalmist (אֲנִי, v. 4) indicates that the shepherd is not responsible for bringing the sheep into the valley of צִלְמוֹת. But the close connection between vv. 3 and 4 suggests that the only reason the sheep finds itself in this valley is because the shepherd has led it (יְנַחֵנִי) there." *Ibid.*, 71n12.

⁵⁶*Ibid.*, 77–78.

⁵⁷*Ibid.*, 79.

earlier blessings occurs (42:10): “14,000 sheep, 6,000 camels, 1,000 yoke of oxen and 1,000 donkeys (42:12), with each of his original seven sons and three daughters now replaced (42:13).”⁵⁸ Moreover, Job “lives for another 140 years” (42:16), “double the ideal age of 70” (Ps 90:10).”⁵⁹ (3) The central portion of the book marks the “bad” stage, that is, Job’s death-like experience in the valley of darkness (צִלְמוֹת) (cf. Ps 23:4). Job loses every former divine blessing (1:1-5) and plunges into “a time of evil (רָעָה/רָע).”

Psalm ^{23:4} Even though I walk through the valley of darkness, I will not fear *evil* (רָע).

Job ^{2:10} Shall we receive good from God, and shall we not receive *evil* (רָע)?

Job ^{2:11} Job’s three friends heard of all this *evil* (רָעָה) that had come upon him.

Job ^{30:26} When I hoped for good, *evil* (רָע) came, and . . . darkness came.

Job ^{42:11} Then all his brothers, and all his sisters. . . came to him, and they . . . comforted him for all the *evil* (רָעָה) that the Lord had brought on him.⁶⁰

Green also notes that צִלְמוֹת (“darkness”) “characterizes Job’s existence.”

Psalm ^{23:4} Even though I walk through the valley of *darkness* (צִלְמוֹת), I will not fear evil.

Job ^{3:5} Let gloom and *darkness* (צִלְמוֹת) claim it [=my birth].

Job ^{10:20-22} Are not my days few? Leave me alone, before I [=Job] go—and I shall not return—to the land of deep shadow and *darkness* (צִלְמוֹת) . . .

Job ^{16:16-17} My face is red with weeping, and on my eyelids is *darkness* (צִלְמוֹת), although there is no violence in my hands, and my prayer is pure.⁶¹

Although Psalm 23 does not specify why the psalmist must pass through the valley of צִלְמוֹת, for Job, notes Green, God wanted to break “the rules of ‘the common theology’ of deed and consequence” and thus “brought evil on a righteous man.”⁶²

Referring to recent intertextual studies on Job and the Suffering Servant text of

⁵⁸Concerning the same number of Job’s children in 1:2 and 42:13 (seven sons and three daughters), Green refers to Édouard Dhorme, *A Commentary on the Book of Job*, trans. Harold Knight (Nashville: Thomas Nelson and Sons, 1967), 651–52, who, based on the Targum, reads 42:13’s שִׁבְעֵינָה (“seven”; cf. 1:2 has שִׁבְעָה) as “a dual form which results in 14 replacement sons.” As for the daughters, the doubling effect “is not found in their number but in their beauty (42.15).” Green, “The Good, the Bad and the Better,” 80n41.

⁵⁹Ibid., 80n41.

⁶⁰Ibid., 79.

⁶¹Ibid., 79n39.

⁶²Ibid., 81.

Isaiah,⁶³ Green further understands the servant narrative in the same light (the “good” => “bad” => “better” pattern). The “righteous servant of Isaiah” is also led into the valley of צַלְמוֹת and then is “rescued from the grave to ‘see light’ and have his days lengthened” (Isa 53:9-12; cf. יִצְרָחַד יְמִים [Isa 53:10], לְאֶרְךָ יָמִים [Ps 23:6]).⁶⁴ Based on the journey image shared by Psalm 23, Job, and the servant text of Isaiah, Green thus concludes with an intriguing new possibility of reading these texts as about the pilgrimage (and suffering) of the righteous.⁶⁵

One crucial discussion remains. If a case can be made for an innocent Job within the poetic section, and God’s final verdict in the epilogue further confirms this reading (42:7-8),⁶⁶ how does the portrayal of Job in God’s speeches (chs. 38-41) fit in?

⁶³A. Perry, for example, observes the “lexical and thematic links” between Isaiah and Job as follow: (1) Both Job and the Suffering Servant are called “my servant” (עֲבָדִי [Job 1:8, 2:3; Isa 42:1]); “God praises the Suffering Servant as he does Job”; (2) “The people consider the Servant to be ‘stricken’ of God” (נָגַע [Isa 53:4]); likewise, “Job is ‘stricken’ of God” (נָגַע [Job 19:21]); (3) “Job is considered to be *chastised* (מוֹסָר) by the Almighty” (Job 5:17); “the same ‘chastisement’ is predicated of the Servant” (מוֹסָר [Isa 53:5]); (4) both Job and the servant are despised (מָאָס [Job 19:18]; בֹּזֵה [Isa 53:3]) “by compatriots”; (5) “Job’s friends ‘forget’ him and his brethren ‘stay away’ (רָחַק) from him (Job 19:13-14); the Suffering Servant’s compatriots ‘hide their faces’ (Isa 53:3)”; (6) both Job and the servant “are ‘smitten’ on the ‘cheeks’” (Job 16:10 “They have *struck* [נָכַח] on my *cheek* [לְהִי]; Isa 50:6 “I gave my back to those who *strike* [נָכַח], and my *cheeks* [לְהִי] to those who pull out the beard”; see also Isa 53:4); (7) “The servant does not hide his face from ‘spitting’ [רָק]” (Isa 50:6), “using a rare word (3x) that only occurs in Job (2x) and Isaiah” (Job 30:10 “They abhor me, they flee far from me, and spare not to *spit* (רָק) in my face”; see also Job 17:6); (8) “Job claims that what has befallen him was ‘not for any violence’ in his hands” (עַל לֹא־הָמָס [Job 16:17]), and “this phrase occurs once elsewhere in Isaiah 53:9” (עַל לֹא־הָמָס עָשָׂה) [“because he had done no violence”]; (9) “Job asserts that his prayer was *pure*” (טָהוֹר [Job 16:17]); “this corresponds to their being *no guile* found in the Suffering Servant’s mouth” (מִרְמָה [Isa 53:9, cf. Job 31:5]); (10) Job states that “upright men are *appalled* or *astonished* [שָׁמַם] at what has happened to him” (Job 17:8); “this is an aspect of the Suffering Servant” (“Many were *appalled* [שָׁמַם] at you” [Isa 52:14]); (11) “Job says that the mockers will not be ‘exalted’” (רוּם [Job 17:4]); “but this is what will happen to the Suffering Servant” (רוּם [Isa 52:13]); (12) “Job wants someone to ‘contend’ with him” (רִיב [Job 13:19]); “the same question is posed by the Suffering Servant” (“Who will contend [רִיב] with me?” [Isa 50:8]); (13) “Job complains that he is being eaten by the *moth* [עֵשׂ]” (Job 13:28); “whereas the adversaries of the Suffering Servant would be eaten by the *moth* [עֵשׂ]” (Isa 50:9); and (14) “Job rests his case with God, as does the Suffering Servant (Isa 49:4, Job 16:19).” Andrew Perry, “The Suffering Servant of Isaiah and the Suffering of Job,” *Unpublished* (2017): 5–6, emphasis added. See also J. C. Bastiaens, “The Language of Suffering in Job 16-19 and in the Suffering Servant Passages in Deutero-Isaiah,” in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken*, ed. J. van Ruiten and M. Vervenne, BETL 132 (Louvain, Belgium: Leuven University Press; Uitgeverij Peeters, 1997), 421–32; John E. Hartley, *The Book of Job*, NICOT (Grand Rapids: Eerdmans, 1988), 14–15; Dhorme, *A Commentary on the Book of Job*, clv; Ulrich Berges, “Der Ijobrahmen (Ijob 1, 1-2, 10, 42, 7-17): Theologische Versuche angesichts unschuldigen Leidens,” *Biblische Zeitschrift* 39, no. 2 (1995): 225–45; Wharton, *Job*, 10–11.

⁶⁴Green, “The Good, the Bad and the Better,” 82–83.

⁶⁵Ibid.

⁶⁶The interpretation of 42:7-8, however, is disputed. For a survey of the issue, see David D.

Job's longings are finally met (chs. 38-41) and the book's climax has been reached, but there is little consensus among scholars concerning the tone and the meaning of God's speech (chs. 38-41). Regarding the tonality, suggestions range from the speech being gentle ("playful/relaxing" [F. I. Andersen], "courteous and wistful" [S. Terrien], "respectful" [P. Lockwood]), or sharp ("infinitely keen yet kind" [J. Strahan], "severe, yet not offensive" [D. J. A. Clines]), to even harsh ("remote, unfeeling" [J. B. Curtis], "blustering" [D. Penchansky], "cruel" [M. B. Crook]).⁶⁷ As for the meaning, some consider God's speech largely irrelevant to the issue Job has raised,⁶⁸ while others find God offering a resolution to Job's dilemma, though details vary significantly.⁶⁹

Frankel, "The Speech about God in Job 42:7-8: A Contribution to the Coherence of the Book of Job," *HUCA* 82-83 (2011): 1-36.

⁶⁷Francis I. Andersen, *Job*, TOTC, vol. 14 (Downers Grove, IL: InterVarsity Press, 1976), 292; Samuel L. Terrien, "The Yahweh Speeches and Job's Responses," *Review & Expositor* 68, no. 4 (1971): 501; Peter F. Lockwood, "God's Speech from the Whirlwind: The Transformation of Job Through the Renewal of His Mind (Job 38-42)," *LITJ* 45, no. 3 (2011): 168; James Strahan, *The Book of Job Interpreted*, 2nd ed. (Edinburgh: T&T Clark, 1914), 332; David J. A. Clines, *Job 38-42*, WBC, vol. 18B (Nashville: Thomas Nelson, 2011), 1089; John B. Curtis, "On Job's Response to Yahweh: (Job 40:4-5; 42:2-6)," *JBL* 98, no. 4 (1979): 510; Penchansky, *The Betrayal of God: Ideological Conflict in Job*, 48; Margaret B. Crook, *The Cruel God: Job's Search for the Meaning of Suffering* (Boston: Beacon Press, 1959).

⁶⁸E.g., Marvin H. Pope, *Job*, AB, vol. 15 (Garden City, NY: Doubleday, 1985), lxxx-lxxxi; Samuel Terrien, *The Book of Job: Introduction and Exegesis*, in vol. 3 of *IB*, ed. George A. Buttrick (New York: Abingdon, 1951), 1170-71; Roland E. Murphy, *The Book of Job: A Short Reading* (New York: Paulist Press, 1999), 86; Penchansky, *The Betrayal of God*, 48, 53; James L. Crenshaw, "When Form and Content Clash: The Theology of Job 38:1-40:5," in *Creation in the Biblical Traditions*, ed. Richard J. Clifford and John J. Collins, CBQ 24 (Washington, DC: Catholic Biblical Association of America, 1992), 84-85.

⁶⁹L. G. Perdue surveys various views on the meaning of God's speeches: (1) "Although there is chaos in the world, God acts with free to sustain justice in creation and history" (M. Fox, R. Gordis). (2) "God's actions in the world are paradoxical" (e.g., God "nurtures but limits Yam," and "feeds the offspring of eagles with the dead flesh of other creatures"). "In a world of paradoxes, Job's speeches rooted in retribution make no sense and thus are dismissed. Paradox is overcome by community with God" (G. Fohrer). (3) "Reality is amoral, while God transcends human standards of justice. Retribution as a vehicle for the operation of God and creation is rejected. Piety is either unrewarded or does not exist" (J. L. Crenshaw). (4) "While God's darker side has created evil, he acts to constrain its destructive effects. However, God is limited in power and unable to eradicate evil from the earth" (A. Brenner). (5) "God's wisdom and justice transcend human comprehension. Efforts to impugn divine justice are sheer folly" (E. Dhorme, H. H. Rowley). (6) "God's sovereignty as Creator and Lord of history is upheld, leading to the rejection of false questioning and the proper response of confession and praise" (H. D. Preuss, M. Crook). (7) "The blustering attack by God reveals that he is a capricious, chaotic, and even jealous tyrant whose abuse of power leads to Job's proper renunciation" (D. Robertson, J. Williams). (8) "Creation is nihilistic, possessing no meaning in and of itself. Yet in coming as savior, God offers a new creation" (M. Sekine). Leo G. Perdue, *Wisdom in Revolt: Metaphorical Theology in the Book of Job*, Bible and Literature Series 29 (Sheffield: Sheffield Academic Press, 1991), 197-98.

Moreover, many view God's speech as aimed to humble Job into repentance,⁷⁰ whereas others argue for a more positive purpose such as to correct/educate⁷¹ or vindicate/comfort Job⁷² rather than to rebuke him for any wrongdoing.

I agree with P. Lockwood and others who find that God's speech "treats Job's concerns with the utmost seriousness" and "responds to them firmly, respectfully, [and] comprehensively."⁷³ God's purpose then is not to humble/overwhelm Job or to ignore Job's issues, but to answer Job's dilemma by correcting and broadening his limited knowledge of divine justice, ultimately bringing Job comfort, faith, and trust in God.

Three points—(1) the literary context, (2) the content of God's speech, and (3) Job's final response (42:6)—support this reading. First, as N. C. Habel and others note, God's speech "operates from the assumption that Job is innocent but ignorant."⁷⁴ God not only takes pride in Job's integrity in the prologue/epilogue but is also keenly aware of Satanic influence behind Job's struggle in the dialogue. God's appearance—"elsewhere reserved for the likes of" Moses (Exod 3:1-6), Elijah (2 Kgs 2:11, 12), and Isaiah (Isa 6:1-13)—therefore reaffirms God's continual honor for his servant Job,⁷⁵ as also noted by Habel: "Job's heroic faith has provoked the *deus absconditus* into becoming the *deus*

⁷⁰E.g., B. Lynne Newell, "Job: Repentant or Rebellious?," *WTJ* 46, no. 2 (1984): 304–16; Whybray, *Job*, 157; R. A. F. MacKenzie, "Purpose of the Yahweh Speeches in the Book of Job," *Biblica* 40, no. 2 (1959): 441–42, 444–45. See also a brief survey in Perdue, *Wisdom in Revolt*, 198–99.

⁷¹E.g., Lockwood, "God's Speech from the Whirlwind," 167–82; Michael V. Fox, "God's Answer and Job's Response," *Biblica* 94, no. 1 (2013): 1–23; Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia: Westminster Press, 1985), 528; William J. Dumbrell, *The Faith of Israel: A Theological Survey of the Old Testament*, 2nd ed. (Grand Rapids: Baker Academic, 2002), 258, followed by Lindsay Wilson, "Job 38-39 and Biblical Theology," *RTR* 62, no. 3 (2003): 124.

⁷²See the survey in Hooks, *Job*, 420–22.

⁷³Lockwood, "God's Speech from the Whirlwind," 168. For other scholars who share a similar stance with Lockwood, see *ibid.*, 168n1. Fox, "God's Answer and Job's Response," 3, also notes, "God speaks in the tone of a wise teacher, who scolds the pupil for his ignorance but does not rage, shout, or threaten."

⁷⁴Habel, *The Book of Job*, 528; Dumbrell, *The Faith of Israel*, 258.

⁷⁵Lockwood, "God's Speech from the Whirlwind," 170.

revelatus, even before Sinai.”⁷⁶ In fact, God never condemns Job for any sin during his speech, but he does rebuke Job once for questioning his justice.⁷⁷

^{40:8} האף תִּפְּרֹךְ מִשְׁפָּטַי תִּרְשִׁיעַנִי לְמַעַן תִּצְדֹּק (“Will you indeed annul my justice? Will you declare me guilty so that you might be right?”)

As D. A. Garrett notes, however, one must realize that “*God is rebuking Job’s theological conclusion*” here, not “*Job’s behavior in the conduct of his life.*”⁷⁸ Job’s innocence, then, is not at issue in God’s speech but his ignorance in misrepresenting divine justice. Moreover, if God’s intention was to humble Job into repentance (cf. 42:6), notes P. Lockwood, “the thrust of the whole book is subverted: testing whether a person of complete integrity can stay faithful in the face of extreme suffering.”⁷⁹ The broader literary context, then, evidences that Job’s innocence must be assumed even in God’s speech.

Second, the content of God’s speech also buttresses this interpretation. Here I summarize D. A. Garrett’s observation on the topic. In his first speech (38:1-40:5), God specifically replies to Job’s challenge that “the world is in chaos.”⁸⁰ In chapter 3, Job expressed his belief in the failure of the doctrine of retribution by reversing the creation image (Gen 1-2).⁸¹ Against this, God reveals his management of creation presented in both the “inanimate” (38:4-30; e.g., boundaries of the sea, position of the stars, sources of water, thunderstorms) and the “animate nature” (39:1-30; e.g., lions/ravens, wild

⁷⁶Habel, *The Book of Job*, 528.

⁷⁷Pope, *Job*, lxxx. Pope also comments, “The absence of any charge of guilt must be considered tantamount to vindication.” *Ibid.*

⁷⁸Garrett, “Job,” 50, emphasis original.

⁷⁹Lockwood, “God’s Speech from the Whirlwind,” 179.

⁸⁰Garrett, “Job,” 50–54.

⁸¹*Ibid.*, 16–17.

donkey/ox, ostrich, horse), a governance that is far beyond Job's grasp.⁸² By declaring that even the dangerous forces of nature are under his control (and moreover, that what appears "to be chaos" in nature "is not chaos at all" in God's sight), God effectively teaches Job that it is "wrong to suppose"—based on Job's limited knowledge of the doctrine of retribution—"that God has left the world" "in chaos."⁸³ Garrett particularly notes how God's first speech refutes the vision's thesis (4:17-21). Satan's message claims that "the universe and all it contains are abhorrent to God," but this message is contradicted by God's own words:

[D]espite the savage power God ascribes to nature, the tone of God's discourse has no contempt and loathing. In Job 38–39, the cosmos is awesome and the sea is mighty. The lions, mountain goats, wild donkeys, ostriches, and falcons are impressive in their strength and gloriously free. The power of nature and its bias towards chaos only demonstrates God's glory, for he does not let it get out of hand. Its violent features do not offend God. As God's creation, nature is "very good" (Gen 1:31) and he is not willing to destroy it. Instead, he does what only God could do: he manages all of it.⁸⁴

God's benevolent care for creation confirms that Job's suspicion about the vision's message is correct (26:4), but his dilemma remains unanswered. Why does Job, the innocent, face evil, and why has God failed to execute justice in this? In his second speech (40:6-41:26[34]), God therefore discusses the evil reality represented in two composite beasts, Behemoth (40:6-24) and Leviathan (40:25–41:26[41:1-34]).⁸⁵ Garrett suggests that Behemoth epitomizes the evil powers of the world (e.g., Dan 7-8; Rev 13), whereas Leviathan refers to Satan, the king of evil (this issue will be dealt with in detail in the following section).⁸⁶ Unlike the beasts of the field and the chaotic nature that God "sustains" and "manages," Behemoth and Leviathan are rebellious, arrogant, and

⁸²Garrett, "Job," 51–54.

⁸³Ibid.

⁸⁴Ibid., 54.

⁸⁵Ibid., 55.

⁸⁶Ibid., 57, 62.

untamable forces that God will destroy in due time, though God does not specify “how or when he would subdue” them.⁸⁷ God thus informs Job of the evil reality behind his suffering (and the injustice of the world) and that he must wait until God, at the proper time, puts end to it. Garrett concludes,

[Job] could not understand how God could be just and yet punish the innocent, as He had seemed to do in Job’s case. God’s answer is this: “I am the only one who can manage all the chaotic forces of life and who can bring about the ultimate triumph of righteousness, and I know what I am doing. If this has meant some suffering on your part, you must understand that this does not mean that I am unfair or that you have the right to challenge my justice. I will do what must be done to defeat Leviathan and all the powers of chaos and evil. This may sometimes require suffering on the part of the righteous, but I will bring all things to a just conclusion. Your role is simply to trust in my wisdom and goodness.”⁸⁸

Third, if Job’s theological dilemma is answered and Job now sees his suffering and God’s administration of the world in a new light, how should Job’s final words (42:6), which have brought so intense a debate, be understood?⁸⁹ While many read 42:6 as a statement of repentance (as in ESV, NRSV, “Therefore I despise myself, and repent in dust and ashes”), recent studies generally agree that such a rendition fails to grasp the Hebrew accurately.⁹⁰ My observation suggests that Job, retracting his earlier claim, expresses his consolation in God in 42:6.

Therefore, I reject [my claim] and I am comforted, upon dust and ashes
(עַל־בֶּזֶר אֶמְצֵאס וְנִחַמְתִּי עַל־עֲפָר וְאֶפֶר).

The following is my reasoning: (1) The qal of מָאַס (“to reject”) usually requires an object,

⁸⁷Garrett, “Job,” 54–63.

⁸⁸Duane A. Garrett, *Job*, Shepherd’s Notes (Nashville: Broadman & Holman, 1998), 92.

⁸⁹For a comprehensive survey of the issue, see Clines, *Job 38-42*, 1207–211.

⁹⁰E.g., Kenneth A. Cherney Jr., “Did Job ‘Repent’? (42:6),” *Wisconsin Lutheran Quarterly* 109, no. 2 (2012): 132–37; Thomas Krüger, “Did Job Repent?,” in *Das Buch Hiob und seine Interpretationen: Beiträge zum Hiob-Symposium auf dem Monte Verità vom 14.19. August 2005*, ed. Thomas Krüger et al., *Abhandlungen zur Theologie des Alten und Neuen Testaments* 88 (Zürich: Theologische Verlag Zürich, 2007), 217–29; Dale Patrick, “Translation of Job 42:6,” *VT* 26, no. 3 (1976): 369–71; Garrett, “Job,” 63–66; Lockwood, “God’s Speech from the Whirlwind,” 179–80; Yu Suee Yan, “Translating Job 42.6: A Modest Proposal,” *The Bible Translator* 66, no. 1 (2015): 45–55; Andrew Prideaux, “The Repentance of Job in 42:1-6: Another Look at a Perplexing Text,” *RTR* 70, no. 1 (2011): 26–36; Pieter Van der Lugt, “Who Changes His Mind About Dust and Ashes? The Rhetorical Structure of Job 42:2-6,” *VT* 64, no. 4 (2014): 623–39.

but as *BDB* suggests, 42:6 belongs to five rare cases in the OT in which מאס comes without an object (Job 7:16, 34:33, 36:5, 42:6, and Ezek 21:18[13]) and the implicit object must be supplied from the context.⁹¹ What, then, is the hidden object of מאס (42:6)? Here I endorse J. A. Cherney's observation. Cherney argues that Job specifically rejects "the stance he had assumed in the dialogue" (so *HALOT*, "מאס," which proposes the meaning of מאס in 42:6, "to reject what one has said previously, revoke").⁹² Cherney, referring to N. Glatzer's study, notes that "the key words 'knowledge [דעת], 'wisdom [חכמה], and 'understanding [בינה, הבונה]" (and "their verbal forms" ידע, חכם, and בין) "run throughout the book in general and the divine speeches in 38-41 in particular."⁹³ In the immediate context, Job, who previously has challenged divine justice, hears God's words and experiences a renewal of his mind. Humbled, Job cites two of God's earlier statements in 42:3a, 4: "Who is this who, without any *knowledge* (דעת), conceals good advice?" (42:3a, quoted from 38:2) and "Listen now, it's my turn to speak; I will question you, and you will inform me [lit. *cause me to know* [ידע]]" (42:4, quoted from 38:3, 40:7).⁹⁴ Cherney explains that these citations, which signify Job's acknowledgment of the folly of his challenge, "frame Job's 'rejection'" (Job also confesses in 42:3b, "Indeed, I had made a declaration, but I didn't *understand* [בין]; these things are too wonderful for me to *know* [ידע]").⁹⁵ What Job rejects (מאס) in 42:6, then, is his stance in the dialogue

⁹¹*BDB*, "מאס." Cherney, "Did Job 'Repent'?" 133; Garrett, "Job," 66n124.

⁹²Cherney, "Did Job 'Repent'?" 135.

⁹³Nahum N. Glatzer, *The Dimensions of Job: A Study and Selected Readings* (New York: Schocken Books, 1969), 6ff.; Cherney, "Did Job 'Repent'?" 134.

⁹⁴Cherney's own translation in Cherney, "Did Job 'Repent'?" 134. As discussed in ch. 4, God's rebuke in 38:2 is directed to Elihu. Job then cites God's words verbatim and applies them to himself in 42:3a. Garrett, "Job," 64. Scholars, however, debate whether or not 42:3a, 4 are Job's citation of God's statements. See a survey in E. J. Van Wolde, "Job 42,1-6: The Reversal of Job," in *Book of Job*, ed. W. A. M. Beuken (Louvain: Leuven University Press; Peeters, 1994), 232n22. This study assumes that 42:3a, 4 reflect Job's quotation of God's earlier speeches. So Dariusz Iwanski, *The Dynamics of Job's Intercession*, AnBib 161 (Rome: Pontificio Istituto Biblico, 2006), 262–65.

⁹⁵Cherney, "Did Job 'Repent'?" 134.

where he has claimed “[he] has enough *knowledge* to dispute about justice with his Creator.”⁹⁶ (2) As for עָפָר וָאֵפֶר (42:6; “dust and ashes”), I propose reading it in light of Job’s lament in 30:19-20:

^{30:19} God has cast me into the mire, and I have become like *dust and ashes* (עָפָר וָאֵפֶר).

^{30:20} I cry to you for help and you do not *answer* (עֲנֶה) me; I stand, and you only look at me.

As discussed, Job, the friends, and Elihu frequently quote key statements of earlier speeches in their next round of debate (e.g., Elihu’s quotation of Job’s words [26:4, 27:3-4, 31:15] in 32:8, 18-22, 33:4). This is what seems to be going on here. The expression עָפָר וָאֵפֶר appears only in Genesis 18:27 and Job 30:19, 42:6 in the OT (cf. Sir 10:9, 40:3, 1QH 10:5).⁹⁷ In 30:19-20, Job, in his last appeal, cries out to God for casting him down into the mire (and making him like dust and ashes, meaning God has totally ruined him⁹⁸) (30:19) and for not *answering* (עֲנֶה) him (30:20). When he hears God’s *answer* (עֲנֶה) (38:1), however, Job’s view of suffering and injustice are transformed. He still remains in “dust and ashes” (42:6), a state of complete loss, but he is inwardly comforted (נָחַם [42:6])⁹⁹ by learning that the righteous could suffer in the course of God’s dealing with Behemoth and Leviathan. The expression עָפָר וָאֵפֶר (“dust and ashes”) in 30:19 and 42:6, then, effectively contrasts the Job before the encounter with the one after, highlighting Job’s transformed mind despite the fact that his wretched condition (“dust and ashes”) remains the same. (3) The Masoretic accent system further corroborates this understanding. In 42:6 (עַל־בֵּן אֲמָצִים וְנִתְקַמְתִּי עַל־עָפָר וָאֵפֶר), a major break *athnach* appears under וְנִתְקַמְתִּי, separating אֲמָצִים וְנִתְקַמְתִּי (“I reject [my claim] and I’m comforted) from עַל־

⁹⁶Cherney, “Did Job ‘Repent’?,” 135, the emphasis added.

⁹⁷William S. Morrow, “Consolation, Rejection, and Repentance in Job 42:6,” *JBL* 105, no. 2 (1986): 216.

⁹⁸Garrett, “Job,” 65; Morrow, “Consolation, Rejection, and Repentance in Job 42:6,” 216–17.

⁹⁹נָחַם in *niphal* stem can denote either “change one’s mind” or “to be comforted.” It can hardly mean “to repent” (cf. Jer 8:6). Garrett, “Job,” 65n121; Cherney, “Did Job ‘Repent’?,” 136.

עָפָר וְאָפֶר (“upon dust and ashes”). Such a division is unique in the OT. As for the idiom *נָחַם + עַל* (meaning “to change one’s mind *about* [something]”),¹⁰⁰ the accent system typically joins *נָחַם* and *עַל* as a unit (e.g., הִנָּחֵם עַל-הָרָעָה [Exod 32:12]), rather than detaching them with a heavy break like *עַל וְנִחַמְתִּי* (Job 42:6).¹⁰¹ Moreover, the accent system binds *נָחַם וְנִחַמְתִּי* as a unit, adding more difficulty to an already unattested construction (typically *עַל וְנִחַמְתִּי* should be grouped and separated from *נָחַם*).¹⁰² Because of the unusual accent division, some reject seeing *עַל וְנִחַמְתִּי* as idiomatic expression,¹⁰³ while others—holding *מָאָס* (“to reject”) and *נָחַם* (“to change one’s mind”; cf. it could also mean “to be comforted”) to be parallel terms—take *נָחַם וְנִחַמְתִּי* as a whole to be a subject and *עַל-עָפָר וְאָפֶר* to be an object (e.g., “I repudiate and repent *of dust and ashes*” [D. Patrick]).¹⁰⁴ I, however, find that *נָחַם וְנִחַמְתִּי* better reads as “I am comforted.”¹⁰⁵ Not only the heavy accent undermines seeing *עַל וְנִחַמְתִּי* as an idiom, but the use of the term *נָחַם* in the book also supports my view. In Job, the verb *נָחַם* appears seven times (2:11; 7:13; 16:2; 21:34; 29:25; 42:6; 42:11) and its derived noun three times (נְחָמָה [“comfort”; 6:10], תְּנַחֵם [“consolation”; 15:11; 21:2]). Strikingly, besides 42:6, all these occurrences convey the

¹⁰⁰Garrett, “Job,” 65, emphasis original; Patrick, “Translation of Job 42:6,” 370.

¹⁰¹See, for example, Exod 32:12, 14; 2 Sam 13:39, Jer 18:8, 10, 31:15; Ezek 14:22, 32:31; Amos 7:3, 6; Joel 2:13; Jonah 3:10, 4:2; and 1 Chr 21:15. The only exception to this is where *נָחַם* is followed by a subject and then *עַל*, as in Exod 32:14 *וַיִּנָּחֵם יְהוָה עַל-הָרָעָה* (“And the Lord relented from the evil”). Here the *athnach* separates *וַיִּנָּחֵם יְהוָה* from *עַל-הָרָעָה* (so Amos 7:3, 6, Jonah 3:10). For other cases where *נָחַם* is directly followed by *עַל*, the accent system joins them as a unit (sometimes a minor break may occur [e.g., in Ezek 14:22 *עַל-הָרָעָה וְנִחַמְתִּים*, a *rebia* disjoins *וְנִחַמְתִּים* and *עַל-הָרָעָה*], but such a division is governed under higher rank breaks [e.g., *athnach*, *silluq*, *tiphcha*, *zaqeph*, etc.], and hence in a broader syntax, still constitutes a unit). The author follows the accent system suggested in Russell T. Fuller and Kyoungwon Choi, *Invitation to Biblical Hebrew Syntax: An Intermediate Grammar* (Grand Rapids: Kregel Academic, 2017), 351–98.

¹⁰²See the examples in n101 of this chapter.

¹⁰³E.g., Charles Muenchow, “Dust and Dirt in Job 42:6,” *JBL* 108, no. 4 (1989): 136n53; Cherney, “Did Job ‘Repent’?,” 136.

¹⁰⁴Patrick, “Translation of Job 42:6,” 369–71, emphasis mine.

¹⁰⁵So Peshitta *כי לא אדבר ולא אשתיק על עפר ומלח* (“Therefore, I will be silent, and I will be comforted upon dust and upon ash”) and Targum *מטול היכנא מאסית עותרי ואתניחמית על בני דהגון עפר וקטם* (“Because of this I have rejected my wealth and I am comforted concerning my sons, who are dust and ashes”).

meaning “to comfort” or “consolation.”

Table 43. A comfort theme in the book of Job

Prologue	2:11 [The friends] come to show him sympathy and <i>comfort</i> (נָחַם) him.
Poetic body	[Job] 6:8-10 Oh . . . God would fulfill my hope . . . This would be my <i>comfort</i> (נִחְמָה). [Job] 7:13-14 When I say, “My bed will <i>comfort</i> (נָחַם) me . . . then you scare me with dreams.” [Eliphaz] 15:11 Are the <i>comforts</i> (תְּנַחֲמוֹת) of God too small for you? [Job] 16:2 I heard many such things; miserable <i>comforters</i> (נָחַם) are you all. [Job] 21:2 Keep listen . . . and let this the <i>consolation</i> (תְּנַחֲמוֹת) of yours. [Job] 21:34 How then will you <i>comfort</i> (נָחַם) me with empty nothings? [Job] 29:25 I chose their way and sat as chief, and I lived like a king among his troops, like one who <i>comforts</i> (נָחַם) mourners. [Job] 42:6 Therefore I reject, and I am <i>comforted</i> (נָחַם), upon dust and ashes.
Epilogue	42:11 All his brothers, and all his sisters . . . came to him, and they showed him sympathy and <i>comforted</i> (נָחַם) him.

T. Krüger and others note the significance of the comfort/consolation theme in Job.¹⁰⁶ The prologue/epilogue begins and ends with the friends and Job’s relatives *comforting* (נָחַם) Job (2:11; 42:11). In the poetic section, Job constantly seeks for *consolation* (נָחַם) but never finds it (6:8-10; 7:13-14; 16:2; 21:2, 34), though he himself was a *comforter* (נָחַם) of others (29:25). In this plot development, then, one would expect a happy climax of the poetic section with Job being *comforted* (נָחַם) by hearing God (42:6).¹⁰⁷ If so, the Job of 42:6 is not a repentant Job who has been crushed by God for his sin and/or arrogance. Instead, he is a comforted and vindicated Job whose theological dilemma has

¹⁰⁶Krüger, “Did Job Repent?,” 223–24; I. Willi-Plein, “Hiobs Widerruf?—Eine Untersuchung der Wurzel נָחַם und ihrer Erzähltechnischen Funktion im Hiobbuch,” in *Sprache als Schlüssel: Gesammelte Aufsätze zum Alten Testament*, ed. Michael Pietsch and Tilmann Präckel (Neukirchen-Vluyn, Germany: Neukirchener, 2002), 135ff.; Daniel J. O’Connor, “Job’s Final Word - I Am Consoled . . . (42:6b),” *Irish Theological Quarterly* 50, nos. 2–4 (1983): 181–97.

¹⁰⁷Krüger, “Did Job Repent?,” 223–24.

been resolved. Job in a sense does repent of his folly of questioning God's justice during the debate as in 42:3, 6 ("I have uttered what I did not understand, things too wonderful for me, which I did not know . . . therefore I reject [my claim]").¹⁰⁸ But this is not the kind of repentance that the friends and Elihu urged on him. As L. Wilson notes, Job "does not show a lack of respect for God (fear of God)" during his speeches; his only problem is "a limitation in knowledge of how God orders his world."¹⁰⁹ The point of 42:3, 6 is then the confession of ignorance, not of "sin, guilt, or pride," and Job's "integrity is intact" even to his final statement in 42:2-6.¹¹⁰ No wonder God in the epilogue makes no charge against Job and only declares him to be right (46:7).

To conclude, this first section demonstrates that the patient Job frames the whole book. Although Job frequently laments and questions God's justice, at the heart of his cry and struggle is his profound reverence for and faith in God. Job finally hears God and learns about the wonders of God's sovereign and righteous rule, resulting in his consolation, vindication, and trust in God.

Job as Apocalyptic Wisdom Literature

If Job portrays the suffering of the righteous, and the pervasiveness of Satan's influence also characterizes the book, how can these two core elements be brought together in determining the book's genre? Scholars have long struggled to identify the governing genre of the book, but little agreement has been reached.¹¹¹ Suggestions vary

¹⁰⁸Garrett, "Job," 62; Lockwood, "God's Speech from the Whirlwind," 180.

¹⁰⁹Wilson, "Job 38-39 and Biblical Theology," 124. Similarly, Pope, *Job*, lxxx.

¹¹⁰Habel, *The Book of Job*, 583. Similarly, Lockwood, "God's Speech from the Whirlwind," 159-60; Krüger, "Did Job Repent?," 226-29; Garrett, "Job," 62-66; Dumbrell, *The Faith of Israel*, 258; Wilson, "Job 38-39 and Biblical Theology," 254.

¹¹¹For surveys, see Seow, *Job 1-21*, 47-65; Dell, *The Book of Job as Sceptical Literature*, 57-107; Johnson, *Now My Eye Sees You*, 15-38; Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 16-20; Yair Hoffman, *A Blemished Perfection: The Book of Job in Context*, JSOTSup 213 (Sheffield: Sheffield Academic Press, 1996), 35-38.

from tragic drama,¹¹² comedy,¹¹³ parody,¹¹⁴ heroic epic,¹¹⁵ lament,¹¹⁶ instruction,¹¹⁷ lawsuit,¹¹⁸ to even *sui generis*.¹¹⁹

D. A. Garrett's study marks a significant breakthrough in defining the book's genre. Garrett suggests that Job's genre is both wisdom and apocalypse (more precisely, "the apocalypse of wisdom").¹²⁰ He particularly compares Job with two other biblical

¹¹²E.g., Horace M. Kallen, *The Book of Job as a Greek Tragedy* (New York: Moffat, Yard, 1918); Hoffman, *A Blemished Perfection*.

¹¹³E.g., William Whedbee, "The Comedy of Job," in *Studies in the Book of Job*, ed. Robert Polzin and David K. Robertson, *Semeia* 7 (Missoula, MT: Society of Biblical Literature, 1977), 1–40; Abigail Pelham, "Job as Comedy, Revisited," *JSOT* 35, no. 1 (2010): 89–112; Luis Alonso Schökel, "Toward a Dramatic Reading of the Book of Job," *Semeia* 7 (1977): 45–61.

¹¹⁴E.g., Dell, *The Book of Job as Sceptical Literature*, 109–57; Bruce Zuckerman, *Job the Silent: A Study in Historical Counterpoint* (New York: Oxford University Press, 1991).

¹¹⁵This is the view of many past Christian interpreters (e.g., J. Milton [17th century]). For a survey, see Stephen J. Vicchio, *Job in the Modern World* (Eugene, OR: Wipf and Stock Publishers, 2006), 42–59. Recently, Andersen, *Job*, 38–39, holds to this position.

¹¹⁶E.g., Claus Westermann, *The Structure of the Book of Job: A Form-Critical Analysis* (Philadelphia: Fortress Press, 1981).

¹¹⁷E.g., Crook, *The Cruel God*, 5.

¹¹⁸E.g., Sylvia H. Scholnick, "Lawsuit Drama in the Book of Job" (PhD diss., Brandeis University, 1976); F. Rachel Magdalene, *On the Scales of Righteousness: Neo-Babylonian Trial Law and the Book of Job*, Brown Judaic Studies 348 (Providence, RI: Brown University Press, 2007).

¹¹⁹E.g., Hartley, *The Book of Job*, 37–43; Pope, *Job*, xxxi. W. S. LaSor notes, "[Job] must not be fit into any preconceived mold. It does weep with complaint, argue with disputation, teach with didactic authority, excite with comedy, sting with irony, and relate human experience with epic majesty. But above all, Job is unique—the literary gift of an inspired genius." William S. LaSor, David A. Hubbard, and Frederic W. Bush, *Old Testament Survey: The Message, Form, and Background of the Old Testament*, 2nd ed. (Grand Rapids: Eerdmans, 1996), 487.

¹²⁰Garrett, "Job," 11. Inspired by Garrett's seminal observation, T. J. Johnson develops a monograph entitled *Now My Eye Sees You: Unveiling an Apocalyptic Job*. Johnson identifies apocalyptic elements in Job based on the Master Paradigm proffered by the Society of Biblical Literature's Genre Project. The paradigm provides thirteen criteria for defining "apocalypse" based on "prominent recurring features" of apocalypse literatures from "the eastern Mediterranean" during 250 BC to 250 AD ("although some earlier material has been studied for background and some material of uncertain date may be later"). Johnson compares Job with the paradigm's criteria and finds that "a large number of features" in Job "conform to the elements contained in the paradigm." He thus categorizes Job as apocalyptic literature, calling it "a nascent form of apocalypse." Johnson, *Now My Eye Sees You*. Concerning the Master Paradigm, see John J. Collins, "Introduction: Towards the Morphology of a Genre," *Semeia* 14 (1979): 1–20 (4–5). For brief comments on Job's compatibility with the genre apocalypse, see John J. Collins, "Cosmos and Salvation: Jewish Wisdom and Apocalyptic in the Hellenistic Age," *History of Religions* 17, no. 2 (1977): 140n74; Christopher Rowland, *The Open Heaven: A Study of Apocalyptic in Judaism and Early Christianity* (Eugene, OR: Wipf and Stock Publishers, 2002), 205–8; Frank M. Cross, "New Directions in the Study of Apocalyptic," *Journal for Theology and the Church* 6 (1969): 157–65; Ithamar Gruenwald, *Apocalyptic and Merkavah Mysticism*, 2nd ed., Ancient Judaism and Early Christianity 90 (Leiden: Brill, 2014), 7–43. For the connection between wisdom and apocalypse, see E. Elizabeth Johnson, *The Function of Apocalyptic and Wisdom Traditions in Romans 9-11*, SBLDS 109 (Atlanta: Scholars Press,

examples of apocalyptic literature—Daniel and Revelation—and notes eleven features that these books all share: (1) Daniel and Revelation present events in two perspectives: “the earthly perspective (the apparent triumph of evil)” and “the heavenly perspective (God governing human affairs for his purposes).” Likewise, Job 1-2, 38-41 describe “the heavenly view” of “evil and suffering,” whereas the dialogue portion portrays the earthly view of Job’s suffering.¹²¹ (2) “Heavenly messengers reveal profound secrets to the protagonist or to a central character” (e.g., Daniel: angels interpreting “visions for Daniel”; Revelation: the apostle “taken up to heaven and given” visions and interpretation from an angel). In Job 38-41, Job “receives an extended message from God himself.”¹²² (3) Apocalyptic literature “asserts that behind the conflicts on earth are conflicts between spiritual powers in the heavens” (Dan 10:13; Rev 12, Job 1-2).¹²³ (4) As in Daniel 12:1-3 and Revelation 20:11-21:1, apocalypse “often includes a cataclysmic undoing of creation and the making of a new creation.” Job “calls for himself to be unmade by cursing the day of his birth (Job 3).” “His rhetorical undoing is the prelude to his remaking, a transformation that comes to its climax at his encounter with God.”¹²⁴ (5) Daniel and Revelation deal in “special numbers, especially three and seven.”¹²⁵ Likewise, Job is replete with the numbers three and seven.¹²⁶ (6) Apocalypse “acknowledges how

1989), 55–109; Gerhard von Rad, *Wisdom in Israel*, trans. J. D. Martin (Nashville: Abingdon Press, 1972), 263–83.

¹²¹Garrett, “Job,” 9.

¹²²Ibid.

¹²³Ibid.

¹²⁴Ibid.

¹²⁵E.g., **Daniel**: “three righteous men” (ch. 3), Daniel’s pray “three times a day” (6:10), the bear’s “three ribs in its mouth” (7:5), “three horns” falling “before the little horn” (7:8), Daniel’s mourning and fasting “for three weeks” (10:2-3), Nebuchadnezzar’s “seven periods of time” (4:16, 23), and “the apocalyptic chronology” of “seventy sevens” periods (9:24). **Revelation**: “seven churches, seven lampstands, seven stars, seven seals, a lamb with seven horns and seven eyes,” etc., and “three angels with three plagues that kill one-third of humanity (8:13; 9:18), three froglike demons (16:13), the breakup of the “great city” into three parts (16:19),” etc. Garrett, “Job,” 9–10.

¹²⁶E.g., Job “begins and ends with seven sons and three daughters (1:2; 42:13). The Chaldeans

difficult it is to decipher the meaning of heavenly revelations” and invites “the reader to deeper understanding” (e.g., Rev 13:18 “Here is wisdom. Let him who has understanding calculate the number of the beast”; Dan 12:10 “the perceptive will understand”). In Job, Elihu is a countertype example of this who, rather than pouring out his “poorly formed opinions,” “ought to be quiet and await revelation (as indicated in Job 28).” The reader of Job, thus, “is called to acknowledge his or her ignorance and be silent.”¹²⁷ (7)

Apocalyptic literature employs “fantastic or mythological animals as symbols” (e.g., Dan 7’s four beasts, Dan 8’s ram and goat, Revelation’s “strange beasts”). In Job, God speaks of wild animals (38:39-39:30) and of “two fantastic and composite beasts: Behemoth and Leviathan (40:15-41:34).”¹²⁸ (8) Apocalypse sometimes inserts “a doxological intermission both to break the tension of the conflict and as a signal that the divine intervention is soon to begin” (e.g., “the decree at” Dan 6:26-27 and in Rev 19:1-10). In Job, chapter 28 “serves as a kind of intermission between the two dialogue collections.”¹²⁹ (9) In Daniel and Revelation, domination of “the imperial powers” or “the Beast” ends when God intervenes (Dan 2:44-45; 7:9-14; Rev 19:11-21). In Job, divine intervention brings an end to “the titanic theological debate” and an announcement of the final doom of Behemoth/Leviathan.¹³⁰ (10) Apocalypse “encourage[s] the believer to endure in the face of severe suffering, which ultimately comes from Satan.” Job 1-2, likewise, presents “the fundamental issue of the book: if Job can be broken by his

attacked him in three bands (1:17). Three friends come to comfort the suffering hero (2:11) and they sit in silence for seven days before the dialogue begins (2:13). The ensuing debate has three rounds of dialogue (Job 3–27). In his final speech, Job lists fourteen sins he has not committed, doubling the number seven (chapter 31). After God rebukes his three friends, Job intercedes for them with a sacrifice of seven bulls and seven rams (42:8). In the narrative prologue and epilogue, the thematic verb *barak* . . . is repeated seven times (1:5, 10, 11, 21; 2:5, 9; 42:12) and the number seven itself appears seven times (1:2, 3; 2:13 [twice]; 42:8 [twice], 13).” Garrett, “Job,” 10.

¹²⁷Ibid.

¹²⁸Ibid.

¹²⁹Ibid.

¹³⁰Ibid., 54–63.

suffering and driven to repudiate God, then Satan has won.”¹³¹ (11) Apocalyptic literature “concludes with the faithful believer having entered bliss” (e.g., Dan 12; Rev 21-22). Similarly, Job ends with the hero regaining “his good name, his wealth, and many children.”¹³²

Following this apocalyptic reading, one would then expect an “apocalyptic climax” in which the Satan of Job is brought to justice. Many, however, find such a scenario less likely, as A. Brenner’s statement reflects:

Within the narrative framework itself, it is difficult not to notice that the satan—so prominent in the prologue—is surprisingly absent from the epilogue. Should he not be, at least, referred to at the end of the book, when all meaningful strands are drawn together? It is unreasonable to assume that the author has forgotten all about him, or decided to delete him from the ending for no reason. The other figures of the prologue—God, Job, Job’s friends, Job’s children and, by implication, Job’s wife—return in order to round the story off satisfactorily, or seemingly so Where is the satan, then?¹³³

Recent studies, however, suggest that Satan comes back as the serpent Leviathan in God’s second speech.¹³⁴ Identifying Behemoth and Leviathan has been a battle-ground of interpretation. R. A. López, for example, surveys “four major interpretations” proffered concerning these two beasts: they are either (1) “physical animals” (e.g., Behemoth

¹³¹Garrett, “Job,” 10–11.

¹³²Ibid., 11; Garrett, *Job*, 9–10.

¹³³Athalya Brenner, “Job the Pious? The Characterization of Job in the Narrative Framework of the Book,” *JSOT* 43 (1989): 37–38.

¹³⁴E.g., Garrett, “Job,” 57–63; López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 401–24; Elmer B. Smick, “Another Look at the Mythological Elements in the Book of Job,” *WTJ* 40, no. 2 (1978): 227; John C. L. Gibson, “On Evil in the Book of Job,” in *Ascribe to the Lord: Biblical & Other Studies in Memory of Peter C. Craigie*, ed. Lyle M. Eslinger and Glen Taylor, *JSOTSup* 67 (Sheffield: Sheffield Academic Press, 1988), 402–9, 417–18; Robert S. Fyall, *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job*, ed. D. A. Carson, *NSBT* 17 (Downers Grove, IL: InterVarsity Press, 2002), 157–72; Eric Ortlund, “The Identity of Leviathan and the Meaning of the Book of Job,” *Trinity Journal* 34, no. 1 (2013): 17–30; Cyrus H. Gordon, “Leviathan: Symbol of Evil,” in *Biblical Motifs: Origins and Transformations*, ed. Alexander Altmann, Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University. Studies and Texts 3 (Cambridge, MA: Harvard University Press, 1966), 1–9; Gregory W. Parsons, “The Structure and Purpose of the Book of Job,” *BSac* 138, no. 550 (1981): 218–20; John N. Day, “God and Leviathan in Isaiah 27:1,” *BSac* 155, no. 620 (1998): 435–36; R. Laird Harris, “The Bible and Cosmology,” *Bulletin of the Evangelical Theological Society* 5, no. 1 (1962): 13–14; Ronald B. Allen, “The Leviathan-Rahab-Dragon Motif in the Old Testament” (ThM diss., Dallas Theological Seminary, 1968); Mart-Jan Paul, “Behemoth and Leviathan in the Book of Job,” *Journal of Creation* 24 (2010): 94–100.

[dinosaur, “rhinoceros, water buffalo, elephant, or hippopotamus”]; Leviathan [dinosaur, “dolphin, whale, a conflation of whale with a dolphin, and crocodile”],¹³⁵ (2) “purely mythological entities” (e.g., “mythical terms” representing enemy nations,¹³⁶ or “mythological animals” [Behemoth: “mythical oxlike monster; Leviathan: “mythical dragon-monster”]),¹³⁷ (3) “physical animals described in mythological and/or hyperbolic terms,”¹³⁸ or (4) “emblems representing evil or Satan.”¹³⁹

Leviathan in particular is often identified with a real animal—notably a crocodile¹⁴⁰—or, less commonly, with a supernatural serpent-monster symbolizing an evil entity or Satan.¹⁴¹ Reasons for the crocodile identification are as follows: (1) Leviathan is based on a real creature, but is “given exaggerated features.”¹⁴² (2) Since the twelve animals in God’s first speech are real, one would expect Leviathan “to be real also.”¹⁴³ (3) “Though sometimes” “Leviathan may be mythological” (e.g., Job 3:8; Ps 74:14; Isa 27:1), it is also depicted in Psalm 104:24, 26 “as a created being.”¹⁴⁴ (4) Expressions such as “ferocious teeth” (41:6[14]), “double bridle coat and rows of scales”

¹³⁵Many hold to this view. For details, see López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 404–8.

¹³⁶E.g., David Wolfers, “The Lord’s Second Speech in the Book of Job,” *VT* 40, no. 4 (1990): 499, states, “Leviathan, who functions first as the animating spirit of Assyria . . . Behemoth is the errant people of Judah.”

¹³⁷For details, see López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 409–15.

¹³⁸Michael V. Fox, “Behemoth and Leviathan,” *Biblica* 93, no. 2 (2012): 261–67.

¹³⁹López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 416–23.

¹⁴⁰E.g., Andersen, *Job*, 311–12; Hartley, *The Book of Job*, 591; Robert L. Alden, *Job*, NAC, vol. 11 (Nashville: B&H Publishing Group, 1994), 393–406; Robert Gordis, *The Book of Job* (New York: The Jewish Theological Seminary of America, 1978), 569; Gleason L. Archer, *The Book of Job* (Grand Rapids: Baker Book, 1983), 107; Roy B. Zuck, *Job*, Everyman’s Bible Commentary (Chicago: Moody Publishers, 1978), 178–80; Clines, *Job 38-42*, 1202.

¹⁴¹See n134 of this chapter.

¹⁴²Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: Old Testament*, ed. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983), 771.

¹⁴³*Ibid.*

¹⁴⁴*Ibid.*

(41:13[5], 15-17[7-9]), “chest hard as a rock” (41:24[16], 30[22]), and “its stirring of the waters” (41:31-32[23-24]) all “fit a crocodile” well.¹⁴⁵ (5) “The crocodile was the natural creature inhabiting the Nile and would have been known” by Job.¹⁴⁶ (6) “If Behemoth is the hippopotamus”—as espoused by many—logically Leviathan should be the crocodile, “an inhabitant of the same river and equally amphibious, and even more terrible.”¹⁴⁷

The following evidence, however, invalidates the naturalistic interpretation. First, the crocodile (and the hippopotamus) was “killed and captured by Egyptians,” which contradicts 40:31[41:7], 41:18-21[26-29] that describe Leviathan as “invulnerable to all human weapons.”¹⁴⁸

Second, the proponents of the crocodile interpretation have “to invoke hyperbole, ignorance and poetic license to sustain their identification.”¹⁴⁹ They cannot adequately explain other descriptions about Leviathan: “eyes and nose flash with light” (41:18[10]), “fire pours out of mouth” (41:19-21[11-13]), “covered with armor” (41:15-18[7-10]), “dominates all creatures” (41:34[26]), “speaks” (41:3-4 [40:27-28]), and “filled with pride” (41:34[26]).¹⁵⁰ These aspects contrast with chapter 39, where no hyperbolic language is used to describe natural animals.¹⁵¹

Third, Job “has already withdrawn his complaint of cosmic mismanagement” in 40:4-5. Why then would God repeat the same subject of wild animals in the second

¹⁴⁵López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 407.

¹⁴⁶Ibid.

¹⁴⁷Ibid.

¹⁴⁸Garrett, “Job,” 57; Pope, *Job*, 320–21; López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 407.

¹⁴⁹Wolfers, “The Lord’s Second Speech in the Book of Job,” 476, followed by López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 407.

¹⁵⁰Garrett, “Job,” 57.

¹⁵¹López, “The Meaning of ‘Behemoth’ and ‘Leviathan’ in Job,” 414.

speech?¹⁵² Job's response to God's second speech is also "strikingly different from his first response." He "claims he has seen God in a new way (42:5)" and been transformed (42:6). If "Behemoth and Leviathan are not different from the wild beasts" (ch. 39), "what occasions the different response in Job?"¹⁵³

Fourth, God's second speech comprises three parts ("introduction, Behemoth, and Leviathan") and "the last receives three times as much space and attention as the other two parts" and "more than any other creature mentioned" in chapter 39. Why should "a mere crocodile" be "given this much attention and elevation?"¹⁵⁴

Fifth, Job "never denied" God's power, "the supposed point" of God's speech for those who hold to the crocodile view. If God's words on Leviathan (and Behemoth) are "meant to highlight" God's might, then God "is trying to convince Job of something he never denied."¹⁵⁵

Sixth, if the topic of God's second speech is no more than two additional wild beasts, as in chapter 39, the issue of the innocent suffering and divine justice remains unresolved, leading to an anticlimactic ending.¹⁵⁶ In contrast, setting Leviathan as "the real cause of Job's predicament" that God must master allows the book to end with "a fitting climax" of God's resolution to the problem of evil.¹⁵⁷

Seventh, the naturalistic identification is hardly compatible with the Divine

¹⁵²Ortlund, "The Identity of Leviathan and the Meaning of the Book of Job," 25–26.

¹⁵³Ibid., 26.

¹⁵⁴López, "The Meaning of 'Behemoth' and 'Leviathan' in Job," 416; John T. Wilcox, *The Bitterness of Job: A Philosophical Reading* (Ann Arbor, MI: University of Michigan Press, 1989), 143.

¹⁵⁵Ortlund, "The Identity of Leviathan and the Meaning of the Book of Job," 26.

¹⁵⁶E.g., D. J. A. Clines, who takes Leviathan as a crocodile, concludes his commentary on Leviathan section as follows: "Has our poet set before us, in the magnificent sweep of the cosmic Plan, a deity who is in the end unlovely and not a little chilling? Has this deity perhaps a little too much attachment to crocodiles?" Clines, *Job 38-42*, 1203.

¹⁵⁷López, "The Meaning of 'Behemoth' and 'Leviathan' in Job," 407–8, 416–17; Gibson, "On Evil in the Book of Job," 402–3; Elmer B. Smick, "Semeiological Interpretation of the Book of Job," *WTJ* 48, no. 1 (1986): 147–48; Ortlund, "The Identity of Leviathan and the Meaning of the Book of Job," 26–27.

Warrior imagery of God's second speech, as E. Ortlund points out:

The divine arm and thunderous voice (40:9) and the splendor and majesty with which he clothes himself (v. 10) are often spoken of as YHWH engages in battle with chaos (e.g., Pss 29:1-3; 89:10-14; 104:1-2; Isa 30:30; Hab 3:3). It is almost as if YHWH appears to Job in the storm in full battle armor. But why would YHWH need the weapons with which he fights chaos and Israel's enemies when he is fighting a mere animal?"¹⁵⁸

Eighth, Leviathan (לִיָּתָן) is mentioned six times in the OT (Job 3:8; 40:25[41:1]; Pss 74:14, 104:26; Isa 27:1 [x2]). While many understand Leviathan in the OT in a figurative sense or as a real animal (e.g., Leviathan in Isa 27:1 as representing kings or human enemies; Leviathan in Ps 74:13-14 as Pharaoh, and God's victory over Leviathan referring to the exodus),¹⁵⁹ a growing number of scholars—with support from Ugaritic texts¹⁶⁰ and later Jewish literature¹⁶¹—interpret Leviathan in general as a symbolic representation of an evil/chaos entity, though the Leviathan in Psalm 104:26 has been disputed.¹⁶² Some hold that the Leviathan in Psalm 104:26 is “demythologized” into a trivial sea creature such as a whale of some sort.¹⁶³ The intertextual link between

¹⁵⁸Ortlund, “The Identity of Leviathan and the Meaning of the Book of Job,” 26. On divine warrior motif of the book of Job, see Randy Klassen, “Taunts of the Divine Warrior in Job 40:6-14,” *Direction* 40, no. 2 (2011): 207–18. See also Patrick D. Miller, *The Divine Warrior in Early Israel*, Harvard Semitic Monographs 5 (Cambridge, MA: Harvard University Press, 1973).

¹⁵⁹See the survey in Ortlund, “The Identity of Leviathan and the Meaning of the Book of Job,” 19–23.

¹⁶⁰For instance, compare *KTU* 1.5.I.1-3 on Baal's defeating of Lotan (“Although you smote *Lotan the fleeing serpent* [*ltn.bṭn.brḥ*], [though] you annihilated the *twisting serpent* [*btṇ. qḏtn*] ruler with *seven heads* [šb^t.rašm]”) with Isa 27:1 (“In that day the Lord with his hard and great and strong sword will punish *Leviathan the fleeing serpent* [לִיָּתָן נִהַשׁ בְּרֶחֱוַי], *Leviathan the twisting serpent* [נִקְלָתוֹן], and he will slay the *serpent* [תַּנִּין] that is in the sea). For more of examples, see E. Lipiński, “לִיָּתָן,” in *TDOT* (Grand Rapids: Eerdmans, 1995), 7:506–9.

¹⁶¹John N. Day, “Leviathan,” in *ABD* (New York: Yale University Press, 1992), 4:296, summarizes, “[I]n 2 Esdr 6:49–52, 2 Bar. 29:4, and 1 En. 60:7–9, 24, Leviathan, along with Behemoth, is to be devoured at the Messianic banquet. Furthermore, there can be no doubt, in view of Leviathan's seven heads, that it is this mythological monster which underlies the seven-headed dragon (Satan) in Rev 12:3 and the seven-headed beast (Rome) in Rev 13:1, 17:3.”

¹⁶²Lipiński, “לִיָּתָן,” 505-6; Maarten J. Paul, “לִיָּתָן,” in *NIDOTTE* (Grand Rapids: Zondervan Pub. House, 1997), 2:779–80; Day, “Leviathan,” 295–96.

¹⁶³E.g., Leslie C. Allen, *Psalms 101-50*, 2nd ed., WBC, vol. 21 (Nashville: Thomas Nelson, 2002), 47; W. A. VanGemeren, *Psalms*, in vol. 5 of *EBC*, eds. Frank E. Gaebel et al. (Grand Rapids: Zondervan, 1991), 663; Geoffrey Grogan, *Psalms*, THOTC (Grand Rapids: Eerdmans, 2008), 175.

Psalm 104 and the Leviathan text of Job has particularly been recognized,¹⁶⁴ and based on this connection, M. V. Fox, for example, identifies the Leviathan in Job 40:25-41:26[41:1-34] as a whale.¹⁶⁵

Table 44. Job 40[41] and Psalm 104

Job 40[41] (God)	Psalm 104
40:10 Adorn yourself with majesty and dignity; <i>clothe yourself</i> (לְבַשׁ) with <i>splendor</i> (הוֹד) and <i>majesty</i> (הַדָּר). 40:25[41:1] Can you draw out <i>Leviathan</i> (לְיַתָּן) with a fishhook? 40:29[41:5] Will you <i>play with him</i> (לְשַׂחֵק־בּוֹ) as with a bird?	104:1 O Lord my God, you are very great! You are <i>clothed</i> (לְבַשׁ) with <i>splendor</i> (הוֹד) and <i>majesty</i> (הַדָּר), 104:26 There go the ships, and <i>Leviathan</i> (לְיַתָּן), which you formed <i>in order to play with it</i> (לְשַׂחֵק־בּוֹ). ¹⁶⁶

As J. N. Day notes, however, “in every other instance in the Old Testament and later Jewish literature” Leviathan “alludes to the mythological sea serpent,” and Psalm 104:26 “would be painfully isolated if this were not the case here too.”¹⁶⁷ Some scholars, therefore, attempt to read Leviathan in Psalm 104:26 in line with the Leviathan elsewhere in the OT.¹⁶⁸ G. Kwakkel’s recent article, for example, persuasively suggests that the

¹⁶⁴E.g., Christian Frevel, “Telling the Secrets of Wisdom: The Use of Psalm 104 in the Book of Job,” in *Reading Job Intertextually*, ed. Katharine J. Dell and William L. Kynes, LHBOTS 574 (New York: Bloomsbury, 2013), 163–64; John N. Day, *God’s Conflict with the Dragon and the Sea: Echoes of a Canaanite Myth in the Old Testament* (Cambridge, UK: Cambridge University Press, 1985), 72–73.

¹⁶⁵Fox, “Behemoth and Leviathan,” 264–67.

¹⁶⁶Following the rendition suggested in Gert Kwakkel, “The Monster as a Toy: Leviathan in Psalm 104:26,” in *Playing with Leviathan: Interpretation and Reception of Monsters from the Biblical World*, ed. K. van Bekkum et al., Themes in Biblical Narrative: Jewish and Christian Traditions 21 (Leiden: Brill, 2017), 88–89. A discussion on לְשַׂחֵק־בּוֹ (Ps 104:26) can be also found in Annette Krüger, *Das Lob des Schöpfers: Studien zu Sprache, Motivik und Theologie von Psalm 104*, WMANT 124 (Neukirchen-Vluyn, Germany: Neukirchener, 2010), 53–54.

¹⁶⁷Day, *God’s Conflict with the Dragon and the Sea*, 74.

¹⁶⁸E.g., Ortlund, “The Identity of Leviathan and the Meaning of the Book of Job,” 22–23; Day, *God’s Conflict with the Dragon and the Sea*, 74–75; Ortlund, “Leviathan,” 296; Lipiński, “לְיַתָּן,” 506; Frank-Lothar Hossfeld and Erich Zenger, *Psalms 3: A Commentary on Psalms 101-150*, ed. Linda M.

Leviathan of Psalm 104 is the evil supernatural being depicted in Job 40:25-41:26[41:1-34]. Here is a summary of his observation: (1) He begins by noting Psalm 104's affinity to the Egyptian creation hymn, the Hymn to Aten (*KTU* 1.3.II.40; *COS* 1.86).¹⁶⁹ This connection is intentional, explains Kwakkel. The psalmist, against "his contemporaries who preferred to venerate other gods," makes a "firm decision" to serve and praise God forever (Ps 104:1, 33, 35). The "polemical overtone" is well carried in "the psalmist's wish that sinners and the wicked may vanish from the earth" (Ps 104:35a).¹⁷⁰ (2) To warn people not to side with other gods, the psalmist contrasts the magnificent power of God with that of Baal in Psalm 104:7-8 and 104:26b. In the Baal myth, "Baal had to wage a hard fight against Yam." He "succeeded in defeating his opponent only with the help of special weapons prepared by Kothar-wa-Hasis." In contrast, Psalm 104:7-8 reveals that God "merely had to rebuke the waters and to let the sound of his thunder be heard"; "as soon as he did so, the waters fled and hurried away, 'over the mountains,' 'down into the valleys.'" "The easy fight," therefore, testifies to God's "superiority vis-à-vis Baal."¹⁷¹ Likewise, Baal strived to smite Lotan (=Leviathan), who "may have been one of Yam's helpers." By contrast, Psalm 104:26b declares that "Leviathan is merely a creature formed by YHWH to be played with in the sea," and hence Leviathan is "evidently no match for him." Thus Psalm 104:26b "affirms once more" God's superiority, "not only over Leviathan, but also over other gods such as Baal, who probably had to struggle much harder to defeat the monster." The "provocative statement that YHWH has formed Leviathan to play with it," then, is "full of irony and derision." This marks "another

Maloney and Klaus Baltzer, *Hermeneia* (Minneapolis: Fortress Press, 2011), 55–56; Mitchell J. Dahood, *Psalms III: 101-150*, AB, vol. 17A (New Haven, CT: Yale University Press, 2008), 45.

¹⁶⁹On Psalm 104 and the Egyptian hymn, see Paul-Eugène Dion, "YHWH as Storm-God and Sun-God: The Double Legacy of Egypt and Canaan as Reflected in Psalm 104," *ZAW* 103, no. 1 (1991): 43–71; Krüger, *Das Lob des Schöpfers*, 88–422.

¹⁷⁰Kwakkel, "The Monster as a Toy," 86.

¹⁷¹*Ibid.*

reason to praise [God] and no other as the true God, who is very great and clothed with splendor and majesty” (Ps 104:1).¹⁷² (3) There is one more point to note. According to Psalm 104:6-9, God “has set a boundary to the waters of the flood.” This, however does not change the fact that “their potential destructive power” is gone. God “has made the sea a safe route of transport.” He “even plays there with Leviathan,” but this “does not mean that humans can do the same, nor that the monster is lacking any power to threaten them.”¹⁷³ “The harmony in creation does not imply that all dangers and risks have vanished forever.” Kwakkel, therefore, concludes that Psalm 104:26b warns “all those who feel tempted to side with” foreign gods and invites them to follow the psalmist’s “example of dependence of YHWH and his desire to praise him as the God of creation.”¹⁷⁴ If Kwakkel’s reading is correct, both Psalm 104 and Job 40:25-41:26[41:1-34] portray the same Leviathan, the supernatural monster that God alone can handle and defeat.

Ninth, Job 40:32-41:4[41:8-12] hints that Leviathan is the Satan of the prologue. While the Hebrew text of this passage is famously difficult,¹⁷⁵ I elaborate and develop D. A. Garrett’s seminal observation offered in 1997 (see Table 45 below).¹⁷⁶ (1) Garrett notes that 40:32-41:4[41:8-12] “looks back to” 1:6, 2:1, and 3:8. In 1:6, 2:1, Satan, along with other angels, *stands* (נצף) before the Lord. In 41:2[10], God, referring to “the audacity of Satan/Leviathan who presents himself before God,” claims that Satan

¹⁷²Kwakkel, “The Monster as a Toy,” 87.

¹⁷³Ibid., 87–88.

¹⁷⁴Ibid., 88.

¹⁷⁵For diverse interpretive options, see Clines, *Job 38-42*, 1160–163. See also Garrett, “Job,” 58–61; Fyall, *Now My Eyes Have Seen You*, 158–62; Henry Rowold, “Mī hū’ - Lī hū’: Leviathan and Job in Job 41:2-3,” *JBL* 105, no. 1 (1986): 104–9; Abigail Pelham, *Contested Creations in the Book of Job: The World as It Ought and Ought Not to Be*, BIS 113 (Leiden: Brill, 2012), 134–37; Brian R. Doak, *Consider Leviathan: Narratives of Nature and the Self in Job* (Minneapolis: Augsburg Fortress Publishers, 2014), 227.

¹⁷⁶Garrett, *Job*, 91–92.

“has no real right to challenge God,” stating “Who is he that would *stand* (יצב) before me?”¹⁷⁷

Table 45. God’s speech in 40:25-41:4[41:1-12]

Job 40:25-41:4[41:1-12] (God)	Job 1:6; 2:1 (Prologue)
40:25[41:1] Can you draw out <i>Leviathan</i> (לִיָּתָן) with a fishhook? 40:32[41:8] Set your hands on him; remember the <i>battle</i> (מִלְחָמָה)—you will not do it again!	1:6 The sons of God came to <i>stand</i> (יצב) before the Lord, and Satan also came among them. 2:1 Satan also came among them to <i>stand</i> (יצב) before the Lord.
41:1[9] Behold, his [=Leviathan] hope is turned out to be false; Also, was not one overwhelmed by his [=Leviathan] <i>appearance</i> (מַרְאֵה)?	Job 3:8 (Job) Let those curse it who curse the day, who are ready to <i>rouse</i> (עוֹר) up <i>Leviathan</i> (לִיָּתָן).
41:2[10] A <i>deadly man</i> (אֶכְזָר) should not try to <i>rouse</i> (עוֹר) him. Who is he that would <i>stand</i> (יצב) before me?	Job 4:16 (Eliphaz’s vision) It stood still, but I could not discern its <i>appearance</i> (מַרְאֵה).
41:3[11] Who would <i>confront</i> ¹⁷⁸ me, that I should respond? Whatever is under the whole heaven is mine.	Job 5:20 (Eliphaz) In famine he will redeem you from death, and in <i>battle</i> (מִלְחָמָה) from the power of the sword.
41:4[12] I will <i>not</i> ¹⁷⁹ be silent at his blathering words of boasting and at his claims to power and at his high evaluation of [himself]. ¹⁸⁰	Job 30:19-21 (Job) 30:19 God has cast me into the mire, and I have become like dust and ashes. 30:20 I cry to you for help and you do not answer me. . . 30:21 You have turned <i>cruel/deadly</i> (אֶכְזָר) to me; with the might of your hand you persecute me.

Moreover, Job in 3:8, in expressing his despair, wishes that sorcerers might *rouse up*

¹⁷⁷Garrett, *Job*, 92.

¹⁷⁸Following Ps 17:13 and NJPS. For other options, see HALLOT, “קדם”; Clines, *Job* 38-42, 1162.

¹⁷⁹Following the *kethiv* (אֶ) instead of the *qere* (יָ).

¹⁸⁰The translation of 41:4[12] is from Garrett, “Job,” 59–60.

(עור) *Leviathan* (לְוִיָּתָן). Against this, God says that “A *deadly man* (אַכְזָר) should not try to *rouse* (עור) him” (41:2[10]). Not only are the terms עור (“to rouse up”) and לְוִיָּתָן (“Leviathan”) from 3:8 echoed here (and 40:25[41:1]), but the word אַכְזָר (“deadly/cruel”), which only occurs here and in 30:21 in the book, also implies that the deadly man refers to Job, who should not have hoped that sorcerers would summon Satan/Leviathan.¹⁸¹ (2) God reveals that the real cause of Job’s suffering is Satan: “Remember the *battle* (מִלְחָמָה)—you will not do it again!” (40:32[41:8]). The term מִלְחָמָה (“battle, war”) appears here, 5:20, 38:23, and 39:25, and it seems that מִלְחָמָה in 40:32[41:8] specifically alludes to 5:20 where Eliphaz said, “In famine he will redeem you from death, and in *battle* (מִלְחָמָה) from the power of the sword.” Eliphaz unknowingly described Job’s plight as *battle*, and God affirms that Job’s affliction indeed comes from Satan’s malicious attack. Moreover, God discloses that Eliphaz’s vision originated from Satan: “Also, was not one overwhelmed by his [=Leviathan] *appearance* (מַרְאֵה)?” (41:1[9]). In Job, מַרְאֵה (“appearance”) is only found here and in 4:16 (“It stood still, but I could not discern its *appearance* [מַרְאֵה]” [4:16]). Job particularly expresses his anguish over the vision’s message in 7:11-21, challenging God as to why he treats his servant like a serpent monster (תַּנִּינִי; a synonym for Leviathan as in Isa 27:1). Now God responds to Job that it was Leviathan/Satan, the ferocious monster, who appeared in the vision. (3) God declares that Satan’s challenge in the prologue is found to be false: “Behold, his [=Leviathan] hope is turned out to be false” (41:1[9]). God then charges Satan for arrogantly bringing such a false challenge (i.e., that Job would renounce his faithfulness) before him: “Who would confront me, that I should respond? Whatever is under the whole heaven is mine” (41:3[11]). God therefore pronounces that he will not let Satan’s sneering challenge go unpunished: “I will not be silent at his blathering words of

¹⁸¹Garrett, “Job,” 59–60.

boasting and at his claims to power and at his high evaluation of [himself]" (41:4[12]).

These nine points, then, establish that Leviathan is not a crocodile, but Satan, the protagonist of all the crises. God does not rebuke Job for sin or arrogance. Nor does God's second speech only highlight God's greatness of power in controlling evil/chaotic forces. Rather, God allows a look behind the curtain to show the real cause of Job's suffering and how God is going to respond to it. E. Ortlund remarks,

If we understand YHWH is referring to an evil supernatural power that YHWH alone can defeat . . . then the implications of the second speech become clear. First, YHWH is showing Job that there is a supernatural evil at work in the world. Job is not suffering because he has sinned, nor is all suffering to be attributed to human wrongdoing—an obvious rebuke to Job's friends. Second, YHWH is acknowledging how greatly Job has suffered—indeed, YHWH may even be implying that Job has suffered more than Job realized. . . . YHWH broadens Job's horizon to show him the fearsome power that has attacked him. Third, and most crucially, YHWH is hinting that he will eventually defeat this evil.¹⁸²

Hearing this, Job is thus comforted and rejects his previous claim (42:6). And God proclaims that Job has been right before him (42:7).

Conclusion

This discussion of Job's character and the book's genre suggests that the book portrays the suffering of the righteous whose apocalyptic ending meets God's intervention and restoration. First, against the view that claims two different Jobs in the book, this chapter demonstrates that the patient Job dominates the book in its entirety. Founded on his veneration and trust in God, Job laments like the psalmist and honestly questions the problem of suffering and evil. God finally answers him, bringing his transformation, vindication, and consolation. Second, the present study, following D. A. Garrett's observation, reaffirms the reading of Job as apocalyptic wisdom literature. Satan, with his malicious influence throughout the book, is finally brought to justice, as God pronounces judgement on Leviathan.

¹⁸²Ortlund, "The Identity of Leviathan and the Meaning of the Book of Job," 27–28.

CHAPTER 6

CONCLUSION

This monograph's discussion can be summarized as follows. Chapter 1 surveys two different approaches to the book of Job. Most ancient interpreters and Christian writers have highlighted the patient Job, whereas many modern critics, holding that the prose and the poetic section stand opposed to each other, emphasize a darker side to Job. Against this latter reading, this study, based on Satan's pervasive role in the book as reflected in Eliphaz's vision (4:12-21) and the speeches of the friends and Elihu, proposes that the book is in literary unity, presenting a coherent message on the suffering of the righteous. Rejecting a historical/redactional method, this study approaches the book in its received form by prioritizing the Masoretic text.

Chapter 2 investigates the identity of the spirit (רוּחַ [4:15]) in Eliphaz's vision (4:12-21). The chapter first discusses the problem of seeing the spirit as God or an angel by examining six proposals raised to support this view (a Gentile prophet, a patriarch's experience, the *Fear of Isaac*, an encounter like that of Moses, a storm theophany, and an experience like the prophet Elijah or Jeremiah). The chapter then explores the meaning of (1) the juxtaposition of דְּבָר (‘‘word’’) and גָּנַב (‘‘to steal’’) (4:12a), (2) the masculine gender of רוּחַ (4:15a), (3) the expression ‘‘the hair of my flesh stood up’’ (4:15b), (4) the message of the vision itself (4:17-21), and (5) the surrounding context. On the basis of these observations, the chapter concludes that the Satan of the prologue is the most plausible candidate for the spiritual visitant (4:15).

Chapter 3 then presents the pervasiveness of the vision's influence in the friends' dialogues (chs. 4-25). Satan's dark message—all humans are filthy in God's eyes

(4:17-19)—not only misleads the friends to believe Job has sinned, but also functions as the basis for the friends’ counsel to Job. The friends frequently quote or allude to the vision to bolster the doctrine of retribution (4:7, 9, 11; 5:2, 4, 6; 15:14-16; 20:2-8; 25:4-6), and as their debate progresses, they fully blend Satan’s doctrine with orthodox belief and mercilessly assault and condemn Job as a sinner. Together with the original vision (4:12-21), the vision’s citations therefore frame the speech cycles of the friends in their entirety, signifying the centrality of the vision’s message in the development of the friends’ dialogues.

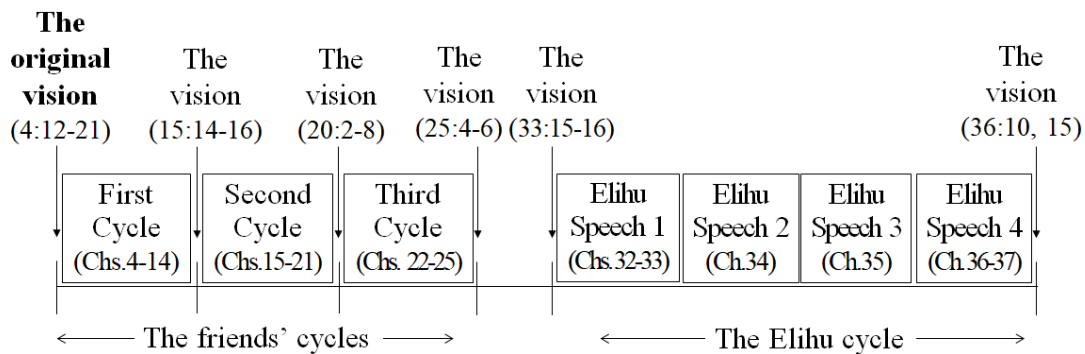


Figure 4. The centrality of the vision in the book

Chapter 4 highlights the vision’s significance in the Elihu speeches (chs. 32-37). Elihu first attacks Job’s suspicion of the vision’s authority (26:4, 27:3-4), claiming that both the friends and he are inspired by divine revelation (32:6-9, 32:18-22, 33:2-4). On this ground Elihu reintroduces Eliphaz’s vision. As with the friends’ cycles, the vision’s appearance in Elihu’s first and last speeches (33:15-17, 19-21, 23-28; 36:10, 15) encloses the entire Elihu cycle, evidencing the centrality of vision’s message in the Elihu episode. Elihu likewise enshrines Satan’s teaching to accuse Job as a sinner (34:7) and buttress the doctrine of retribution. While some assert that Elihu’s theological

contribution is different from that of the friends, the chapter concludes that Elihu's stance replicates that of the friends.

Chapter 5 draws two implications for the book of Job based on the previous discussion. First, against some who claim two incompatible Jobs in the book, the chapter affirms that the patient Job predominates throughout the book. Job, unaware of Satan's evil intent, laments and questions divine justice, yet he never loses his profound reverence for and faith in God. God finally answers him, revealing the real cause behind his undeserved suffering and God's solution to the problem of evil. Job therefore finds consolation and vindication in God. Second, Satan's prominence in the book together with the righteous sufferer theme support the reading of the book as apocalyptic wisdom literature, as suggested by D. A. Garrett. Satan's arrogant challenge in the prologue and his malicious influence throughout the book thus finally meet an apocalyptic climax, as he reappears as the serpent Leviathan to whom God announces his punishment.

The book as it stands then conveys a coherent, unified message about the suffering of the righteous and God's sovereign handling of the problem of evil. Through its thematic progress, the book effectively answers the issue of divine justice/theodicy, declaring that God's governance of the world is beyond human comprehension (chs. 28, 38-41). The book therefore teaches that one's proper response is to fear God, shun evil, and trust in the wonders of God's sovereign and righteous rule over the world (28:28).

APPENDIX 1

TABLES FOR CHAPTER 1

Table A1. The full list of citations and allusions to Eliphaz's vision (4:12-21)

Speech Cycle		Citations and allusions
First cycle (chs. 4-14)	Eliphaz	4:7, 9, 11; 5:2, 4, 6
	Job	7:14, 17; 9:2
Second cycle (chs. 15-21)	Eliphaz	15:14-16
	Zophar	20:2-8
Third cycle (chs. 22-27)	Bildad	25:4-6
Elihu's cycle (chs. 32-37)	First speech	32:8, 18, 33:4; 33:15-17, 19-21, 23-28
	Second speech	34:7
	Fourth speech	36:10, 15

Table A2. Fragments of the texts preserved in the DSS manuscripts

Manuscript	Text
4QJob ^a	31:14-19; 32:3-4; 33:10-11, 24-26, 28-30; 35:16; 36:7-11, 13-17, 32-33; 37:1-5, 14-15.
4QJob	8:15-17; 9:27; 13:4; 14:4-6; 31:20-21.
2QJob	33:28-30.
4QpalaeoJob ^c	13:18-20, 23-27; 14:13-18.
4QtgJob	3:5-6; 4:16-5:4.
11QtgJob	17:14-16; 18:1-4; 19:11-19, 29(?); 20:1-6; 21:1-10, 20-28; 22:2-9, 16-22; 24:12-17, 25; 25:1-6; 26:1-2, 10-14; 27:1-4, 11-20; 28:4-9, 13, 21-28; 29:7-16, 24-25; 30:1-4, 13-20, 27-31; 31:1, 8-16, 26-32, 40; 32:1-3, 11-17; 33:6-16, 24-32; 34:6-17, 24-34; 35:6-15; 36:7-16, 23-33; 37:10-19; 38:3-13, 23-34; 39:1-11, 20-29; 40:5-14, 15(?), 23-31; 41:7-17, 26; 42:1-2, (+40:5), 4-6, 9-11.

APPENDIX 2

TABLES FOR CHAPTER 3

Table A3. Structure of Job 4-5

Author	Chapter 4	Chapter 5
H. Möller (1955)	4:2–21	5:1–7, 8–27
F. Horst (1968)	4:1–11, 12–21	5:1–7, 8–16, 17–27
N. Habel (1985)	4:1–11, 12–21	5:1–7, 8–16, 17–27
van der Lugt (1988)	4:2–11, 12–21	5:1–7, 8–16, 17–26, 27
D. J. A. Clines (1998)	4:2–11, 12–21	5:1–7, 8–16, 17–26, 27
C. L. Seow (2013)	4:2–11, 12–21	5:1–7, 8–16, 17–26, 27
A. Weiser (1968)	4:1–5, 6–11, 12–21	5:1–7, 8–16, 17–27
G. H. Wilson (2007)	4:1–6, 7–11, 12–21	5:1–7, 8–16, 17–27
J. P. Fokkelman (2000)	4:2–6, 7–11, 12–16, 17–21	5:1–7, 8–16, 17–27
S. Terrien (1963)	4:2–6, 7–11, 12–16, 17–21	5:1–7, 8–17, 18–27
P. Deselaers (1983)	4:2–6, 7–11, 12–16, 17–21	5:1–5, 6–11, 12–16, 17–22, 23–27
Van Selms (1985)	4:2–6, 7–11, 12–16, 17–21	5:1–5, 6–11, 12–16, 17–22, 23–27
E. Kissane (1939)	4:2–6, 7–11, 12–16, 17–21	5:1–5, 6–11, 12–16, 17–22, 23–27
G. Fohrer (1963)	4:2–6, 7–11, 12–16, 17–21	5:1–5, 6–11, 12–16, 17–21, [-22], 23–27
E. Webster (1983)	4:2–6, 7–11, 12–16, 17–21	5:1–5, 6–11, 12–16, 17–21, 22–26, 27
P. Skehan (1961)	4:2–6, 7–11, 12–16, 17–21	5:1–2, 3–7, 8–13, 14–16, 17–21, 22–26, 27
R. MacKenzie (1969)	4:2–6, 7–11, 12–16, 17–21	5:1–2, 3–7, 8–13, 14–16, 17–21, 22–26, 27
A. Merx (1871)	4:2–5, 6–9, [10–11], 12–15, 16–18, 19–21	5:1–7, 8–11, 12–19, 20–23, 24–27
W. Michel (1987)	4:1, 2–5, 6–7, 8–9, 10–11, 12–16, 17–21	5:1, 2–3, 4–7, 8–11, 12–14, 15–16, 17–18, 19–21, 22–23, 24–26, 27
A. Dillmann (1869)	4:2–11, 12–5:7, 8–26, 27	
M. Löhr (1918)	4:3–9, 12–5:2, 4–7, 9, 11–16, 17–21, 23, 24, 26, 27	

Note: The table is an updated version of D. W. Cotter's 1992 work that reflects the opinions of more recent scholars.¹

¹David W. Cotter, *A Study of Job 4-5 in the Light of Contemporary Literary Theory*, SBLDS 124 (Atlanta: Scholars Press, 1992), 120–21; David J. A. Clines, *Job 1-20*, WBC, vol. 17 (Dallas: Word Books, 1989), 119; Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis, vol. 2, 85 Psalms and Job 4-14*, SSN 41 (Assen, Netherlands: Van Gorcum, 2000), 476–77; Gerald H. Wilson, *Job*, UBC (2007; repr., Grand Rapids: Baker Books, 2012), 43–57; C. L. Seow,

Table A4. Verbs, pronominal suffixes, and independent pronouns in Job 4-5

Unit	Verse	1 st person			2 nd person			3 rd person		
		verb	suffix	pronoun	verb	suffix	pronoun	verb	suffix	pronoun
A	4:2	-	-	-	1	1	-	2	-	-
	Total	0 (=0%)			2 (=50%)			2 (=50%)		
B	4:3	-	-	-	2	-	-	-	-	-
	4:4	-	-	-	1	1	-	1	-	-
	4:5	-	-	-	2	2	-	2	-	-
	4:6	-	-	-	-	4	-	-	-	-
	Total	0 (=0%)			12 (=80%)			3 (=20%)		
C	4:7	-	-	-	1	-	-	2	-	1
	4:8	1	-	-	-	-	-	3	1	-
	4:9	-	-	-	-	-	-	2	1	-
	4:10	-	-	-	-	-	-	1	-	-
	4:11	-	-	-	-	-	-	2	-	-
	Total	1 (=6.3%)			1 (=6.3%)			14 (=87.5%)		
D	4:12	-	2	-	-	-	-	2	1	-
	4:13	-	-	-	-	-	-	-	-	-
	4:14	-	2	-	-	-	-	2	-	-
	4:15	-	2	-	-	-	-	2	-	-
	4:16	2	1	-	-	-	-	1	1	-
	4:17	-	-	-	-	-	-	2	1	-
	4:18	-	-	-	-	-	-	2	2	-
	4:19	-	-	-	-	-	-	1	2	-
	4:20	-	-	-	-	-	-	2	-	-
	4:21	-	-	-	-	-	-	2	2	-
	Total	9 (=26.5%)			0 (=0%)			25 (=73.5%)		
C'	5:1	-	-	-	2	1	-	1	-	-
	5:2	-	-	-	-	-	-	2	-	-
	5:3	2	-	1	-	-	-	0	-	-
	5:4	-	-	-	-	-	-	3	1	-
	5:5	-	-	-	-	-	-	3	3	-
	5:6	-	-	-	-	-	-	2	-	-
	5:7	-	-	-	-	-	-	2	-	-
	5:8	2	1	1	-	-	-	0	-	-

Job 1-21: Interpretation and Commentary (Grand Rapids: Eerdmans, 2013), 380–427. See also Pieter van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: E. J. Brill, 1995), 61–79.

Table A4. Continued

	5:9	-	-	-	-	-	-	1	-	-
	5:10	-	-	-	-	-	-	2	-	-
	5:11	-	-	-	-	-	-	1	-	-
	5:12	-	-	-	-	-	-	2	1	-
	5:13	-	-	-	-	-	-	2	1	-
	5:14	-	-	-	-	-	-	2		-
	5:15	-	-	-	-	-	-	1	1	-
	5:16	-	-	-	-	-	-	2	1	-
	Total	7 (=15.9%)			3 (=6.8%)			34 (=77.3%)		
B'	5:17	-	-	-	1	-	-	1	1	-
	5:18	-	-	-	-	-	-	4	1	1
	5:19	-	-	-	-	2	-	2	-	-
	5:20	-	-	-	-	1	-	1	-	-
	5:21	-	-	-	2	-	-	1	-	-
	5:22	-	-	-	2	-	-	-	-	-
	5:23	-	-	-	-	2	-	1	-	-
	5:24	-	-	-	3	2	-	-	-	-
	5:25	-	-	-	1	2	-	-	-	-
	5:26	-	-	-	1	-	-	-	1	-
Total	0 (=0%)			19 (=57.6%)			14 (=42.4%)			
A'	5:27	1	-	-	2	1	1	-	2	1

Table A5. A summary table

Unit	1 st person (%)	2 nd person (%)	3 rd person (%)
A (4:2)	0	50	50
B (4:3-6)	0	80	20
C (4:7-11)	6.3	6.3	87.5
D (4:12-21)	26.5	0	73.5
C' (5:1-16)	15.9	6.8	77.3
B' (5:17-26)	0	57.6	42.4
A' (5:27)	12.5	50	37.5

Table A6. Verbal connection between C-C' (4:7-11; 5:1-16) and D (4:12-21)

Job 4:7-11 (C)	Job 4:12-21 (D)	Job 5:1-16 (C')
<p>^{4:7} Remember; who that was innocent <i>perished</i> (אבד)? . . .</p> <p>^{4:9} By the breath of God they <i>perish</i> (אבד) . . .</p> <p>^{4:11} The strong lion <i>perishes</i> (אבד) <i>without</i> (מְבִלִי) prey . . .</p>	<p>^{4:18} Even in his servants he puts no trust, and his <i>angels</i> (מַלְאָךְ) he charges with error;</p> <p>^{4:19} How much more . . . whose foundation is in the <i>dust</i> (עָפָר); they are <i>crushed</i> (דכא) like a moth.</p> <p>^{4:20} They are beaten to pieces; <i>without</i> (מְבִלִי) anyone noticing, they <i>perish</i> (אבד) forever.</p> <p>^{4:21} They <i>die</i> (מות), and that without wisdom.</p>	<p>^{5:1} Call now . . . to which of the <i>holy ones</i> (קְדוּשִׁים) will you turn?</p> <p>^{5:2} Surely vexation <i>kills</i> (מות) the fool . . .</p> <p>^{5:4} Their children are far from safety, they are <i>crushed</i> (דכא) in the gate . . .</p> <p>^{5:6} For misery does not come from the <i>dust</i> (עָפָר) . . .</p>

Table A7. J. P. Fokkelman's structural analysis of Job 4

Stanza	I		II	
	Ia	Ib	IIa	IIb
MT vv.	2-6	7-11	12-16	17-21
# of Verses	3 + 2	3 + 2	2 + 3	2 + 3
Length of Strophe (Short or Long)	L S	L S	S L	S L
Syllables	175		175	

Note: J. P. Fokkelman's analysis suggests that Job 4 is composed in a "highly symmetrical structure," with an accurate balancing of halves in each side (i.e., 4:2-11 contains 10 verses with 175 syllables; 4:12-21 has 10 verses with 175 syllables).²

²Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, vol. 2, *85 Psalms and Job 4-14*, SSN 41 (Assen, Netherlands: Van Gorcum, 2000), 326–29. See also Fokkelman, *The Book of Job in Form: A Literary Translation with Commentary*, SSN 58 (Leiden: Brill, 2012), 209–11. Cf. Pieter van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: E. J. Brill, 1995), 61.

Table A8. Division of Job 15:2-35

Author	Division of Job 15:2-35
F. B. Köster (1831)	2-6.7-11.12-16 17-19.20-24 25-30.31-35
J. G. Sticker (1842)	2-6 7-10.11-16 17-19 20-24.25-30 31-35
K. Schlottmann (1851)	2-6.7-11.12-16 17-19 20-24.25-30.31-35
H. Ewald (1854)	2-3.4-6.7-10.11-13.14-16.17-19 20-26.27-33.34-35
A. Merx (1871)	2-4.5-6.7-8.9-10 11-13.14-16.17-19.20-22.23-25 26-28.29-31.32-35
F. Delitzsch (1876)	2-6.7-10.11-13.14-16.17-19.20-24.25-30.31-35
G. H. B. Wright (1883)	2-3.4-6.7-10.11-13.14-16.17-19 20-22.23-24.25-27.28-29.30-31.32-35
A. Dillmann (1891)	2-6.7-11.12-16 17-19 ('introduction') 20-24.25-30.31-35
P. Vetter (1897)	2-3.4-6 7-8.9-10 11-13.14-16 17-19 20-35
N. Schlögl (1916)	2-6.7-11.12-16.17-21.22-26.27-30.31-35
N. Peters (1928)	2-3.4-6.7-8.9-10.11-13.14-16 17-19.20-21.22-24.25-26.27-28.29-30.31-33.34-35
E. König (1929)	2-6.7-16.17-24.25-35
H. Möller (1955)	2-3.4-11.12-19.20-28.29-35
S. L. Terrien (1963)	2-4.5-6 7-8.9-11 12-13.14-16 17-19.20-21 22-24.25-26 27-28.29-30 31-33.34-35
TOB (1978)	2-6.7-13.14-16 17-30.31-35
H. H. Rowley (1976)	2-6.7-16.17-35
R. E. Murphy (1981)	2-6.7-11.12-16 17-19 20-24.25-29.30-34
A. van Selms (1983)	2-10.11-16 17-24.25-35
E. C. Webster (1984)	2-6.7-10.11-13.14-16 17-19.20-23.24-26.27-30.31-35
N. C. Habel (1985)	2-3.4-6.7-11.12-13.14-16 17-19 20-24.25-27.28-31.32-34 35
D. J. A. Clines (1989)	2-3.4-6.7-10.11-13.14-16 17-19.20-22.23-26.27-29.30-32.33-35
P. van der Lugt (1995)	2-6.7-11.12-16 17-19 ('introduction') 20-23.24-27 28-31.32-35
J. P. Fokkelman (2004)	2-6.7-10.11-16 17-21 22-27.28-31.32-35

Note: The table is my updated version of P. van der Lugt's 1995 original work.³

³Van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, 176–90. Cf. H. H. Rowley, *Job*, 2nd ed., NCBC (Grand Rapids: Eerdmans, 1980), 107–16; Roland E. Murphy, *Wisdom Literature*, FOTL, vol. 13 (Grand Rapids: Eerdmans, 1983), 31; Fokkelman, *Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis*, vol. 4, *Job 15-42*, SSN 47 (Assen, Netherlands:

Table A9. Commentators on Job 25-27

	Bildad	Job	Zophar	Date
*Wilson	25:1-6	26:1-27:25	None	2015
*Fokkelman	25:1-6	26:1-27:25	None	2012
Gray	25:1-26:14	27:1-27:25	None	2010
Perdue	25:1-6; 26:5-14	26:1-4; 27:1-23	None	2007
Clines	25:1-26:14	27:1-6, 11-12	27:7-10, 13-23; 24:18-24	2006
*Balentine	25:1-6	26:1-27:25	None	2006
Newsom	25:1-6; 26:5-14	26:1-4; 27:1-2	None	1996
*Wolfers	25:1-6	26:1-27:25	None	1995
*Good	25:1-6	26:1-27:25	None	1990
*Janzen	25:1-6	26:1-27:25	None	1985
Habel	25:1-6; 26:5-14	26:1-4; 27:1-12	27:13-23	1985
Pope	25:1-6; 26:5-14	27:1; 26:1-4; 27:2-7	27:8-23; 24:18-24	1979
Gordis	25:1-6; 26:5-14	26:1-4; 27:1-12	27:13-23	1978
Dhorme	25:1-6; 26:5-14	26:1-4; 27:1-12	27:13-23; 24:18-24	1967
Terrien	25:1-6; 26:8-13	26:1-7, 14	None	1957
Driver	25:1-6	26:1-14; 27:11-12	27:13-23	1921

(* = no rearrangement)

Note: The following table is an updated version of S. Chase's work (2013) in which I have reflected views of more recent commentators.⁴

Van Gorcum, 2004), 22.

⁴Steven Chase, *Job, Belief* (Louisville: Westminster John Knox Press, 2013), 186.

APPENDIX 3

TABLES FOR CHAPTER 4

Table A10. Structure of Job 32:6-22

J. G. Sticker (1842)	6-10.11-14.15-17 18-22. . .
K. Schlottmann (1851)	6-7.8-9.10 11-12.13-14 15-16.17-18.19-20.21-22 . . .
F. Delitzsch (1876)	6-7.8-10.11-14.15-17.18-22 . . .
G. H. B. Wright (1883)	6-7.8-10.11-14 15-17.18-20.21-33,3 . . .
A. Dillmann (1891)	6-10.11-14.15-22. . .
J. Ley (1895)	6-10.11-14.15-18.19-22
P. Vetter (1897)	6-7.8-10 11-12.13-14.15-16 17-18.19-20 21-22 . . .
N. Schlögl (1916)	6-14 15-22
N. Peters (1928)	6-7.8-10.11-12.13-14.15-16.17-18.19-20.21-22
E. König (1929)	6-10.11-14.15-22; similarly, RSV (1952), TOB (1978)
H. Möller (1955)	6.7-14 (=7-10.11-14).15-22
G. Fohrer (1963)	6-10.11-14.15-22
S. L. Terrien (1963)	6-7.8-10 11-12.13-14 15-17.18.22
P. W. Skehan (1969)	6 7-10 11-12a.12b-14.15-16 17-20 21-22
H. H. Rowley (1976)	6-14.15-22
R. E. Murphy (1981)	6.7-10.11-16.17-20.21-22
A. van Selms (1983)	6-12.13-17.18-22. . .
E. C. Webster (1984)	6-7.8-10.11-14.15-17.18-20.21-22
N. C. Habel (1985)	6.7-9.10 11-12a.12b-15.16 17.18-21.22
R. A. F. MacKenzie (1990)	6-10.11-14 15-17.18-22
D. A. Diewert (1991)	6-10.11-16.17-22
H-M. Wahl (1993)	6-10.11-16.17-22
R. L. Alden (1993)	6-9.10-16.17-22
P. van der Lugt (1995)	6-7.8-10.11-13 14-16.17-19.20-22
D. J. A. Clines (2006)	6-7.8-10.11-14 15-18.19-22. . .
S. E. Balentine (2006)	6-10.11-16.17-22
J. P. Fokkelman (2012)	6-7.8-10 11-12.13-14.15-16 17-18.19-20.21-22

Note: I have revised and updated P. van der Lugt's original summary table to reflect views of more recent scholarship.¹

¹Pieter van der Lugt, *Rhetorical Criticism and the Poetry of the Book of Job*, OTS 32 (Leiden: 212

Table A11. לא governing only the first half line of a stich and not the other

Job 22:7	לא-מים עיף תשקה ומרעב תמנע-לחם:	You have <i>not</i> given water to drink to the weary / <i>and</i> you have withheld bread from the hungry.
Job 3:26	לא שלותי ולא שקטתי ולא-נחתי ויבא רגז:	I am <i>not</i> at ease / I am <i>not</i> quiet / I do <i>not</i> have rest / <i>but</i> trouble comes.
Job 4:18	בעבדיו לא יאמין ובמלאכיו ישים תהלה:	In his servants he puts <i>no</i> trust / <i>and</i> his angels he charges with error.
Prov 1:30	לא-אבו לעצתי נאצו כל- תוכחתי:	They would <i>not</i> accept my counsel / they despised all my reproof.
Ps 105:14	לא-הגים אדם לעשקם ויזכח עליהם מלכים:	He did <i>not</i> permit man to oppress them / <i>and</i> he reproved kings for their sakes.

Table A12. לא in the second half line of a stich to indicate that the whole line is negated

Job 5:6	לא-יצא מעפר אנו ומאדמה לא-יצמח עמל:	Affliction does <i>not</i> come from the dust / <i>and</i> trouble does <i>not</i> sprout from the ground.
Job 7:10	לא-ישוב עוד לביתו ולא- יכירנו עוד מקמו:	He does <i>not</i> return to his house / <i>and</i> his place does <i>not</i> know him anymore.
Job 7:19	כמה לא-תשעה ממני לא- תרפני עד-בלעי רגזי:	How long will you <i>not</i> look away from me / (how long) will you <i>not</i> leave me alone till I swallow my spit?
Job 8:20	הוא לא ימאסתם ולא- יחזיק ביד-מרעים:	Behold, God will <i>not</i> reject a blameless man / <i>or</i> he will <i>not</i> take the hand of evildoers.
Job 15:29	לא-יעשר ולא-יקום חילו ולא-יטה לארץ מגלם:	He will <i>not</i> be rich / <i>and</i> his wealth will <i>not</i> endure / <i>and</i> his possessions will <i>not</i> spread over the earth.
Job 28:7	גתיב לא-ידעו עיט ולא שזפתו עין איה:	That path bird of prey does <i>not</i> know / <i>and</i> the falcon's eye has <i>not</i> seen it.
Job 28:8	לא-הדריקהו בגי-שחן לא-עדה עליו שחל:	The proud beasts have <i>not</i> trodden it / the lion has <i>not</i> passed over it.
Ps 103:10	לא כחטאינו עשה לנו ולא כעונותינו גמל עלינו:	He does <i>not</i> deal with us according to our sins, / <i>and</i> he does <i>not</i> repay us according to our iniquities.
Ps 147:10	לא בגבורת הסוס יחפץ לא-בשוקי האיש ירצה:	His delight is <i>not</i> in the strength of the horse / his pleasure is <i>not</i> in the legs of a man.

Table A13. Ancient versions on Job 32:8

Targum	בְּקוֹשֵׁטָא רוּחַ נְבוֹאָתָא הִיא מְבַרְנֵנָּה וּמִימְרֵי שְׂדֵי תְבִינְנֵנָּה	“In truth, it is <i>the Spirit of inspiration</i> (lit. prophecy) in man, and <i>the word of the Almighty</i> , that gives them understanding.”
Vulgate	<i>sed ut video spiritus est in hominibus et inspiratio Omnipotentis dat intellegentiam</i>	“But, as I see, there is a spirit in men, and <i>the inspiration of the Almighty</i> gives understanding.”
LXX	ἀλλὰ πνεῦμά ἐστιν ἐν βροτοῖς πνοῇ δὲ παντοκράτορος ἐστιν ἡ διδάσκουσα	“But, there is a spirit in mortals, and <i>the breath of the Almighty is the one who teaches.</i> ”
Symmachus	ὄντως δὲ πνεῦμα θεοῦ ἐστιν ἐν ἀνθρώποις . . .	“And indeed there is <i>Spirit of God</i> in men . . .”
Peshitta	כִּי אֵין רִיחַ אֱלֹהִים בְּבָרִי אִישׁ וְאִישׁ וְאִישׁ וְאִישׁ וְאִישׁ וְאִישׁ	“Truly, there is a spirit in humans, and it is <i>the breath of God that provides them understanding.</i> ”

Table A14. The friends’ and Elihu’s rhetoric strategy

Speech	Eliphaz’s vision (Theme: Everyone is a sinner)	The doctrine of retribution (Theme: God punishes sinners)
Eliphaz’s first speech (chs. 4-5)	4:12-21	4:7-11; 5:1-16
Eliphaz’s second speech (ch. 15)	15:14-16	15:17-35
Zophar’s second speech (ch. 20)	20:2-3	20:4-29
Bildad’s third speech (ch. 25)	25:4-6	25:2-3
Elihu’s second speech (ch. 34)	34:7-8	34:10-30(33)

Table A15. Job 12 (by Job) versus Job 34 (by Elihu)

Theme	Job 12 (Job's Response to Zophar)	Job 34 (Elihu's speech)
Both “are introduced with a reference to the absolute dominion of God over all human life.”	12:10 In his hand is the life of every living thing and the <i>spirit</i> (רוח) of <i>flesh of all</i> (כָּל־בְּשָׂר) mankind.	34:13b Who laid on him the whole world? 34:14 If he should ... gather to himself his <i>spirit</i> (רוח) ... 34:15 <i>all flesh</i> (כָּל־בְּשָׂר) would perish together.
Both cite “a proverb comparing hearing with taste,” yet their citations convey different senses.	12:11 Does not <i>the ear test words as the palate tastes food?</i> (תִּבְחַן וְסוּף אֶכֶל אֲזוֹן מְלִין תִּבְחַן וְסוּף? וְטַעַם־לוֹ לְאָכֵל).	34:3 For <i>the ear tests words as the palate tastes food</i> (וְסוּף וְטַעַם אֲזוֹן מְלִין תִּבְחַן וְסוּף לְאָכֵל).
Job says that God “abuses his sovereign power”; Elihu assumes God “governs the cosmos for good.”	12:14 If he tears down, none can rebuild; if he shuts a man in, none can open. 12:15 If he sends them out, they overwhelm the <i>land</i> (אֶרֶץ).	34:13 Who gave him charge over the <i>earth</i> (אֶרֶץ), and who laid on him the whole world?
Job challenges God's justice; Elihu claims that God is “incapable of perverting justice.”	12:16 With him are strength and sound wisdom; the deceived and the deceiver are his.	34:12 Of a truth, God will not do wickedly, and the Almighty will not pervert justice.
Job says that God perverts “the entire social order by leading its leaders astray”; Elihu responds that God governs in justice by properly pronouncing them guilty and punishing them.	12:17 He leads counselors away stripped, and judges he makes fools. 12:18 He looses the bonds of <i>kings</i> (מְלָכִים) and binds a waistcloth on their hips. . . 12:21 He pours contempt on <i>princes</i> (נְדִיבִים).	34:18 Who says to a <i>king</i> (מֶלֶךְ), ‘Worthless one,’ and to <i>princes</i> (נְדִיבִים), ‘Wicked man,’ 34:19 who shows no partiality to nobles . . . 34:20 In a moment they die . . . the mighty are taken away by no human hand.
Job complains that God exposes “the world of darkness”; Elihu “replies by reasserting [God's] dominion over all such ‘shadowy realms’” that discover the wicked.	12:22 He uncovers the deeps out of <i>darkness</i> (חֹשֶׁךְ) and brings <i>deep darkness</i> (צִלְמָוֶת) to light.	34:21 For his eyes are on the ways of a man . . . 34:22 There is no <i>gloom</i> (חֹשֶׁךְ) or <i>deep darkness</i> (צִלְמָוֶת) where evildoers may hide themselves.

Table A15. Continued

<p>Job closes by arguing that God “leaves leaders wandering aimless in obscure places”; Elihu responds that God “may overthrow [them] by night, but his judgements are executed in a ‘public place’ for all to see.”</p>	<p>^{12:24} He takes away understanding from the chiefs of the people of the earth and makes them wander in a trackless waste. ^{12:25} They grope in the dark without light, and he makes them stagger like a drunken man.</p>	<p>^{34:23} For God has no need to consider a man further, that he should go before God in judgment. ^{34:24} He shatters the mighty without investigation and sets others in their place.</p>
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Note: The table is created by the author based on N. C. Habel’s observation.²

²Norman C. Habel, *The Book of Job: A Commentary*, OTL (Philadelphia: Westminster Press, 1985), 477–78; Similarly, Stephen M. Hooks, *Job*, CPNIV Commentary (Joplin, MO: College Press, 2006), 381–82.

Table A16. Job 36-37 and Psalm 18

Job 36:27-37:16 (Elihu)	Psalm 18:8-16[7-15]
<p>36:27 For he draws up the drops of <i>water</i> (מַיִם) . . .</p> <p>36:28 which the <i>clouds</i> (שָׁחַקִים) pour down and drop on mankind abundantly.</p> <p>36:29 Can anyone understand the spreading of the <i>clouds</i> (עָב), the <i>thunderings</i> of his <i>pavilion</i> (סֹכֶה)?</p> <p>36:30 Behold, he scatters his <i>lightning</i> (אֹר) about him and <i>covers the roots of the sea</i>.</p> <p>36:32 He covers his hands with the <i>lightning</i> (אֹר) and commands it to strike the mark.</p> <p>36:33 Its crashing declares his presence . . .</p> <p>37:2 Keep <i>listening</i> (שָׁמַע) to the <i>thunder</i> (רָגַז) of his <i>voice</i> (קוֹל) and the rumbling that comes from <i>his mouth</i> (מִפִּי).</p> <p>37:3 Under the whole <i>heaven</i> (שָׁמַיִם) he lets it go, and his <i>lightning</i> (אֹר) to the corners of the earth.</p> <p>37:4 After it his <i>voice</i> (קוֹל) <i>roars</i>; he <i>thunders</i> (רָעַם) with his majestic <i>voice</i> (קוֹל), and he does not restrain the <i>lightnings</i> when his <i>voice</i> (קוֹל) is <i>heard</i> (שָׁמַע).</p> <p>37:5 God <i>thunders</i> (רָעַם) wondrously with his <i>voice</i> (קוֹל) . . .</p> <p>37:10 By the <i>breath</i> (נְשֻׁמָה) of God ice is given, and the broad waters are frozen fast.</p> <p>37:11 He loads the thick <i>cloud</i> (עָב) with moisture; the <i>clouds</i> scatter his <i>lightning</i> (עָב).</p> <p>37:15 Do you know how God lays his command upon them and causes the <i>lightning</i> (אֹר) of his <i>cloud</i> to shine?</p> <p>37:16 Do you know the balancings of the <i>clouds</i> (עָב) . . .</p>	<p>18:8[7] Then the earth reeled and rocked; the foundations also of the mountains . . . <i>quaked</i> (רָגַז), because he was angry.</p> <p>18:9[8] Smoke went up from his nostrils, and devouring fire from <i>his mouth</i> (מִפִּי);</p> <p>18:10[9] He bowed the <i>heavens</i> (שָׁמַיִם) and came down . . .</p> <p>18:12[11] He made darkness his covering, his <i>canopy</i> (סֹכֶה) around him, <i>thick clouds</i> (עָב + שָׁחַקִים) dark with <i>water</i> (מַיִם).</p> <p>18:13[12] Out of the brightness before him hailstones and coals of fire broke through his <i>clouds</i> (עָב).</p> <p>18:14[13] The Lord also <i>thundered</i> (רָעַם) in the <i>heavens</i> (שָׁמַיִם), and the Most High uttered his <i>voice</i> (קוֹל), hailstones and coals of fire.</p> <p>18:15[14] And he sent out his <i>arrows</i> (חֵץ) and scattered them; he flashed forth <i>lightnings</i> (בָּרָק) and routed them.</p> <p>18:16[15] <i>Then the channels of the water</i> (מַיִם) <i>were seen, and the foundations of the world were laid bare at your rebuke, O Lord, at the blast</i> (נְשֻׁמָה) of the breath of your nostrils.</p>

APPENDIX 4

TABLES FOR CHAPTER 5

Table A17. Lament psalms

Psalm 59		Psalm 62	
1-2	A Prayer to be set on high	1-2	A Testimony of trust
3-8	B Complaint against the wicked	3-4	B Pessimistic complaint
9	C Testimony of trust in God	5-6	C Testimony of trust
10	C' Testimony of trust in God	7	C' Testimony of trust
11-15	B' Curses on the wicked	9-10	B' Pessimistic complaint
16-17	A' Praise to God, the high tower	11-12	A' Testimony of trust

Note: Structures suggested by R. L. Alden.¹

¹R. L. Alden, "Chiastic Psalms (II): A Study in the Mechanics of Semitic Poetry in Psalms 51-100," *JETS* 19, no. 3 (1976): 193-94. See also Ps 71 in *Ibid.*, 197.

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ABSTRACT

THE IDENTITY OF THE SPIRIT (רוּחַ) IN ELIPHAZ'S VISION (JOB 4:12-21) AND ITS SIGNIFICANCE FOR UNDERSTANDING THE BOOK OF JOB

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This monograph argues that the most plausible candidate for the spiritual visitor in Eliphaz's vision (4:12-21) is Satan, who not only afflicts Job in the prologue (1:1-2:10), but also exerts his influence in the speeches of the friends and Elihu. Satan's message (4:17-21) functions as a central premise of the speeches of the friends and Elihu, leading to a false denunciation of Job as a sinner. Eliphaz (15:14-16) as well as Zophar (20:2-8), Bildad (25:4-6), Elihu (33:15-17, 19-21, 23-28; 34:7; 36:10, 15) continually rely on the vision's authority and message in their counsel to Job. As a result, Job remains innocent throughout the dialogues, and his integrity is further confirmed as God in a theophany reveals to him the real cause of his suffering and God's resolution to the problem of evil (chs. 38-41). In addition, Satan's prominent role in the book, coupled with the innocent sufferer theme, makes the book apocalyptic wisdom literature. Satan's challenge in the prologue and his malicious influence throughout finally meet an apocalyptic climax as Satan reappears on the scene as the serpent Leviathan, upon whom God pronounces his ultimate punishment. Job, on the other hand, finds consolation (42:6) and vindication in God (42:7), and finally enters God's restoration and bliss (42:10-17). The book thus is organically connected as a literary whole with a coherent message about the righteous sufferer and the apocalyptic resolution to the problem of evil.

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