THE ETHICAL CONTENT OF JOB XXXI

A COMPARATIVE STUDY

By

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The conviction that the Book of Job has a profound and universal appeal led me to turn to it as a subject of research. This conviction was strengthened by my increasing awareness that the book occupies a special place in the context of Wisdom Literature and of the Old Testament as a whole.

The subject of the present investigation, I must gratefully acknowledge, was suggested by Professor G. W. Anderson who drew my attention to Job 31 and has exerted a great influence on my thinking. As the work went on, my interest has been justified and expanded. That great chapter, which has been called 'Oath of Clearance', 'Confession of Integrity', and 'Code of the Jewish Gentleman', has such a rich ethical content that it is in a way quite sui generis in the whole Scripture. Yet there is so little written on this subject directly.

Professor Anderson has supervised my work with unfailing interest and has always been ready to let me profit by his great knowledge and versatility. Every conference with him was very illuminating. To his infinite kindness and patience I am greatly indebted.

I also owe a great debt of gratitude to Dr. A. E. Clements, my other supervisor, whose sincere interest, keen insight, and wise guidance have been of immeasurable encouragement to me in the preparation of this thesis. His humility and love elicit my deep admiration.

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kindness in supplying information about the text of 11Q Tg Job XVIII-XX.

To Principal N. W. Porteous and Dr. J. C. L. Gibson, I am very grateful for their instruction in Hebrew and Semitic languages. I am also indebted to the Post-Graduate Studies Committee, Faculty of Divinity, for augmenting my research grants. My thanks are due to Mr. J. V. Howard and his staff for their ready assistance in the use of the facilities of the College Library. Deep appreciation is expressed to Mrs. J. Baird of the University Library for her kind help in the service of inter-library loans.

My grateful acknowledgement goes to the Taiwan Baptist Theological Seminary for granting me a study leave and financial support, and to the Faculty members of the Seminary for their encouragement. In particular I record my indebtedness to Dr. C. L. Culpepper, Sr., President Emeritus, without whose sponsorship, my plan of study would never have been realized.

During the past two years, my wife has shown great forbearance toward my preoccupation with the work. In this respect I must include my two children who were compelled to forgo their father's companionship far too often.

Finally, I am humbly grateful for the privilege of standing in the presence of the transcendent beauty and truth of the Book of Job.
TABLE OF CONTENTS

PREFACE ........................................................................................................... ii
ABBREVIATIONS .......................................................................................... vi

INTRODUCTION .............................................................................................. 1

PART I  GENERAL CONSIDERATIONS

I. THE ETHICS OF THE OLD TESTAMENT .................................................. 6
   B. The Ethical Teaching of the Legal Codes .............................................. 15
   C. The Ethical Content of the Narratives and the Prophets ................. 25
   D. The Ethical Meaning of the Psalter ..................................................... 38
   E. The Character of Old Testament Ethics ............................................ 44

II. THE ETHICS OF THE OLD TESTAMENT WISDOM TEACHING .......... 49
   A. Introduction ......................................................................................... 49
   B. Origin and Development ..................................................................... 51
   C. Religious and Ethical Character ......................................................... 65
   D. Individual Ethics ................................................................................ 73
   E. Family Ethics ..................................................................................... 76
   F. Social Ethics ....................................................................................... 81

III. THE BOOK OF JOB: ITS MEANING AS RELATED TO WISDOM ETHICS ...... 84
   A. Sources and Structure ...................................................................... 84
   B. Ethical Implications .......................................................................... 97
   C. Theme and Purpose .......................................................................... 109
   D. Conclusion ....................................................................................... 118
PART II ANALYSIS OF JOB XXXI

IV. THE TEXT, LITERARY ANALYSIS, AND EXEGESIS ........................................ 121
   A. Textual Study ................................................................. 121
   B. Literary Analysis .......................................................... 139
   C. Exegesis ........................................................................... 145

V. THE ETHICAL SIGNIFICANCE OF THE INDIVIDUAL AND THE COMMUNITY ... 181
   A. Introductory ................................................................. 181
   B. Sexual Morality and Its Social Implication ......................... 184
   C. Justice in the Context of Social Relations .......................... 189
   D. Charity, Its Quality and Practice ....................................... 197

VI. THE ETHICAL IDEAL AND ITS RELIGIOUS MOTIVATION ............................... 205
   A. Introductory ................................................................. 205
   B. The Conception of God and the Ethical Ideal ...................... 206
   C. Act and Motive ................................................................ 214
   D. Standards and Relationships ............................................. 222
   E. The Way of Job: A Summary and Conclusion ....................... 231

CONCLUSION ................................................................................ 235

BIBLIOGRAPHY ........................................................................... 237

APPENDICES .............................................................................. 271
<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<td>AcOr</td>
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<td>AJSL</td>
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</tr>
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<td>AnSt</td>
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<td>BapQ</td>
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<td>DTT</td>
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<td>HSAT</td>
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<td>HUCA</td>
<td>Hebrew Union College Annual, Cincinnati.</td>
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<td>IB</td>
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<td>Interp</td>
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<td>ITQ</td>
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<td>JBR</td>
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<td>JEA</td>
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<td>Jaarbericht van het Vooraziatisch-Egyptisch Gezelschap 'Ex Oriente Lux', Leiden.</td>
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<td>JPOS</td>
<td>Journal of the Palestine Oriental Society, Jerusalem.</td>
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<td>JQR</td>
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<td>JTS</td>
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<td>KAT</td>
<td>Kommentar zum Alten Testament, Gütersloh.</td>
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<td>KuD</td>
<td>Kerygma und Dogma, Göttingen.</td>
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<td>LAS</td>
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<td>LEC</td>
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<td>LaB</td>
<td>Lexikon zur Bibel, ed. F. Rienecker, Wuppertal, 1960.</td>
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<tr>
<td>MGWJ</td>
<td>Monatsschrift für Geschichte und Wissenschaft des Judentums, Breslau.</td>
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<td>MT</td>
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<td>NCB</td>
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<td>PEQ</td>
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<td>RB</td>
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<td>RSV</td>
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<td>RUO</td>
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<td>ScE</td>
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<td>Skrifter utgitt av Det Norske Videnskaps-Akademi i Oslo, Oslo.</td>
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Note: Unless otherwise indicated, all Scripture quotations and references (chapter and verse numbering) are taken from the Revised Standard Version of the Bible. Abbreviations of the books of the Bible are adopted from Peake's Commentary on the Bible, 1962.
INTRODUCTION

An ethical study of Job 31 needs no justification in itself, for that chapter has been well recognized as a summary of Old Testament ethics. It reflects a standard of behaviour which is unexcelled either in the Old Testament and the literature of the ancient world, or in the New Testament, not excluding the Sermon on the Mount. But in attempting to treat its ethical content, it is not sufficient to study merely that chapter for its ethical meaning as related to the whole Book of Job in the light of literary and theological investigations. Because the treatment immediately necessitates an inquiry into the ethics of the entire Old Testament. It is to be noted that Job 31 has dramatically portrayed the requirements for the good life as found in the teachings of the Torah and the prophets of Israel. The basic ideas and attitudes of these two seem to have an important role in moulding the thought and outlook of the author. On the other hand, the background and content of that chapter find striking affinities with other Wisdom literature in the Old Testament. It is, therefore, impossible to treat the ethics of Job without first inquiring into the subject of the Old Testament ethics in general, and that of Wisdom ethics in particular.


To treat Old Testament ethics, the term 'ethics' is to be clearly defined. Ethics, in its technical sense, is the science of morals, or of human duty; the systematic presentation of the fundamental principles of human conduct. But this definition can hardly be applied to the ethics of the Old Testament. Because the Old Testament contains no systematic analysis of ethical principles, nor any explicit statement of ethical values or ideals which are autonomous in sanction. There is nothing theoretical to be found in the moral teaching of the Old Testament. Ethics, in its root meaning, may refer to the prevalent moral disposition of a community as shown in its customary behaviour. This again is not appropriate to define the ethics of the Old Testament. Although the element of ethos is involved in the Old Testament morality, these customary ethical norms are sanctioned by the divine demand. In other words, the ethical standard implicit in the Old Testament is not of man, but of God, not relative, but absolute. What is good is what God requires. The standard of human conduct is determined by the divine will.

Thus, the ethics of the Old Testament approaches the whole problem from the religious point of view, and is hardly fitting in general ethics.


3. The name 'ethics' is derived from the Greek πράξις meaning 'character' as used by Aristotle, and is connected with πράξεως meaning 'custom' or 'habit'. See W. R. Sorley & H. Sidgwick, 'Ethics', DPP, I, 1960, pp. 346-7; Sorley, 'Ethos', p. 349.

4. E. Brunner, The Divine Imperative, 1947, p. 86, defines Christian ethics: 'the science of human conduct as it is determined by Divine conduct'. The same can be applied to the ethics of the Old Testament, except the term 'Divine conduct' is better changed to 'Divine will'.
However, in its method of validation, it does not differ from the latter. It may be treated as a normative science which views man as a moral agent and considers his actions and character with a view to their rightness and wrongness.\(^1\) In seeking to ascertain what is the supreme good and to define the true motive from which moral actions should proceed, the descriptive empirical inquiries, such as are carried out by sociologist and psychologist, may be needed. But as a whole, Old Testament ethics is normative in the sense that it cannot be separated from its theological ground.

While both the ethics of the Old Testament and of the New (or Christian ethics) belong to the area of theological ethics, the latter is treated as a distinctly separate discipline. Nevertheless any just investigation of Christian ethics must begin with the ethics of the Old Testament. Though there is almost no question as to the value of the Old Testament morality, the evaluations have often failed to do it justice. First, it has been criticised as incomplete. This is, of course, based on the Christian presupposition that a fundamental continuity exists between Old and New Testament teachings. Thus Old Testament ethics is regarded merely as preparatory.\(^2\) But the moral achievement of a people is to be measured not merely by the goal at which it arrives, but also from the point at which it starts. The moral conception of God has been the ground of Old Testament ethics, and it is essential to Christian faith.

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Both have the same starting point. Second, the ethics of the Old Testament is regarded as lacking in depth and in scope, and as limited because marked by a rigid legalism and narrow nationalism. Old Testament ethics is primarily national as it is framed in the covenant theology, but the moral principle implicit in it has an appeal to universal application. A closer observation of the ethical content of the Old Testament will dismiss the criticism that the Old Testament morality dwells merely upon the sufficiency of external acts rather than the necessity of inward disposition. The ethics of the Old Testament is deontological, not as conceived by biblical literalists, that it demands only the outward obedience to the letter of the law, but in the sense that man's duty is moral obedience to the will of God with love and gratitude, both inwardly and outwardly. Moreover, Old Testament ethics is also teleological, in that the goal for the good is to be like God.

All these problems are presented in the forthcoming discussion. Part One of the study is concerned with the ethical content of the Old Testament, examined with attention given to the ethics of the law codes, the prophets and the narratives, and the psalter in Chapter 1, and that of the sages in Chapter 2. Chapter 3 deals with the ethical content of the Book of Job as related to the Wisdom ethics.

Part Two is devoted entirely to the analysis of Job 31. The approaches are both literary and theological. Chapter 4 includes a literary analysis, a textual study and an exegesis. Chapter 5 examines the ethical meaning of the individual and the community in Job's confession, whereas Chapter 6 inquires into the religious motivation behind Job's ethical ideal.
PART I

GENERAL CONSIDERATIONS
CHAPTER I

THE ETHICS OF THE OLD TESTAMENT

The ethics of the Old Testament is a vast and intricate subject. It is vast, because it covers a very long period. It is intricate, because anything more than an objective cataloguing of phenomena requires an understanding of the religion and history of Ancient Israel as well as a knowledge of the culture pattern of the ancient Near East which Israel had a share.

Morals in any period can be divided into two categories: the standard implied in actual practice among the average people, and the ideals proclaimed by religious and moral thinkers. The degree of divergence between these two differs from period to period. This was exactly so in Ancient Israel. Therefore, the ethical study of the Old Testament is twofold, to study the moral teaching as contained explicitly or implicitly in the books, and to scrutinize the moral standards as reflected from them.

That the Old Testament as a whole and in its several parts bears an ethical impress is recognizable. Almost all books on Old Testament religion and theology necessarily discuss ethics. But there exist only very few full treatments of the subject. Therefore in dealing with this subject, it seems to be appropriate to begin with a survey of the ethical study of the Old Testament. Then the inquiry will proceed to the ethical contents of the Old Testament itself.
A. Introductory: A Survey of The Ethical Study of the Old Testament

The different approaches as discussed in the following are certainly not entirely exclusive of one another. Indeed they share a large number of features; but they are sufficiently different in character to be readily distinguished.

1. The Religio-historical Approach

The approach of Religionsgeschichte is an attempt to trace the specific phenomena of religious belief and practice through the successive phases of their development from rudimentary to highly developed forms. The use of the comparative method is a necessary tool, because by comparing similar phenomena and parallel trends in other religions, further light may be shed on Israel's religion and ethics. This approach necessitates a reconstruction of history through source analysis of the Old Testament. This school is often associated with the names of Hugo Gressmann, Hermann Gunkel, and Sigmund Mowinckel, who sought to investigate more closely the relation between ancient Near Eastern mythology and Israel's religion.¹ Their great contribution is the presentation of a picture of Israel's religion in the context of the ancient Near Eastern culture. However, their comparative studies by no means detract from the originality of Old Testament religion. In fact, they have helped to show, in the light of the external materials, that Old Testament religion is distinct in its moral achievement. This approach is especially adopted in the following two books.

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The book, *The Ethics of the Old Testament* (1912), is written by Hinckley G. Mitchell who presupposes the source analysis and treats the subject through chronological arrangement rather than by topical scheme. His attempt is to show whether and to what extent the Israelites made progress during the period covered by the Old Testament in their ethical ideas and standards.\(^1\) Another book is *The Moral Life of the Hebrews* (1923), by J. M. Powis Smith who has adopted exactly the same approach. His whole discussion shows that the ethics of the Israelites was the result of a conflict between lower and higher ideals, a conflict which went on through the whole history. The author insistently stresses that the outstanding characteristic of Israelite ethics was its capacity for development.\(^2\) Both authors rightly recognize Old Testament ethics as dynamic, developing in the course of history. But the historical development of Israelite religion is not sufficient to account fully for the ethical content of the Old Testament.

2. **The Socio-psychological and Sociological Approaches**

The descriptive anthropologists, sociologists and psychologists have in recent years contributed greatly to the understanding of the ancient culture and religion. Among the anthropologists who have paid more attention to the socio-psychological aspect of Israel's religion are Wilhelm Wundt,\(^3\) Emile Durkheim,\(^4\) and Lucién Lévy-Bruhl.\(^5\) Their analytical and systematic

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methods have influenced the studies of Israel's religion and ethics, as
found in the works of Alfred Bertholet and Johannes Pedersen. The interest
of these two authors largely lies in the psychic aspects of social stability
and of social vicissitude. Pedersen, in his book, *Israel, Its Life and
Culture*, puts a great emphasis on the unity of the soul and the idea of
totality. This totality of the soul, as he analyses it, is inclusive, and it
extends beyond the things pertaining strictly to the individual and merges
into the 'totality' of family and community. He expounds the principles of
righteousness, truth, and justice in terms of the covenant relationship. He
presents personal and social relationships as organic and not merely as
customary or conventional. In the rest of the book (Part III-IV), Pedersen
deals with the idea and practice of holiness and attempts to explain the
integral relationship between ethics and cultus. His method and approach,
though criticized as too theoretical, has drawn some to the further probing
und Mensch im Alten Testament* (1936) deals with religious feeling through an
analysis of Israelite thought patterns. Aubrey R. Johnson adopts Pedersen's
term 'totality' in his book, *The Vitality of the Individual in the Thought of
Ancient Israel* (1949), though he has a different method and purpose.

1. *Das Dynamistische im Alten Testament*, 1926, *Kulturgeschichte Israels,
5. G. Hülshcr, 'Johannes Pedersen "Israel"', *TSK*, cviii (N.F. iii), 1957-58,
234-62, questions whether Pedersen drew a true picture or the actual
psychology of the Israelite or based too much on the theoretical viewpoint
of primitive psychology; L. H. Brockington, in his review on this book
in *JTS*, xlvi, 1947, pp. 75, criticizes Pedersen's impersonal way of
representing human personality. (man's personality as passing over into
inanimate objects).
His book is a philological study with a theological concern; it deals with the whole Israelite notion of the physical and psychic make-up of the individual. He confirms the idea concerning the unity of man as a psychophysical organism, which was first suggested by H. Wheeler Robinson in the essay, 'Hebrew Psychology'. But Johnson emphatically rejects the latter's view of 'diffusion of consciousness'. His treatment is very similar to that of Paul Dhorme in the article, 'L'emploi métaphorique des noms de parties du corps en Hébreu et en Akkadien'.

The sociological approach to religion and ethics of the Old Testament is represented by Max Weber. His sociological themes are mainly stated in Sociology of Religion, and Ancient Judaism: (1) Religion was a social phenomenon, so religious-moral ideas and practices must be dealt with in their relation to the group rather than to the individual. (2) Religion must be analysed and understood from the socio-economical as well as the socio-political viewpoint. Thus he evaluates the ethical stories of the Patriarchs as composed by socially degraded groups who were forced into inactive piety. The covenant was merely for a political and economical purpose. The God of the covenant was only concerned with the political, military, and social life of Israel. As he traces the creation and systematisation of social ethics to the Levites, he supposes they were the precursors of the prophets.

5. Ibid., pp. 5-60.
6. Ibid., pp. 61-139.
Through the prophets, the ethical element in Israel's religion was emphasized as the governing principle in the socio-political relations of the people.¹ Weber interprets social phenomena only from the viewpoint of a positivist sociology.² A similar approach is further found in A. Causse's work, Du groupe éthnique à la communauté religieuse (1937). Like Weber, the author makes the development of Israel's religion and ethics almost entirely dependent upon its social organization.

These descriptive inquiries render a great service towards explaining the ethical norm, situation, and motive. But to apply them for testing and validity of Israel's ethical ideas remains a difficult problem.³

3. The Religio-Sociological Approach

The whole subject of Old Testament ethics has been lifted to a new level of investigation by Johannes Hempel in his book, Das Ethos des Alten Testaments (1938, revised in 1964).⁴ He seems to combine both religio-historical and sociological approaches,⁵ because he presupposes source analysis and employs the comparative method, and he also stresses social change as a main factor in producing the historical environment of Israel. Hempel distributes

1. Ibid., pp. 169ff., 267ff.
5. H. W. Robinson, op. cit., p. 174, who characterizes the work as philosopcho-psychological treatment has not done justice to it.
the particular topics under an analytical scheme. In Chapter 1, 'Die Volks-
sitte und ihre Lehmeister', he explains the wide variety of conduct illustrated
in the Old Testament and briefly describes the chief agents of its moral teaching.
His approach is mainly anthropological and sociological. Then in Chapter 2,
'Kollektivismus und Individualismus', and Chapter 3, 'Die Gemeinschaft als
ethisches Subjekt', he discusses the relation of the individual and the group,
and considers them as the units of ethical judgement. His main theme is pre-
sented in Chapter 4 where he uses the word Entscheidung, arguing that Israel
was constantly being faced with incompatible alternatives. As he discusses the
relation between religion and ethics in Chapter 5 and in his Conclusion, he
stresses the religious nature of Israelite ethics. Unlike the sociologists
who regard religion as a mere social factor, Hempel explains that the supreme
good is moral obedience to the will of God. Hempel shows 'a full appreciation
of the intrinsic spirit of Israelite ethos, and the lofty moral plane on which
it moved'.

4. The Theological Approach

The modern trend towards a revived interest in the theology
of the Old Testament shows a great variety of methodology. Some, by


2. See A. Weiser, 'Die theologische Aufgabe der alttestamentlichen
Wissenschaft', BZAW, lvi, 1936, pp. 207-24; H. Hellbardt, 'Die Auslegung
deren Testaments als theologische Disziplin', ThBL, 1937, cols. 129-
43; N. W. Porteous, 'Towards a Theology of the Old Testament', SJT, 1,
1947, pp. 136-49; 'Old Testament Theology' OTMS, 1951, pp. 311-45;
abandoning the old scheme of a traditional theological treatment in three divisions, Theology, Anthropology, and Soteriology, arrange the Old Testament material, either by the examination of a cross-section of Israel's life (e.g., Walther Eichrodt\(^1\)) or in the estimate of its historical accuracy (e.g., Gerhard von Rad\(^2\)), or in various themes (e.g., Edmond Jacob,\(^3\) and Th. C. Vriezen\(^4\)). Others treat some characteristic doctrines, either tracing their historical development (e.g., H. Wheeler Robinson,\(^5\) Norman H. Snaith,\(^6\) H. H. Rowley,\(^7\) and G. Ernest Wright\(^8\)) or giving a semantic analysis of these conceptions (e.g., Aubrey R. Johnson,\(^9\) and G. Ustborn\(^10\)).

While some comprehensive treatment of Old Testament ethics can be found in the theological works,\(^{11}\) there are very few discussions of Old Testament ethics

directly from the theological viewpoint such as James Muilenburg's book, *The Way of Israel* (1961). The work is principally a summary of Israel's ethics, yet the author puts theology and ethics together as indicated by the subtitle, 'Biblical Faith and Ethics.'

Muilenburg uses as a key word for the whole treatment the expression 'the Way', and he uses it as the primary image to express conduct. He attempts to define the nature of Israel's historical consciousness by discussing 'the length of Israel's way', a historical continuity which is maintained by the leaders and is shown through Israel's worship experience. Although Muilenburg is wrestling with almost every major problem in Old Testament theology, his material is selective. His treatment of the ethical aspects of the law is based principally on the humanitarian laws of Deuteronomy. He confines his discussion of the sages to the Book of Proverbs. But as a whole, his method is effective. Perhaps the great contribution Muilenburg makes is that he initiates a new scheme for the ethical study of the old Testament. Like Eichrodt who uses a central theme 'covenant' for the theological investigation of the Old Testament, he effectively employs the symbol of 'the Way' as a theme to describe Israel's ethos and ethics.

Having surveyed the different approaches, it is to be noted that each has its function in the task of interpreting Old Testament religion and ethics.

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2. As commented by Childs, op. cit., p. 74.

3. J. D. Alexander's observation that Muilenburg's exposition of the Wisdom movement in Israel is 'one of the biggest nuggets in this rich mine' in his review, *Interp.*, xvii, 1963, pp. 76-78, is not quite right.
Nearly all of them have rightly stressed the distinctive achievement which Israel accomplished out of the struggle between the popular religion of the masses and the higher level of religious thinking of their spiritual leaders. However, the theological approach, starting from the premise that Israel's religion embraced a substantial body of belief from the beginning, has brought a richness and depth of ethical content to the study of Old Testament religion. Therefore, this approach, although it does not exclude other methods, has penetrated beyond them.

B. The Ethical Teaching of the Legal Codes

1. Law and Covenant

The Israelite law is associated with the covenant traditions at Sinai, that Israel had not only been delivered from the Egyptian bondage, but also united with God in a unique covenant relationship. In this covenant bond, the goal of Israel's being chosen as a holy nation is to fulfill the requirements of the covenant God who revealed His will through the law. Although the law codes were composed at different times, with different cultural contexts, and they appear in many forms, there is a dominant idea of covenant running through them. The law is the charter of the covenant, in which the moral character and ideal of Israel's religion may be found.

The law is not only a demand of Yahweh, which He requires of Israel in faithfulness to the covenant relationship, but is also a necessity for Israel in order that it may exist as a religious community. ¹ In the law, God reveals

His gracious will by giving form and purpose to the life of man. The so-called 'apodeictic law' expressed in terms of command and prohibition is addressed to the individual as a responsible and integral member of the covenant community. And in the 'casuistic law', there are more details concerning the ordinary, everyday life within the divine control.

The motives for observing the law are gratitude and obedience. God's saving act in history incites Israel to owe her loyalty and allegiance to Him. Israel's commitment to the covenant is a voluntary act, and her life in the covenant is to be orientated to God's sovereignty and grace, as indicated by the antiphon, 'I am Yahweh your God'. Moreover, her expectation of the blessing as promised in the terms of the covenant becomes also a motivating power in man's religious-ethical life.

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3. H. W. Robinson, Inspiration and Revelation in the Old Testament, 1946, p. 211, he says, 'The volitional aspect of the ethics and religion of Israel, which is so strongly marked a feature of them, is thus wholly congruent with revelation by the method of divine law,' See also J. Muilenburg, The Way of Israel, 1962, pp. 58-59.


5. Especially in the Deuteronomic legislation, a frequently occurring statement: 'that it may go well with you ...' (12:25, 28; 16:20; 17:20; 22:7; cf. 5:6).
2. The Decalogue

The Decalogue, though its origin has been much debated, commends itself as a summary statement of the covenant law required by Yahweh for Israel his people to fulfil. The original form might have been very short, and probably did not contain the motive clauses. The Decalogue does not begin with the divine command, but with a statement of God's self-identification. The commandments are stated negatively with only two exceptions, the command of Sabbath observance and that of honouring parents, yet it carries direct implications for positive action. The form of the categorical imperative known as the apodeictic law in these commandments indicates the divine authority as the only source and strength of Israel's religious and moral life. The Decalogue is not a complete code of morals, stated in detail; but it involves an affirmation of the absoluteness of the moral order. God does demand righteousness in the whole realm of human life.


2. See especially Kessler, op. cit.; Rowley, op. cit.; Stamm, op. cit.

3. It is generally agreed that the early form of the Decalogue is best preserved in the 1st, 5th, 7th, 8th, and 9th commandments in the form of a strong negative particle not, followed by an imperfect verb.
(a) Man's Relation to God. The first two commandments emphasize the necessity of man's undivided allegiance to Yahweh. Whereas the first forbids the worship of any deity in the sense of the exclusive relationship between Yahweh and His people, the second prohibits the worship of the true God in a wrong way, that God cannot be controlled by man or limited by any materialization of worship. The third commandment properly follows the second as a further prohibition of man's attempts to control God.

The fourth commandment concerning Sabbath observance has two different reasons as stated in the two versions. The one stated in Exodus is based on the story of the creation, whereas the other given in Deuteronomy is derived from the redemptive history of the Exodus. But both significantly command rest from labour. Besides rest, the duty of worship must have been associated with the Sabbath, though there is no direction given about any cultic activity. And it is to be noted that the social and humanitarian implication of Sabbath observance in Deuteronomy seems to be in full accord with the tendency of the book to inculcate the care of the lowly.

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2. Concerning the origin and date of the Sabbath law, many scholars have raised different questions which have been summarized by Rowley, 'Moses and the Decalogue', BJRL, xxxiv, 1951, pp. 112-114. After Rowley's article, there are some important discussions by J. Botterweck, 'Der Sabbat im Alten Testament', ThSt, xxxiv, 1954, pp. 134-36, 448-57; R. North, 'The Derivation of Sabbath', Bibl, xxxvi, 1955, pp. 182-201; E. Jeremi, Die theologische Begründung des Sabbatgebotes im Alten Testament (ThSt, 46), 1956.

3. Dt. 18:18-19; 12:12,18; 14:26; 15:15 and so on.
(b) Man's Relation to Other men. The relation between man and man deals first of all with the family. The fifth commandment as a positive command of respect for parents carries the thought that the parental authority and love reflect the divine dignity. It is to be noted that the equality of the mother's position with that of the father is implicit in the command.

Both prohibitions in the sixth and seventh commandments are primarily concerned with social solidarity. Murder is prohibited as an individual exercise of blood revenge, because only the community may take the life of one of its members. The prohibition of adultery perhaps stresses the sanctity of the family as a social unit. Aside from their social context, both might also involve the Israelite conception of creation, in which human life is the creation of God, and must be protected.

Social relations are sanctioned by the prohibitions of falsehood in the ninth commandment, and of theft and covetousness in the eighth and the tenth respectively. The recognition of the rights of property is essential to the idea of justice in Israel's ethical thinking. The meaning of covetousness involves both an inward desire and overt behaviour. The Deuteronomist transposes the order of 'house' and 'wife' in the tenth commandment possibly because he seeks to raise the position of the wife as indicated elsewhere in the book.

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1. Reverence for the mother is a recurring idea throughout the Old Testament, especially in the Proverbs (19:26; 20:20).


3. **The Book of the Covenant**

The Book of the Covenant as contained in Exodus 20:22-23:33 is a miscellaneous collection of laws. The problems of its date, origin, and transmission have been much debated. The types of the laws in the book are distinguishable by their forms and contents.

The ethical content of this legislation seems to centre on social morality. Assuming the basic human rights, laws concerning personal rights and interests have social implications. Personal rights are protected by the prohibitions of murder, adultery, unnatural lust and bodily injuries. While some are even punished by death, most of the crimes of that sort are penalized by heavy compensation. The law of retaliation occurs first in this legislation.

Property rights are one of the dominant interests in this book. Theft (22:1-4) and the abuse of trusteeship (22:7-13) are prohibited. Carelessness

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1. Strictly speaking, it is not a code, but a legislative collection, better called 'The Book of the Covenant' by adopting the term פּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּּ
resulting in damage to another person's property is also penalized (21:35f.; 22:5-6). The laws regarding slavery are presumably in the category of the property rights, for the slave was regarded and protected as valuable property (21:2-11). A noteworthy ethical standard is revealed by the law regarding the protection of enemy property (23:4-5).

In the family, marriage is sanctioned. Although the practice of polygamy is recognized, there are restrictions to be observed (21:10-11). Children who subject their parents to violence or extreme irreverence are liable to death penalty (21:15,17).

There is much emphasis on the social rights of the poor and the weak. Oppression and injustice are prohibited (22:22). The poor man is entitled to a fair judgement in court (23:1-2), even the resident alien is to be rightly treated (22:21; 23:6-9).

The divine authority behind these laws is demonstrated in the historical-theological prologue in 20:22 as the counterpart to Exodus 20:2, and also in the concluding words of warning and promise (23:20-33).

4. The Deuteronomistic Legislation

The legislation in Deuteronomy 12-26 is marked by its strong

humanitarian tone. There are the laws peculiar to this legislation, which have more moral implications. The sanctity of human life is implied in the laws commanding the construction of roof battlements to avoid bodily harm (22:8), prohibiting excessive bodily punishment (25:1-3), teaching the right attitude to women war captives (21:10-14) and to a runaway slave (23:16).

In dealing with social relations, there is special legislation concerning the attitude to the poor (15:1-11) to a hated wife and her son (21:15-16) and the respect for other's property (23:25). But the striking humanitarian tone in the laws is noticeable, as they apply to the prohibition of cruelty to animals, not taking mother and fledgings from the nest (22:6-7) and not muzzling an ox which is treading corn (25:4).

Except those laws not found in the other legal compilations, there is added emphasis upon certain areas of life. Sex morality is sanctioned in the sense that impurity is associated with heathen and magical practice, such as the prohibition of wearing the garments of the other sex (22:5), and of using varied materials in making a garment.²

Adultery and false accusation of it are prohibited (22:13-28). In the family, the rights of the children, especially of the first-born and of the parents are guarded (21:15-21). But on the other hand, children are responsible for their own behaviour. Responsibility for a crime is to be

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1. The majority view is that the source of Deuteronomy's humanism is entirely from the prophets, but some suggest priestly influence, as Pfeiffer, op. cit., p. 180, and others regard the ancient wisdom as the foundation of humanism in Deuteronomy, such as W. Weinfeld, 'The Dependence of Deuteronomy upon the Wisdom Literature,' in Kaufmann Jubilee Volume, 1960, pp. 189-209; 'The Origin of the Humanism in Deuteronomy' JBL, lxxx, 1961, pp. 241-47.

confined to the criminal, his family are not to suffer punishment with him (24:16).

Social ethics in this legislation has the same emphasis as those in the Book of the Covenant, but with a more humane touch. While the manumission of Israelite slaves after six years is re-affirmed (15:12ff.), it is supplemented by the regulations that the owner should generously furnish the released slave with supplies sufficient to sustain him for a reasonable time. The same privilege of release is now extended to the woman slave. Those who are treated with charity include the poor, the fatherless, and the widow, also the Levite, and even the sojourner. The remission of debts every seventh year (15:1-11), and the free loan are applied to the needy brethren.

It is to be noted that a repeated phrase occurs quite frequently in this legislation, as well as in the whole book of Deuteronomy concerning the motive for goodness, that the favour of Yahweh in the bestowal of concrete and material blessing is the reward for obedience and virtue.¹

5. The Holiness Code

The Holiness Code in Leviticus 17-26² consists mostly of regulations


concerning cultic and ethical purity. While its resemblances with the
earlier codes are recognizable, the code exists on its own, especially in
its ethical material. According to its marriage laws, marriage between near
relatives is prohibited (18:6-18). A strong idea of holiness is found in
the regulation for priestly marriage and family. Among the prohibitions of
common social vices, lying and deception are included only in this code
(19:11b). Like the other codes, charity is stressed as a right attitude
towards the needy in Israel, though the widow and the fatherless are not
mentioned. However, the injunction concerning reverence for the aged, and
respect for the deaf and the blind can only be found in this code (19:14,32).

The legislation concerning slavery is different from other codes. Both
the Book of the Covenant and the Deuteronomic legislation require the release
of a slave after six years of service. But this code prescribes that the
slave may be held until the year of jubilee and even practically for life.
However, since this code assumes that there should be no enslavement of Israelites
for debt, the idea is that only aliens may be bought and sold and serve without
wages in the community (35:45f.). Yet the provision is made to treat them as
members of the family, being permitted to share in religious privileges (22:11).3

1. It is generally recognized that the laws in Lev. 19 resemble that of the
Book of the Covenant. Other resemblances are discussed and argued as
related to the problem of the origin of the book, which has summarized by
O. Eissfeldt, The Old Testament, An Introduction, Eng. tr. P. R. Ackroyd,

2. The priest is forbidden to marry either a 'profane' woman or a divorced
one. The high priest is only allowed to marry a virgin (21:7,13-15). A
priest's daughter found in the practice of harlotry is burned (21:9).

3. Cf. Exod. 12:44.
This goes beyond the Deuteronomic legislation. 1

One more noticeable thing is that this code frequently prescribes the death penalty. 2 Perhaps this is an indication of its insistence upon justice.

C. The Ethical Content of the Narratives and the Prophets

1. The Ethical Standards implied in the Narratives

In the following survey of the narrative materials, a broad distinction will be made between the sections assigned to the earlier sources on the one hand, and the narratives derived from the Priestly writer (or writers) and the Chronicler on the other. A more precise analysis of the literary problem does not seem to be called for in a general survey such as the present one. However, the survey is based on the materials themselves, which provide a picture of prevailing customs and standards by the way in which they describe actions and practices. 3

(a) In the Earlier Narratives. The narratives which are now dealt with are from: 1) the ancient traditions recorded in the Pentateuch other than the Priestly source; 2) the old materials in the books of Joshua, Judges, Samuel, and Kings. The treatment, therefore, covers a great length of time, ranging from the period of the Patriarchs to that of the Monarchy prior to the classical prophets.

3. For the most recent literature on the historical background of these materials see W. Noth, The History of Israel, Eng. tr. P. R. Ackroyd, 1958, J. Bright, The History of Israel (OTL), 1960; G. W. Anderson, The History and Religion of Israel (NCB, OT, 1), 1966.
The traditions of early Israel describe the ancient mode of life as semi-nomadic. Group solidarity was the main ethical norm. This solidarity is seen in the group duty to protect its members, because the honour and dishonour of every member affects the entire group. To maintain its solidarity, a law of blood vengeance was operated. This custom persisted even after the Settlement, as evidenced by the instance of Joab's revenge for his brother (II Sam. 3:22-30).

Hospitality was highly esteemed as a virtue. Abraham and Lot extended their gracious hospitality to the angelic visitors (Gen. 18:1ff.; 19:1ff.). Moses met with courteous hospitality at the hand of Jethro in return for Moses' kindness to his daughters (Exod. 2:19ff.). It became such a prominent social virtue that Lot and the old man who entertained the Levites, for protecting their guests, offered to turn their own daughters over to the lust of the mob (Gen. 19:8ff.; Jg. 19:11ff.). However, an opposite case was Jael's treatment of Sisera in a pretence of hospitality (Jg. 4:17-22; 5:24-27).

Generally speaking, the standard of sexual morality was not very high, as is perhaps suggested by the facts of harlotry, and perversions such as sodomy (Gen. 19:4-11; Jg. 19:22ff.). However, the sons of Eli were condemned for their relations with the woman attendants of the shrine of Shiloh (I Sam. 2:22), though the precise ground of censure is not clear. Adultery was regarded as a serious sin.

Family relations were maintained by love. There are many instances of genuine love between the husband and wife, of parental love, of children's respect for their parents, and of fraternal affection, especially found in the stories of the Patriarchs. On the other hand, as long as polygamy existed as an accepted system, family life was not without trouble, such as the rivalry
between the wives and among the children of different wives, as shown in the cases of many families.¹

In social ethics, truthfulness was regarded as a basic virtue. However, the standard of honesty was relative, for they regarded deception for the sake of advantage or protection as permissible, as in the record of Jacob, the act of Ehud (Jg. 3:15-23), and other instances (II Sam. 13:6, 23ff.), although lying and deception were condemned as sins in the instance of Gehazi, the servant of Elisha (II Kg. 5:24ff.). Social justice was expressed in the protection of property rights as seen in the case of Naboth (I Kg. 21).

Standards of personal virtue are implied in the Patriarchs' lives, such as piety, magnanimity, and charity,² and reflected in the life of David whose courage, humility, magnanimity, and friendly love were portrayed as good examples for moral behaviour.³

On the whole, these earlier narratives reflect a condition of constant stress and unrest. There are the changing scenes of Israel's life, as wandering semi-nomads, slaves in Egypt, foreign invaders in Canaan, citizens of the united and divided kingdoms. There are also the changing forms of life, the patriarchal, the tribal, the amphictyonic, and the monarchical. Inevitably these changing situations involve a conflict of customs and norms, which result in moral confusion.⁴ However, in spite of many moral defects, there was a religious belief inherent in the prevailing ethical standard: that the righteous God demands of all men righteousness.

1. Compare the relations between the two wives of Elkanah (I Sam. 1:1-6), and the examples of enmity and cruelty in David's family (II Sam. 13).


3. I Sam. 24:6; II Sam. 4:10-12; 12:13,22; and so on.

4. Especially before the Monarchy, as indicated in a striking phrase in Judges: 'Every man did that which was right in his own eyes'. (17:6; 21:25 and so on).
(b) In the Priestly Narratives. The narratives, which are drawn from the priestly materials in Genesis through Numbers, and from the Chronicler's work— I and II Chronicles, Ezra, and Nehemiah, ¹ give a different picture of Israel's history. The Priestly writer (or writers) was not a narrator in the strict sense, because what he offered was not merely a rewriting of the old traditions, customs, and laws, but a reinterpretation of the past from the point of view of his own time.²

The standard of family ethics in these narratives seems to show no difference from that in the earlier ones. There was no sentiment against polygamy and concubinage as seen in Chronicles.³ The condemnation of inter-marriage with non-Israelites is perhaps associated with the general attitude towards foreigners. As a holy people, Israel must separate herself from them.

The hostile attitude towards foreigners is seen in Israel's exclusion of Moabites and Ammonites from admission into the congregations of Yahweh (Neh. 13:1),⁴ and in her holy war to destroy the Edomites (II Chron. 25:11-12).⁵

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1. While most scholars agree that Ezra and Nehemiah are a continuation of Chronicles, some deny their relation such as A. C. Welch, Post-exilic Judaism, 1935, pp. 217-19. As for the date of the Chronicles, some put it around 400 B.C., as by W. F. Albright, 'The Date and Personality of the Chronicler', JBL, xl, 1921, pp. 104-24, and H. H. Rowley, The Growth of the Old Testament, 1950, pp. 162-65; others suggest the early Hellenistic times, see Pfeiffer, op. cit., pp. 811-12.


5. The Chronicler augmented the further statement of more casualties of the Edomites, Cf. II Kg. 14:7.
A similar attitude of hostility is even extended towards Northern Israel.\(^1\) Amaziah of Judah hired the northern Israelites, and was warned by a prophet (II Chron. 25:5-10). Nehemiah refused to cooperate with the Samaritans in the rebuilding of the walls of Jerusalem and called down the vengeance of Yahweh when they opposed him (4:1-5; 6:1-14).

Some ethical requirements in the Priestly narratives are to be noted. While blood-revenge is imperative in its demands, cities of refuge are provided for accidental homicide (Num. 35:9-34; Jos. 20:7-9). It is wrong to hold mortgages upon the lands, goods, and persons of poor debtors as denounced by Nehemiah (5:1-13). Property rights are protected by the condemnation of robbery and oppression (Lev. 5:1-4; 6:1-7). Justice must be mentioned (II Chron. 19:5-9), for God Himself is the supreme judge (II Chron. 6:22-23).

Since the Priestly interest is mainly ritual, the conception of sin is not strictly moral. The penalties for the violation or neglect of ritual are sometimes more severe than those imposed upon violation of the moral law. The violation of the Sabbath is a capital offence.\(^2\) Death is inflicted upon the one who fails to observe ritual properly.\(^3\) Perhaps the reason is that moral offences are regarded as sins against man, whereas ritual failure as sins against God Himself. However, when cultus is stressed in the sense that each individual is to integrate himself into the community through a full and faithful participation in worship, it becomes an incentive to ethical behaviour.

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2. The Ethical Ideals taught by the Prophets

The prophetic ideals of morality are presented within the framework of their theological presupposition. They assumed the ideas of covenant and election. To respond to the divine revelation in history, Israel must be in ever-renewed loyalty and allegiance to Yahwah. She has the obligation to live in conformity with the divine will and purpose, to walk the way of righteousness, and this righteousness is the main theme of the prophetic teaching.

(a) The Prophets before the Exile. The appearance of four great Israelite prophets, Amos, Hosea, Isaiah, and Micah, marked a new era in the religious life of Israel. They stress both justice and faithfulness, which, with all their varied and associated meanings, are the key words of Israel's ethics. The sense of justice is well expressed in their social teaching. It is noticeable that their social ethics show the influence of the law, especially that of the Book of the Covenant, where ethical principles are based on the sanctity of


human life and rights. Amos’ message is couched for the most part in the language of denunciation of the rich and powerful, because oppression and violence are prevalent in the land (3:9,10; 6:3). The wealth so cruelly wrung from the poor was expended in all kinds of luxury and riotous living. Isaiah again shows his interest in the welfare of the poor and condemns the rich for their ill-gotten wealth through injustice. Micah has similar charges, and he emphasizes the idea that all these wrongs are primarily offensive to God. Hosea’s message is not as closely related to social conditions as that of Amos, Isaiah and Micah, for he does not make direct reference to the poor as such. But his social concern is marked by his rebuke of perjury, theft, drunkenness, deceit, and oppression. Moreover he denounces adultery, harlotry and murder.

The idea of faithfulness is naturally expressed by Hosea as he stresses the mutuality of the ethical relationship between man and wife. However, his emphasis goes beyond family life. Faithfulness is a term of covenant relationship which includes the nature of the bond between Yahweh and Israel as well as that between men. The things which Yahweh wants are righteousness, justice, loving-kindness, mercy, and faithfulness (2:19-20). These ethical terms are also to be understood in terms of the covenant relationship.

3. Isa. 1:16-17; 1:21,23; 5:7,11,22-23; 10:1,2, and etc.
4. Mic. 2:1ff.; 3:1ff.; and etc.
These prophets stress morality so much that they seem to discard culture and put ethics in its place. Nevertheless, cultus might be practised enthusiastically without any genuine attitude of gratitude or penitence. Evidently, the prophets were aware of the peril that the moral will of God could have been obscured and corrupted. Therefore, to them, a mere cultic observance is not sufficient; to be holy is to be righteous and just and faithful. A typical illustration of the prophetic attitude may be drawn from Micah 6:1-8. Here the prophet is not just protesting against the cultus, rather he is presenting a positive way of life 'which derives its character from, and finds its incentive in, the righteous acts of the Lord'.

The pre-exilic prophets have laid emphasis upon the inexorableness of the moral law in their interpretation of history. Their fierce denunciation of social evils indicates their conviction that the judgement of God would be upon a society which was morally corrupt. This conception of the moral government of the world, particularly expounded by Amos and Isaiah, becomes

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4. Amos 5:6-9; Isa. 32:16-17 and so on.
normative for subsequent prophecy as found in Zephaniah and Nahum. Habakkuk has the conviction that moral evil carries within itself the seeds of its own ruin, whereas righteousness must finally win: 'the righteous shall live in his faithfulness'. (2:4). The word 'faithfulness' is again used as a covenant terminology, for the prophetic view of history is deeply rooted in the covenant idea, a Hauptform der Geschichtsideologie. The assumption of covenant theology leads the prophets to look to a future in which God's purpose of salvation and restoration will be realized. A better social order with moral perfection will be established together with a transformation of nature.

(b) Jeremiah and Ezekiel. The two prophets, Jeremiah and Ezekiel, who lived through the period of national cataclysm, have made very great contributions to Israel's religion and ethics. Although they differed greatly in temperament and outlook, they supplemented each other in their teaching. First of all, they emphasized the importance of the individual.

1. Zeph, 1:2ff.; 3:8. Although Nahum's prophecy is concerned solely with the doom of a foreign nation, he, like Amos, assumes a universal moral responsibility (1:2-3, 7ff.; and etc.)

2. The rendering in the margin of RSV.


What is commonly regarded as the 'individualism' of Jeremiah asserted the primacy of man's communion with God, whereas in Ezekiel, it affirmed man's moral responsibility to God. Both proclaim the idea that sins of the fathers are not visited upon the children (Jer. 31:29-30; Ezek. 18:2-3). However, Jeremiah seems to stress this idea as an ideal which is to be realized 'in those days', whereas Ezekiel presents it as the present norm of moral relationships between God and man. Whilst they do not forget that the individual is a member of a community, they realize that during the time of tragedy when the whole social order is shattered, a person must sense with his whole being his utter reliance upon God and assume an individual responsibility. 1

The ideal of personal religion is promoted further by Jeremiah's doctrine of the New Covenant (31:31-34). But it is to be noted that the New Covenant is still a covenant with the nation—-with the House of Judah—and not merely with the individual. The New Covenant, like the old, will still rest upon the initiative and authority of God, and will fulfil the original intention of the Sinai Covenant. But it is new in the sense that the Torah will be written in a new form, upon the heart— the inward centre of the being. The inwardness of religion is the main emphasis of Jeremiah as well as of Ezekiel. 2


The New Covenant is also marked by the promise of the divine forgiveness, which too is realized by Ezekiel when he prophesies a moral change by the indwelling spirit of God, that a new mind and will will be created for a life obedient to the command of God (36:26f.). However, Ezekiel's assumption that everyone has the moral power to turn from his sin (18:31f.) is different from the teaching of Jeremiah who seems to stress the terrible power of man's sinful nature and habit. One more noticeable thing is the characteristic formula of the New Covenant: 'I will be their God, and they shall be my people.' The New Covenant will bring into being a new community—Yahweh's people, in which every individual is to be integrated into a new religious and moral order.

Jeremiah has stressed the personal and inner qualities of religion so much that he seems to discard its cultic aspect. Perhaps out of his disappointment over the reform of Josiah, he realized that communion with God does not depend on the place or form. To him, the temple was not essential to worship (7:1-15), nor was any ritual observance (4:4; 6:20; 7:21-28; 14:12). His ideal of personal communion with God is fully expressed in a letter to the exiles in Babylon, where he asserts that one must seek God whole-heartedly (29:12, 13). It is not the same, however, with Ezekiel, for Ezekiel combines prophetic and priestly elements in his teaching. He, in harmony with the Deuteronomic movement, values the temple cult and all its rites. However, while he teaches the justice and mercy of Yahweh, he still

lays emphasis on the ethical consciousness of the pious individual.¹

(c) The Prophets after the Exile. The ethical teaching of the post-exilic prophets is associated with their recognition that a divine mercy transcends divine judgement. Deutero-Isaiah expounds the conception of the merciful God and universal salvation.² In so far as the ethical implications are evident in its teaching, they reflect in general terms the traditional moral standards (55:6,7).

That God is both righteous and merciful is further stressed in later prophecy. Haggai and Zechariah are mainly concerned with the rebuilding of the temple, but the latter stresses the righteousness of those who worship God. His ideal was resumed by Malachi who proclaims the absolute righteousness of Yahweh and His demand for righteous conduct from His worshippers. Their emphasis is probably due to the influence of Ezekiel who insists on purity of heart and purity of ritual. When Trito-Isaiah visualizes the temple as a house of prayer for all peoples (56:7), his assertion points out the universal significance of the cultus. Thus, the post-exilic prophets, in proclaiming the conception of the universal religion, have broadened the scope of ethics.

On social ethics, Zechariah and Malachi insist upon the moral demands of Yahweh as taught by the earlier prophets. Zechahariah's moral denunciation is clearly shown in the visions which symbolize the iniquities of the people (1:7-6:15). His ethical ideal is found in the description of a just and charitable

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man who defends the widow and the fatherless, the sojourner and the poor, and who plots no evil against others, but loves truth and peace (7:7-10; 8:16-18,19). Malachi's ideal is to be inferred as the contrary of the things he denounces, such as sorcery, adultery, perjury, and oppression (3:5). His reasons for opposing divorce are that it is a violation of the covenant of marriage, and that it is an offence against the wife, therefore hateful to Yahweh (2:10-16). As both Zechariah and Malachi are not satisfied with the present order of society, they look to the future when the future redemption will bring a new order which will be dominated by righteousness.

As has been mentioned, morals may be divided into two categories: the standard implied in actual practice and the ideals proclaimed by religious and moral teachers. The morals reflected in the narratives represent the former, whereas the prophetic ethics belongs to the latter category. The prophets' ethical teaching is based on faith in 'a singular, transcendent, holy, absolutely righteous God' and is expressed in a most concrete way, dealing with man's religious-moral life in the areas of political, economic, and social order. Therefore, the prophetic message is of vast importance for Israel's ethical development.

D. The Ethical Meaning of the Psalter

1. The Literary and Religious Character of the Psalter

The ethical content of Israelite worship is reflected in the Psalter. As 'a collection of collections', the Psalter comprises psalms of different types. The classification proposed by Hermann Gunkel has met with general acceptance. Of the literary types which are elaborated in his scheme, the principal varieties are: (1) Hymns which summon to worship and adoration, such as Pss. 8, 19, 29, 33; (2) Communal Laments in times of national calamity, as Pss. 44, 74, 79, 80; (3) Royal Psalms concerned with a reigning Israelite king: Pss. 2, 18, 22, 45, 110; (4) Individual Laments as the counterpart of the 'Communal Laments': Pss. 3, 5, 6, 7, 13, 51; (5) Individual Songs of Thanksgiving, the obvious examples are Pss. 30, 32, 34, 62, and 116. Other types are the Enthronement Songs (Pss. 47, 93), Psalms of Confidence (Pss. 4, 11, 16, 23), Wisdom Psalms (Pss. 1, 37, 49) and so on. Comparable to Gunkel is Mowinckel who has influenced very powerfully the modern study of the Psalms. He assumes that each type of Psalm had originally a special function related to the ceremonies.


of the cult. His supposition has met with certain criticism. Nevertheless, the cultic element in the Psalms is essential, for the Psalter is in the main a liturgical collection.

No matter how we characterize or catalogue the literary types, the varied contents of the Psalter furnish the evidence that this collection of the Israelite hymnody is the supremely representative theological document of the Old Testament. The concept of God in the Psalter is reflected in the descriptions of God's action in the past and in the present (1-4; 65:6-13). Man is the acme of God's creation and master of the animal world (Ps. 8). But man is fragile and mortal, he must depend upon God. The presence of God is the supreme joy in man's life. The blessings of worship as stressed by the

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4. Pss. 16:11; 17:15; 21:6 (Heb. 21:7); 25:6; 27:4; 36:7-9 (Heb. 36:8-10); 42:1 (Heb. 42:2); 63:1-4 (Heb. 63:2-5); 65:4 (Heb. 65:5); and so on.
psalmists are closely connected with moral obligation.\textsuperscript{1} God's presence is only with the devout; He has a special concern for them. The failure to meet God's moral demands creates the sense of sin.\textsuperscript{2} God cannot be with the sinner; His absence is regarded as evidence of being abandoned by God. The psalms of the individual lament, such as Psalm 22, exemplify a complaint of being forsaken of God in distress.\textsuperscript{3}

2. The Moral Ideal of the Psalmists

The Psalmists present their moral ideal in their picture of a righteous man. He must be pious and faithful.\textsuperscript{4} His godliness is also described by a typical Wisdom phrase, 'the fear of the Lord' in several psalms.\textsuperscript{5} Being godly, he must strive to be morally good so as to have access to the presence of God.

2. Pss. 30:5; 38:18; 41:4; 51:1-4; 90:8 (Heb. 30:6; 38:19; 41:5; 51:2-5; 90:9).
4. The word \textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}} \textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}} has occurred many times, and in most cases, it means 'godly' and 'faithful', see L. Gulkowitsch, \textit{Die Entwicklung des Begriffs H\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}} im Alten Testament} (Acta et Comentationes Univ. Tortuensis), 1934; H. J. Stoebe, 'Die Bedeutung des Wortes h\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}} im Alten Testament', \textit{VT}, ii, 1952, pp. 244-54; R. A. Brongers, 'De Chasidim im het boek der psalmen', NTT, viii, 1954, pp. 279-97; A. R. Johnson, 'H\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}} and H\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}\textasciitilde{\textcircled{a}}', in \textit{Interpretationes} (Mowinckel Festschrift), 1955, pp. 100-112.
5. Pss. 19:9 (Heb. 19:10); 34:11 (Heb. 34:12); 111:10.
The ethical requirements for a true worshipper are explicitly stated in Psalm 15:2-5:

He who walks blamelessly, and does what is right, and speaks truth from his heart; Who does not slander with his tongue, and does no evil to his friend, nor takes up a reproach against his neighbour; In whose eyes a reprobate is despised, but who honours those who fear the Lord; Who swears to his own hurt and does not change; Who does not put out his money at interest, and does not take a bribe against the innocent.

These ethical qualities as described in this psalm may well be summed up by a threefold character: integrity of life, righteousness in action, and sincerity in speech.\(^1\) The psalmist portrays the acceptable man who, like Job, is not only negatively good in the sense that he is above blame in his relation with his fellow-men, but also is positively good as he seeks to serve for their welfare.\(^2\) A similar description is found in Psalm 24:3-4:

Who shall ascend the hill of the Lord? And who shall stand in his holy place? He who has clean hands and a pure heart, Who does not lift up his soul to what is false, and does not swear deceitfully.

Thus a true worshipper must be righteous in both his inner motive and overt behaviour. This ideal man is not only righteous, sincere, honest, and reliable, but also peaceful and joyful, because he has a contented heart (37:6).

In the psalms of individual laments, there are confessions which are either repentance for one's sin, or repudiation of evil that he has never done.


\(^{2}\) Cf. Job 31:1-34, 38-4:0b; also 30:35.
The former type is found in Psalm 51 where the author seems to confess some act of impurity or apostasy which, he feels, is primarily a sin against God, and an offence to fellow-men as well (vv. 3-5; Heb. vv. 4-6). The type of negative confession is marked by strong repudiation of sins of the wicked, such as lying, deceit, treachery and violence (5:6; 7:14ff.; Heb. 5:7; 7:15ff.)

The psalmists regard the wicked as the enemies of the righteous, not only because these wicked ones are moral fools and evil doers whose company and counsel should be avoided (Pss. 1:1; 26:5), but also because they often afflict the pious. The latter are identified with 'the poor' and 'the humble ones'. As the psalmists are distressed by the situation of the world when the wicked seem to prevail, they turn to the emotion of bitterness, better, of moral indignation, expressed in the so-called 'imprecatory psalms', or to the sentiment of religious resignation, as shown


3. Pss. 10:7; 17:9; 73:8; 89:22 (Heb. 89:23); 94:5; 102:2ff. (Heb. 102:3ff.).


5. For the interpretations of these psalms, see G. W. Anderson, 'Enemies and Evildoers in the Book of Psalms', BJRL, xlvi, 1965, pp. 18-29.
in the Wisdom psalms. However, the psalmists draw strength from their religious faith, which enables them to face the challenge of evil. On the other hand, the psalmists stress the positive virtues. One of the most conspicuous of the virtues they commend is meekness or humility (Cf. e.g., 45:4; Heb. 45:5). The psalmists’ ethical ideal may be summed up in one sentence: ‘Trust in the Lord and do good’ (37:3a).

With reference to the requirements of family ethics, the importance of the conjugal relation is especially stressed as shown in 50:18, where the wicked are accused of being partakers with adulterers. However, on the subject of the relation between parents and children, there is only the indirect light that comes from some passages. In the field of social ethics, there are more materials which indicate the psalmists’ social concern. Based on their faith in God, they stress the virtues of compassion, generosity, and brotherly love. An ideal society is marked by good rulers who have a moral character (101:1-2) and possess divine gifts to maintain social order in justice and peace (72:1-4), and is also marked by good people who keep the law of God, which is a precious gift of God to them (Pss. 19, 119).

1. Especially in Pss. 49; 73.
3. Pss. 103:13; 127:3; 128:3.
4. Pss. 37:26; 41:1 (Heb. 41:2); 112:5 and so on. See also H. W. Robinson, ‘The Social Life of the Psalmists’, The Psalmists, 1926, pp. 67-86 (The weakness of this article is that the author tends to over-generalize the social background of the Psalter, for he dates the psalms and the Proverbs as post-exilic).
E. The Character of Old Testament Ethics

1. Theocentric and Humanitarian

The ethics of the Old Testament, first of all, presupposes a religious faith that God reveals His will and demands of man moral obedience. The legal codes are considered authoritative, because they are of divine origin. They are also regarded as revelatory, for through the law God reveals His gracious purpose to man's life. The distinctive character of the Israelite law as compared with the corresponding laws of other ancient peoples is the emphasis that the entire law is referred to God. Truly the law codes are always introduced or concluded by the references to the self-identification of God or to the saving act of God in history. And in the dominant idea of the covenant, it is God who initiated and established the unique relation with Israel. This theological presupposition becomes the framework of the prophetic teaching, for the ethical norms of the prophets are inseparable from the historical facts of Israel's religion. Therefore, man's moral obedience is the ready response of heart and will to the 'word' which utters the divine imperative. It is essential to the worship and service to Yahweh.

Moreover, Old Testament ethics is based on the doctrine of creation. The idea of Imago Dei is one of the theological grounds upon which Israel's morals are established and developed. Goodness is of God, and belongs to man, and is set before man by God. It is the total response of man to God who is moral.

This is what the prophetic teaching especially emphasizes. The prophets stress that God is righteous and demands righteousness of his people. Their ethical ideal is a corrective force to supplement what is lacking in the lives of the people as reflected in the narratives which tell how human imperfection often obscures the picture of God's moral will and activity. The struggle of elevated ideas of morality with the reality of moral evil is represented by the prophets and by the psalmists. To them, absolute obedience to the will of God is the highest good.

The character of Old Testament ethics is also humanitarian in the sense that its main concern is the religious and moral well-being of man. The love of God is inseparable from the love of one's neighbour. Though the word 'neighbour' primarily refers to the Israelite as a member of the covenant community, yet it must involve the conception of humanity in the sense of a true esteem for human dignity. The humanitarian emphasis is found in the three codes which have general laws against the perversion of justice. The principles of justice and charity for the weak are expressed with astonishing variety. There are numerous repeated laws which buttress the rights of all

1. Isa. 5:16; Amos 5:4, 6, 14; Mic. 6:8, and so on.
3. The term 'humanitarian' is used not in antithesis to the religious as it centres about human or mundane things to the exclusion of the divine, see J. Hempel, Das Ethos des Alten Testaments, pp. 194ff.; O. S. Rankin, Israel's Wisdom Literature, 1936, pp. 1-15.
dependent classes, best illustrated in the prescribed treatment of the alien, which marks a distinctive feature of the Israelite law. The Deuteronomic standard of morality may be regarded as merely 'the average man's morality, not representative of the most advanced thought of their times',¹ but the humane spirit of the legislation is religiously grounded and its implicit idea is that the law turns man's attention from his own selfish will to God's will, and that the motive for obedience is gratitude for the divine love. The same religious foundation of ethics is found in the prophets whose faith in God is the source of their faith in man. To them, human society is a moral unity, whose members are supposed to participate morally in every phase of life, whether it be a demand or an obligation. But they insist that the relation between man and man is determined entirely by the relation between man and God. As the psalmists long for the presence of God as a supreme joy in the life, their ethics is not ascetic, but joy, a joy of doing the will of God in the human situations and relations.

2. Social and Individual

Old Testament ethics is essentially social, for in the Israelite mind, any moral standard is considered in terms of corporate well-being. There is always a strong sense of community in Israel, although it seems to be differently emphasized in the various periods. In fact the social structure of Israel was in constant change, so that social relationships differed considerably in their implication. Nevertheless, from the early traditions of Israel, an intense awareness of group solidarity is a very distinctive feature.

This sense of solidarity is further stressed in the covenant relationship.¹ Covenant is conceived as a corporate relationship with God and with man. The Torah was constituted for Israel as a covenant community in which each individual should live as a responsible and integral member. The prophets insist that obedience to the will of God involves more than an individual piety, but the whole of man's social life. The fundamental ethical principles of ḫispat and ḫesed mainly taught by the prophets are social aspects of religious faith. They are essential for the maintenance of the life of the community.

However, the individual element is not lacking in the ethical ideas of the Old Testament. It is present even in the early traditions of Israel as told in the narratives which depict individual figures and their relation to God. It is also implied in the laws where the emphasis is laid upon the inward man, though ostensibly regulating overt conduct, such as in Exodus 23:4,9. The life of worship in the Psalter is primarily expressed in the corporate sense, but its individual element can hardly be dismissed. Though the prophets seem to be concerned mainly with social morality, they declare that the moral imperative rests upon every individual, especially in their charge against the leaders of Israel, who are representatives of corporate life. On the other hand, Jeremiah and Ezekiel, though they put certain emphasis upon the importance of the individual, do not exclude the corporate element. The sense of community and individual responsibility are the two guiding ethical principles. They are inseparable and often pervade and strengthen each other.

3. National and Universal

As mentioned above, the covenant theology is the foundation of the Old Testament ethics. It naturally brings the idea that this ethics is national in its scope. The Torah was given primarily to Israel as the elect of God. The prophets often relate, within the framework of their theological presupposition, social morality with Israel's national destiny. However, in a larger sense, the ethics of the Old Testament is by no means nationally and geographically limited. The Torah, the prophets, and the psalmists all teach justice and charity, humility and honesty, and they express God's ethical will as valid for all mankind. The Ten Commandments, though expressly related to the Exodus event, constitute an ethical truth which appeals to man's very being, and is indispensable to his moral fulfilment. The Psalter (e.g., Psalms 15 and 24) enumerates moral principles for those who seek God. The pre-exilic prophets have dealt very extensively with the moral destiny of the nations. Though they relate it directly or indirectly to Israel, yet at least they recognize God's moral will manifested in the history, not of Israel alone, but of the whole world. The prophets after the Exile discern even more clearly the moral purpose of Yahweh who uses not only the outward forces of nature, but also does His work through history. Deutero-Isaiah has well expressed this universal outlook. To the prophets, history is an order of morality, its final issue is no mere destruction, but a new and perfect order of moral harmony.

The character of Old Testament ethics as humanitarian, individual, and universal is best illustrated in the Wisdom Literature, which is for most part cosmopolitan in its character and universal in its outlook. It is for this reason that the ethics of Israelite Wisdom needs to receive particular attention; this will be treated in the next chapter.

CHAPTER II

THE ETHICS OF THE OLD TESTAMENT WISDOM TEACHING

A. Introduction

Wisdom Literature in the Old Testament consists of three writings: Proverbs, Job, and Ecclesiastes.\(^1\) In addition, there are a number of wisdom portions, included in the Psalms as well as in the prophetic collections.\(^2\) The scope of study in this chapter, however, is confined to these three Wisdom books, although some Wisdom Psalms and extracanonical Wisdom books are to be occasionally mentioned.

The Wisdom Literature has been regarded as distinct in theological content from the other documents of the Old Testament.\(^3\) Nevertheless,

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2. For a comprehensive discussion of classification of Wisdom Psalms (including the discussion on Wisdom sections in prophetic writings), see R. E. Murphy, 'A Consideration of the Classification of Wisdom Psalms', VTS, ix, 1962, pp. 156-67.

3. W. Zimmerli, 'Zur Struktur der alttestamentlichen Weisheit', ZAW, 11, 1933, pp. 177-204, holds that Israelite Wisdom is anthropocentric, its main concern is the individual, without relating to history and covenant; see also 'The Place and Limit of the Wisdom in the Framework of the Old Testament Theology', SJT, xvii, 1964, pp. 146-58. J. C. Rylaarsdam, Revelation in Jewish Wisdom Literature, 1946, thinks the neglect of Israelite history and religion by Old Testament sages shows Israel's Wisdom had not been integrated into the national religion (p. 20).

H. W. Robinson, Inspiration and Revelation in the Old Testament, 1946, defines Wisdom as 'the discipline whereby was taught the application of prophetic truth to the individual life in the light of experience' (p. 241). He is somewhat following the older view that Wisdom was originally a secular movement, gradually came under the influence (to be continued)
its importance has been increasingly recognized and emphasized in recent years.\(^1\) Much attention has been drawn to the religious and intellectual ethos of the Wisdom Literature, which is recognized as a very influential element in the entire range of the ethical teaching in the Old Testament.\(^2\) Therefore, the subject of the Wisdom ethics is of essential importance for the present study. The following treatment will begin with a general investigation of Israelite Wisdom in its cosmopolitan setting.


Then it will proceed to an inquiry into the religious and ethical character of the Wisdom Literature in the Old Testament. This will be followed by a specific study of its ethical teaching, consisting of individual ethics, family ethics, and social ethics.

B. Origin and Development

1. The Origin of Wisdom and Its Cosmopolitan Setting.

The Wisdom movement was widely held as mainly a later phenomenon of Israel's religion. But the recent scholars have increasingly disclosed that Israelite Wisdom may be traced back to a much earlier period.¹ The Old Testament sheds very little light on its origin, though its literary forms—riddles, parables, Wisdom sayings, analogies from nature—appear in the early historical narratives.² Much attention has been given to the relationship between Israel's Wisdom and that of her Egyptian and Mesopotamian neighbours. By comparing the documents of ancient Near Eastern literature,³ many affinities, both in literary form and subject matter can be found between these and the Old Testament. Whilst Israelite Wisdom need not necessarily be ascribed to a foreign origin, its traditions bear the marks of a cosmopolitan setting. The Old Testament shows that Wisdom was a feature of the culture of Israel's neighbouring countries.⁴


2. Cf. the pithy saying in Gen. 10:9; riddle in Jg. 14:12-18, and fable in Jg. 9:8-15, etc.

3. The texts of the ancient Near Eastern literature referred in the forthcoming discussion are based on both ANET, 1955 and DOTT, 1958. All the titles of the documents are adopted from ANET.

4. Egypt: Gen. 41:8; Exod. 7:11; I Kg. 4:30; Isa. 19:11. Babylon: Isa. 44:25; Jer. 50:35; 51:57. Edom: Jer. 49:7; Ob. 8; Job 2:11; esp. I Kg. 4:29-34.
(a) **Egyptian Wisdom.** Egyptian Wisdom was great in both antiquity and its extent. Two of the oldest writings, The Instruction of Ke'gemi and The Instruction of Vizier Ptah-hotep were dated to the third and fifth dynasties in the Old Kingdom respectively,¹ whereas a very important work, The Instruction of Amen-em-opet was probably composed more than 15 centuries later, in the later period of the New Kingdom. These writings known as Sebayit, 'instruction' or 'teaching'² were prepared by the sages, probably the aged officials, who gave advice to young men concerning the practical problems of life, especially life at court. They stressed worldly Wisdom and ethical behaviour, and taught honesty, humility, and self-control. Their theme was the harmony in the way of life, that only in the unity of nature and society could man have safety and happiness.³

Among Egyptian didactic writings, The Instruction of Amen-em-opet has received much attention from biblical scholars, because of its affinities with the Book of Proverbs (22:17 to 23:14).⁴ Some even think

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1. These two have been recognized as the oldest Egyptian books of moral precepts. The texts in hieratic are found in the Prisse Papyrus. The reproduction of this papyrus was published by G. Jéquier, *Le Papyrus Prisse et ses Variantes*, 1911, see also *ANET*, pp. 412-14.

2. R. Anthes, *Lebensregeln und Lebensweisheit der alten Ägypter*, (A0, 32), 1933, p. 8, observes that Egyptian Wisdom literature should be properly designated as 'teaching' rather than 'Wisdom'.


that these two were essentially related. However, the affinities are
not merely found in Proverbs, but also in the books of Deuteronomy and
Psalms, especially in the latter where the similarity of some religious
and moral conceptions is quite striking.

Egyptian literature also contains a reflective type of teaching,
such as A Dispute over Suicide (probably during the early Middle
Kingdom). It reflects the philosophical pessimism over the futility
of human life. The use of a dialogue method to treat problems, and the
spirit of resignation and pessimism in this work is very similar to the
Book of Job. Another writing, A Song of the Harper (in the later period
of Middle Kingdom), deals with the theme of transitory existence and
immediate enjoyment, very like a Babylonian Wisdom writing, A Dialogue
about Human Misery, the so-called 'Babylonian Koheleth', and
Koheleth (Ecclesiastes) in the Bible.

1. See DOTT, pp. 172ff.
3. See ANET, pp. 405-6; DOTT, pp. 162-67; also see R. O. Faulkner,
The Man Who was Tired of Life, JEA, xlII, 1956, pp. 21-40.
4. ANET, p. 467.
5. ANET, pp. 438-40; DOTT, pp. 97-104; Lambert calls it 'Babylonian
Theodicy'
6. R. Gordis, Koheleth - The Man and His World, 1955, pp. 8-13; also
'Social Background of Wisdom Literature', HUCA, xvIII, 1943-44,
pp. 77-118.
There are two things which may be ascribed to Egyptian influence upon Israelite Wisdom. One is nature Wisdom, such as in Job 38-42 which is similar to the cosmic and ethical conception of Egyptian Maat, although the theological pre-supposition is basically different. \(^1\) Another is court instruction in the tradition of Solomon, which might be adopted from Egypt.

(b) Babylonian Wisdom. Babylonian Wisdom is associated with religious skills as in cultic and magical practices. \(^2\) Its main concern was religious rather than moral. However, in some Wisdom literature, moral problems were presented when the idea of piety is thought to be connected with the moral order of the world. There is a long work dealing with the problem of suffering, I Will Praise the Lord of Wisdom. \(^3\) It is called 'The Babylonian Job', for except for its monologue form, the theme is also similar. Yet there is no indication of literary dependence. The affinities between 'Babylonian Koheleth' and the Book of Job lie in both the theme of innocent suffering and the form of dialogue. \(^4\) But, as has been mentioned, this work has closer parallels with the biblical Koheleth in its pessimistic tone, mingled with a sceptical attitude toward the moral order of the world -- the triumph of evil and the incomprehensible rule of the deities.

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Some of the Babylonian moral teachings were collections of short sections, such as *Counsels of Wisdom*.\(^1\) They deal with practical morality with a manifestly humanistic approach, and their topics are such as often recur in the Near Eastern Wisdom literature. In sum, all the similarities may be due to a common intellectual background.\(^2\)

(c) *Edomite and Canaanite Wisdom*. The Old Testament bears witness to the Edomite Wisdom, indicating that Edom was famed for this kind of scholarship.\(^3\) When the historian appraised Solomon's Wisdom, he mentioned three particular names with reference to the sages of the neighbouring countries, Heman, Calcol, and Darda, who were probably Edomites.\(^4\) Two authors of the Proverbs (Ch. 30 and 31:1-9), Agur and King Lemuel, were presumably Edomites.\(^5\) Two psalms, 38 and 89, are ascribed to the Ezrahite authors in the superscriptions. The framework story of the Book of Job is thought to be folklore of Edomite origin.\(^6\)

Little is known of the Wisdom of the Canaanites. Ras Shamra fragments contain no explicitly didactic material. But ancient Israel seemed to have been aware of the Canaanite-Phoenician Wisdom as mentioned by Ezekiel (28:2-6) and Zechariah (9:2). From certain allusions and records in the Old Testament, it is inferred that

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1. AMET, p. 426; DOTT, pp. 105-7. 2. Lembert's article in DOTT, pp. 97-104.
5. Both are mentioned with the name 'Massa' in the Hebrew text; Massa was a tribe living between Edom and Arabia, cf. Gen. 25:14.
Canaanites, with the high attainment of their civilization, might have had their own Wisdom traditions. As to how much Canaanite Wisdom had its bearing on Israel's Wisdom movement it is difficult to ascertain. Literary investigations have shed light on the linguistic affinities between the Ras Shamra documents and the Wisdom literature of the Old Testament.¹ It is also suggested that the religious conceptions expressed in the Canaanite mythology serve as a literary prototype and provide poetical imagery for the Israelite sages to use.²

(a) The Common Character and the Point of Departure. Since the Wisdom movement was essentially international, it is only natural to find some characteristics of Israelite Wisdom in common with other oriental Wisdom. First of all, Wisdom is humanistic and universalistic. Its main concern was the quest for the meaning of life which is a basic interest of every man. So it over-leaped national boundaries and shared a mutual influence along the nations. Second, it is more practical than abstract, for it dealt mainly with practical conduct. Third, a main subject of observation, together with man, was nature,


a cosmic principle applied to the order of human life. Because of these common characteristics, there are many similarities found between the biblical Wisdom and the Wisdom of the neighbouring countries. The contribution of ancient Near Eastern literature to the Old Testament can be summed up in two points. One is philosophical; both Egyptian and Babylonian writings presented philosophical pessimism, a sense of the futility of human life, drawn from the observation of cosmic and social phenomena. The resemblance of thought is found in Biblical Job and Koheleth. The other is ethical teachings of oriental Wisdom especially of Egyptian instruction, which gave a system of ethical value and guidance for practical conduct. A notable influence is shown in the Book of Proverbs and some of the Wisdom Psalms. Nevertheless, much of the foreign influence upon biblical Wisdom was more diffuse than specific. It was the religious concept that basically marks the point of departure.

It is to be admitted that the doctrine of creation was common in the oriental Wisdom. And the phenomena of the world were personified and interpreted in terms of religious Wisdom. In the religions of Near East,


2. Especially in the Egyptian conception of Maat, man must integrate himself into the divinely established harmony of cosmic and social order. See H. Gese, 'Weisheit', RGG3, VI, 1962, cols. 1574-1578; also Lehre und Wirklichkeit in der alten Weisheit, 1958, pp. 6ff; Würthwein, op. cit., pp. 1ff.


4. R. H. Pfeiffer, 'Wisdom and Vision in the O. T.', ZAW, lli, 1934, pp. 93-101, suggests that the doctrine of creation was contributed by Egyptian Wisdom, for he finds no traces of this conception in the Old Testament before the 6th century. G. von Rad seems to share this view of the Egyptian origin, but he does not ascertain whether the doctrine of creation was entirely absent in early Israel, 'Das Theologische Problem des alttestamentlichen Schopfungsglaubens', in Werden und Wesen des Alten Testaments, (BZAW, 66), 1936, pp. 138-47 (Eng. tr. 'The Theological Problem of the Old Testament Doctrine of Creation,' PHOE, pp. 131-45). J. F. Priest, op. cit., disagrees with them.
the gods of Wisdom, Ea and Nabu in Babylonia, Thoth in Egypt, were related to Wisdom as a cosmic principle. Nevertheless, their naturalistic polytheism basically differed from Israel's Wisdom tradition which presupposed a monotheistic religion as its historical context.

Other forms of oriental Wisdom as applied in their religious significance, are not only naturalistic, but also materialistic, even mechanical. Wisdom involves the skill of mechanical performance of an elaborate system of ritual in the religions of Babylonia and Assyria. This inherent contradiction of ethical idea and mechanical system in their religions was never resolved. But Israel's sages were insistent that ethical conduct should be motivated by the desire of doing God's will. To them, ritual observance was not of primary importance.

Israelite wisdom was further apart from others in the line of development. Other oriental wisdom might be developed from a secular to a religious basis, but the Wisdom movement in Israel was essentially religious even from its earliest stage. Although the utilitarian approach in Wisdom is thought to be secular, this optimistic outlook in Israel's Wisdom was religiously grounded, for the sages believed in the moral government of the world. Even when this belief was challenged by some sages

3. H. Gunkel, 'Vergeltung', RGG², V, 1931, col. 1532, holds that the utilitarian approach was secular in its nature and religious dimension was only a later addition; R. H. Pfeiffer takes the same view, Religion in the Old Testament, 1961, p. 194.
who turned to pessimistic reflection, the new orientation to this problem again finds life’s meaning in religious faith, not in principle nor in phenomenon.¹

2. The Development of Wisdom in Israel.

Wisdom was represented as a distinct category in Israel’s legacy, but did not arise in a vacuum. It had a long period of preparation. While it assimilated foreign elements, it was gradually integrated into Israel’s own heritage.

(a) Early Wisdom. The Wisdom tradition found its earliest expression in folk proverbs,² fables,³ riddles,⁴ and parables.⁵ Perhaps the mashal (מָשָׁל) was the principal form in which wise men set forth their didactic utterance.⁶ As to how wisdom teaching was compiled into literary form after generations of oral transmission, there is no evidence to affirm.

Perhaps the wisdom movement had long functioned in Palestine even before the Israelites entered the land. The plant fable of Jotham has been

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1. Priest, op. cit., p. 277.
2. I Kg. 20:11.
3. Jg. 9:7-21; II Kg. 14:9.
5. II Sam. 12:1-4.
6. H. Gese, 'Weisheitsdichtung', RGG³ VI, 1964, cols. 1578-1582, suggests that mashal was the oldest form of wisdom. The basic meaning of mashal is not certain. O. Eissfeldt, Der Maschal im Alten Testament, (BZAW, 24), 1913, suggests this is ‘parable’ in a brief pithy sentence. His view is accepted by A. R. Johnson, 'מָשָׁל', VTS, iii, 1953, pp. 162-169, and A. S. Herbert, 'The "Parable" (māšāl) in the Old Testament', SJT, vii, 1954, pp. 180-196. Both do not agree with the view of the root meaning 'to rule' held by A. H. Godbey, 'The Hebrew Masal', ABL, xxxix, 1922-23, pp. 89-108, and G. Bostrøm, Paranomasi i den aldre hebreiske Mashallitteraturen, (LTH), 1928. But A. Böhtzen, Introduction to the Old Testament, I, pp. 167-169, seems to take this view, for he thinks that a mashal is a sentence spoken by rulers who possess mighty power. It is difficult to reach a conclusion.
thought to show Canaanite influence.¹ But many Wisdom traditions were indigenous. For instance, Job's friends vindicate their views by referring to early Israel's Wisdom.²

Wisdom is thought mainly to have developed in the court during the period of the monarchy. The tradition of court instruction can well be traced from the Joseph stories which have been recognized as influenced by Egyptian Wisdom.³ However, in early Israel, the home served as a basic setting of wisdom teaching,⁴ and parents became custodians of Wisdom traditions known as 'words of the wise'. As for the public teachings of Wisdom, it was taught in the city gate or in open spaces as indicated in Proverbs.⁵

(b) Tradition of Solomon. Under the Monarchy, Wisdom had its function to guide the royal administration. Solomon was renowned for his possession of royal Wisdom. But his father David was recognized as wise and intelligent.⁶ And he was aware of this son's potentiality for Wisdom.⁷ According to the biblical historian, he not only possessed administrative and judicial Wisdom,

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1. A typical example can be found in Wisdom of Ahiger, (ANET, pp. 427-430) which may be ascribed to the Mesopotamian origin. The use of plant and animal fable was perhaps rather common in ancient Near East.


5. Prov. 1:20f.; 8:2f.

6. I Sam. 16:18.

he was also the author of many proverbs, Wisdom sayings, and plant and animal fables. It is not certain whether his authorship of literary Wisdom was legendary or historical. But by referring to his reputation in all lands, the historian hinted at the impact of cosmopolitan Wisdom through the promotion of international relationships and trade. Court instruction was a necessity in Solomon’s complicated administration. Perhaps there was a group of sages, organized by him as a civil service, engaging in this kind of scholarly activity. Therefore it was appropriate for Israel’s sages to ascribe Wisdom to Solomon, and it is no doubt that the Wisdom tradition received its greatest impetus during Solomon’s reign which is described as ‘the dawning of Israel’s cultural life.’

(c) The Sage and the Prophet. During the Monarchy, the wise man was gradually recognized. In the time of David, there were wise women from Tekoa and Abel-beth maacah (II Sam. 14:1ff.; 20:14ff.). Both Solomon and Hezekiah were interested in patronship of Wisdom activities. Wisdom implies a counsellor, just as prophecy implies a prophet, because the wise man has

1. I Kg. 4:29-34.
4. Hezekiah’s patronship of Wisdom movement may be seen in the superscription of the Proverbs, such as Prov. 25:1. R. B. Y. Scott, ‘Solomon and the Beginning of Wisdom in Israel’, VTS, iii, 1955, pp. 262-79, observes that Hebrew Wisdom received its first impetus as a result of Hezekiah’s efforts to renew the vanished glories of Solomon.
served as the counsellor giving practical advice for political affairs as well as ordinary living.¹ When Isaiah, Jeremiah, and Ezekiel spoke of the wise, they referred to advisers or king’s counsellors in the court.² As to the relation between the prophet and the sage, it is difficult to ascertain. Some explain the prophetic influence upon the sages by the assumption that Wisdom succeeded prophecy and came into something of its inheritance.³ Others suggest that the prophetic literature reflects the Wisdom influence, not only in the literary techniques,⁴ but also in the theological conception of creation.⁵ But both prophets and sages have expressed their social concern, and have assumed the basic human rights

2. Isa. 29:14; Jer. 18:18; Ezek. 7:26; Ezekiel's elders (7:26) were probably equated with Jeremiah's wise men, and Jeremiah referred to wise men as the same as the scribes (8:5-9). See W. McKane, Prophets and Wise Man (SBT, 44), 1965, pp. 65ff.
5. Isa. 28:23-29; 61:11; Jer. 17:3-11. But perhaps the prophets do not only draw on the sages' theology of creation. Other Wisdom features can also be found in the prophetic writings, such as in Amos, see S. Terrien, 'Amos and Wisdom' in Israel's Prophetic Heritage (Muilenburg Festschrift), ed. B. W. Anderson & W. Harrelson, 1962, pp. 108-115; H. W. Wolff, Amos'geistige Heimat (WMANT, 18), 1964, argues that Amos drew heavily on Israelite popular or clan Wisdom and also gives many references to Proverbs.
as well as the common good,¹ though their approaches may be different.²

On the other hand, the priestly element in the sages' mind should not be overlooked. The temple has served as the setting of Wisdom teaching. The stylistic resemblances between cultic and Wisdom literature are also discernible.³ Although the prophets, notably Jeremiah, make distinction of these three offices, the overlapping of theme and literary form suggests also an overlapping of ministry.⁴

(d) Post-exilic Development. The post-exilic period was marked by Israel's literary achievement. Along with the codification of the law, the Wisdom traditions were collected and edited. When court instruction ceased to exist, Wisdom teaching was largely expressed through the synagogue school, and thus reached to common people in a wider range. The religious reconstruction carried out by Ezra had such a legalistic emphasis that the protesting mind had to turn to wisdom teaching. Wisdom had kept a true balance between form and spirit.⁵


2. The view that the respective approaches of sage and prophet may be described as anthropocentric and theocentric is exemplified in the argument by Rylaarsdam, op. cit., also 'Hebrew Wisdom', PCB, 1962, pp. 386-90. But to draw such a rigid line of demarcation does not do justice to Israelite sages.


4. S. Mowinckel, 'Psalms and Wisdom', VTS, iii, 1955, pp. 205-24, esp. p. 206, also von Rad, Old Testament Theology, I, p. 430. Both notice that Israelite sages were not forming a class like those of Egypt.

On the other hand, the wise men took up the teaching task when prophecy declined. The ethical emphasis of the Deuteronomic preaching was repeated by the appeal of the Wisdom teachers. And later, the sages sought to put wisdom in harmony with the law. Thus Wisdom did not stand alone, for behind it lay the teaching and work of prophet and priest. To survive as a living force in Israel's religion, the Wisdom movement had to undergo a more thorough adaptation to the doctrines of election and covenant. Wisdom thus became significantly integrated into the Israelite religious inheritance.

The Exile had brought such a profound experience of suffering that the righteousness and goodness of God had to be vindicated. And in such circumstances, a reflective type of wisdom was thus cultivated and sought to find literary expression as clearly seen in Job and Ecclesiastes. As a whole, the Exile brought a transformation in Israel's life and thought in which the Wisdom movement shared to the full.

1. The sages differed from the Deuteronomist by the fact that they did not propagate a way of life within the framework of covenant idea. But Ben Sirach has combined practical wisdom with the loyalty to the covenant God. See Murphy, op. cit., p. 51.

2. H. W. Robinson, Inspiration and Revelation in the Old Testament, 1940, pp. 250 ff. observes that prophecy, law, and wisdom frequently overlap by their content being drawn from the realms of nature, man, and history. However, the sages observed the course of history through society and individual life in general, so the historical element in wisdom is not apparent.

3. The nationalization of wisdom, as supposed by some, had already begun in pre-exilic times, and it culminated in the identifying wisdom with Torah by Sirach, see Murphy, op. cit., p. 51, n. 18; also G. E. Wright, 'The Faith of Israel', 1B, 1, 1954, p. 382.
C. Religious and Ethical Character

Israel's wisdom is unique in its religious character. In spite of long contact with other oriental wisdom movements, it was preserved from the corruption of their naturalistic pantheism. Its fundamental assumption is the self-revelation of the one personal God who is supremely righteous in all His acts, and who demands, above all, the response of practical holiness. There is no such thing as a purely human wisdom, for all Wisdom is a divine gift. God alone possesses the absolute and ultimate Wisdom. It is for this reason that Israelite Wisdom, though its dominant interest is in ethics and humanity, remains religious to the core.

1. Wisdom, Practical and Reflective

Wisdom to the Israelite mind was a practical thing. It meant skill or ability in technical workers,¹ and political officials.² It also meant knowledge, not a purely intellectual or rational knowledge, but a knowledge born of experience in dealing with human relations, such as in family, in society, and to the state. It was also a faculty of distinguishing between good and evil, between what is beneficent and what is harmful. Thus Wisdom involves an ethical element, concerning one's duty to himself as well as to others. The chief domain of the Israelite Wisdom was in the sphere of practical morality, for the sages applied the law of the priest and the teaching of the prophet to the actual conduct of life.

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¹ Exod. 28:3; 35:25; 26; I Kg. 7:14; Isa. 40:20 and etc.
² Gen. 41:33,39; Dt. 1:13; 4:6; 16:19; 34:9; Isa. 11:2; 33:6.
Wisdom assumes moral ideal as a guiding principle through which harmony in the social order, as in the order of nature, may be achieved. ¹

Practical wisdom was empirical and gnomic in its nature. It is a unifying common principle sought out and formulated by the sages. It was often used as a means to an end. The goal to which Wisdom led was happiness and prosperity in life, for Wisdom inculcated the personal qualities required to achieve success and to avoid failure. Wisdom is always thought of in its triple character: prudence, morality, and piety.² The pragmatic element in its combination of morality and religion showed the weakness of an over-simplification of the doctrine of retribution. Therefore, to the purely moral and practical Wisdom was added one that was theoretical and reflective. The authors of these reflective Wisdom books (Job, Ecclesiastes, and Proverbs 30:1-4), though at variance with the product of the practical Wisdom school, employed the same instruments to solve the more fundamental issues of life. They saw Wisdom through the witness of creation and providence. Though with a sceptical mind, they discerned an underlying principle of the universe which is to be applied in human life, that man's moral ideal must be identified with the divine law. It is Wisdom that 'signifies the building of life on the principle that informs and sustains the universe.'³

2. The Cosmic Status of Wisdom

As has been mentioned, the sages believed that Wisdom was not

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mere human insight, but was the divine purpose by which the universe
was directed and in obedience to which man should order his life. This
conviction is recognized as being based on the theology of creation which
is a distinctive feature of the Wisdom teaching. And from this
conviction it is an easy step to regard Wisdom as having a special and
even independent status in God's creation. Wisdom was from a divine
source; it was a divine quality which made and preserved all things.
It was depicted as a distinct personality in the Books of Proverbs and
Job. Wisdom was created by God in the incomparable excellence of
primacy and was likened to a woman inviting men to come for instruction
and security. Moreover, it was poetically personified as an attribute
of the living God, carrying out the divine revelation.

1. This point is generally agreed by the scholars, see O. S. Rankin,
   Israel's Wisdom Literature, 1936, pp. 9-39, who stresses the idea:
   'Upon the doctrine that God is the world creator is founded the
teaching of man's duty to man.' (p. 9). Another important discussion
is found in G. von Rad, Old Testament Theology, I, pp. 449-53; also
'The Theological Problem of the Old Testament Doctrine of Creation'.
PHOE, pp. 131-143 and 'Aspekte alttestamentlicher Weltverständnisses',
EVTH, xxiv, 1964, pp. 57-73, (Eng. tr. 'Some Aspects of the Old
Testament World View' PHOE, pp. 144-65). In these two articles, however,
he touches but a little upon the sages' viewpoint, for that is not his
main proposition. W. Zimmerli, 'Wisdom in O. T. Theology', SIT, xvii,
1964, pp. 146-58, states that Wisdom thinks resolutely within the
framework of a theology of creation'. (p. 148).

2. Prov. 2:6; 3:19f.; 8:27-31; cf. Wis. 8:1; 10:1-11:4; see

3. In the extra-canonical Wisdom literature (Wis. 7:2 ff; 9:9 and
   Sir. 24:3-10), Wisdom has been portrayed with more cosmological
speculation.


5. But Wisdom was not an intermediary of the divine revelation to bridge
   the gulf between God and man. Rather, it serves as a bridge between
   the Wisdom tradition and the Israel's religious tradition; see R. N.
   Whybray, Wisdom in Proverbs (SIT, 45), 1965, p. 104.
obvious passage of the hypothetized wisdom is Proverbs 8:22-31. And the cosmological notions about natural history given here correspond to those prevalent through the Near East, except they were metaphorically, rather than mythologically, considered.¹ Perhaps the personification of Wisdom was intended to identify Wisdom with the practice of the religion of Yahweh.

The cosmic status of Wisdom is more profoundly presented in Job 28. Though the tone is more resigned than Proverbs 8, but the basic attitudes are similar in both.² Wisdom is the idea or conception lying behind or under the fixed order of the universe, as the world plan. It is conceived as a thing having an objective existence of its own. It is personified and may be 'seen', 'declared', 'established' and 'searched out'.³ The theme of the whole passage is that man cannot find the way to Wisdom. It is simply unattainable by man's technical will and enquiring mind. The description is not a classification of separate phenomena, nor of the limited sections of order, it denotes a totality of knowledge, the divine intelligence presupposed by the world process. God's absolute Wisdom, though partially seen in the order of cosmic nature, lies hidden from man's finite mind.⁴ This concept of the transcendent Wisdom calls for man's

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1. The problem of interpreting this passage lies at the meaning of some important words, מִיתוֹשׁ (v.23), התַּמְנִית (v.24), יִשָּׁמֶר (v.22), יָסָר (v.30). That these words suggest a mythological origin for wisdom is doubtful, see H. Ringgren, Word and Wisdom, 1947, pp. 99-104; also Whybrey, op. cit., pp. 99-103.


4. See the Yahweh Speeches, Job 38-41.
faith. The concluding remarks in both Proverbs 8 and Job 28 make the similar appeal - the fear of God, the one in Proverbs is much more positive in urging man to obedience to the cosmic Wisdom. As the cosmic Wisdom belongs to God the Creator, the fear of God is the practical Wisdom that befits man as God's creature. Wisdom is not ultimately to be found in the mysteries of God's universe, but in the practice of the presence of God. Thus, the hypostasis of Wisdom is an attempt to search for the divine reality in terms of human understanding. To the sages, this cosmic order had to be recognized and man needed to integrate himself into the divinely established harmony. Wisdom, therefore, teaches man to master the existing reality, to discover and perceive the divine laws operating in nature as well as in human society to which man belongs. In sum, the highest Wisdom possible for man is to conform to the divine Wisdom, God's moral purpose which lies hidden behind the whole creation.

3. **The Fear of the Lord**

The faith of Israel's sages is expressed by a frequently occurring phrase, 'the fear of the Lord'. This godly fear was the expression of the Old Testament piety. The Israelites experienced a numinous awe at the divine presence and activity in the Sinaitic revelation.

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1. Rylaarsdam, op. cit., pp. 74-98.

2. An instance may be taken from Eccle. 1:3-11 where the author speaks of natural phenomena, and then of the human situation.

3. Prov. 30:2-4.


5. Exod. 20:20; 24:17 and etc.
It was the fear of God that inspired Israel's acts of worship, because religion was the tension of two opposite feelings, fear of divine being, and longing for his presence. This religious feeling combines fear and affection, admiration and timidity.¹ In Deuteronomy, it reached a higher level when it was related with the exalted and inclusive sense of an absolute love, as explicitly stated in 10:12.² The love of God, combined with the sense of fear and longing, is not the response of a mechanical legalism.³ And this hortatory tone of the Deuteronomistic preaching is echoed in the appeal of the Wisdom teacher. Wisdom, as aforementioned, is believed to come from divine source, so the highest Wisdom is the fear of the Lord.

The fear of the Lord is the beginning of Wisdom. It is a starting point of religious faith, and also a chief part of religious knowledge.⁴ This godly fear becomes a comprehensive ability to direct the whole process of life.⁵ It is at the central point linking the beginning to the end of life purpose. And it deals not merely with practical experience of life, but with the meaningful order of the world.⁶

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2. Also Dt. 6:2, 4-5, 13; 11:1, 13, 22; 19:9; 28:58; 30:6, 16.
The fear of the Lord is the mainspring and motive of ethical behaviour. It is the principle which makes man act in the right way, therefore it is inculcated by the law.\(^1\) In the early stage of Israel's Wisdom movement, human freedom might have been stressed. If this was true, then another tendency may well be justified, that an idea of God's transcendent sovereignty was developed in the post-exilic religion. The tension between man's freedom and God's sovereignty was to be harmonized by this religious sentiment - the fear of the Lord. And it is not merely a sentiment, but becomes rather a virtue itself. As a fact, the reverent fear towards God is always followed by its practical ethical application, 'to hate evil' or 'to depart from evil'.\(^2\) An ideal man must be both religious and moral, 'he who fears God and turned away from evil'.\(^3\)

This integration of ethics and religion is very significant. The connection between the two was endangered by the influence of the foreign culture, the non-ethical paganized perversion on the one hand, and the utilitarian ethic of Wisdom tradition on the other.\(^4\) But, with more and deeper religious orientation, Israel's Wisdom has taken the phrase 'the fear of the Lord' as a formula, a kind of motto or statement of principle

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3. Job 1:1,8; 2:3; cf. 4:6.
which represents distinctly the Yahwist faith. And through this faith, the old standards of conduct have been assimilated into a more religious framework. Therefore, Israelite Wisdom should not be considered as without an appeal to authority.

4. Religious Individual and Moral Responsibility

Wisdom teaching is criticised for its lack of historical perspectives. But this is precisely its special feature, for the quest for Wisdom is the quest for the meaning of life in terms of individual being. The practical Wisdom deals with high yet workable morality. It shows 'a sagacious understanding of human nature and an unabashed interest in the happiness of the individual here and now.' Likewise, it is also the main interest of the reflective Wisdom. That the sages' individualism is grounded on their faith in God was most probably a result of prophetic influence. For the prophet has taught the moral character of God, that God as a moral being is known in and through individual conscience. This, as Rylaarsdam said, 'ennobled personality and made men personally and individually responsible.'


4. Rylaarsdam, op. cit., p. 53.
in its observation, how eudamonistic or pessimistic in its outlook, is God-centred. It could become most down-to-earth, but its goal remains the same in its sound handling of individual affairs in God's world, in submission to His will.

Since the sages assumed the entirety of God's world, they never regarded the individual as an isolated unit. Rather, they gave practical guidance to the individual for his relation to family and community life. And individual moral responsibility is assumed in the conviction that God's ethical demands are aimed at the accomplishment of the moral government of the world. Both optimism and pessimism in the Wisdom teaching are an indication of the sages' religious-moral concern. To the sages, man is in constant quest for the religious meaning in his ethical life.

D. Individual Ethics

1. Individual Virtue and Social Good.

To the wisdom teachers, man lives actually in human relations; any virtue, even the most personal, may still have some social character. Piety is purely a personal virtue, yet personal piety is to be reflective in its actual life with others, and therefore it results in social act.

The ethical motive appeared in the Wisdom literature, as in the whole Old Testament, is essentially religious. The fear of the Lord is the dynamic motive power from which a life of truth, justice, and goodness is attained. This dominant idea is always inherent behind all the moral counsels. A short prayer in Proverbs 30:7-9, an ideal of piety and modesty, summarizes the mood of the wise man. In the Wisdom psalms, the religious element is
explicitly stated in ethical motivation.1 In Job's final confession (ch. 31) the nature of God is presented in his ethical ideal, both individual and social.

2. Duty to Self

Individual personality is a sacred trust of being. And each man is morally responsible to his creator. First of all, his duty is to preserve himself from evil and corruption. It does not mean that self-preservation must take some form of asceticism. But moral discipline was presented by the sages in a rather negative way. The control of temper was repeatedly taught.2 The virtue of temperance was emphasized by warning against the vice of drunkenness.3 Since man is a psychic unity, the true harmony can only be attained through the maintenance of both physical and spiritual functions.4 Therefore, purity of bodily organs should be guarded, because it affects the inner being. That is why Job was so keenly aware of the temptation of any physical sensuality.5 And he laid great stress on the virtue of chastity for the preservation of both body and soul.6

1. Such as Pss. 15 and 37. In Sir. 40:26 (cf. 2:3,7-11), the fear of God is the highest good, because it carries with all other good virtues.
5. Job draws special attention to the temptation of eye in 31:1,7b,9,26.
The duty of self-preservation includes also positive integrity. The Wisdom teachers believe that moral integrity—righteousness and faithfulness—assures divine protection and blessings. This becomes a central point of argument in Job's dialogue with his friends. The problem here is ethical rather than philosophical. And Job's strong sense of honour and his intense protestation of innocence are an indication of the Israelite conception of self-preservation.

To preserve one's personality in integrity, he is to appropriate to himself in the development of ethical life. The Wisdom teachers loved life, and a full life must be morally good. And one should persevere in his trust in God with the spirit of contentment and cheerfulness.

3. Virtue of Truthfulness

The duty of truthfulness is regarded by the sages as a virtue of fundamental importance. Falsehood is most injurious and it disintegrates individual and social life. So they warned against lying, slander, false witnessing, talebearing, and hypocrisy. Pride, jealousy, malice, contentiousness and all forms of dishonesty are the ways of the wicked.

2. The friends' position towards moral reward is indicated in Job 8:6-7,20; 11:13-19; 22:22-30 and etc.
Only truthfulness assures confidence between men. To maintain a normal human relation, humility is perhaps the first thing to cultivate. It is an eager, receptive attitude of life, an active desire to improve, and a positive feeling towards others. With humility, other virtues, such as affability and reticence, naturally appear. Thus, truthfulness is based on humility, and rises into charity. It harmonizes egoism with altruism.

4. **Right to Property**

Private property is assumed in the Wisdom teaching as a condition of human life. The sages lay so much emphasis on the good virtues of industry and frugality, that man can claim property as the result of his own labour and effort. However, wealth may endanger man's mind to be over-materialistically centred. Therefore the Wisdom teachers have to make it clear that moral integrity is better, and more important, than material wealth. This principle lays down the conditions and limits under which property may be acquired. To assume the right to property, the sages maintain a moderate and well-balanced life that avoids extremes, either poverty or riches.

E. **Family Ethics**

1. **Ethical Significance of the Family**

The family is divinely instituted as a fundamental social unit.

It has a physical foundation, but it is primarily a moral institution. The significance of the family is in the ethical union through which a life-long relationship is cemented. This religious-moral conception of the family is implicitly involved in the Wisdom teaching.

The family is the great training school of moral life. Good virtues are cultivated through personal communion in the family. This is true for parents as well as for children. In the Wisdom teaching, especially in the Book of Proverbs, parental instruction is greatly stressed. In early Israel, when Wisdom teaching was still in the form of oral tradition, home must have been served as the setting for instruction. The teaching was taught and practised at home. It was also learned through practical imitation of parental behaviour. There was religious practice at home, which must have had educational value for children. In the later period, when some sort of school system was established, such as the synagogue school, the Torah, both religious and ethical, was taught by the teachers. Nevertheless, the importance of parental instruction was by no means lessened, for the parents could instruct their children the Wisdom teachings which have been put in literary form.

2. Sanctity of Marriage and Family Love

In the Wisdom teaching, marriage is more than legal validity.

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The moral obligation was emphasized, and it is evidenced by the sages' monogamous ideal. Although polygamy was permitted by the law, it is never hinted at or implied in the Wisdom literature.¹ In Proverbs, there is no allusion to the discord of polygamy. The sages speak of a virtuous wife as a crown to her husband,² who could only wear one crown. Marriage is thought of as something sacred, a covenant of God.³ A good wife is from God as a token of the divine favour.⁴ And in fact, monogamy is directly taught in Proverbs 5:15-19. In the Book of Job, the wife of Job is mentioned twice, in the prose framework and in the poetical dialogue⁵, but in both places she is coherently portrayed as the same impatient and unsympathetic one. Koheleth's eudaemonism is expressed in his monogamous ideal.⁶

The sanctity of marriage can be seen in the negative advice of the sages. A broken marriage vow is a sin against an old comrade.⁷ Sexual sin is presented in the darkest colours. Adultery is thought to be most ruinous. It deprives one of health, wealth, liberty, and honour.⁸

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1. Except in Sir. 37:11-12 which, as de Vaux suggests, might be interpreted in a wider sense, see R. de Vaux, Ancient Israel, Its Life and Institutions, Eng. tr. by J. McHugh, 1961, p. 25.
8. Prov. 5:9; 6:26,33; 23:27-28; 29:3; 31:3; Job 31:9-10.
But the most terrible consequence of this sin is the divine displeasure. However, the sages are not ascetic, for they encourage conjugal love. But the danger of becoming sensual should be avoided, even impure thought is regarded as very undesirable.

True family love is greatly blessed. And family life is strengthened by ethical love, that is, the mutual faithfulness between the couple, parental care to the children, and children's reverential respect to their parents.

3. Husband and Wife

The wisdom counsel concerning the husband-wife relationship seems to centre only on marital fidelity. Man is urged to be loyal to his wife and to avoid the sin of adultery. Other moral obligations between the couple are scantily mentioned. Perhaps the sages' emphasis is but a reflection of the environment of the upper-class who were more prone to yield to sexual indulgence. And it is the man who becomes the victim of adultery, as they observe. In general, the sages' attitude towards woman was rather negative. Job's wife is portrayed (2:9,10) in Augustine's phrase, as the diaboli adjutrix. Koheleth regards woman as a snare, as do

2. Prov. 5:18-19; Ec. 9:9.
6. See M. H. Pope, Job (AB, 15), 1965, p. 32, who also mentions Calvin's description, organum Satanae.
the sages in Proverbs, and the main weakness of a woman is a contentious disposition. ¹ Nevertheless they also praise the homely, household virtue of industry, prudence and loving kindness. ² The thirty-first chapter of Proverbs gives woman the predominant position in the home. An ideal wife is described as gracious, virtuous, and her wisdom assures the stability of the family. ³

4. Parents and Children

The Wisdom teachers did not regard woman as inferior. They respect motherhood as much as fatherhood. ⁴ Both parents share the joy of having wise children, and both alike sorrow over their son's folly. This indicates the true nature of parenthood, that father and mother are one, and deserve to be equally respected. ⁵

The sages laid great emphasis on the ethical education of children at home. The status of children was very important in the Israelite mind. ⁶ For their moral well-being, strict discipline, the using of rod, is suggested. ⁷ It is of supreme importance for the parents to equip the children with instructions which will lead them to the way of goodness. ⁸

Both parents share the responsibility of teaching their children. Perhaps it is the mother who gives the children the basic moral instruction. When the boys grow up to manhood, they are usually entrusted to their father. And the father is to assume more responsibility for guiding the children in their religious and moral life, as evidenced in Job's experience.

The children are taught to honour their father and mother. This is a repeated teaching in Proverbs. Children must hear and obey the parental instruction. They should not despise their parents nor curse them. And ill-treatment of their aged parents may be followed by retribution. Therefore, the children are responsible for supporting their parents and making them happy. This filial love in the Wisdom teaching is a renewed and amplified emphasis of the fifth commandment in the Decalogue.

F. Social Ethics

1. Social Concern and the Sense of Justice

In Israel's Wisdom teaching, the social quality is not lacking. Presumably, all sages show their social concern in dealing with practical morality. Even Koheleth, though criticized for his lack of social interest,

2. Job 1:5.

3. Prov. 15:20; 20:20; 23:22; 30:17. On the contrary, to honour one's parents was to recompense them in some measure for their trials (Sir. 7:27ff.).

reveals his social consciousness. In this aspect, the sages share the same interest with the prophets, for they all have the recognition of human rights as well as the common good at heart. Wisdom assumes prophetic teaching in the vindication of social justice, especially in the economic order. Like the prophets, the sages defend strongly the rights of property. They protest against the deprivation of judicial rights and warn against lawlessness. But, most of all, they hate oppression, and show their compassion for the victims of rapacity.

It is to be admitted that the social virtues in Wisdom teaching are inculcated from the standpoint of the powerful group toward the weaker. They persistently hold the traditionally view of moral reward, that wealth is a blessing of the Lord bestowed upon the upright. However, even when some unconventional sages challenge this doctrine of retribution, their sceptical mind still is not able to get away from basic belief in the divine righteousness. And this belief has only intensified their sense of social justice.

3. Prov. 8:20; 17:15; Job 29:7ff. 4. Prov. 11:1,26; 16:11 and etc.
2. Charity and Benevolence

The supreme virtue of charity and benevolence is again religiously motivated. The sages believe that God himself is infinitely good and gracious, that charity shown towards fellow man is a grateful acknowledgment of the divine goodness. Thus, the attitude towards other man is primarily the attitude toward God. The one who shows kindness to the poor 'lends to the Lord', and he who despises the poor 'insults his maker'. A truly pious man should be sensitive to the need of others, and generously help them. He cannot afford to neglect the poor and the helpless, such as the aged, widow and the fatherless. Job's kindness to his servants is based on the assumption that under the creator God, all men are in a bond of common brotherhood.

To the foreigner, there should be no prejudice; in fact, the sages' appeal is to all men. Even to the enemy a spirit of charity ought to be shown, and no malicious joy over the enemy's fall is desirable. And the right attitude is to overcome evil with good.

In the positive promotion of good social relations, friendship is highly valued. Good friendship is maintained by constancy, candour, and tact. And the integrity of a friendship should largely depend on mutual respect and love.

7. Prov. 8:4.  
CHAPTER III

THE BOOK OF JOB: ITS MEANING AS RELATED TO WISDOM ETHICS

Among the Wisdom Literature of the Old Testament, the Book of Job is most sublime in its literary style and in its religious-moral truth. But the very greatness constitutes difficulties for understanding it. The complexity of the problems regarding its source and structure, its meaning and purpose, necessitates careful critical investigation. And the underlying theme can only be found through an analytical study of the content itself. Then, to view the book as a whole, one will not fail to recognize that Job is an integral part of the Wisdom Literature, and that its moral teaching has an important bearing on the ethics of the Old Testament.

A. Sources and Structure

1. Nature and Sources

The book has been characterized as lyric, epic, drama, didactic poem, and philosophical dialogue. But it is so distinctive a literary work that it can hardly be fitted into any of these characterizations. The book indeed is a class by itself, sui generis.

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The book also presents a unique structure in the Wisdom Literature of the Old Testament. Unlike Proverbs which is a mere collection of sentences and sayings, Job combines prose narrative and poetic dialogue. Its peculiar form of dialogue cannot be found in any other Old Testament books. Moreover, the form of lamentation in the speeches of Job is not normally regarded as belonging to the category of Wisdom Literature.

Nevertheless, the Wisdom type of literary device is not lacking, and the Wisdom character of the book is evident, because its main concern is the basic issue of life.

Since the variant forms of Job have been recognized as a familiar pattern found in the ancient Near Eastern literature, opinions increasingly diverge as to the possible source of the book other than Israelite.

From the setting of the story of Job, some have drawn the hypothesis that Edomite Wisdom is the source of the book. Much attention is given to the Edomite characters in the geographical, social, and natural background.


and the philosophy of the book.\(^1\) Others have made inquiries into the linguistic features, and suggested that the book was either originally written in Arabic, or influenced by Arabic literary forms.\(^2\)

The attention has also been drawn to the Job-motif in the Sumerian-Akkadian documents.\(^3\) Two Babylonian Wisdom writings, *I Will Praise the Lord of Wisdom* (or 'Babylonian Job') and *A Dialogue about Human Misery* (or 'Babylonian Theodicy') have very striking parallels with the Book of Job. They are similar in the substance of the story, but very different in religious conception. In the Babylonian writings, no profound ethical

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conception of sin is present, nor is there such a thing as personal relationship with God.\textsuperscript{1}

Some ascribe the book to an Egyptian source because of its geographical references and literary form.\textsuperscript{2} The name Ayab appearing in the Amarna letter No. 256 might be the same as Ayyab, the Hebrew word for Job. The Amarna letters, though in the Akkadian language, were addressed to the Egyptians.\textsuperscript{3} Two Egyptian documents, The Protests of the Eloquent Peasant and A Dispute over Suicide, are similar to the Book of Job in the tone of despair and pessimistic resignation.\textsuperscript{4} The nature motif and form-categories in Egyptian Wisdom have their parallel to the Yahweh Speech in Job 38.\textsuperscript{5} Moreover, the Egyptian legal forms and lawsuit can be found in Chapters 22 and 31.\textsuperscript{6} Nevertheless, the Egyptian writings are lacking in religious depth and limited to human justice.\textsuperscript{7}

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2. The scholars who hold this view most confidently are P. Humbert, Recherches sur les Sources Égyptiennes de la Littérature Sapientiale d'Israel, 1929, pp. 75-106, and G. Hälscher, Das Buch Hiob (HAT), 1937, p. 7. They point out the Egyptian characteristics in the mention of papyrus, ship of reed and the mines, and the animals such as ostrich, hippopotamus, and crocodile, Job 8:11; 9:26; 28:1-11; 30:29; 40:15ff.


The book has been compared with the Greek tragedies, such as Sophocles' Oedipus, and Aeschylus' Prometheus.¹ The resemblances are in the motif and dramatic form. But closer observation shows that the literary device is not the same, and the religious conception differs greatly. In Greek tragedies, the deities are merely mythological figures.²

Other parallels are found in the Indian legends. The stories of both Gautama and Harischandra resemble Job. The latter is very similar to the framework narrative of Job. But the ethical idea is basically different.³

While the wide range of possible foreign literary parallels is undeniable, the book remains essentially Israelite. The fear of God, on which Job's morality is based, is basically the religion of Israel. The sins denounced in Job may have parallels in other moral codes, but they correspond to the standard of the Israelite law. The book may have drawn to some extent from the Wisdom of other people and their moral codes, but it shows no evidence of direct dependence. Moreover, the psychological setting and approach are distinctly Israelite.⁴ In sum, the book presupposes, and testifies to the faith of Israel.


2. Lindblom, Boken om Job, p. 287.

3. The affinities were first pointed out by K. Schlottmann, Hiob, 1851, and have been mentioned and compared by Ranston, op. cit., p. 106; A. & M. Hanson, The Book of Job (TBC), 1955, p. 9; Pope, op. cit., p. lxxiv.

2. Structure and Composition

The problem of structure and composition are principally related to the sections of the prose narrative (Chs. 1-2; 42:7-17), the Elihu Speeches (Chs. 32-37), the Hymn on Wisdom (Ch. 28), the Yahweh Speeches (Chs. 38-41), and the Speeches of the Third Cycle (especially Chs. 25-27).

(a) The Prologue and Epilogue. The objections raised against the unity between the prologue and the dialogue are generally summarized into three points. First, the Satan of the prologue is not mentioned in the poem. Second, the patient Job of the prologue is different from the rebellious Job in the dialogue. Third, in the prologue, God is Yahweh, but elsewhere a non-national name of God, like El, Eloah, Shaddai, or Elyon, is used. The prologue has been thought to be a direct borrowing from a folk saga.1 At least, so it is held, it does not belong to the original work, thus it is to be rejected.2 There are also some notable incoherences in the relation of the prologue and epilogue. The Satan scenes are not repeated in the epilogue. Moreover, the outward restoration of Job in the epilogue is not an appropriate outcome after the inner victory of his patience in the prologue. Therefore this 'superfluous' conclusion is to be rejected by some.3


On the other hand, various attempts have been made to resolve the difficulties. Some try to limit the old form of the narrative to Chapter 1 and 42:11-17. Others consider the Satan, Job's wife, and the happy ending as secondary. But none of them is satisfactory. However, it is possible that the omission of the Satan scene and the use of the divine names are deliberate. The change of Job's character from patience to bitterness may be explained by psychological reasons. Moreover, 'the initial submission contributes to the nobility of Job's protests'. The epilogue could not well be dismissed as the conclusion of the work, because the prologue demands it to complete the whole story. Without both the prologue and epilogue, the message of the book cannot be an integrated whole.

As to whether the prose narrative was written by the poet himself, or used and modified by him as a framework for the poem, it is very difficult to ascertain.

6. Pope, op. cit., pp. xxii-xxiii, seems to agree with the theory of a Volksbuch, but he holds that the tale had attained a relatively fixed form and contents which the author of the dialogue could not modify radically. But Gordis, op. cit., p. 73, thinks that the author used the tale as a framework with creative freedom.
(b) **The Elihu Speeches.** Most scholars agree that the section of Chs. 32-37 does not belong to the original form of the book.¹ The weight of the argument against its genuineness seems to lie in both the context and content. Elihu is not mentioned outside the section. The passage in which he is introduced (32:1-6) is rather couched in scribal style. The speeches destroy the connection between the challenge of Job and the reply of God. Moreover, the argument in the speeches is not only against Job, but also against the friends, and even in a more subtle manner against Yahweh's speeches.² Linguistically, the speeches are different from the rest of the book. The vocabulary is peculiar and strongly flavoured with words borrowed from the Aramaic.³ The style is characterized as prolix, laboured, and sometimes tautologous.⁴ While this section has been generally considered as an interpolation by a later hand or hands,⁵ there are some who insist that the merit of the speeches lies in their preparatory nature, anticipating the

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² Pfeiffer, *op. cit.*, p. 673.


Yahweh Speeches. They regard them as closely in line with the theological position of the book as a whole. The value of this section, however, is difficult to assess, although it possesses a certain dramatic quality.

(c) The Yahweh Speeches. This section has been suspected because of its content which deals with a too broad subject of universal existence far beyond the problem involved in the book. Moreover, the tone of the speeches is thought to be inappropriate because of its mockery and stinging rebukes. While the rejection of the whole speech would 'leave the dialogue in the air', some attempt to condense two speeches into one or only accept the first speech in 38:1-40:2. Objection has been raised against the second speech, because of its alleged irrelevance, and because the poetical descriptions of the animals in 40:15-41:34 (Heb. 40:15-41:26), which are regarded as mythological figures, seem to contribute little to the argument.


2. C. H. Cornill, Einleitung in das Alten Testament, 1891, pp. 229-32, regards the speeches as 'the crown of the book' (p. 231); see also H. W. Hertzberg, Das Buch Hiob, 1949, pp. 128-33.


Thus, many reject this description, but some still retain it.¹ There are very few modern scholars who reject the whole of the Yahweh Speeches.² The speeches provide a climax to the whole story in both the self-revelation of the personal God and its effect upon Job. This is sufficient to justify a religious solution rather than a speculative answer.

(d) The Hymn on Wisdom. The hymn in Ch. 28 is generally thought to be an editorial addition. It is not really connected with the context of Job’s speech, for it is related neither to 27:2-6, nor to 29:1ff. It is unnatural in its present setting, for in it Job already anticipates what God says to him in Chs. 38:1-40:2.³

The conception of Wisdom in the hymn is not appropriate to Job. It is difficult to suppose that Job uttered these magnificent lines at the stage of his mental struggle. Attempts are made to find in the poem a statement of the condition of Job’s restoration, made either by omitting the last verse (v.28) or by retaining it: i.e. either by relating Job’s calmer mood and his reverential resignation to the unsearchable Wisdom of God,⁴ or by assuming

¹. Dhorme, op. cit., pp. lxvii-lxxvii; Hertzberg, op. cit., pp. 167-68. Pope, op. cit., p. xxviii, seems to accept it, although he rejected it before, see ‘The Book of Job’, DDE, 1962, II, pp. 911-25; also Pfeiffer, op. cit., pp. 674-75, sums up the scholars’ argument. Those who retain the description think that the mention of these animals intensifies the idea of the creaturehood of man and his limitedness.

². Among the old commentators who reject are W. M. L. De Wette, Introduction to the Old Testament, II, 1843, p. 658; J. G. Eichhorn, Introduction to the Study of the Old Testament, 1888, pp. 207-10; and Cheyne, op. cit., p. 94. Some recent scholars reject the whole speeches, because they hold the original book ended with Ch. 31; see J. Hempel, Die althebräische Literatur, 1930, p. 179; Baumgärtel, op. cit., pp. 125ff.; Finkelstein, op. cit., p. 234.


that Job released himself from the perplexities of the speculative way to
the practical fulfilment of the duties of life.¹

Nor is the conception of Wisdom that of the friends.² Wisdom here is
the whole divine plan. But it has been conjectured that this poem is an
ancient hymn, sung by either one of Job's friends, Bildad or Zophar, which
does not necessarily represent the singer's own view, but serves as a
retarding element.³

It has been observed that the language and style show affinities with
those of the Yahweh Speeches. Thus it is regarded as a product of the same
poetic hand, interpolated between the dialogue and Job's monologue.⁴ On the
whole, the hymn seems to be an independent poem, complete itself, not part
of a larger whole.⁵ It is not an argument, but a meditation which has the
function of a chorus in a Greek tragedy, commenting on the theme of the
preceding debate.⁶

¹. Driver, op. cit., p. 425; also M. Buttenwieser, The Book of Job, 1922,
p. 60, observes this last verse as the recognition of the eternal
verity which marks the end of Job's struggle.

². The view that the speaker of the hymn may be ascribed to either Bildad
or Zophar has been dismissed by Kissane, op. cit., p. 172.

³. See H. Ringgren, Word and Wisdom, 1947, p. 92; also Tur-Sinai,
op. cit., p. 395.

⁴. Dhorme, op. cit., p. lxxvi, but Budde, op. cit., pp. 163-64 and König,
op. cit., pp. 283-86, argue for its logical connections with the
dialogue.


(e) The Speeches of the Third Cycle. The completeness of the third cycle is suspected because of the peculiarities involved in Chs. 25-27. Bildad's speech (Ch. 25) has no proper beginning, and it is unusually short. Job's speech, in one section (26:5-29) is very like Bildad's. In another section (27:7ff. or 27:13ff.), it seems to contradict his view, for it is more likely the missing speech of Zophar in this cycle. Some explain the brevity of Ch. 25 by the contention that it is a subtle way of indicating the bankruptcy of the friends' argument.\(^1\) Others regard Chs. 26-27 as a cohesive unit as related to the legendary tradition of the pious Job.\(^2\) But their views do not meet with general acceptance. As this cycle of the speeches is generally recognized as in an imperfect form, a reconstruction of the textual order seems to be necessary.\(^3\) Chapters 25-27 are to be divided into three speeches: Bildad's speech (25:1-5; 26:5-14); Job's response (26:1-4; 27:1-12 or 27:1-6, 11-12); and Zophar's speech (27:13-23 or 27:7-10, 13-23).\(^4\)

On the problem of dating the book, there is no general agreement. Nothing is known of the author, nor did he make any allusions to known historical events or persons. The rabbinic tradition which assumed Mosaic authorship\(^5\) has long been abandoned. However, the possibility of an earlier

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1. See Weiser, *Das Buch Hiob*, p. 185.
3. Except M. H. Pope, op. cit., p. xxv, who interprets the disorder as a deliberate attempt to refute Job's argument by confusing the issue, though he opposes the view of the patient Job.
4. Reconstructions which differ from this general one are made by some recent scholars: (1) Dhorme, op. cit., pp. 353-56, Terrien, op. cit., p. 888; adding 24:18-24 to Zophar's speech; (2) Kissane, op. cit., p. 163ff.; identifies 26:1-4, 27:7-23 and 24:18-20, 22-25 (24:21 ascribed to Job's reply to Eliphaz) as Zophar's missing third speech. A more detailed summary of different arrangements is given by Pfeiffer, op. cit., p. 671.
5. The Babylonian Talmud, Baba Bathra, 14b, 15a.
date than has often been assumed is reopened by the discovery of a text of Job in palaeo-Hebrew script at Qumran. Most of the scholars who hold a pre-exilic date of composition assume the prose sections to be an integral part of the book, and they justify their view of the righteous Job as an established tradition referred to in Ezekiel 14:14,20. The date being suggested by them ranges from the time of Solomon up to the Seventh Century.

Some have drawn attention to the idea of individual retribution in Job which was notably a belief of Jeremiah. Thus they take this period as the terminus a quo for the origin of the book. Others have related the problem of innocent suffering in Job to that of Deutero-Isaiah, and dated the book either before or after the latter. Still others have varied views of dating: Fifth Century, Fourth, and even the Third. But the possible date surely can not be later than 200 B.C., because Ben Sirach, who mentions Job, wrote shortly after that time.

2. The pre-exilic date is rejected by most modern scholars except Y. Kaufmann, The Religion of Israel, pp. 334-38; and Pope, op. cit., pp. xxx-xxxvii. (see S. Terrien's criticism in the review, JBL, lxxxv, 1966, pp. 94-96). An excellent conspectus is found in Pfeiffer's Introduction, pp. 675-78.
5. See the conspectus of dating by Pfeiffer, op. cit., p. 678. Cornill, op. cit., pp. 233-35, who considers Job as one of the latest books in the Old Testament.
6. The mention of Job in Sir, most likely refers to the book, though the reference to Job the saint is not impossible, see Gordis, op. cit., p. 217. also p. 361, n. 38.
B. Ethical Implications

1. Job's Character in the Narrative

Job's character as simply portrayed in the opening words of the prologue narrative (1:1-5) is marked by both piety and righteousness. The author describes Job as perfect, not as sinless, not even as merely blameless, but as complete, whole, and of full-weight. Job could not be charged with wickedness toward God and man. The word 'upright' used with 'perfect' has a complementary idea to stress the moral character of Job. But most of all, Job's moral integrity was based on his piety. That he feared God and turned away from evil is a typical standard of Wisdom ethics.

As the author intends to deepen the impression of Job's constant piety, he gives an example of Job's anxious concern for his children (1:5). This religious action performed by Job seems to go beyond outward conformity, for it is the inner motive of true piety that the author wishes to stress.

It is to be noted that in the author's artistic description of Job's character and his wealth he skilfully uses varying verbal forms: the frequentative in v. 1, and the consecutive in the following verses.

1. The Israelite idea of perfection refers to both physical and moral completeness, see Pedersen, op. cit., I, pp. 336ff.; also Driver & Gray, op. cit., pp. 5-6; Fohrer, op. cit., pp. 73-74.

2. Yahweh attributed this quality of moral integrity to Job (1:8; 2:3), his wife recognized his integrity (2:9). Job himself never doubts his integrity (9:20-22 and so on).

3. The two roots occur in juxtaposition in Ps. 25:21, and in parallelism in 37:37. These two taken together indicate 'the peak of moral perfection'. Pope, op. cit., p. 7.


The author seems to emphasize character first, then prosperity as its consequence. The ideal character of Job was rewarded with ideal good fortune. Yet the truly pious man does not demand rewards as a prerequisite for his continuance in the way of goodness. Piety is a quality of inner life which is not dependent upon outer circumstances. When Job underwent severe tests and lost all physical blessings, his character did not break down. The purpose of the author is to explain that character is more essential and abiding than anything else.

Two heavenly scenes are very significant (1:6-11 and 2:1-5). The Satan is portrayed as a malignant spirit, and his cynical disbelief in disinterested goodness is expressed by a question: 'Does Job fear God for nought?' (1:9). This is one of the main questions with which the book is meant to deal. This goes down to the very springs of human nature, down to the very essence and even the existence of goodness itself. The Satan, thus, is represented not as the suggester of moral evil but as the malicious spirit who exposes the common weakness of the human soul. On the other hand, the author presents a high and noble conception of God. God is regarded as the One who has the highest claims upon the love and allegiance of man. God is to maintain the invincible power of the good. Therefore, the epilogue is a fitting end, for there the divine confidence in Job is fulfilled, and His righteousness is vindicated.

1. The recurrence of the number seven and three (in sum, ten), and of five and five (again, in sum, ten) in both the prologue and the epilogue symbolizes the perfection of Job's wealth and blessing.

2. The happy ending has been suspected, for many prefer to leave Job as the hero, still afflicted in body but serene in soul. However, this does not seem to be the author's purpose.
The inner quality of Job's moral character is further indicated in the narrative where his virtues of humility and submission are delineated. The author, like other Wisdom teachers, uses the mouth metaphorically as the expression of the inner being.1 In the prologue, the description of Job's character is concluded by the words: 'In all this Job did not sin with his lips.' (2:10). In the epilogue, Job's mouth uttered an intercessory prayer for his friends (42:10). As the significance of Job's personal encounter with God is brought into sharp focus, the author successfully presents the inseparable character of man's morality and his religion. A man's relation with other men is largely determined by his relation to God.

2. Ethical Quest in Job's Protest

The core of the poetic dialogue is Job's ten speeches of protestation, which reflect his feeling, attitude, and thought, and represent his whole pilgrimage of moral quest. His first soliloquy (Ch. 3) marks the first, the greatest, and the most abrupt of all changes.2 In his suffering, he pours out a torrent of bitter complaint. Although he seems to shrink sensitively from making any complaint against God's injustice, his questions implicitly make God responsible for his suffering.3 From this point, the whole succeeding debate develops.

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2. The transition from the patient, uncomplaining Job of the prologue to the despairing Job of the opening dialogue is explained with psychological reason by those who accept the narrative part being integrated into the poem.

3. C. Westermann, Der Aufbau des Buches Hiob (BHT 23), 1956, pp. 31-33 observes that in the soliloquy, the "Ich-Klage (3:11-19) has turned to the Anklage Gottes (3:20-23)."
Job's outburst cry was answered by his friends with reproof rather than sympathy. The friends rebuke him for his impatience and hint that the cause of his suffering may be his sin. A strong feeling of loneliness and despair dominates his whole thought. He complains of the failure of friendship (6:14-20). He accuses his brethren of failing him precisely when he needs them. His most dreadful experience is the feeling of alienation from God. In the second cycle (Chs. 16-17, 19, 21), his sorrowful feeling of isolation is deepened. He is compelled to realize with a new vividness that God and man have alike turned against him and held him guilty (especially in 16:6-17). To be isolated as a sinner is the deepest of his agonies (19:2-19).

His despair is first expressed by the pessimistic view of the world (7:1-10). Man is helpless in the fated misery. Human life is a hard drudgery, and is as brief as it is insubstantial (13:28-14:22). He views humanity in general, but puts himself in the centre of it. His hidden wish of death brings back the theme of his initial lament, and is repeatedly mentioned.¹ His despair virtually turns into scepticism. As he resolutely rejected his friends' dogma of retribution, he painfully realizes the fact of the moral disorder of the world (12:2-25; 21:7-34; 24:2-25).² Through all Job's thinking, he has never questioned the divine Wisdom and power. His question is whether this

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² Ibid., p. 205, where Peake has well observed that Job is not seeking a dialectical triumph over the friends, that he explains the problem that torments himself.
infinite Wisdom and power are controlled by justice and directed to moral ends.\(^1\)

But in all his outburst of pathetic emotion and sceptical protest, Job has a strong sense of innocence, which is a dominant note in his speeches.\(^2\) However, his protest is not to the friends, for he is utterly disappointed with them (12:1-3). He appeals to God alone, as he expresses his desire of meeting God.\(^3\) He looks for a witness who can vindicate his innocence and honour. His consciousness of his innocence is so profound that at the most miserable moment of despair (19:2-19), he expresses hope for a vindicator who will arise and intervene in a lawsuit as a witness or judge to vindicate Job's innocence (19:25-29).\(^4\)

Job's protest of his honour and innocence is summarized in his final monologue (Chs. 29-31) which ends the whole debate and thus brings the reader full circle.\(^5\) In his recollection of the former happiness, very little or nothing is mentioned of his material prosperity. But he puts stress on the

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1. The main thought in the fragments of the third cycle of speeches (26: 5-14; 27:7-23) is that the moral government of the world is a mystery. Owing to the textual disorder, it is not always certain who is the speaker. However, the Hymn on Wisdom is worthy to be added, for it teaches that while God's Wisdom is unsearchable, man's is the Wisdom of piety and morality.


3. Job 7:7-21; 10:2-12; 13:3ff. and etc.


5. Few scholars do not accept Chs. 29-31 as original, Baumgärtel, op. cit., rejects chs. 29-30; Jastrow, op. cit., pp. 68-70, thinks these three chapters are entirely out of harmony with other speeches, and regards them as a supplement to the book; Kraeling, op. cit., pp. 111, 120, recognizes these chapters as 'composed of various materials that have been grouped together redactionally.' (p. 120).
social responsibility\(^1\) and the prestige of his moral integrity. To him, honour is more important than anything else. As an abrupt contrast with the idyllic picture of a happy past, Job now describes his present misery, a strong sense of alienation is repeated. He is searching for reasons for the affliction, and his very moral capacity makes him impulsive to ask questions of his maker.\(^2\) Then he finishes his monologue with the most solemn and elaborate protestation of innocence (Ch. 31) recognized as a 'Code of the Jewish Gentleman'.\(^3\) Confirmed in his certainty of innocence, he is making the last plea in the form of a princely challenge to meet his judge in honourable encounter (31:35-37). His request for a divine audience, frequently repeated,\(^4\) is finally granted, and it comes 'as unexpectedly as a thunderbolt in the blue sky of ethical self-satisfaction.'\(^5\)

To review Job's speeches of protest as a whole, it is interesting to notice the progress of his thought. While his friends keep to the old beaten tracks which lead them no further, Job as a spiritual and moral pioneer strikes out a new path. The dynamic character of his ethical quest is shown in his postulation of a single point of view, a single position, and a single direction,\(^6\) for the ultimate goal he is seeking is to have a relationship to God.

1. Compare the portrait of the wicked in Ch. 24, which is marked by their moral failure of fulfilling social responsibility.
2. Ethical Standpoint of the Friends

The speeches of Job's three friends are more than part of the machinery of the poetic dialogue, for they supply the background of a conventional religion. The position these friends take is the orthodox doctrine of moral retribution. They all defend strongly their theological viewpoint to justify their ethical conception, but their theology constitutes difficulties which makes Job unable to accept it.

Eliphaz teaches his dogma of retributive justice from the beginning (4:7) to the end (22:5). His ethical conception is based on the doctrine of the divine transcendence. On the one hand, he observes that suffering is the human lot, that God is so transcendent that He does not concern Himself with any human being. Yet on the other hand, he suggests that suffering has corrective and remedial power (5:17-26). This conflicting idea between a moralistic interpretation of religion and an idea of 'theological impassiveness' is repeated in his final speech. Again he stresses that the transcendent God does not take notice of man's way (32:13), yet he assures Job of restoration which would be marked by the divine favour and protection. As Eliphaz propounds his doctrine of reward and punishment, he presents an ethical ideal which is typical of the sages. He clearly points out, in his first speech, that godly fear and moral integrity should be the chief goal in the life of a righteous man (4:6). When he speaks again, he obviously rebukes Job of two things.

2. S. Terrien, The Poet of Existence, 1957, p. 94; see also W. A. Irwin, 'An Examination of the Progress of Thought in the Dialogue of Job' JR, xiii, 1953, pp. 150-64.
First, Job has become positively irreligious, for he undermines religion (15:4). Second, Job's wickedness is indicated by his crafty tongue. Like other Wisdom teachers, Eliphaz recognizes that one's words are the expression of his inward sentiment. In his last speech, however, Eliphaz directly accuses Job of specific sins (22:6-11), since he can account for Job's suffering in no other way. His ethical standard is recognizable from what he severely condemns, such as injustice and lack of charity towards the poor and needy. Thus he stresses man's responsibility in his social relations.

Bildad holds the same doctrine of moral retribution, and vindicates it by the idea of the divine omnipotence. The almighty God cannot pervert justice (8:3). He finds that Job is a sinner not only from his blasphemous words, but also by the fact of the divine wrath upon his children (8:4). Therefore he urges Job to turn to God (8:20-22). In the second speech, he can not advance his dogma any further than to accuse Job of his practical atheism. Then in a didactic mood, he describes the downfall of the wicked through all its stages (18:8-21). His final speech (Ch. 25) contains only a brief and simple

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1. Moffatt's translation: 'You undermine religion, with your threatening of God'. See also Driver & Gray, op. cit., pp. 133-34.


3. Compare Job's protest in Ch. 31, there are denials of the accusations of Eliphaz: (1) oppression (31:19 against 22:6; 31:21 against 22:9b); (2) lack of charity (31:17 against 22:7; 31:16 against 22:9a).

4. Compare Elihu's second speech (Ch. 34), where the divine justice is especially vindicated (vv. 10-28).

5. See W. A. Irwin, 'The First Speech of Bildad', ZAW, 11, 1933, pp. 205-16, Bildad cannot see man's righteousness being rewarded. Like Eliphaz, he thinks suffering is a common human lot. The only difference the righteous shows is obedience. Bildad's view of man's earthly nature is repeated in his third speech (Ch. 25), see also M. Löhr, Die drei Bildad-Reden im Buche Hiob (EZAW, 34), 1920.

6. Cf. 8:11-19, where Bildad expresses the idea of retributive justice in poetic imagery drawn from plant life.
repetition. In fact, he does not explicitly state his ethical standard except that he emphasizes piety as the foundation of all morality. Like Eliphaz, he recognizes the moral depravity of human nature (25:4; cf. 15:14-15).

Zophar's words in his first speech (Ch. 11) focus on the inscrutability of God's way. He emphasizes the divine omniscience in contrast to human limitation. Since God perceives man's hidden wickedness, it is vain for a man to vindicate his innocence. The divine Wisdom is for the correction of fools, so Job should accept God's chastisement. Evidently he regards Job as a moral fool who is lacking moral discernment and without a sense of moral responsibility before God. In addition to the sin of the evil tongue, Job has committed the sin of covetousness through oppression or other forms of unlawful gain (20:10, 15-28). It seems that Zophar hates injustice more than anything else. However, as a whole, Zophar's speeches are merely a reaffirmation of the doctrine of moral retribution.

It is to be admitted that the theology of Job's friends is basically right, for they hold a moral conception of God. They are also theoretically right about organic relation of religion and morality. However, their minds all commit a logical fallacy, for they have over-generalized the idea of retributive justice and have drawn a wrong conclusion that Job is a sinner for being a sufferer.

1. Bildad's idea of the divine transcendence is but an echo of Eliphaz's words (4:17; 5:14ff.). See Driver & Gray, op. cit., p. 214.

2. If 27:7-23 are ascribed to Zophar as his third speech, the passage would be regarded as a repetition of the same theme -- the wicked men's sins of covetousness and their fate.

3. Even Elihu, though not identifying Job as a sinner, never vindicates Job's innocence. Like other friends, he approaches the problem of suffering with theological presuppositions. His moral interpretation of suffering is its purifying and disciplinary purpose.
To assume the divine authority behind their ethical conception is to be questioned when they claim the truthfulness of their dogma merely by appealing to the tradition. They have been so preoccupied by the traditional belief of moral retribution that they can only see reward and punishment as the standards to judge ethical value. Thus, a traditional ethical norm of family solidarity, such as that held by Bildad that both parents and children are involved in the consequence of their sin, can hardly apply to the case of Job. Nor is the principle of retribution, as set forth in Zophar's description of the fate of the wicked, relevant to the situation of Job. The argument which these friends repeatedly stress in urging Job to turn to God for restoration may bring the reader back to the narrative where the Satan proposed a question of religious and ethical motive. The friends from their utilitarian viewpoint have well justified the Satan's position that piety does pay. In this sense, the submission which they urge upon Job is nothing but compromise. Their ethics, which is mainly concerned with social relations, seem to have its goal only as the maintenance of 'equilibrium and compromise', and therefore it is characteristically static in its nature.


2. Job 8:4; 'If' here is almost equivalent to 'because' as in 14:15, see Kissane, op. cit., p. 45.

3. Ethical Meaning of the Yahweh Speeches

The ethical implication of the Yahweh speeches are easily overlooked. For in the speeches God does not condemn Job for ethical transgressions, He ignores alike the friends' accusation. Nor does He give any solution on the problem of evil and suffering. He only gives a majestic picture of creation, representing a fresh scene of His glory and goodness. But this setting has furnished a theological framework in which the author approaches the question of the human situation. Moreover, the speeches are a testimony to the divine love and greatness which are the impetus for man's religious and moral pursuit.

The first speech gives the idea of God's infinite Wisdom in creation; whereas the second reveals the mighty power of the Creator over the cosmic order. The fact of the whole creation is not only mysterious, utterly beyond human understanding, but also a miracle, a cosmos, a thing of beauty.¹ Just as there is order and harmony in the natural world, imperfectly grasped by man, so there is order and meaning in the realm of religion and morality, often incomprehensible to man.² Yet on the other hand, man lives within a created order. He, though weak and finite, may find himself integrated into a world full of divine power.³

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2. The poetic descriptions often bring out an ethical implication, such as in the creation of days and nights (38:12-15) where the moral meaning of the dayspring is expressed. In 38:16-36 on the mysteries of land and sky, snow and hail are represented as having been created and laid up in a great storehouse in the heavens or above them from whence God draws them forth.

3. The description of Behemoth and Leviathan (40:15-41:34; Heb. 40:15-41:26) is significant, for it intensifies the idea of the creaturehood of man and his limitation. Yet another idea is conveyed, that everything, even the invincible monster, whether real or mythological, is under the control of God the creator. Thus the divine power over the world assures man of his position in the cosmic order.
The device of irony in the speeches is very significant, for these ironical questions are not only intended to convict Job of ignorance, but also to assure him of the divine concern. This irony shows 'the superiority of Yahweh who can afford to be gentle and indulgent with the ignorance even the unconscious imper- tinence of his human creatures'.

1. God is not angry with Job, for the theophany is an indication of the divine presence. The effect upon Job is important. At first, he responds by humble silence. Then he makes full confession which seems to be an integrated continuation of the first, because he turns to a positive response of complete submission.  

2. He repents not of a moral wrong, but of a reckless display of distrust.  

3. Before God's appearing, Job thought that God was behind his suffering, but now he rests assured that God is with him in this experience.

Thus the experience of Job reaches the climax when he acknowledges his direct relation to God (42:5). His awareness of God has passed from tradition to an immediate confrontation.  

4. Here is a real 'dialogue' between God and Job. It is unlike the preceding discourses with the friends in which each speaks but none listens. Now Yahweh and Job speak to each other.  

5. Job enters into the perfect harmony with God at last. The ultimate ethical goal lies in the relationship between man and his God.

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3. The word כֹּלֶת in 42:6 is either transitive כָּלַת 'to despise', or the intransitive parallel of כָּלַת 'to flow', 'to melt'. Most scholars take it as a transitive verb. AV and RSV follow LXX, סְלָת and supply 'myself'. The Targum adds an object 'my wealth'. For a detailed discussion on this verse, see L. P. Kuyper, 'The Repentance of Job', VT, ix, 1959, pp. 91-94. Kuyper takes the view of RV and the Jewish Version which supply 'my words'; for what Job despises, refuses, rejects, is his former attitude and utterance.


C. Theme and Purpose

The theme and purpose of the book are manifold. The book contains a sequence of proposed solutions, each one of which seems to have some value in its approach to the problem of Job.

1. Evil and Suffering

The problem of evil and suffering is generally recognized as the main theme of the book. The story begins with the physical evil which befell the pious Job. The damage to his property, the death of his children, and the disease of his body are all of this kind. When his friends come to comfort him, they are overwhelmed with his misery and draw a hasty conclusion that his suffering is a result of his moral evil -- sin. By attempting to vindicate their own judgement, they falsify the doctrine of the divine justice through pious talk. Their error exemplifies a sort of intellectual evil. Job's refusal to accept their contentions is not only a challenge to the accepted tradition, but also a defence of the truth against the lie.¹

(a) The Existence of Evil. In the dialogue, the author recognizes the existence of evil. Moral evil is a taint inherent in human nature. This is what Job's friends all assert.² On this point, Job is ready to agree with them, and regards it as 'an inevitably pervasive concomitant of human nature'.³ The inherent sinfulness seems to be connected with the fragility of creaturehood.⁴

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4. In Eliphaz's words (4:17-18), even the spiritual beings (if so interpreted v. 18) are not morally perfect.
When Job protests his innocence, he surely does not claim his moral perfection. Rather, he is protesting against his undeserved and disproportionate suffering. All men are sinful, but God seems morally indifferent. Job becomes more sceptical towards the moral government of the world.

Moreover, Job and his friends also recognize the destructive force in nature. In this world, there are famine, pestilence and illness, the wild beasts threaten human life, and plant life is not at all favourable to man. All these physical evils leave man in a deep sense of futility, and misery of existence. But the problem is how to relate physical evil with moral evil. And the problem is further asked as to how to interpret suffering in relation to the meaning of life.

(b) The Reality of Suffering. This problem of sin and suffering immediately becomes the main interest of the debate. The friends' theme is one, though expressed by different approaches and with variations of detail, that the cause of suffering is sin. Their positions are supported by their empirical observation, and established by their logical deduction. They simply equate suffering with retributive justice.

Elihu seems to be more advanced than the three friends, for he does not see sin and suffering as cause and effect. Rather, he explains the meaning of suffering from its purpose. He interprets the divine justice in a positive way, for he draws the listeners' attention to the love of God. However, his

2. Job 7; 9; 14; 21; 5:20-22.
basic viewpoint is almost exactly the same as that of these three.¹

But to Job, suffering is still an unsettled problem, an unsolved riddle. Having failed to discover the cause of suffering, he comes to realize the reality of it. As the conviction of his innocence grows, he becomes more incapable of reconciling himself to the idea of moral and just God. He finds it difficult to admit that the good God is not powerful enough to eliminate evil. However, Job's thought has gradually turned to a cosmic problem of theodicy.² Perhaps it is a deliberate purpose of the author to leave the problem unsolved. Suffering is a reality, but it remains a mystery. It is a mystery, not solved by philosophical reasoning,³ but only apprehended through religious experience as demonstrated in the theophany.⁴

2. Justice and Theodicy

The whole problem of sin and suffering is, then, a problem of theodicy,⁵

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1. R. H. Goldsmith, 'The Healing Scourge', *Interp*, xvii, 1963, pp. 271-279, esp. p. 274, suggests that Elihu has nothing more to offer than the three friends. He says 'Elihu, like the others, takes refuge in a prudential, even hedonistic philosophy.'

2. F. Fullerton, *op. cit.*, pp. 118, 121.

3. H. Knight, 'Job, considered as a contribution to Hebrew Theology', *SJT*, ix, 1956, pp. 63-76, thinks that 'the problem present in the book is in the realm of philosophical theology'. But any philosophical approach to the book of Job can hardly grasp the real purpose of the author. For instance, M. Stockhamner, 'The Righteousness of Job', *Judaism*, vii, 1958, pp. 64-71, goes so far as to suggest a dualistic interpretation, that 'innocent people can suffer because of the dualistic structure of the universe.' (p. 71). He tends to over-philosophize the problem.

4. Goldsmith, *op. cit.*, p. 278, observes that the theophany is a miracle beyond the mystery of suffering.

5. The term 'theodicy' is first used in its distinctive sense by Leibniz in his 'Essai de Théodicée sur la bonte de L'homme et l'origine du mal', 1710. The statement of the problems, as W. H. Barber summarizes in *Leibniz in France*, 1955, p. 79, is 'the difficulties raised into classes: those concerning human freedom, which seems contrary to God's omnipotence and yet is necessary to morality; and those concerning God's behaviour, since His tolerance of evil appears inconsistent with His goodness.' The latter proposition is the main interest of the problem in Job.
a vindication of the divine providence in view of the existence of evil. This problem arises from the difficulty of reconciling the theistic conception of God as omnipotent, omniscient, and righteous, with the presence of evil in the world. In the book, this problem has been dealt with in its full length.

(a) The Divine Justice Defended and Challenged. The doctrine of retributive justice held by the three friends is strongly grounded in Israelite religious tradition. In early Israel, collective retribution applies to national or individual actions as effect is related to cause.¹ The prophets vindicated the divine justice and interpreted history with the same approach, although this was not without difficulty.² The Psalmists held strongly the view of a final retribution as part of the hope of the future.³ Nevertheless, the weakness of this dogma is evident. First of all, it over-simplifies the problem of the divine providence. The fate of the wicked as described by the friends of Job is utterly contrary to actual conditions. So far as the earthly life is concerned, there seems to be no just judgement at all. In other words, providence itself is not sufficient to justify the way of God. Secondly, the doctrine hardly maintains the justice of God. To support their view, the friends have to emphasize the transcendence and power of God and that man is essentially evil and by nature remote from God. If providence is a mere expression of God's

¹. Gen. 2:17; Exod. 20:12; Lev. 26:3,5; 13:22; Deut. 28:20; 1 Sam. 2:9-10.
². Like Habakkuk (1:13f.), Jeremiah (12:1-3; 20:7-18), who were perplexed by this very problem.
³. Such as Pss. 1; 7; 9; 32; 37; 68; 119; 145; 147; cf. 2:2ff.; 10:24f., etc.
unconquerable will, then it becomes a fatalistic conception.¹

Job cannot accept the divine justice as retributive, because he experiences undeserved and disproportionate suffering. The very existence of evil makes it difficult for him to come to terms with the idea of God's justice, since everything owes its existence to God. His scepticism exactly indicates the chief difficulties which confront any attempt at theodicy.² But Job, as Kant points out, is an example of the right attitude in the situation, an attitude of resolute refusal to 'lie for God', for he realizes the inadequacy of the solution the friends suggested.³

As for the intervention of Elihu, his speeches may be regarded as another attempt at theodicy, for Elihu strongly maintains that God's justice is unassailable. This unassailable justice is finally apprehended by Job in his experience of the self-revealed God.

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1. R. Marcus, 'Job and God', ER, xiv, 1949, pp. 5-29, says: 'It (the book) is an exhortation to emulate God's unconquerable will.' Perhaps he means the idea of God's unconquerable will as the fatalistic conception of the friends. See also A. P. Hastoupis, 'The Problem of Theodicy in the Book of Job', Theologia, 1951, pp. 657-668. As he observes the dogma of retribution may lead to the fatalistic conception by virtue of the fact that disaster is not at all in proportion to the offence.

2. This main problem, as J. Lindblom suggests, is the purpose of the author, see 'Die Vergeltung Gottes im Buche Hiob, Eine Ideenkritische Skizze', in In Piam Memoriam Alexander von Bulmerincz, 1938, pp. 80-97.

(b) The Divine Justice Vindicated through Revelation. The answer to the problem of theodicy may be found first in the prologue when the just God permitted suffering as a test of faith. That is to say, the physical suffering does not owe its existence to God, though it is permitted by Him. God is just, and he is concerned with the moral well-being of man. Therefore, there is such a thing as innocent suffering, a suffering without relation to sin. If suffering is a test to the innocent, it may be conceived as a form of service since it serves to vindicate the divine righteousness.1

In the theophany, however, the problem of suffering is not answered. But the justice of God is vindicated in another way.2 The descriptions of God's power and Wisdom in nature are a justification of an orderly and harmonious providence. The Yahweh speeches, therefore, reveal not the divine justice which remains hidden, but a divine justice, namely, that manifest in creation, the creation of the world is justice, 'not a recompensing and compensating justice, but a distributing or giving justice'.3

The existence of evil, after all, is not man's ultimate problem, for the Yahweh speeches do not touch it at all. Moral evil exists in the world as a result of man's disobedience to God. Therefore man's ultimate problem is his

1. H. H. Rowley, Submission in Suffering, 1951, pp. 43ff.; G. Fohrer, op. cit., pp. 548-560, seems to hold a similar view, for he thinks the problem of theodicy is the major theme, and suffering and the right attitude in suffering are the two minor themes. See also L. Swain, 'suffering in Job', The Clergy Review, 11, 1966, pp. 624-30.


existence in God's world and his relation to God himself.¹

3. Existence and Relation

A more intelligible interpretation grows out of the preceding consideration. It is to relate the problem of suffering to the much deeper question of man's existence and his relation to God. The author does not deal with an abstract problem of theodicy by the method of conceptual thinking. Rather, he uses the material drawn from actual experience of life, delineated sharply and compellingly in an existential situation.²

(a) A Quest for the Meaning of Existence. Out of his experience of suffering, Job feels that human existence is nothing but misery. And this misery becomes so acutely unbearable that he only longs for release through death. In the first cycle of the speeches, Job's gloomy pessimism is incurable. He regarded human life as 'incurably evil, unbearably sad, atrociously tragic.'³ What perplexed him most was the contrast of the disorder of the human world with the order of natural world. While there is hope for plant life, it is inconceivable that man has no hope for the future. But as the argument goes on, his thought concerning the meaning of human existence develops.⁴

1. A. Weiser, Introduction to the Old Testament, pp. 293-294, thinks the book is not concerned with problem of evil, suffering, or theodicy, but with man's search for, and relation to, God: see also Das Buch Hiob, pp. 20-22.


A growing conviction of his worth becomes more essential, his intuitions of value of truth, beauty, and most of all, of goodness are after all fundamental. He is learning to touch the ultimate reality. At least, he gradually comes out from his own experience to the common experience of humanity. His personal problems become a cosmic one.¹

The theophany is not only necessary, but most appropriate in the situation, for God reveals nothing but the reality of existence in the cosmic world. The scope of existence which God reveals is not confined to the human race, but extends to the whole creation. God does not neglect the animals. They have no intelligence as man has, but God takes notice of them.² In the cosmic order, man too is insignificant as he senses in the magnificently glorious phenomena around him. And his limited understanding is likewise unable to solve the great problem of theodicy. However, the effect of the Yahweh speeches has a positive aspect. While man is utterly incapable of apprehending the way of the transcendent God, God in His inscrutable transcendence vindicates his trust in man. The theme of the book, as Heschel suggests, is theodicy from the perspective of this world, but from the perspective of heaven as presented in the framework and the Yahweh speeches, it is 'anthropodicy, the vindication of man'.³ Man is not insignificant, because he is God's creation, and is given freedom, dignity, and responsibility.⁴ God trusts in man and His trust stimulates man's faith in God.

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¹ A. E. Baker, Prophets for An Age of Doubt, 1934, p. 35.
Theophany, therefore, reaffirms the biblical principle of faith that God cares.¹ 

(b) Integrity as a Relation to God and to Man. The idea of integrity becomes central in the quest for the meaning of existence. Without integrity, life is without meaning, value, and purpose. It is to be noted that Job's integrity has been affirmed by Yahweh, suspected by the Satan, denied by the friends, and protested by himself. Job asserts his integrity toward himself, his fellow-men, and his God, which has been clearly stated in his final monologue (Chapters 29-31). His integrity, as Terrien explains, means that 'his personality is integrated within himself and within its environment'.² The author seems to put stress on the relationship between characters and the relationship between character and situation.³ In this sense, integrity signifies a true harmony of all relationships.

Job's persistent desire to maintain his integrity has deepened his insight.⁴ And with this sense of integrity, his longing for a witness or a vindicator, indicated repeatedly in Chapters 16 and 19, leads to his ethical triumph. For when he encounters the true God, all of his problems become little or nothing.⁵ He insists that faith is given in no other way than with the ineffable divine presence.⁶ Thus, being enriched through the fellowship

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5. Fullerton, op. cit., p. 133.
with God, he achieves an inner peace and elation of spirit. This inward certainty is his supreme victory.¹

Nevertheless, the author seems not to be fully contented with this conclusion, so he adds the epilogue. Though it has been criticized as an anticlimax, the epilogue is in fact necessary to justify the true meaning of integrated existence and relation. At last, Job's own existence is recovered through his meeting with this just God. His family is restored. The people and things from which he was alienated are restored to him. In a word, a true ethical life is a life of consecration, yielding to the grace of God by faith, for the good of fellow-humanity.

D. Conclusion: The Relation of the Book to the Wisdom Teaching

To sum up the preceding discussions concerning the content and the theme, the Wisdom character of the book becomes evident: its main concern is the meaning of existence and relation -- the basic issue of life. Thus, the integral place of the book within the Wisdom literature is justified by its teaching more than by its literary form. Like the other Old Testament sages, the author of Job presents his teaching by appealing to Wisdom. Wisdom is a human faculty of thinking on the problem raised by the phenomenon of life. It involves both conceptual and situational thinking.² Job's thinking seems to be of the latter type.


He does not merely examine concepts. Instead, he is exploring the situation in which his personal problem is involved. And his own experience sharpens his observation of the life situation. But this is not so in the minds of the friends. Their thinking is conceptual, for they, being deliberately detached from the situation, justify their opinion by analysing tradition and creed. This major difference constitutes the conflict between Job and the friends. In this book the older view based on the doctrine of reward and punishment, that Wisdom brings success,¹ is superseded by the notion that Wisdom itself is the highest good of life.

Nevertheless, the author, like other sages, recognizes that Wisdom is not merely a human faculty, but also a divine possession which is beyond human reach. Nor is Wisdom a human attainment, but a divine revelation.² It is revealed not so much in social phenomena as in the natural order. Since it is a revelation, it is not wholly amenable to the scrutiny of human reason.³ Therefore, the real essence of Wisdom is the fear of God on which morality is grounded and established. This is the major concern of Israel's Wisdom thinkers. But in the Book of Job, the same emphasis is even further pressed. The Yahweh Speeches, though regarded as a religious solution, are not to resolve man's moral difficulties, but only to inspire his faith. True morality, as practical as it could be, is essentially based on faith. The ethical motivation implicitly stressed in the book is not utilitarian as conceived by the friends, but 'a disinterested loyalty to God which finds its own reward in serving still.'⁴

¹. This is notably the Deuteronomic doctrine of the two ways (Dt. 11:26-28; 30:15-20) which is applied to in the Book of Proverbs (2:13; 5:5-6; 12:28).
². Prov. 21:30-31; Job 28; Eccl. 8:16-17 (cf. 8:23-24).
PART II

ANALYSIS OF JOB XXXI
A. Textual Study

The text of the Book of Job presents the critic with many problems of peculiar difficulty. The book contains a large number of difficult words and idioms, and of \textit{hapax legomena}. Apart from the linguistic difficulties, there are also the structural problems. The obscurity of many passages provides ample scope for emendations and conjectures, yet very few changes are well justified. The sources for the textual restitution are meagre. Comparison of the Massoretic Text with other versions is not very helpful for the correction of the Hebrew. For the most part, the Hebrew has to be relied on. This is quite true in the critical study of the text of Chapter 31. As for the reconstruction of textual order in that chapter, various attempts are made, but most of them are hardly justifiable. However, for the understanding of the content of that chapter, these various views are to be differentiated.

1. Text and Versions

While the Massoretic Text remains the primary source for textual study, other versions are to be used for comparison. It seems necessary to have an intelligible understanding of the general character of each version, so that the comparative method may be used with caution. And it is to be noted that variant readings or renderings often contribute to the clarification of the meaning in Chapter 31 of Job.
(a) The Masoretic Text. The Masoretic Text of Job, as presented by Paul Kahle in the third edition of *Biblica Hebraica* edited by Rudolf Kittel, is substantially based on the ben Asher tradition. The Hebrew Bible edited by Norman H. Snaith for the British and Foreign Bible Society (1958) is also representative of a ben Asher text. Therefore both are essentially the same.

Job 31 is not a typical example to present the character of the Masoretic Text of the whole book. The various forms of 'scribal errors' as recognized in that chapter are rather common in the book, as those to be found in the other books. These details will be mentioned in the section on exegesis; a list of emendations which have been proposed by scholars will be found in an appendix (Appendix I).

(b) The Greek Versions.

(1) The Septuagint (LXX). The Septuagint of Job, based on the manuscripts, Colbertinus and Holmes-Parsons 248, contains only five-sixths of the whole. The difference in length between the Greek and the Hebrew is, as suggested by some, perhaps due to omission by the Greek translation.

1. The seventh edition of *Biblica Hebraica* (1951) presents the text of Job 31 exactly as it is in the third edition (1937).


3. In Job 31, there are ten accentual variants between Kahle (BH) and Snaith (HBS): 7 in the matter of the metheg (6 absent in BH, 1 absent in HBS), 2, of the Rebhia (absent in HBS) and 1, of the Sillûk (absent in BH).

4. P. Dhorme, *De Livre de Job*, 1926, pp. cliv-clvii, has carefully catalogued all the various forms of scribal errors.


6. In A. Rahlfs, *Septuaginta*, II, 1935, 379 stichoi marked with an asterisk, or about one-sixth of the whole, are omitted. In Ch. 31, vv. 1-4, 18, 23b, 24a, 27a, 35a (almost one sixth also) are omitted.
rather than to the subsequent expansion of the Hebrew text. In general, the translation is free, not literal; it often runs into a paraphrase. The different meaning the Septuagint gives may be explained by the hypothesis that, either the translator did not understand the meaning of the Hebrew, or the text he translated was already corrupt. Some attempt to explain it as caused by the translator's theological bias. This is not without reason, if the version was made for the general reader. However, because of its having many free renderings, the use of this version as a reliable basis for textual emendation is questionable.

Nevertheless, the Septuagint, either considered as a version or a commentary, often sheds light on the meaning of the Hebrew text. The following are a few instances drawn from the Septuagint of Job 31.

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1. This is not agreed by H. M. Orlinsky who in 'The Textual Criticism of the Old Testament', BANE, 1961, pp. 113-132, esp. p. 121, follows Merx's view that the LXX translator did not curtail a Hebrew text, but had a shorter Hebrew Vorlage.


a) Some vague word or expression turned into clear and idiomatic Greek:
   v. 5a ἀγαθός (a vivid description by using this word.)
   v. 7c ἀργός (presumably 'bribe')
   v. 14a ἐκπάντω (the translator preserves the reading ἐκπάντω)
   v. 19a προσεβίδεσθαι ('overlook' for the MT: 'Look')

b) Some paraphrases to clarify the meaning:
   v. 12a ὑπέκαμψεν: ἐπὶ πάντων τῶν μαθητῶν
   v. 25b ὀδύνην:
   v. 27a ἡ μυριοδοτημένη: τί δὲ κεφαλή μου ἐπιθείς ἐπὶ στόματί μον

c) Some additions to supplement the meaning in the Hebrew text:
   v. 8b ἑρικάκα
   v. 20b οἱ ἐν οὕτωι
   v. 26b οὐ γὰρ ἐπὶ αὐτοῖς ἔστοιν
   v. 31c λιῶν μου ἡμετεροῦν ὄνομα

d) Some Hebrew words omitted as superfluous:
   v. 17b προτότοκοι
   v. 20a οἱ ἐν οὕτωι (adding οἱ ἐν οὕτωι in the second clause)

e) Some clauses changed completely, more like exposition than translation:
   vv. 10b, 12b, 16a, 29b, 30, 34, 37.

f) Some obvious mistakes by the translator:
   v. 10 ἀλήθεια: ἀλήθεια (f ἀλήθεια )
   v. 37 perhaps misunderstood by the translator.

(2) Other Greek Versions. Other Greek versions such as Aquila, Theodotion, and Symmachus, are the products of the early Christian centuries, when the Septuagint, the Alexandrian Jewish translation, was suspected among the Jews.
In spite of their existence in fragments compiled in Origen's Hexapla,\(^1\) they render considerable service to the textual criticism.

**Aquila.** The Version of Aquila is generally agreed to be a slavishly literal translation, for the principle of translation was a mechanical accuracy.\(^2\) But it is to be noted that not all its variant readings from the Septuagint follow the Massoretic text. For instance, in Job 31, there are about 13 variant readings, but most of them are in agreement with the Septuagint. (see Appendix III, a list of the variant readings compared between the LXX and other Greek versions).

**Theodotion.** The Theodotion of Job is like the Massoretic text, longer by one sixth than the Septuagint of that book, so the incompleteness of the Septuagint has been filled up by Theodotion.\(^3\) There are about 9 variant readings compared with the Septuagint as found in the Hexapla (see Appendix III).

**Symmachus.** The translation of Symmachus was later than Aquila and Theodotion, and has been recognized as revealing a more marked influence of rabbinic exegesis than Aquila and Theodotion.\(^4\) It has a predominantly free

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2. J. Reider, 'Prolegomena to a Greek-Hebrew and Hebrew-Greek Index to Aquila', *JQR*, vii, 1916-17, pp. 287-366, recognizes a preponderating number of agreements between MT and Aquila, but instances in which Aquila is at variance with MT are not lacking, see also B. J. Roberts, *The Old Testament Text and Versions*, 1951, pp. 120-123.
or paraphrastic character, yet in some places it comes back to the Massoretic text,1 as may be seen in Job 31. Compared with the Septuagint, there are about 20 variant readings (see also Appendix III).

(d) The Targum. Targumim to the Writings differ considerably among themselves, because they have varying origins and emanate from different periods.2 They all have to be used with caution for textual criticism, for they are often commentaries rather than translations.3 The Targum to Job is similar to that of the Psalms and its linguistic features are found similar to those of the Jerusalem Targum to the Pentateuch.4 The Talmudic tradition traces the Book of Job in the time of the first Tannaim as having been seen in the hands of Gamaliel.5

The most recent discovered Targum to Job from the Qumran Cave 11 is very significant in the literary criticism. Notably it bears the palaeo-Hebrew script which suggests the antiquity of the book. Among the fragments there are the text of Job 31:1, 8-16, 26-32, 40.6 But its textual value remains to be

2. P. Churgin, 'The Targum and the Septuagint', AJSL, 1, 1933-34, pp. 41-65.
4. A. T. Olmstead, 'Could an Aramaic Gospel be written?' JNES, i, 1942, p. 64, thinks the Targum to Job must have been preceded by Targumim to the Torah and to the Prophets.
5. The Babylonian Talmud, Shabbath, 115a.
The Targum of Job 31 presents the following features:

(1) It is based on the Massoretic text, but a few places seem to follow the Septuagint, such as v. 23b ὁ τύπος τοῦ πατρὸς ἐστὶν τὸ γενός (LXX, v. 23a); v. 32b ἔσται ἐπετρέπται (LXX, v. 32b)

(2) As elsewhere in the Book, expansions of the text occur:

(3) Some variants are not translations, but interpretations: v. 7c ἐπιρροήντος τοῦ κόσμου; v. 35b ἐπιρροήντος τοῦ κόσμου; v. 10a shows the translator goes too far by giving it the obscene sense.

(e) The Peshitta Version. The Peshitta seems to contribute little to the textual criticism, for it, as Roberts observes, 'although a servile translation, is in parts unintelligible, due partly to textual corruption and partly to the influence of other translations.' Unfortunately, so

1. From the further information supplied by Prof. van der Woude concerning the text of Job 31 as preserved in 11Q Tg Job XVIII-XX, the following observations are made:

(1) Textual Condition. No verse is complete. Two verses contain only one word (vv. 8, 32); three half verses are almost complete (vv. 13a, 14a, 27b). Only one verse (v. 29) is notably longer, it is either in the form of triplet, or as van der Ploeg suggests, followed by additional two verses (Ibid., p. 13)

(2) Textual Variants. This text varies considerably from Targum to Job, and it follows the MT closer than the latter:

v. 8 \( \times \times \) v. 10 (\( \times \times \times \times \) v. 12 \( \times \times \times \times \) v. 16 \( \times \times \times \times \) v. 30 \( \times \times \times \times \) v. 40 \( \times \times \times \times \) (cf. \( \times \times \times \times \) in MT) \( \times \times \times \times \) \( \times \times \times \times \)

2. Roberts, op. cit., p. 221. This was recognized by A. Mandl, Die Peshittha zu Hiob, nebst einen Anhang über ihr Verhältniss zu LXX und Targum, 1892; pp. 1-35; see also J. Bloch, 'The Authority of Peshitta', AJSL, xxxv, 1918-19, pp. 215-22.
far there is no critical edition of its text.\(^1\) However, Job is perhaps the only book in the Old Testament translated from the Hebrew and the translation is more or less literal.\(^2\)

A few things may be noticed in the Peshitta of Job 31:

1. The influence of the Septuagint upon the Peshitta: v. 23a, whole clause, and v. 24b \(\text{אֲבָלּוֹ} \text{הוֹלֵכָּה} = \text{λοιπὸν} \text{μεταφρασθεῖται}\).

2. The irregularities of the sentence structure and unclear renderings, such as vv. 8, 10, 11, 20, 26-27, 28, 30, 34, especially v. 39 which is unintelligible.

3. Certain passages contain repetition and double translation, such as vv. 23-24 (in v. 24, three 'if's). There are also slight additions found in vv. 14 and 34.

(f) The Vulgate Version. The Vulgate is a translation of the Massoretic text, but it is not a literal translation. There are many paraphrases and free renderings. And for reasons of style, the translator often did not follow the construction of the Hebrew sentence. Therefore it has literary beauty, but lacks accuracy. The Vulgate must be used with great reserve for the reconstruction of the text unless supported by other evidence.\(^3\)

\(^1\) A critical text edition being prepared by the Peshitta Commission of the International Organization for the Study of the Old Testament is not yet available.

\(^2\) P. Szczygiel, Das Buch Job (HSAT), 1931, p. 31; also Fohrer, op. cit., p. 56.

\(^3\) Roberts, op. cit., pp. 247-258; also Szczygiel, op. cit., p. 32.
There are a few places in agreement with other versions:

(1) Vulgate and Septuagint:

- v. 26b *olera* φίλονοσαν
- v. 28a *culpa criminalis*
- v. 31b (omission of the negative particle)
- v. 32a *viatori* ξένος
- v. 32b *patuit* ἀνειρωτο
- v. 3b *alienatio* ἀπαλλοσεόσωσι

(2) Vulgate and Targum:

- v. 10a *scortum alterius sit uxor* mea
- v. 11b *iniquitas maxima*
- v. 35b *ut desiderium*

(3) Vulgate and Peshitta:

- v. 18a *miseratio*

The character of its translation may be seen in some recognizable additions as 31:2, and paraphrase in vv. 14, 21, and 23.

(g) The Coptic Versions. The most important of the Coptic versions are the Sahidic and Bohairic versions.\(^1\) While the former bears a witness to the extent of the influence of the Septuagint, the latter is more elaborate in its grammatical structure. It seems that the Bohairic version contains more ecclesiastical language.\(^2\) The problem as to whether the Sahidic version was

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1. The account given here is not from a direct reading of the Coptic versions. It is derived from the literature on this subject.

a pre-Hexaplaric version has drawn the attention of scholars.¹ It is difficult, because the Sahidic manuscripts are more fragmentary than the Bohairic.²

The Sahidic fragments of Job 31 shows the omissions of vv. 1-4, 18, 23b, 24a, 27a, 35a, 40c. The Bohairic version, edited and translated by Tattam,³ omits 31:9a, 10a, 18, 32a and 35a. The translation follows quite exactly the Septuagint, only a few variations are to be noted:

v. 6a 'I have stood' for 'I have been weighed'. (έτραπαί)

v. 10b 'let my little ones be beaten with the palms of the hand' for 'let my children be brought low' (τὰ δὲ νηπία μου ταπευωθήνη)

v. 12b 'and his roots' (following the Hebrew text), for 'him'.

v. 24 'gold in my land' for 'gold my treasure' (The translator seems to follow Theodotion: ἄρωσιν εἰς χοίς and take the word χοίς to mean 'dust', or 'earth', instead of 'treasure' LXX: ἴχους ).

v. 25 adding one line: 'if I was glad at the fall of my enemy'.

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1. The view of the pre-Hexaplaric version is first suggested by Ciasca who edited Sacrorum Biblia Fragmenta Copto-Sahidica, 1889. But Burkitt argues that K (Sahidic Version) is a translation of the Origen's revised text with the passages under asterisk omitted, see 'Text and Versions', EB, IV, 1899, cols 5011-31 (esp. cols 5027f.).

2. Hollock, loc. cit.

2. Reconstructions of Textual Order.

In Job 31, except vv. 38-40b which are generally regarded as out of place in their position, there is no agreement as to the displacement of other passages. Some attempt to delete or transpose verses by following the Septuagint, whereas others make different suggestions only for fitting into their own interpretation. 1

(a) Verses 1-4. These four verses are regarded as awkwardly placed at the beginning of a chapter, for they are not an introductory note. 2 Nor are they in the same style with the other parts of the chapter, because most of the sentences are introduced by $o \cdot \cdot$ or $o \cdot \cdot$. This passage is omitted in the Septuagint. 3 Bickell thinks there must have been some verses between chapters 30 and 31. 4 Duhr and Volz simply delete the whole passage. 5 Aytoun suggests that the sentiment and vocabulary were obviously more suited to Job's opponents than to himself. 6

Stevenson deletes verses 1 and 3, for he regards verse 1 as unsuited to its present position, and verse 3 as inconsistent with Job's view —

1. See 3 lists in the Appendices: IV. The Verses Deleted and Transposed; V. Transpositions of Verses 38-40b; VI. Reconstructions of Textual Order.

2. E. J. Kissane, The Book of Job, 1939, p. 204, defends this passage by making it, together with vv. 5-6, as an introduction to the whole chapter.

3. Omission by the Septuagint, based on the Cod. 248.


5. B. Duhr, Das Buch Hiob (KHAT), 1897, p. 145; P. Volz, Hiob und Weisheit, 1921, p. 68.

a view of retributive justice. However, Jastrow retains v. 1 and transposes vv. 2-4 before 27:7ff. as ascribed to Zophar’s third speech. Westermann puts the whole passage before 27:2-6. Büttenwieser inserts vv. 2-3 between 27:8 and 9, then transposes v. 4 after 23:10 together with 31: 35-37. But Ley puts v. 3 after v. 13 to form one strophe. Houtsma thinks that v. 1 is misplaced, according to him it should go with v. 9. However, he only deletes vv. 2 and 4. Steinmann puts v. 1 between vv. 6 and 7, and inserts vv. 2-3 after 22:5, then puts v. 4 together with v. 6 after 23:12. 

(b) Verses 5-8. Jastrow transposes this passage to follow v. 34 on the ground that it will form a forcible climax. However, others make different suggestions. Ley puts v. 6 after v. 25, whereas Strahan and Skehan transpose it to follow v. 4. Both Steinmann and Hölscher suspect v. 7a, for this clause lacks the special character of all the following

3. C. Westermann, Der Aufbau des Buches Hiob, 1956, p. 34.
5. J. Ley, Das Buch Hiob, 1903, p. 89.
6. M. T. Houtsma, Textliche Studien zum AT, I. Das Buch Hiob, 1925, p. 137; this view is shared by P. M. Skehan, 'Job's Final Plea (Job 29-31) and the Lord's Reply (Job 38-41)', Bibl, xlv, 1964, pp. 51-62, esp. p. 56.
denials. Dunn and Schlögl reject v. 7e. Aytoun deletes v. 8, for it, with vv. 10, 22, 40 'spoil the form and vitiate its sentiment.'

(c) Verses 9-12. It seems that vv. 9-10 are not suspected, but vv. 11-12 have drawn the attention of some. The chief reason is perhaps the difficulty of the short stich in v. 11a which leads some to think that one or more words are omitted. But v. 11b is suspected by Dhorme because of its incomplete meaning. Thus v. 11 is to be deleted as suggested by Dhorme and Kissane. Steinmann deletes these two verses (vv. 11-12) which are regarded by him as prose, whereas Pope rejects them on the ground that v. 11 is a pious moralizing comment, and v. 12 is an echo of Deuteronomy 32:22. Both verses (vv. 11-12) are deleted by Ball, Aytoun, Stevenson, and Hulscher.

(d) Verses 13-15. Although v. 13 is not suspected, vv. 14-15 are reconstructed by some. Houtsma suspects v. 14 and is not sure whether it should be transposed to the position before 23:6, whereas Aytoun deletes this verse completely. Stevenson thinks v. 14 should go after v. 14, for the latter is

1. Stevenson, op. cit., p. 139.
3. Aytoun, op. cit., p. 293.
4. Except Aytoun, loc. cit., who rejects v. 10 with vv. 11-12.
5. See C. Steuernagel, Das Buch Hiob (HSAT), 1923, p. 370.
more forceful, while both Ley and Duhm suggest putting v. 14 after v. 17, and linking v. 14 with v. 18. As for v. 15, Ball, Hölscher, and Steinmann regard it as a gloss, but Volz puts it after v. 20.

(e) Verses 16-18. This passage is generally regarded as being in its proper place. But v. 18 is suspected, perhaps because it is omitted by the Septuagint. Some (e.g., Bickell, Ball, Jastrow, Hölscher, and Steinnmann) treat it as a parenthetical gloss. However, others retain it but transpose it to various places, e.g., after v. 14 (Duhm), after v. 15 (Volz, Kent and Burrows), after v. 20 (Ley), and after 29:5 (Houtsma).

(f) Verse 23. This verse is similar to v. 18, omitted by the Septuagint (only 23b). The whole verse is rejected by Ball, Jastrow, Aytoun, Houtsma, Steuernagel, Hölscher, Steinmann and Fohrer. Transpositions are attempted by many, such as: after v. 14 by Bickell and Pope, after v. 25 by Stevenson, after v. 28 by Duhm, Volz, and Lamparter, after v. 30 by Hertzberg.

4. Except J. Hontheim, Das Buch Job, 1904, p. 343, transposes it to the place between vv. 20 and 21.
(g) Verses 26-28. The Septuagint omits v. 27a, and Bickell, Ball, Aytoun, Hölscher, and Steimann delete v. 28 as a gloss. Only Rylaarsdam rejects vv. 26-28 as a gloss.

(h) Verses 29-32. This passage is put after vv. 38-40 by Hontheim, who also transposes the latter to follow vv. 13-15. Stevenson, however, puts vv. 31-32 together with vv. 38-40 after v. 20.

(i) Verses 33-34. The second half of v. 33 is deleted by Duhm, whereas v. 34b is suspected by Steuernagel and Hölscher. Stevenson combines 33a and 34c, for he assumes that v. 33b is only an interpretation of v. 34c. Hertzberg divides 34a from 34b, then inserts v. 33 between them.

(j) Verses 35-37. Very few suspect the whole passage. However v. 35a is lacking in the Septuagint, thus deleted by Houtsma who attempts to put away both vv. 35 and 37. Steuernagel and Hölscher suggest adding one stich between 35b and 35c. Stevenson transposes v. 36 to follow v. 18, whereas Baumgärtel puts it between vv. 33 and 34. The whole passage is put after v. 4 by

4. Stevenson, Notes, p. 139.
8. Hertzberg, op. cit., p. 149.
12. F. Baumgärtel, Der Hiobdialog (BWANT, IV/9), 1933, p. 126.
Buttenwieser who takes vv. 4 and 6 as a conclusion. But Jastrow puts the passage after 30:16-24 as Bildad's third speech.

(k) Verses 38-40b. These three verses are clearly out of place in their present position, but there is no agreement as to their original place. The various attempts to insert them somewhere between vv. 8 and vv. 35, are summarized as below:

(1) After v. 8. The imprecation in v. 40 has a great similarity with the first (v. 8), so these three verses are to be inserted after v. 8. This was first suggested by Capuchin Bolducius (1637) as cited by Delitzsch. Ley, Ball, Peters, Hülscber, Skehan and Pope agree with this arrangement.

(2) After v. 12. The imprecation in v. 40 seems also similar to that of v. 12. Thus the passage should go after v. 12. This has been suggested by Budde, Driver, Jastrow, Buttenwieser, and Kraeling. König especially recognizes the sequence of thought in vv. 8, 12, and 40.

(3) After v. 15. Hontheim thinks that vv. 38-40 deal with the attitude towards the worker as in vv. 13-15, so he puts them after v. 15. This view is shared by Hertzberg.

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(4) After v. 21 or v. 22. Aytoun in his drastic reconstruction of the text puts vv. 38-39 after v. 21 and omits the whole verse 40. 1 Whereas Volz by omitting v. 39 puts vv. 38 and 40 after v. 22. 2 Both do not give their particular reasons.

(5) After v. 23. Siegfried puts vv. 38-40 after v. 23 on the ground that both deal with the oppression of the poor. 3 Simon holds the same view. 4

(6) After v. 25. Eichhorn puts them between vv. 25 and 26. 5

(7) After v. 32. That the metrical arrangement of these verses is in favour of their insertion here is recognized by Merx, Duhm, Dhorme, and Kissane. 6 Stevenson holds that the context shows that they should be transferred to this place. 7

(8) After v. 34. The great majority of scholars transpose vv. 38-40b between vv. 34 and 35, such as Dillmann, Reuss, Hirzel, Ehrlich, Schlögl, Kent and Burrows, Steuernagel, Lamparter, Steinmann, Weiser, and Fohrer. 8

7. Stevenson, Poem, p. 18.
In this passage (vv. 38-40b), Duhm, Ball, Volz, and Hölscher have detected the disconnection of vv. 38 with v. 39, and thus they delete v. 39 as a gloss. ¹ The whole verse 40 is deleted by Aytoun.² However, to delete the whole passage is only done by Ewald and Bickell. Ewald thinks these should be ascribed to the poet, yet they were added after the Elihu Speeches had been inserted.³

(1) Verse 40c. This clause is generally regarded as an editorial note. However, Budde, Hontheim, and Peters follow the Septuagint and connect it with Chapter 32. Nevertheless, the repetition of the name of Job in 32:1 is against this view.⁴ On the other hand, the similar form of such scribal addition is also found in Psalm 72:20 and Jeremiah 51:64.

(m) A Concluding Remark. A drastic change of the textual order does not seem to be necessary. However, to place vv. 38-40b after v. 8 may improve the context.

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1. Duhm, op. cit., p. 150; Ball, op. cit., p. 77; Volz, op. cit., p. 70; Hölscher, op. cit., p. 74.
B. Literary Analysis

1. The Poetic Structure

The poetic form of Job is as varied as its style, and no uniform metrical system can be found. However, the prevailing form is that of the balanced distich of two equal lines, each consisting of three stresses \((3 + 3)\). This is found in Chapter 31, where the greater parts are composed of couplets with three accents.\(^1\) There is a series of hypotheses and imprecations, commonly of synonymous parallelism. Only four verses (vv. 7, 34, 35, 40) are marked by the form of triplet.\(^2\) Except v. 40c generally regarded as an editorial addition, the verses 7, 34 and 35 in triplets are perhaps deliberately devised by the author, for each of these verses forms a single unit of thought. The use of the triplets is either to avoid monotony,\(^3\) or for the sake of emphasis.\(^4\)

No regular strophic pattern can safely be found or reconstructed in Job 31. Various suggestions have been made in such a wide range that no general agreement can be reached.\(^5\)

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1. However, Stevenson, Poem, p. 58, insists on \(4 + 3\) lines, for he gives the negative particle a full stress.

2. The existence of triplets are rejected by Duhm, op. cit., p. xii; Dhorme, op. cit., p. cxlviii; Hülscber, op. cit., p. 8. But most scholars defend; see Driver & Gray, op. cit., p. lxxvii, n. 2.


4. C. L. Feinberg, 'The Poetic Structure of the Book of Job and the Ugaritic Literature', BS, ciii, 1946, pp. 283-92, suggests the sudden change from two cola rhythm to three cola is a variation for emphasis. This poetic structure, as he mentions, is found its parallel in the Ugaritic literature.

5. Budde, op. cit., p. viii; Dhorme, op. cit., p. cl; and Kissane, op. cit., p. lvii, deny the existence of strophes in the strict sense. Others make various suggestions: see Appendix VII.
2. The Literary Form.

(a) Oath Formula. The literary device in Job 31 is generally recognized as a form of oath, or better, a whole series of oaths (vv. 1-34, 38-40b), known as Oath of Clearance, Reinigungseid. The formula clearly represents a self-curse, begun with the conditional particle אֲנִי in a negative sense: 'if', 'certainly not', or אִם in a positive sense: 'if not', 'certainly'. This type of oath formula for self-curse was commonly used in the ancient Near East, evidenced by the relevant documents. There are quite a few examples of oath in the Old Testament. In most cases, while the conditional curse is present as an essential part, the actual words of the curse, defining the calamity which is to befall the oath-taker, are almost never spoken. The suppression of the actual curse was perhaps due to the conception that the curse will enter the guilty one with destructive force. A complete oath with nothing suppressed occurs only in Psalms 7, 137 and Job 31. In Job 31, there are 4 clear instances of the complete oath: (1) vv. 5-8; (2) vv. 9-10; (3) vv. 21-22; (4) vv. 38-40b. The author of Job may purposely use this device to portray the innocence of Job, demonstrating that he is completely free from the effect of the curse, that at

1. E.K., 149a, c, d; (p. 497); cf. J. Pedersen, Der Eid bei den Semiten, 1914, pp. 88, 114, 118.


least Job knows himself to be innocent and thus can confidently use this formula.\(^1\)

However, the whole series of oaths are not in schematic uniformity. The Chapter, if its text accepted as it stands, contains three variant forms of oath: (1) vv. 1-4 without \(\&\) clause, nor apodosis constituting the penalty. This is a type of oath with absolutely obligatory character; (2) vv. 5-23, 38-40b, more or less a pattern of complete curse; (3) vv. 24-34, only with conditional curse (\(\&\) clause), but without the clause of imprecation.\(^2\) Those who insist to use the schematic approach may easily dismiss the first type by deleting the verses as gloss. But difficulty remains by virtue of the difference between the second type and the third. Some try to group the clauses without imprecation as a regular pattern.\(^3\) Others attempt to delete the complete oath formula (with imprecations), such as vv. 8, 10, 22, 40, because 'they both spoil its form and vitiate its sentiment'.\(^4\) To insist that the chapter must follow the same unwavering formula necessitates a reconstruction of the textual order. And this procedure can hardly commend itself.

Two things are to be noted. First, \(\&\) may be used in different senses. It can be used as 'if', a conditional particle, or it can also be

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used as an interrogative particle. If 0 is used here in the latter sense, the chapter (Job 31) is a series of rhetorical questions alternating with oaths. Some 'if' clauses are perhaps not a conditional curse in a strict sense. Though introduced by a formula, they may be quotations, embodying a previous point of view or thought of the speaker by virtue of the past tense in the clause, such as in 31:2, 14, 23, which, as Gordis suggests, may be started with 'I thought'. Second, the oath formula may not be used as a definite pattern. For instance, the type of oath found in Job 27:2-6 is apparently different, and its formula 'As God lives' is quite usual in oath-taking.

(b) Negative Confession. Another approach to the question of the literary form in Job 31 is through the enquiry into the setting. Some recognize this negative confession as an oral form in Israelite legal proceedings. They make Chapters 3-31 a whole series of individual speeches by two parties. As Job shows himself unconvinced by the reproaches and accusations of the friends, he finally sums up in this last speech. 4

1. 0 as an interrogative particle is recognized by Dhomme, op. cit., pp. 41ff, and also by Hülsscher, op. cit., p. 74. G. Gordis, The Book of God and Man, 1965, p. 352, n. 47, holds the scheme of rhetorical question, and analyses the use of the interrogative particle suggested by Dhomme: 31:5, 13, 16, 24, 25, 26-33, Hülsscher: 31:5, 13, 16, 19, 24, 25, 26, 33. He himself takes 0 in v. 19 as ordinary conditional.

2. Gordis, Ibid., pp. 100, 331 n.


4. J. Lindblom, Boken om Job, 1940, pp. 27ff.; L. Köhler, Hebrew Man, Eng. tr. P. R. Ackroyd, 1956, pp. 149ff. Both recognize that the legal forms are found in Job, whereas the former suggests the court as a probable background with the Egyptian influence, the latter thinks 'justice in the gate' as the basic Israelite setting.
Because the negative confession takes the form of oath, others associate Job 31 with the cultic setting. Oath certainly had a definite place in the cult as found in the Old Testament. Since there are divine pronouncements following immediately the conditional curse in that chapter, the ancient cultic form is to be recognized. The affinities are also found in Egyptian Book of the Dead which contains the negative confession at the judgement of the dead, and also in some Babylonian royal psalms of innocence with negative confession. Nevertheless Job 31 does not seem to suggest any cultic setting. Perhaps the form of confession is used here only as a literary vehicle.

(c) Individual Lamentation. Some have paid attention to 31:35-37, the concluding passage, which is not in the category of oath. These verses are very similar to Psalm 7:4-6, that after oath or negative confession, there are

1. The priestly oracle as an ordeal is seen in Dt. 26:13ff.; cf. Num. 5:11ff. Other form of curse which may be related with cultic background is in Jos. 7:27 and Jer. 22:27-30.


3. The affinities are not only on the form, but also the content, for the negative confession in the chapter 125 of this Egyptian writing develops the ideal of justice and the ethical order for all men, see J. Spiegel, Die Idee vom Totengericht in der ägyptischen Religion (LAS), 1935, p. 59.


5. G. von Rad, "Righteousness" and "Life" in the Cultic Language of the Psalms' PHOE, pp. 243-266, esp. pp. 244, 246, 247, adopts Galling's term Beichtsiegel (Confessional List) from 'Der Beichtspiegel, eine Gattungsgeschichtliche Studie', ZAW, xl, 1929, pp. 125-130, to characterize Job 31, though von Rad thinks that Job 31 suggests no cultic setting.
wishes and requests, so they are typically the form of individual lamentation. Like the psalms of this type, lamentation is often a vindication of innocence and followed by direct request and indirect wishes. But Job 31:35-37 are better understood by associating them with the legal term. Job abruptly concludes his defence with a wish that someone would hear and decide his case. His wishes are almost like a challenge. However that chapter as a whole does not seem to be in the form of individual lamentation.

In sum, the author with his great artistic gift, employs different literary devices, to make both the form and content vivid and forceful, so as to end the final monologue with impressive grandeur.

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1. The form of Job 31 as individual lamentation is suggested by C. Westermann, Der Aufbau des Buches Hiob, 1956, p. 34; also H. Schmidt, Das Gebet der Angeklagten im Alten Testament (BZAW, 49), 1928, pp. 1-46. This is also recognized by Pope, op. cit., pp. lxvi-lxviii, as he compares with Mesopotamian literature in which some instances are the laments of the sick for divine mercy and forgiveness.
6. Exegesis

1. Sensuality (vv. 1-4)

If this passage is accepted as it stands, the author must have chosen sensuality as the most typical form of his temptation. He states his freedom from this evil desire. And it seems that he pays more attention to the inner motive than outward conduct.

V. 1. Job has made a covenant of inward purity. What the covenant really means here is perhaps a 'decree' or 'ban.' It is a binding vow, for the word has the meaning of 'bond' and 'fetter.' Bound by such a covenant or compact and always loyal to it, he should never be uncleanly attracted to any woman. The preposition instead of or is noticeable, perhaps it carries the idea of 'imposed rule on a covenant', which implies the superior granting conditions to the inferior. The eyes are recognized by the sages as the organs which excite evil desires and procure sin.

1. J. Pedersen, Der Eid bei den Semiten, 1914, p. 36, explains this word as 'Verordnung' by comparing Is. 34:8; II Kg. 11:3.
4. The references of using instead of are in Exod. 34:12,15; Jos. 9:15; II Kg. 11:4; Is. 55:3; Jer. 32:40; Ezek. 34:25; 37:26; whereas is used in Jer. 31:31, and occurs in Job 5:23; 41:4 (Heb.) 40:28; Hos. 2:18 (Heb. 2:20).
6. Prov. 6:17; 10:10; 30:13, 17; Sir. 9:8; 14:9; 26:9; 27:22.
in v. 1b is regarded either as an exclamatory adverb, or simply as a negative particle as rendered by Greek versions, Peshitta and Vulgate. Some by combining לָשׁוֹן with the following word read לָשׁוֹן לָשׁוֹן to make a negative statement. But this seems to be an unnecessary change.

is thought to be unnatural. For the contextual meaning is not related; the strophe deals with the law of retribution, with the virtue and vice in general, not with this special case. Moreover, seeing the virgin is not a sin in itself. Even if the seeing may incite sensuality, it should be mentioned together with adultery in vv. 9ff. Thus, some take this word as a reference to Ishtar-Astarte, the goddess of fecundity, that what Job repudiates here is idolatry and adultery as well. Others think the reference is to the dancing girls, alluding to the description at the end of Chapter 30. Still others emend the word to לִפְּלִט 'folly', or לֶשֶׁת 'calamity'. But these are not very convincing. The word probably refers to 'unmarried woman' as it usually means. To avoid looking with desire at an unmarried woman indicates that Job's moral standards were concerned with more than overt acts.

1. לָשׁוֹן is grammatically correct as an exclamatory adverb, for it can be used as exclamation in the sense that an indignant refusal of a demand is expressed. See ע. ע, 148a (p. 496).
2. Cf. 11:6; לָשׁוֹן, like the cognate meaning of Arabic ل، could also be an ordinary negative.
3. B. Dulin, Das Buch Hiob (KAT), 1897, p. 145; A. B. Ehrlich, Randglossen zur hebräischen Bibel, VI, 1913, p. 301;
4. G. Jushurun, 'A Note on Job XXX:1' JSOR, xii, 1928, pp. 153-54 bases the usage of לָשׁוֹן in the post-biblical literature as meaning 'Virgo'.
In vv. 2-3, Job refers to the law of retribution in a way which is very much similar to the position of his friends. It is difficult to ascertain whether this section is the sequel to the statement of his past faith in 27:2-11, or is a satirical answer to the friends in 18:20 and 20:29.

V. 2a. The may be taken as a simple conjunction, or a causal conjunction, or even an adversative. Both the words כָּפָרָה and לְחֻם are probably synonymous, with the meaning of reward or punishment.

The epithets of God כָּפָרָה and לְחֻם seem to be mere linguistic variants and can hardly be distinguished. Perhaps they stress the conception of the universal and supreme God, before whom Job has a deep sense of responsibility.

3. This is held by Peters, op. cit., p. 341; W. B. Stevenson, Notes on the Poem of Job, 1951, p. 131, seems to be favourable to this and suggests v. 2 as a good sequel to Ch. 30 and a fine opening to Ch. 31 (he deletes vv. 1 & 3).
6. Ehrlich, op. cit., p. 301, seems to follow the LXX: "מַעְלָהוּ".
7. M. Buttenwieser, The Book of Job, 1922, p. 262, suggests the meaning of 'fellowship' and 'communion' by quoting Jos 22:25; I Sam. 26:19; II Sam. 20:1; Pss. 73:26; 142:5 to support his view. But it is not fitting in the context.
8. B. D. Eerdmans, Studies in Job, 1939, pp. 3-26, discusses six names in Job and he tries to make distinctions between El (or Eloah) and Shaddai. The former two are interpreted as the originator of man's personal existence, whereas the latter is thought as judicial (pp. 12, 14, 15); J. Morgenstern, 'The Divine Triad in Biblical Mythology', JBL, lxiv, 1945, pp. 15-57, traces the North-Semitic source and suggests that the names are identified with Yahweh as the universal God as one supreme God. In a whole, a clear distinction is difficult.
V. 3 is not only a repetition of his conviction of the divine judgement, it also gives a proper answer to v. 2.  הַלְּכָהָהוּ starts a question, but the LXX makes it as an exclamation by using אַתּלְכָה, corresponding to הַלְּכָהָהוּ. The emendation is not necessary, since another הַלְּכָהָהוּ introduces the next verse.

The word הַלְּכָהָהוּ in parallel with מְסָכָה can be found in Obadiah 12. While both signify the meaning of calamity and disaster, מְסָכָה is often referred to the lot for the wicked by the sages. However, הַלְּכָהָהוּ is translated as 'estrangement' or 'alienation' in the versions of LXX, Peshitta, Targum and Vulgate.

Some add הִנֵּיהוּ after הַלְּכָהָהוּ, but this suggestion for improving the metrical form is not convincing.

V. 4. The use of the pronoun הַלְּכָהָהוּ is an emphatic reference to God. It is God who constantly sees and counts the action of man. This conception of God as a God of knowledge is essential in the faith of Israel.

וַיִּהְיוּ is a primary image to express conduct or behaviour in the Old Testament. It is the course a man follows through life, as the direction of his going. It is used as a major expression not only of ethics, but also of providence

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2. G. Beer, Der Text des Buches Hiob, 1897, p. 198; Duhm, op. cit., p. 145.
and piety, as being applied to God, the leader of man’s way.¹ And this idea is repeatedly presented in the Book of Job.²

The idea that God is numbering his steps is a repetition of 14:16. God is taking full account of Job’s every movement. Job must be ready to face God the judge, and claim his innocence, because his fate is a contradiction of the law of retribution. God seems unaware of Job’s innocence.³ So henceforth Job utters a series of protestations in oath formula.

2. **No Falsehood (vv. 5-6)**

Job has a deep sense of moral responsibility both to God and to man. Falsehood in these two verses includes impiety and injustice, which he strongly repudiates. This section starts with ינו́ in the hypothetical sense of special repudiation in an oath formula.

**V. 5.** The word מְשַׁכָּה used with כֹּבֶד has the meaning of 'associated with'¹ or 'consorted with'² or 'made a companion of'. מְשַׁכָּה meaning 'worthlessness' and 'vanity' has here a special reference to impiety. The obvious instance is found in Exodus 20:17 where the word is used as meaning 'in vain', that the name of God should not be taken up for a sinful purpose.⁴ The LXX translates γράμματες 'jesters'. It is personified as a gay companion with whom one walks. The phrase מְשַׁכָּה כֹּבֶד is interestingly related to the מְשַׁכָּה כֹּבֶד in 11:11.⁵ The impious attitude is dangerous, for it has taken root in the soul and it works dissolution.⁶

מְשַׁכָּה is not exactly parallel with מְשַׁקַּח,⁷ for it means deceit, fraud, or treachery to man.⁸ But this word is also personified, as suggesting that the wicked makes himself the housemate of deceit.⁹ The verbal form of מְשַׁקַּח is recognized as an Aramaic word. It may be derived from מְשַׁקַּח or מְשַׁקַּח.

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² Stevenson, op. cit., p. 17.
³ Driver & Gray, op. cit., p. 263.
⁴ Compare the ninth commandment in which a witness of falsehood is condemned, see also Dt. 5:17.
⁵ Bickell, op. cit., p. 12, 'suggests to add מְשַׁקַּח.'
⁶ Pedersen, op. cit., pp. 413-14.
⁷ Stevenson, op. cit., p. 115, interprets these two words as meaning paganism and disloyalty to God.
⁹ Driver & Gray, op. cit., pp. 263-64.
If the word is derived from the former, then \( \text{ουνη} \) is to be read for \( \text{ωνη} \), whereas \( \text{ωνη} \) comes normally from \( \text{ονη} \).

V. 6. Most regard this verse as parenthetical. Being put in the balance of justice, he will be found full weight. Some hold that the verb \( \text{ωνη} \) has an indefinite subject, presumably God (v. 6b) is the subject. The idea that God weighs the human heart is one of the features in the Wisdom ethical teaching, providing a religious basis for practical morality. For the figure of judgement as weighing, the references may be found in Job 6:2; Daniel 5:27. It reminds one of the old Egyptian doctrine of the weighing of the soul after death in the hall of judgement, as recorded in the Book of the Dead. \( \text{νην} \) (as well as \( \text{ονη} \), \( \text{oβω} \)) is an important word in the book. It does not mean integrity in an absolute sense, but wholeness and completeness of character. He who has \( \text{νην} \) is free from defect, pure in character, by contrast with \( \text{ονη} \) and \( \text{ονη} \), therefore he can stand before God.

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1. G. Hültzcher, Das Buch Hiob (HAT), 1937, p. 74.
3. Ibid., p. 263.
4. Gk, 144d (p. 484).
6. Prov. 16:2; 21:2; 24:12.
7. \( \text{ονη} \) in 1:1, 8; 2:3; 8:20; 9:20, 21, 22; \( \text{oνη} \) in 12:4; 36:4; 37:16; \( \text{ονη} \) here, 2:3, 9; 27:5.
3. No Covetousness (vv. 7-8, 38-40b)

Both passages seem to refer to the sin of covetousness in various forms. Although the original position of vv. 38-40b is not certain, the imprecation in v. 40 has great similarity to that in v. 8.

V. 7a. Job protests that he has never departed from the way of rectitude. The way ṭaḏ stands as the symbol of God's will and standard for him as that in 23:11. The use of the imperfect verb ḥaqāiq seems to refer to the past habitual action, which he denies. This imperfect verb is followed by perfect verbs, perhaps for the purpose of amplifying the meaning. And this notable syntactical construction is also found in vv. 13, 16, 17, 19, 20, and 26. Some read ḥeqaʾeq for ḥaqāʾeq, because ḫ before the article is unnatural.¹

V. 7b. The inner motive is again stressed that his heart should never follow his eyes. His eyes must be guarded against sensual desire (v. 1), adulterous interest (v. 9), idolatrous intention (v. 27), and here, covetous device. The same warning is given in Numbers 15:39. It is the dictum of the wise that out of the heart are the issues of life. (Prov. 4:23).

V. 7c. The last clause is regarded as unnatural, but without it, the meaning of v. 7 will not be clear. This word ṣamāʾ is not certain, and is made ṣamāʾ with quiescent X.² Some follow the Peshitta and Targum and read ṣūmāʾ, 'anything'.³ The LXX translates ἀπόθεμα, an allusion to bribe-taking. Ewald suggests it being equivalent to ṣamāʾ, meaning 'blackened', thus a blemish.

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¹ It was suggested by K. Budde, Das Buch Hiob, 1913, p. 187; and mentioned by Driver & Gray, op. cit., N. p. 222; Fohrer, op. cit., p. 425.
² CK, 23c (p. 79); cf. 11:15; Dt. 1:4.
³ Ehrlich, op. cit., p. 302; cf. I Sam. 12:5.
In sum, it means either an evil deed as a blot left upon his hand (Ps. 24:4) or bribe-taking, or unlawful gainning. Therefore Job is referring to a special sin of covetousness rather than sins in general.

V. 8a. The imprecation has a proverbial phrasing as used for a curse in Deuteronomy 28:30f. What he sows would be reaped and eaten by others, or even be uprooted (v. 8b). If he had deprived others, he should be deprived of his property and labours.

V. 8b. Here after a conditional sentence, the cohortative expresses a self-cursing wish. The word in its usual sense means 'offspring' a reference to human progeny, as in 5:5; 21:8; 27:14. So it has been associated with the incidence of death of Job's children, or the death of both himself and of his family. However, in the Light of the context, it seems to mean 'produce of the ground'. LXX adds the words επί γῆς. Therefore it must refer to the moral effect upon nature. And Beer is wrong in reading because it does not go naturally with v. 8a.

The whole imprecation involves a similar idea to 27:16,17, where the fate of the wicked was described.

4. Cf. LXX: γενεας and Vulgate 'progenies'.
5. Kissane, op. cit., p. 205, refers the word meaning the destruction of his whole race. Perhaps this is the reason for Budde, op. cit., p. 188, to add γενεας before γης.
6. RV 'the produce of my field', and RSV: 'what grows for me' are better than AV: 'my offsprings.'
8. Cited by Budde, op. cit., p. 188; Driver & Gray, op. cit., N. p. 223.
Vv. 38-40b. Here is an imprecation of having committed wrong in his agriculture, though what precise wrong is not clear. V. 39 seems to refer to injustice or oppression for covetous intention. It is thought by Duhm to be an unnecessary explanation,1 but without it vv. 38 and 40 are even more vague.

V. 38. \( \text{\textit{v\`e}} \) evidently is in its emphatic position. Because of the pre-nominal suffix of this word, there arises a difficulty of the suffix on the next word.\( \text{\textit{h\`o\`o}} \). There is no suffixed pronoun in the LXX, and Peshitta. So it may be interpreted that the land deprived by Job was not owned by him.2 But some who think that the land was Job's would retain the suffix as it stands in MT and Targum, that it had been deprived of its year of rest as the law regulates.3 And this unfair exhaustion of ground causes the outcry of complaints.4 Again, with reference to v. 39, the land did not cry out for vengeance for a crime not committed directly against, but in connection with it.5 The v. 38b is perhaps only a parallel expression to v. 38a.

V. 39. If \( \text{\textit{\`a\`a\`}} \) be translated as 'produce', it reminds one of the imprecations in v. 8, but here is a different word, for it literally means 'strength'. The payment which was not given might refer to the wages to the labours as suggested by the rebukes in Jeremiah 22:13 and Malachi 3:5. It may refer to the rent for the land, because of the meaning of v. 39b. As to the question

1. Duhm, \textit{op. cit.}, p. 150; also Driver & Gray, \textit{op. cit.}, p. 273.
3. Exod. 23:10f.; Lev. 19:19; 23:21f.; 26:34ff.; The legalistic regulation has social significance, because the exhaustion of ground is unfair to the ground itself and to the needy people as well. See F. Stier, \textit{Das Buch Jijob}, 1954, p. 328.
5. The references may be taken from Gen. 4:10; Num. 35:33; Dt. 32:43; Ps. 106:38.
how did he commit crime against the owner, the meaning again is unclear. There are different interpretations. הָדָּה (Hiphil form of הָדָה) means the breathing out or blowing away of the soul. It does not necessarily mean death; it could mean sadness or grievance as LXX and Targum suggest. Some try to explain it as 'despise' or 'disregard', or 'oppress'.

As for the word חָפֵל 'the owners', the plural form is difficult. Some suggest the meaning of 'plural of dignity' presumably the dignity of right to property. Others refer to God, for in the Israelite mind, land is owned only by God. Still others take this as the labourers on Job's farm, the hired workmen who were deprived of their pay. To justify this view, חָפֵל is read for חָפֵל.

V. 40. If the crime described in v. 39 was murder, then the imprecation here may well allude to the first murder in Genesis 4. On account of the murder of his brother, the land tilled by Cain was no longer to yield its strength. The different translations of the חָפֵל and חָפֵל in the versions may not make much difference in their actual meaning. By these must be meant the vegetation of an uncultivated land. Therefore the imprecation in this case is much stronger than in vv. 8, 12 where the loss and rooting out of the produce of the field is desired. Here is the change of the nature of the land itself.

1. AV, RV, and RSV carries the meaning of 'death'. AmTr: 'snuffed out the life' seems to give similar idea.
2. Ball, op. cit., p. 367; Wright, op. cit., p. 213.
6. Hontheim, op. cit., p. 342, takes the translation of Vulgate, however, agricolarum does not necessarily mean the agricultural worker.
4. No Adultery (vv. 9-12)

The repudiation of adultery begins with 'if' clause (v. 9), and is followed by an imprecation (v. 10). The remaining two verses are comment and warning on the heinousness of sin.

V. 9a. The sin of adultery is again described as from an inward motive. The heart is first enticed to the adulterous interest. The word נַּּגְלֵּפּ occurs in v. 27 where he is tempted to idolatrous practice. This word with the meaning of 'deceived' may refer to folly. The adulterous one is a fool in Proverbs 6:24-32, for he lacks heart or understanding -- moral prudence. The Talmud states, 'A man does not commit a transgression unless a spirit of folly enters into him.'¹ The LXX translates the word ἐκ Κολοσσαίοις, which signifies the uncontrolled mind which lets imagination work.²

The word נַּּגְלֵּפּ seems to mean married woman as used in Proverbs 6:29 and Leviticus 18:8. The LXX translates γυναῖκα ἀπεθάνεται ἐπὶ ἐκεῖνον. The term definitely refers to the wife of the neighbour, as indicated in v. 9b. The preposition לֵע should be translated as 'on account of' unless לָע is here used for לֵע 'unto' as used in v. 5.³

V. 9b. לֵע 'lurked' or 'lain in wait' alludes to the adulterous intention as described in Proverbs 7:6, 9, 19, waiting for the departure of the husband or making himself visible to the woman.⁴ Most take the former

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¹. The Babylonian Talmud, Sotah, 3a refers to the folly of sensuality, though here it deals with the sexual morality of woman.
². ἐκ Κολοσσαίοις means 'going forth and following on'.
³. Driver & Gray, op. cit., N. p. 222.
⁵. F. Hitzig, Das Buch Hiob, 1874, p. 230.
interpretation by translating by as 'about' or 'by' instead of 'at', that one covers himself by the door, not to be discovered by the husband.¹

V. 9b is also thought as a figurative expression of the sexual act, for some suggest נֵֽעָר meaning der Vagina des Weibes.² But this interpretation seems to go too far.

V. 10. The sin of adultery was primarily an injury to the husband, hence the imprecation is based on the principle of Lex Talonias, that the due chastisement would be to him when his wife is to be taken by another as a female slave grinding in a handmill. This is the meanest kind of slave, usually becoming the concubine of her master. Because of the meaning of v. 10b, some assume grinding as a sexual metaphor, the Targum, Vulgate and the Talmud take this figurative and obscene sense.³ That the LXX translation, ἀγαθάρ, is a scribal error for ἠγαθάρ is almost certain. However, it could also be a deliberate translation, for it can be translated: 'let her be violated by another.'⁴ Some draw attention to the Arabic synonym of 'grinding' trudere which means the nether mill stone, that the wife is treated as an instrument or a thing.⁵ This word אָבָיָ֑ו is either viewed as an intransitive or taken as passive by changing the pointing, אָבָיָ֑ו.⁶ As for the emendation of יַֽנָּה to יַֽנָּה,⁷ it does not seem necessary.

1. Driver & Gray, op. cit., p. 264.
2. Peters, op. cit., p. 344, takes the reference from The Babylonian Talmud, Kethubot, 9a.
3. The Babylonian Talmud, Sotah, 10a.
4. To have one's own wife violated by another man is one of the most repugnant of curses, cf. Dt. 28:30.
The meaning is made clearer in v. 10b, for the word תַּנְפִּס is presumably sexual in its reference. However, the LXX renders: 'let my children be brought low'. It is conjectured that the translator reads וַיֶּחָל for נִנְפִּס. Perhaps it is a deliberate exaggeration to stress the degradation of the whole family, both the wife and the children. Ehrlich thinks the meaning in 10b too coarse, and makes a drastic change by emending נַנְפִּס to נַנֵּפֵס.

V. 11. Adultery is a מִנְס which is a strong word, originally meaning 'evil desire', often used in connection with sexual offences. Adultery as a capital crime subject to judgement (v. 11b) is also indicated in Deuteronomy 22:20. Some regard this verse as too short, and try to add one word: וַתַּנְפִּס or וַתַּנְפִּס before מִנְס, or מִנְס after מִנְס. Two different pronouns are used, perhaps the neuter כַּל refers to the crime in v. 9, whereas כַּל may point to מִנְס. The phrase כַּל מִנְס in v. 11b is suspected for its grammatical difficulty. The reference is to be found in v. 28, where the form appears.

1. Pope, op. cit., p. 202, observes that the word מַנְס could have some other meanings: kneeling to rest, to pray, to give birth, or of physical exhaustion and submission. But he agrees with the view that it refers to sexual intercourse.
2. Dhomme, op. cit., p. 413.
4. Lev. 18:17; 20:14; Jg. 20:6; Hos. 6:9; Prov. 24:27; see BDB, p. 273.
5. Suggested by Ley who is cited by Budde, op. cit., p. 188.
7. This is suggested by Dillmann, op. cit., p. 266; Driver & Gray, op. cit. N. p. 224; König, Das Buch Hiob, 1929, p. 314; but is not agreed by Stevenson, Notes, p. 140, for he regards the pronouns as scribal errors.
The Targum and Vulgate read ' both here and in v. 28. Thus the phrase is read either ' or o'’. It is not certain whether this is an actual legal term. While it may refer to both the divine judgement and legal penalty, it seems to emphasize the moral meaning of the offence rather than its legal consequences. One reading is '7, it is a reasonable conjecture, though textually groundless. The LXX did not translate v. 11b, only made a supplementary remark to v. 11a.

V. 12. If ' is parallel to ' in v. 11, then it must be used to introduce a second reason for v. 10. The description of adultery as a fire recurs in other Wisdom books. It is like a fierce fire that burns itself out to the depth of Sheol. The LXX did not translate this word, but it gave a significant paraphrase: the fire burns 'on every side' (ἐπὶ πᾶντα τὸν πόνον).

1. Pope, op. cit., p. 203, follows these versions, for he finds the final as the enclitic emphatic particle is recognized as a common form in Ugaritic.
2. Budde, op. cit., p. 188; Beer, op. cit., p. 200.
3. Merx, op. cit., pp. 166-67; Bickell, op. cit., p. 12; Hitzig, op. cit., p. 231; Siegfried, op. cit., p. 45. The word a' as plural of a' held by Ewald, op. cit., p. 286; Delitzsch, op. cit., p. 180, Dillmann, op. cit., p. 266, who suggests the phrase is a massoretic compromise between o' and '.
4. Tur-Sinai, op. cit., pp. 438-39, interprets the word ' as 'sin of perfidy', the crime of violation of a covenant. D. R. Ap-Thomas, 'Notes on some terms relating to Prayer', VT, vi, 1956, pp. 225-41, suggests that this word should be translated as a 'crushing iniquity', i.e., an iniquity which cut off or outlawed the sinner from society (p. 233).
7. M. A. van den Oudenrijn's article in Angelicum, 1936, pp. 233f.
in 12b refers to the crops in the field. A similar imprecation is found in v. 8. ฎ as the prefix of ฎ is difficult to explain, unless it is regarded as introducing the object as in 16:4. 1

The verb ฎฎฎ is regarded by some as inappropriate to the context. Fire does not root up, but burns up. Different emendations are suggested, such as ฎฎฎ, 'burned up', 2 or ฎฎฎ, 'scorched up'. 3 Whether the emendation is necessary, the meaning is clear, that adultery is one of these sins which are doubly chastised — by the law of man, and by the law of nature.

1. Driver & Gray, op. cit., p. 265.

2. Duhm, op. cit., p. 147; Budde, op. cit., p. 188; Ball, op. cit., p. 360; Driver & Gray, op. cit., N. p. 224; Dhome, op. cit., p. 415; Steuernagel, op. cit., p. 370; Kissane, op. cit., p. 206; Hölscher, op. cit., p. 75.


Job protests against his ill-treatment of servants, he did not take advantage of his position. Instead, he recognizes the basic human right, that a servant is a creature like himself, that he shared with him God's loving care.

V. 13. He did not despise the cause of his servants. The words ἡμεῖς and ἥμας can be judicial or non-judicial in their meaning. They may refer to the servants' contending with him or pleading to him. Some suggest to read ἡμεῖς for ἥμας, for a better parallelism. The Greek versions translate the word ohip differently, though the meanings are similar. The translators seem to stress the attitude, rather than the action, of refusal to the servants. ἡμεῖς and ἥμας are mentioned perhaps only for parallelism. But the problem lies on the athnæh, which, as many suggest, better falls on ἡμεῖς in order to make better rhythm and even balance of the line.

V. 14. He is thinking of the divine justice: God rises up like a judge. Because the LXX reads: ἐπετέλεσεν που παρ' ἑαυτῷ ἑαυτοῖς, some read aip; for aip; that God is taking vengeance. However the description of 'rising up' seems sufficient to signify God's righteous action. The reponing is therefore not necessary. The word ἡμεῖς carries the similar meaning, that God comes to examine the case.

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2. Especially Symmachus' translation: ἡμεῖς 'being haughty'.
3. Driver & Gray, loc. cit., Budde, op. cit., p. 188.
5. The similar meaning is found in Job 35:15; Cf. Job 7:18; Ps. 17:3.
V. 15. The equality of man is traced back to the physical origin as the words "חַלֶּקכ and הנֶּלֶח 'in the womb' mentioned in the verse. It is significant to note that the physical origin of man has been mentioned in Job's earlier speech (10:8ff.), where he was in quest for the true meaning of life. This religious conviction of man's creatureliness does sanction the dignity of man and motivate the ethical ideal. Such impetus may also be found in Malachi 2:10. The word הַיָּלָד is repainted as יִלְּדֵי, in agreement with the Targum: יִלְּדֵי. The change does not seem necessary.

The form of הַיָּלָד in v. 15b is difficult. To make it as a Qal transitive verb can hardly get meaning. Various emendations are suggested: (1) a Polel form, יִלְּדִּי;2 (2) a Hiphil form, יִלְּדָה;3 (3) a Piel form, יִלְּדַה but in feminine to correspond to יִלְּדַה in v. 13.4 It is reasonable to regard it as a peculiar contracted form of Piel.

Some think לָדָה is the subject, or in apposition to the subject of the preceding clause: God.5 However others by following Peshitta, and Symmachus, take it as a description of birth in a same origin and manner.6 Still others who seem to draw the meaning of the LXX translation κοιλία 7 interpret the word as the womb of the earth. This is out of the context.

2. Bickell, op. cit., p. 12; Driver & Gray, op. cit., N.p. 224-225; Stevenson, Notes, p. 141.
6. Delitzsch, op. cit., 183, thinks יִלְּדַה used of similarity, not identity, whereas Stevenson, Poem, p. 17 follows Ehrlich, op. cit., p. 303, to establish the idea of the same physical origin.
7. κοιλία may also mean 'the hollow or cavity in the earth'.
6. No Harshness to the Poor (vv. 16-23)

In this section, Job is implicitly protesting against the charges by Eliphaz (22:7-11). He claims to have been benevolent to the poor and the needy, to have treated them with charity and justice. Both words נִשָּׁמָה (v. 16) and נִשָּׁמַח (v. 19) are synonyms. While the former means the low and weak as translated ἄθλους by the LXX, the latter is used of the poor in a material sense. Both involve the lack of physical strength, psychological ability, and social status. And among them, the widow (נִוְּיַה), the fatherless (וֹיֵיִל), and the destitute (נִוְּיֵיִל) are classed together and become the objects of compassion and material help, for they are a special concern of God.

V. 16. Job denied that he had withheld what the poor desired.

The prefix נ of נִשָּׁמָה is recognized as a partitive נַ, and the word merely means a thing desired. The LXX paraphrased 16a: 'the helpless missed not whatever need they had.' A similar meaning is given in 16b, as Job never caused the eyes of the widow to fail. The failing of the eyes signifies the unfulfilled desire. A similar expression is also in 11:20; 17:5, which describes vividly looking hopelessly and vainly for aid in distress.

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2. M. J. Dahood, 'Northwest Semitic Philology and Job' in The Bible in Current Catholic Thought, 1962, pp. 54-74, esp. p. 70, suggests an enclitic form of attached to a word, forming a construct.
3. V. E. Reichert, Job (Soncino), 1946, p. 159.
V. 17. Though the sentence does not start with מ or נ, the negative has been carried over from the previous verse (v. 16). He denies the fact that he has selfishly eaten alone. Rather, he shared his daily meal with the fatherless. The word נָּף usually means fragment or morsel of bread, but not necessarily a small portion.¹ Here it may not refer to the food left over at a meal, because Job ate the portion himself (v. 16). Whether this suggests his thrift in the days of his prosperity is not certain.² However, to share food with the needy is an ethical ideal in the sages' teaching, notably in Proverbs 22:9.

V. 18. In this parenthetical verse, the difficulty lies in its hyperbolic expression. How could he be the father to the needy during his youth and the guide to them when he was yet in his mother's womb? Does this suggest the family background of Job, that he inherited the tradition of a great and benevolent home and even from his youth he has exercised charitable deeds?³ There are different readings which have been suggested. That the Vulgate and Peshitta read מָּן for מָנָן does not receive acceptance. Some prefer to read מָּא for מָא, and מָנָה for מָנָה, so as to make 'he' (God) as the subject: 'he brought me up and he guided me.'¹⁴ However, there is no word for 'God' in the text,⁵ although the religious principle of charity --

3. Delitzsch, op. cit., pp. 184-85, holds this view.
5. Budde, op. cit., p. 189, retained the word מָּה, he suspects the changes.
out of the gratitude for God’s fatherly care — is attractive. Others read

11 νηπίοις, 1 or νηπίων. 2 The LXX tries to smooth the construction by

making the suffixes all masculine. However, the verse seems to refer to

individuals of three kinds, the poor, the widow, and the fatherless (vv. 16-17).

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Hab to many is an incredible hyperbole. A suggested reading is
to change Hαν to άνών. 3 But this phrase could be interpreted as signifying
‘all my life’, 4 not merely pointing to the very beginning of one’s life.

V. 19. His charity has extended to the wanderers who were ready to perish
for want of clothing. The same expression can be found in 29:13 in his memory
of the happy past when he was able to show benevolence. The word occurs in a
similar meaning in Deuteronomy 26:5, where a reminiscence of national history
was called for attention — Israel’s father was ‘a wandering Aramean’. Job has
not overlooked as expressed by the LXX υπερτόνων, the need of others.

V. 20. He did give the needy the fleece (τιμόν originally meaning ‘shearing’)
of his sheep for covering. The Hithpael form of τιμόν occurs only here. 5

In 22:6, Job was charged with ‘stripping off the clothes of the naked’ which
presumably refers to the garments taken in pledge. But not only did Job not
retain the garments of the poor, he gave them his own property. He gave so

1. Dhomme, op. cit., p. 417; G. Richter, Textstudien zum Buche Hiob (BWANT,
III/7 or 43), 1927, p. 67; Stevenson, op. cit., p. 141; Tur-Sinai, op. cit.,
p. 441.

2. Ball, op. cit., p. 361; Buttenwieser, op. cit., p. 263; Stevenson, op.
cit.; Tur-Sinai, op. cit.


lavishly that those whom he helped would bless him with a deep sense of gratitude. A good paraphrase reads: 'The loins once aching from the cold bespeak blessing on him who supplied them warmth.' The word יְהָדִים must be used figuratively for the whole body or even whole person. And it is noticeable that the act of blessing is emphasized by using the Piel form of יָבָשָׁה.

V. 21. Now he repudiates the sin of oppression upon the helpless one. Though he was influential and his honoured status would make the judge at the city-gate protect him, he would not take advantage of it. נָכְרַף is the meeting place at the city-gate, where legal proceedings took place. V. 21b was paraphrased in LXX: 'trusting that my strength was far superior to his.' The lifting up of the hand signifies hostility and it is a gesture of striking others. The suggestion to emend יָבָשָׁה to יָבָשָׁה, or יָבָשָׁה so as to avoid the repetition of יָבָשָׁה is not quite necessary.

V. 22. The imprecation follows the principle of Lex Talionis. If his hand had been guilty of oppression, his own arm should be broken. The four words, יָבָשָׁה, יָבָשָׁה, יָבָשָׁה (or יָבָשָׁה) and יָבָשָׁה, are almost synonymous,

3. יָבָשָׁה is translated by N. J. Schlägel, Das Buch Ijjob (NSHAB, III/2), p. 37, as 'thank'; C. Westermann, Das Loben Gottes in den Psalmen, 1963, p. 21, also n. 13, thinks the word here (as well as Deut. 24:13; II Sam. 14:22; Neh. 11:2) is not primarily the meaning of blessing, but of gratitude.
for they all refer to the shoulder part into which fits the upper arm. The usual English translation 'bone' (A.V. & R.V.) for אַלָּב does not give the full meaning, for it means the hollow of the socket. Therefore the meaning of LXX translation ἀρμονία, 'elbow' is different. But that the LXX translates ὀξυς as καλυκίον, 'the collar-bone' is right. This word is interpreted as another shoulder, that one of them (καλυκίον) falls away from the other (ὀξυς). In the light of the parallel found in a Nuzi legal document, it is suggested that a wrestling-ordeal is referred to in vv. 21-22. But this needs further evidence.

V. 23. A religious motive is stated here, that he is overwhelmed with awe for the divine majesty. The reading of v. 23a suggested by LXX and Peshitta is accepted by most scholars: 'the fear of God would come upon me'. This means a drastic change, for the clause becomes a paraphrase rather than a translation. In v. 23b, the word ἱπτόμενον means the excellency and liftiness displayed in God's judgement, as Schöfl translates, Gottes Zorn. The same idea can be found in 13:11. The LXX translates ἑτεροστία, whereas both Targum מְשֻׁלָּשׁ and Peshitta מְשֻׁלָּשׁ give the meaning of fear or dread. The meaning in a free translation: 'and my weakness in face of his mighty' is not so strong as the literal. Ehrlich emends three words and reads the whole verse:

1. Driver & Gray, op. cit., N. p. 266; see also BDB, p. 869; AmTr & RSV: 'socket'.
4. Various attempts are made: (1) ἱπτόμενον emended to ἱπτόμενος by Ehrlich, op. cit., p. 304; deleted by Driver & Gray, op. cit., N. p. 227; (2) ἱπτόμενον emended to ἵπτομενος by Ehrlich, op. cit., p. 304; Duhm, op. cit., p. 149. (3) ἱπτόμενον by Tur-Sinai, op. cit., p. 443; Stevenson, Poem, p. 142; (3) ἱπτόμενον changed to ἱπτόμενος by Duhm, op. cit., p. 149; Ball, op. cit., p. 362; Dhorne, op. cit., p. 419; Kissane, op. cit., p. 207.
7. No False Trust in Wealth (vv. 24-25)

Job's repudiation of the love of wealth might be an answer to Eliphaz's exhortation in 22:23-26, where Job was urged to trust God rather than earthly treasure. Two words for gold refer to wealth. אֹת is commonly used as yellow gold, cognate to אֲרֵד 'shining of bronze', meaning bright and beautiful, whereas אַיָּה, a poetic word, means the hidden treasure, sometimes referring to the precious stone as the LXX and Peshitta translated. The words אַיָּה and אַיָּה are both used in 8:14 where the disbelief of the wicked was portrayed. Both involve religious meaning. Now it seems that Job used the same words by the friends to refute their false charge.

As he protests against his trust in wealth, he gives a vivid picture of money-worship in 24b: 'and have said to the fine gold, my confidence.' It may be just a poetic description, but it is most likely a confession of faith.

V. 25. Job goes further in his refusal to make money the supreme goal in his life. To rejoice over one's great wealth itself is not a sin, but there is a peril that the love of money often leads to covetous extortion of another's wealth as reflected in v. 25b. Like other sages, he recognizes that to trust in wealth rather than in God is the character of the wicked. To him only God is the ground of hope and ground of confidence.

1. Ball, op. cit., p. 263; see also BDB, pp. 262, 508.
2. Cf. Pss. 49:6 (Heb. 49:7); (Heb. 52:9); 52:8; Prov. 11:28; Ec. Sir. 5:1-3.
3. The reference has been mentioned in Note 2; Szczygiel, op. cit., p. 162, translates אֶד as 'master', perhaps for the purpose of supporting this idea.
4. Prov. 3:26; Pss. 40:5; 71:5; 78:7.
8. No Idolatry (vv. 26-28)

Job's repudiation of idolatry indicates his insistent refusal of the temptation to worship nature. The worship of the heavenly bodies was popular in the Ancient Near East. The sun-worship in Egypt is evidenced by the document, The Hymn to Aten in which King Akhenaten praised the sun-god. In the Ugaritic text, both the sun-god, ūpē (sāmē) and the moon-god, jrb (jārīh) were mentioned. These heathen cults had been introduced to Israel probably earlier than the seventh century. These foreign cults were particularly prevalent in the reign of Manasseh. This was a serious peril in the religious life of Israel.

V. 26. The word נַחַק is not a light in a general sense, rather it is a term for the sun as a luminary. The imperfect verb נָחַק seems to give an incipient meaning, that refers to the rising sun. A parallel description is found in the Egyptian hymn: "When thou hast risen on the eastern horizon ..." The LXX translates ἐκλαέμενος an eclipse for נָחַק; perhaps the translator put נָחַק, נ together and read נַחַק, 'dim' as in Isa. 42:4.

The moon is portrayed as a night wanderer roaming graciously and gloriously. The Targum renders נַחַק which has the same meaning as נַחַק, whereas

1. R. J. Williams, 'The Hymn to Aten'. DOTT. pp. 142-150; also ANET, pp. 369ff.
3. Most suppose the spread of the foreign cult in the beginning of the 7th century, but Amos 5:26 has evidenced its existence.
4. II Kg. 2:3ff.; 23:5. 5. Zeph. 1:5; Jer. 8:2; Ezek. 8:16; and so on.
6. Ehrlich, op. cit., p. 304 reads נָחַק (Hiphil imperfect). This change does not seem to be necessary.
the Peshitta rendering значает 71_2.  But the LXX translates differently, φθορίζων 'waning'. By following the LXX, some read 71; 'pale' instead of 71; 'splendid' or 71; 'dark' as in Joel 2:10. To suggest the meaning of 71 as a jewel is a possible interpretation.

V. 27. Such magnificent natural phenomena must have had a very attractive appeal to the heart of Job. Again, as in v. 9, he was first secretly moved within, then was tempted to act outwardly. The word 71 is repeated here, and is literally translated in the LXX as 71' 'deceived'. The act of worship by kissing is found in the Old Testament, but the references are to the kissing of idols with the mouth. Here, however, it seems to refer to the act of throwing kisses, which, though not alluded to the Old Testament, was prevalent in the ancient Near East. Grammatically the subject of the verb should be the mouth, not the hand. It is suggested that 71 is read for 71: 'my hand rose to my mouth' as a sign of reverent silence. That the preposition is taken in the sense of 'from' rather than 'to' is reasonable.

These two verses have also been understood figuratively in connection with the previous verses (vv. 25-26). The shining sun signifies prosperity; i.e., when he was prosperous, he kissed the hand which had gained him wealth.

4. S. Langdon, 'Gesture in Sumerian and Babylonian Prayer', JRAI, 1919, pp. 531-555, mentions that throwing a kiss was a popular form of worship in Sumer, Canaan, and later in Greece and Rome (esp. pp. 544, 548).
5. AV & RSV: 'my mouth has kissed my hand.'
6. Tur-Sinai, op. cit., p. 444; Pope, op. cit., p. 206, shares with this view.
7. Pope, loc. cit.
8. This view of Szold is cited by S. B. Freehof, The Book of Job, 1958, p. 149.
V. 28. The first half of this verse is almost identical with v. 11b, for the similar phrase, 'Esp r j g', occurs here. Idolatry, especially this form of heathenism, was forbidden by the Torah. Like adultery, the punishment for idolatry was death by stoning.\(^1\) The Peshitta, however, has a different rendering: 'he also sees all my tricks.'\(^2\) Nevertheless, idolatry, in its substance, is an act of denying God and of deceiving man as well. It is a lie against the Lord of the most high (\(\mathcal{X}\) parallel to \(\mathcal{X}\) in v. 2), who transcends all the heavenly bodies. This passage, therefore, is 'a striking illustration of the writer's convinced monotheism'.\(^3\)

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1. Dt. 4:19; 17:3.

2. The different rendering leads Stevenson, op. cit., p. 143, to think that a text from which MT may have been corrupted was used by the Peshitta.

3. Driver & Gray, op. cit., p. 269.
9. No Hatred of the Enemy (vv. 29-30)

Job repudiates the act of rejoicing over his enemy’s misfortune or any attempt to curse him. The 'if' clause (v. 29) is followed by a direct denial in v. 30. There is no expression of imprecation.

V. 29. A very striking parallel runs through this verse. The parallel to מִּצֶּרֶן is מִשֶּׁר which it is suggested to change to מִשְׁר, so that instead of מִצֶּרֶן 'I stirred myself up', מִשֶּׁר 'I shouted for joy' is read. Both the Targum and Vulgate have a similar idea. The sense of triumph is also notably carried out by the LXX, where it paraphrases: 'and my heart would cry: "Aha!!"' The perfect tense with the waw consecutive contrasted with frequentative imperfect מִצֶּרֶן suggests the idea of the long-expected news of the enemy's total destruction. Both מִשֶּׁר and מִשֶּׁר mean material evil, but the former may particularly refer to the ruin of material prosperity.

V. 30. This is a more striking disavowal than the preceding verse. Job never rejoiced in the calamity which had already fallen, nor did he wish for the sudden death of his enemy. What the sin of the mouth involves is not clear. The sin may refer to false witness or other forms of deceit which would have a damaging effect upon the enemy. The curse mentioned in v. 30b, asking God to take the life of his enemy, is also found in I Kings 3:11 and 19:4. The word מְדִינָי is replaced by Ehrlich with מְדֵינָי. The LXX makes this verse as an imprecation, for it paraphrases: 'Let mine ear hear myself cursed, and let me be a by-word among the people when I am afflicted.'

1. Budde, op. cit., p. 190; Driver & Gray, op. cit., N. p. 227; Stevenson, op. cit., p. 143; Tur-Sinaï, op. cit., p. 415. But the emendation is not needed, for מִשֶּׁר also has the meaning of 'exciting with joy', see the parallel to the Ras Shamra literature, as recognized by M. Dahood, op. cit., pp. 319-320.


10. **No Inhospitality (vv. 31-32)**

Job's universal and liberal hospitality is shown by his negative hypothesis which is followed by a direct statement, without expression of imprecation, very much like the construction of the previous passage (vv. 29-30).

**V. 31.** His generosity was mentioned by 'the men of the tent'. Since the text בַּעֲבֵד carries the meaning of 'habitation', it signifies the domestic relation. The term לֵבָד is rather vague, it may mean 'male servant'. While the LXX translates δέκαπάραγγελ 'handmaid', Peshitta uses the word בְּכֶנָה; 'friends'. Some commentators translate 'guests' or 'kinsmen'.

The second clause (v. 31b) is ambiguous in its meaning. Various interpretations make it either a compliment or a complaint. The versions of Aquila, Theodotion, Symmachus, Peshitta and Vulgate seem to put this as a complaint that the speakers have not been satisfied with Job's food, whereas most of the commentators make it as a negative question with the force of a positive assertion. The LXX and Vulgate delete נַח in v. 31b, so some follow this view. Duhm omits נח so as to make the expression not so hyperbolical. נַחַפ is thought to be either a Niphal perfect, or Qal imperfect. The former seems to be more probable, though the Niphal form of נַחַפ occurs only here.

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3. Dillmann, _op. cit._, pp. 269-270; Budde, _op. cit._, p. 191; Dhorme, _op. cit._, p. 425; Driver, _op. cit._, p. 91.
7. Ehrlich, _op. cit._, p. 305.
The word יָאָל is differently interpreted. It may mean animal meat. either as ordinary diet, or as a festival meal. Or it may refer to the human flesh upon which the angry servants intend to take vengeance, because they have so badly been treated by their master. The conjecture that suggests sexual abuse by reading נָל for נָל^2 is perhaps an exaggeration. The reasonable interpretation is that the fact of Job's liberal hospitality by lavishly entertaining with meat made his servants boast of their master. The LXX translation: λίαν ποὺ αἰωρᾶτο διώκος 'When I was all too kind' seems to be a justification of this view.

V. 32. Job's universal hospitality extends to all strangers and the passers-by. He not only gave food to them (v. 31), but also provided shelter for them. His charitable heart would not allow the stranger to sleep on the street. His door was ever open to him. נָל is a poetical word for נָל and is used for a wayfarer or traveller. The LXX translates παλτε ἀλοιπον which is rather a paraphrase: 'to everyone who came'; whereas Aquila gives a literal translation: διοπον. Some read נל for נל but the meaning is substantially the same.

This verse does not start with נל. nor any conjunctival prefix on the first word. So there is a suggestion to delete נל, and add נל in the first clause.5

2. The reading is suggested by Tur-Sinai, op. cit., p. 445; his view of this connotation of homo-sexual abuse is shared by Pope, op. cit., pp. 207-208.
3. Pope, loc. cit., maintains the homo-sexual connotation of v. 31, and thinks that to sleep in the street would have been an invitation to abuse by the local degenerates, cf. Gen. 19 and Jg. 19.
11. No Hypocrisy (vv. 33-34)

This section, though suspected for its ambiguous meaning, seems to indicate Job's protest against hypocrisy. He did not hypocritically conceal his sins, so he shows his clear conscience as wholly void of offence.

V. 33. He describes the hypocrisy of concealing sin. The word אִירָנָא has different interpretations: (1) 'as Adam', for Adam had sinned and hid his sin; 1 (2) 'as ordinary man', which refers to the transgression against man, and concealed from man. 2 The former view is not convincing, because the concealment here referred to is not from God, but from man. The latter seems to be more reasonable. But another question is raised as to the prefixed preposition. At least there are two emendations suggested: (1) 'among man' אִירָנָא; 3 (2) 'from man' אִירָנָא. 4 Though אִירָנָא regarded as 'man', the word is still very vague, for the question whether Job refers to hypocrisy in a general term is not settled. 5

Another word אָרַנָא is difficult, for it may be an Aramaic word for בִּֽאֵר, or from a common Semitic word בֵּית. 6 Some suspect the word because 'bosom' is not a place to hide sins. Thus they change the meaning by repointing the word אָרַנָא for אִירָנָא, so to make it as 'in a hiding place'. 7 However, the word here may be used metaphorically.

1. Delitzsch, op. cit., p. 194; Hitzig, op. cit., p. 236; Tur-Sinai, op. cit., p. 446; Page, op. cit., p. 208; AV: 'Like Adam.'
7. Tur-Sinai, op. cit., p. 446.
V. 34. Job goes on to describe the distorted conscience of the hypocrite who would be in a constant fear of exposure of his hidden sin. And he dared not go out of the door to face the hostility of his people. The meaning of הָהַרְעַה has been differently interpreted. Instead of a literal translation, 'the great multitude', some take the meaning to be 'a gathering' of an assembly, or 'noisy hum of the city'. Some regard הָהַרְעַה as a scribal error of dittography, whereas others think it is an adverb.

It has been held that הָהַרְעַה resumes the hypobolical series of acts of which v. 34a provides the explanation. Some repoint הָהַרְעַה for הָהַרְעַה, and הָהַרְעַה for הָהַרְעַה, thus to translate: 'but I brought no man forth to the door'. The LXX paraphrase also gives a different meaning: 'and if too I permitted a poor man to go out of my door with an empty bosom.'

It is to be noted that again there is no imprecation. Perhaps after so many protestations, he is ready to face the ultimate judgement for which he is vehemently longing. Therefore these two verses anticipate the final wish Job makes to God (vv. 35-37).

2. Tur-Sinai suggests הָהַרְעַה meaning 'city' and הָהַרְעַה as noisy talk, cf. Ruth 1:19; 1 Kings 1:41; Isa. 22:2, see op. cit., p. 446.
5. Ehrlich, loc. cit., makes this suggestion and quotes Isa. 26:11 to support, but Driver & Gray regard this view as precarious, op. cit., N. p. 228.
12. **A Final Wish (vv. 35-37)**

Finally, Job's wish is expressed in a mood of challenge, that God might answer him and vindicate his innocence. His intense desire in v. 35, and his sure triumph in vv. 36-37 make the conclusion of the chapter a climax of his whole protestation. However, the passage in detail is ambiguous, and has been differently interpreted owing to the difficult textual problems.

**V. 35a.** The first clause indicates his wish of securing a hearing from God. The double '!' does not read well. The LXX and the Peshitta omit the first '!' and do not clearly translate the second '!' 1 Some suggest to retain the second, or to read '1' for it, so as to make the meaning clear, that God would hear the appeal. On the other hand, others regard the first '!' as necessary, to them, the repetition of '!' is euphonic and adds to the emphatic mood of Job's words. 2 Still others change '!' for '!' 3

**V. 35b.** '1,11'1 is viewed by most as a parenthesis. The Peshitta renders: which means 'if he exists' or 'if it be'. The LXX has an entirely different rendering of the whole line: 'If I had not feared the hand of the Lord,'. The word '!' receives different interpretations. It is regarded as the last letter of the alphabet, thus it signifies the last word. Since his last word has been said, and now he is waiting for the answer from the Almighty. 4 But very many take it as 'mark' in a general sense, 'X' in lieu of

1. Driver & Gray, op. cit., N. p. 228; also Ball, op. cit., p. 365.
2. Stevenson, op. cit., p. 145.
an actual signature,\(^1\) like the thumb-print on Babylonian contract tablets.\(^2\) By recognizing it as a mark, some take it as a dedication mark written or tattooed on Job's hand or wrist, showing his loyalty to God.\(^3\) The Targum reads שַׁמֵּשַׁ for שָׂם, and the Vulgate translates desiderium, 'desire', that v. 35b is: 'Behold my desire, the Almighty would answer me.'\(^4\) But perhaps it is more reasonable to take it as a mark of signature affixed to the scroll (כְּרֹת כְּרֹת, v. 35c).

V. 35c. כְּרֹת כְּרֹת probably refers to a legal document.\(^5\) The custom of sealing a written statement by both accuser and the accused was common in Egypt as well as in other countries in the ancient Near East.\(^6\) This is a writ of indictment, as held by some who follow the reading of the Targum and Vulgate, וַיֵּעָשֶׁר עַל יְהֹוָה. The v. 35c may be translated: 'Let my opponent write out his indictment.'\(^7\)

1. RV, RSV, and AmTr render: 'signature.'
5. Cf. Dt. 24:1; Jer. 32:10f.
But who is ‘מִּקְטָם’? Some think the accuser is in collective sense the three friends of Job,¹ while others refer to God.² The latter is not reasonable, because God appears as the judge in v. 35a.

One suggestion is to make this verse into two couplets, so that one line is added to v. 35c: ‘וַיַּהֲלוֹן יְהוָה לָאָנָן?’³ It does not seem necessary, because the literary device of using three stiches is not peculiar.

V. 36. The metaphor here refers to the scroll (v. 35a) like a garment on the shoulder, and the crown on the head. Most commentators hold that the thing borne on the shoulder signifies a badge of distinction, like a king’s sceptre in 9:5, so that Job presents his case with confidence and pride; however, some have interpreted differently, as they make יַשָּׁמָּה to mean 'carry him' either referring to Job as being carried as a cherished child,⁴ or inferring that Job is carrying the fatherless on his shoulder to show his fatherly treatment.⁵ As for the plural form of יָשָׁמָּה 'crown', some alter to singular,⁶ but the alteration is not necessary, for the plural noun may also denote concrete objects equivalent to singular.⁷

1. T. K. Cheyne, Job and Solomon or the Wisdom of the Old Testament, 1887, p. 40; Delitzsch, op. cit., pp. 196-97; Kissane, op. cit., p. 209, reads the third person instead of the first, to make the accuser being against Job before God.
2. Beer, op. cit., p. 204; Dillmann, op. cit., p. 271; Duhr, op. cit., p. 151; Davidson, op. cit., p. 254; Budde, op. cit., pp. 192-93; Peake, op. cit., p. 273; Reichert, op. cit., p. 163; Peters, op. cit., p. 351; Richter, op. cit., p. 68.
3. Richter, op. cit., p. 68.
5. Stevenson, op. cit., p. 146.
7. Cf. 17:13; see Peters, op. cit., p. 353; Stevenson, op. cit., p. 146.
V. 37. Job again presumes the righteousness of God, for he is aware of the fact that God is examining his steps -- all his actions, as in v. 4 and 14:16. For יָנַֹּאָ, some read יֵנָוַא without suffix. That יָנַֹּאָ is translated: 'I would bring it near' or 'present it' makes the meaning a better parallel to יָנַֹּאָ. The suggestion יָנַֹּאָ 'I would read it aloud' for יָנַֹּאָ is based on the reference from Jeremiah 36:8,15,21. Here it means that he is sure of the divine account without anything against him. The interpretation is rather forced. The LXX translation of v. 37b seems to be a free rendering, unless the verb shows the translator's attempt to read יָנַֹּאָ (יְנָוַא) for יָנַֹּאָ.

13. An Editorial Note (v. 40c)

The last line, יָנַֹּאָ יִתְנַֹּא יִתְנַֹּא is perhaps an additional note. The LXX freely rendered the clause in connection with the Elihu Speeches, so do the Peshitta and Aquila versions. But the repetition of the name of Job in 32:1 is against this. At the same time, it seems unnecessary to infer that if it is genuine, the Elihu Speeches, as well as all that follow are secondary. That the clause is an editorial addition is further justified by its parallel in Psalm 72:20 and Jeremiah 48:47; 51:64.

1. Duhm, op. cit., p. 152.
CHAPTER V

THE ETHICAL SIGNIFICANCE OF THE INDIVIDUAL AND THE COMMUNITY

A. Introductory

The conception of the individual and the community implicit in Job 31 is in general accord with what are found elsewhere in the Old Testament. In early Israel, especially before the Settlement, the solidarity of family, clan, and tribe, was stressed so much that many have been led to think in terms of extreme collectivism. Nevertheless, individualism is not a late phenomenon in Israel's history, emerging only in the teaching of Jeremiah and Ezekiel. In fact, there is no extreme collectivism nor extreme individualism in the Old Testament. Individual and society are not opposing concepts, but are involved in one another. Both the law and prophets recognized that man has sociability and individuality, that man is not an isolated unit, but an integral part of society. Society is an organic whole, for whose well-being the individual is to be responsible.


2. Using the modern terminology, the biblical conception of the individual and society is neither 'sociological realism', that society alone is real, the individual is purely a product of social conditioning, nor 'sociological nominalism', that the individual alone is real, society is but the sum of the individuals. See L. Pope, 'Social Contexts of Personality', in Moral Principles of Action, ed. R. N. Anshen, 1952, pp. 140-61.

This biblical conception of man in society is not lacking in Israel's Wisdom teaching, because all sages show their social concern in dealing with practical morality. It is to be noted that the ethical conception in Job 31 is mostly within the context of social relationships. Any internal attitude of sensual desire, covetousness, hatred, and falsehood, or any external act of adultery, violence, and injustice, all dissolve and disrupt the society. Idolatry is especially repudiated, for it will bring various forms of falsehood and evils. Thus it is a denial of God whose will and blessing sustains the community.

Two dominant ideas are very significantly stressed in Job's ethical ideal. Both are expressed in terms of the covenant relationship, although the covenant idea is not explicit in Job 31. One is the idea of neighbourhood. Job does not fail to have a respect for his neighbour. To him, it is wrong to have an adulterous desire for a neighbour's wife (31:9-10). His ideal is in agreement with the Torah, for the latter also requires a proper relationship with one's neighbour. It is categorically enforced in Leviticus 19:16: 'But you shall love your neighbour as yourself, I am the Lord.'

Another is the idea of brotherhood. Job's conception is broader than that of the Old Testament in general, because he does not merely refer to

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1. See Ch. II, section on Social Ethics.  2. Wright, op. cit., p. 48.
3. The term 'covenant' used in 31:1 merely means a binding vow. No other covenant bond has been mentioned in that chapter.
4. Cf. Job 16:21, where Job seems to recognize the importance of neighbourly love.
fellow-members of the covenant community. He includes neighbours and resident aliens. He looks upon slave-servants, the poor and the needy, and even enemies as his brothers. His idea of common brotherhood is based on his belief that God, the creator, is the father of all men.¹

However, in Job's experience, there is a conflict and tension between individual and community. By virtue of his physical suffering, Job is isolated from the community life. His dignity as an individual in the community is lost, because the worth of his moral personality is denied by the verdict of his friends. To them, Job is to be cut off from God and man as well, since his sin results in a breach of the psychic unity of the community, which God creates and sustains.² However, Job is not convinced by the argument of his friends. After a painful confession of his intense consciousness of the broken social relation in Ch. 30, he gives his final protestation to vindicate his innocence.

The following discussion of Job's ethical ideal will deal with man's social nature and community calling as related to his individual responsibility to God.

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¹ See A. S. Peake, *Brotherhood in the Old Testament*, 1920, pp. 86ff., stresses that the idea of brotherhood is more than a humanitarian principle.

B. Sexual Morality and its Social Implication

1. Sanctity of Marriage Inviolable

The sanctity of marriage is implicitly stated in Job's protestation against adultery. After a hypothetical description of adulterous interest towards the neighbour's wife, he states one of the strongest imprecations in the form of an oath (31:9-12).

The sexual morality of Job accords its standard found in the Israelite law. The prohibition of adultery is in the seventh commandment (Ex. 20:14; Dt. 5:18), and is repeated in the last commandment (Exod. 20:17; Dt. 5:21). The latter is the prohibition of coveting a neighbour's possessions including his wife who, according to the Old Testament conception of marriage, is the possession of the husband. The verb 'covet' describes not only the intention of coveting, but also includes 'the attempt to attach something to himself illegally.' The Deuteronomist presumably in a more humane spirit places the wife first, separated from the slaves and cattle, and governed by a different verb. The prohibition reappears in the Holiness Code (Lev. 18:20). Adultery was one of the rare offences in the Old Testament that was subject to the death penalty, as stated in Leviticus 20:10 and Deuteronomy 22:22.


2. G. E. Wright, 'Deuteronomy: Exegesis' TD. II, 1954, p. 368, suggests that the deuteronomistic interpretation represents a higher degree of sensitivity to the position of women.

3. But S. R. Driver, Deuteronomy (ICC), 1908, p. 86, thinks the use of different verbs is merely a rhetorical variation.
Although the law as recorded in the tenth commandment regards adultery as an offence against another man's property, its seriousness is much more than the surface evaluation. Not only is the wife the dearest and closest of a man's possessions, but she is entirely different from other domestic properties. No loss of other property could involve for him the degree of deprivation and humiliation which fall upon him. When a husband's exclusive sexual rights over his wife were violated, the vital question of the paternity of his offspring was involved. Then he lost his status as husband and father, the very basis of his self-esteem. He was placed in an impossible position.

The adulterous woman, though she might be the tempted one, is to be condemned. In the Israelite thought, a woman's whole life is under the guardianship of a man, first that of her father, and then her husband. When she betrayed her most sacred trust, death was regarded as the only fit penalty.

The standards of sexual morality in Job 31 are also in accord with the prophetic teaching. The prophets condemned adultery. To take a married woman as his accomplice is a violation of the rights of another, but moreover, it is a violation of the covenant of another. The sages likewise warn strongly against this sin, the so-called 'strange woman' in Proverbs possibly means the wife of another man.

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1. That is what Driver, op. cit., suggests as the reason for the reversed order of 'wife' and 'house' in comparison with that recorded in Exodus.

2. D. R. Mace, Hebrew Marriage, 1953, pp. 241-244.


4. Adultery is referred to in general terms in Hos. 4:2; Jer. 7:9; 23:10; Ezek. 16:32; Mal. 3:5; and with 'neighbour's wife' in Jer. 5:8; Ezek. 18:6, 11, 15; 22:11; 33:26.


The seriousness of the sin of adultery can also be found in the laws of other Near Eastern countries. For instance, the Hymn to the Sun-God (ca. 1000 B.C.) a Babylonian hymn to Shamash, the god of justice, prohibits adultery with a neighbour's wife.1 Perhaps the prohibition of this sexual offence was well recognized as a moral norm in the ancient Near East. But the Israelite conception of adultery seems to be much more serious, for it is regarded as a great sin against God, which makes the land unclean.2 The sin of adultery is described as יִבְּלָה in Job 31:11 which signifies wickedness in both intention and practice.3 While the word יִבְּלָה is generally used in the sense of evil purpose,4 it refers especially to unchastity,5 which is subject to one of the most severe forms of punishment.6 No sin, except the sin of idolatry has been more constantly and strongly forbidden.7 The whole teaching of the Old Testament against the wickedness of adultery is mainly concerned with marriage. The family as the basic unit of the community instituted by God is to be preserved from all forms of corruption and evil.

2. Chastity as a Positive Virtue

The ideal of sexual morality as found in Job 31 is not confined to the repudiation of adultery, for it also guards against other possible sins

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1. ANET, pp. 387-389; also DOTT, p. 108.
2. Gen. 39:9; Lev. 18:27.
3. EDE, p. 273.
4. Isa. 32:7; Ps. 26:10; Prov. 24:9; Job. 17:11.
5. Jg; 20:6; Job 31:11.
of unchastity. Job imposes a 'covenant' upon his eyes, not looking lustfully upon an unmarried woman. He recognizes that the imagination of sin is itself a sin. Sensuality is 'adultery of the eyes'.

Similar injunctions are found in both biblical and extra-biblical exhortations. In Numbers 15:39b, the Israelites are warned 'not to follow after your own heart and your own eyes which you are inclined to go after wantonly'. In Ecclesiasticus, there are repeated warnings against the lustful look upon woman. The Ethics of the Fathers records a rabbinic warning not to converse too much with women; probably this refers to the danger of having unclean thoughts through frequent contact. All of these are the safeguard of inner motive to keep away from impurity.

Job's protest against the sensuality of the eye (31:1) has been associated by many with Jesus' saying in Matthew 5:28. But careful comparison shows that these two are different. Jesus was talking of the lustful look upon a married woman as sinful, whereas Job's ideal is mainly concerned with the virtue of self-control in thought towards the unmarried woman. But both seem to have the same emphasis, that mental sensuality is as significant as expression of one's attitude toward the other sex as are the physical acts. A lustful look may virtually lead to overt unchastity. Therefore, sexual self-discipline is important.

2. Sir. 9:5, 7, 8; 42:12. 3. Aboth, 1:5.
The object of the lustful look Job refers to is an unmarried woman, whether betrothed or not. Here, the stress is put not so much on the importance of virginity, though virginity was greatly valued in Israel.\footnote{1} Israelite legislation reflects the great importance attached to the chastity of an unmarried woman.\footnote{2} A young woman who has been betrothed is legally regarded as the wife of another man. Any sexual offence upon her would definitely be regarded as adultery.\footnote{3} But if she is not betrothed, fornication with her is not so serious as adultery. This is regarded as a theft or robbery of her father's possessions and it has to be recompensed by paying the marriage price. Because virginity is an essential 'warranty' in \textit{Mehar} marriage. But Job's ideal reaches a much higher level than legal restriction. His respect for chastity may be due to his faith in the Creator God, that the dignity of manhood and womanhood is in the divine plan of creation. If this be true in his mind, then his sense of marital fidelity must have been undergirded by an unwavering trust in God's promise that the will preserves the unity of the flesh. Chastity, then, is a conformity to the divine standard of sexual life.\footnote{4}

In sum, unchastity, in either case of adultery or fornication, leads to the dissolution of character. It disregards the divine origin of marriage; it further produces irresponsibility in social life and indifference to the fellow-man. Most of all, unchastity is primarily a sin against God who is holy.\footnote{5}

\footnotesize
1. The greatest value of a virgin lies on her productivity of children who are to carry on the father's name. So the full use of a woman's unimpaired sexuality was imperative. See O. J. Baab, 'Virgin', \textit{IDB}, IV, pp. 787-788; also A. Auer, 'Jungfräulichkeit', \textit{HTG}, I, 1962, pp. 771-773.


5. Implied in the command in Lev. 19:2ff (esp. v. 20).
C. Justice in the Context of Social Relations

The ethics of Job assumes justice as a basic virtue. Justice, or righteousness, signifies the harmonious character of soul, and its meaning is very closely related to 'integrity' and 'innocence'. Justice maintains one's own soul, but it is neither neutral nor unconditional. It seeks a mutual honour in one's relation with another. Therefore, justice is the kernel of peace and blessing.¹

1. The Virtue of Justice

The Israelite conception of justice as a virtue is based on the knowledge of the just God. God is just and good, He weighs human acts in a just balance.² God demands justice from man, a right relation with him as well as with fellow-men. Since justice is a basic virtue in the social relation, it requires truthfulness. A just soul is normal, it can speak the truth.³ No falsehood can ever exist in an integral, normal soul. The Psalmist's ideal of a good man is that he is both just and truthful.⁴ The same stress can be found in Job's ethical conception.⁵ For he would not conceal his guilt out of cowardice and hide himself at home so that no public accusation might be raised. With a clear consciousness of his innocence, he is ready to face the highest Judge.⁶

¹ Pedersen, op. cit., pp. 336-345.
² Dan. 5:27; Job 31:6.
³ Pedersen, ibid., p. 339.
⁴ Ps. 15:2.
⁵ Job 31:5, 33-34.
⁶ Job 31:35-37.
Job's sense of justice is shown by his assertion that he should have a regard for the welfare of others as much as for his own. This is applied in distributive justice and legal justice as well. Certainly, justice does not merely consist in the avoidance or prevention of all interference with the rights of others. It involves something more, something wholly positive and social in its nature. Man has a claim upon himself to extend his love to others. In this sense, justice and charity are inseparable. Job's charitable attitude in Job 31 is an indication of his faithful fulfilment of the obligation of justice.

2. Distributive Justice

In Job's ethical ideal, economic life is to be based on the principle of distributive justice. By distributive justice it means justice designed to distribute advantages and burdens equitably among members of the community. This implies the idea that each individual in the community is to respect the right and duty to maintain a good economic order.

(a) Principles concerning Property and Wealth. From the point of view of the divine order of creation, all things are created by God and therefore they rightly belong to Him. In this sense, there is no such thing as 'private property'. But while it cannot be affirmed, it should not be denied. Although the individual may have possessions of which he may dispose as he will,


3. Cf. Isa. 66:2; Ps. 24:1.
as a man in society, he has moral duties and responsibilities towards other individuals within it. So the ownership of property is not absolute, because the property as God's gift is held in trust by man and is used for the common good. With this assumption, it is easier to understand the principles concerning protection of property in the Decalogue and the legislative codes, also in the prophetic exhortation and in the Wisdom teaching.

The idea of property as a sacred trust is best demonstrated in the Israelite love of the land. Perhaps land is more valued than any other material possession. The early legislation contains no reference to land tenure. In the Deuteronomistic Code, there is a prohibition of the removal of a neighbour's landmark (19:14; 27:17). Presumably the land inherited by the poor occupier from his ancestors is not to be encroached upon by a wealthier neighbour. The incident of Naboth in I Kings 21 shows that land which was held as an inheritance ought not to be sold outside the family. Even the king could not legally compel Naboth to sell. When an Israelite

1. Lev. 19:9ff.; Isa. 58:7-8; Job 31:16-23 and so on.
2. Amos 5:11-12; Isa. 5:8; Mic. 2:1ff.; Jer. 22:13; Job 24:2-12; Prov. 22:22, 30:14 and so on.
6. Dt. 19:14b ἡμὶον; literally 'the former ones' refers to the ancestors, cf. Lev. 26:45.
7. Ahab offered more to buy Naboth's vineyard and supposed he made a 'fair' commercial offer. It was right according to the norm of Babylonia and Assyria (as R. Clay states in Tenure of Land in Babylonia and Assyria, 1938, p. 15), but not so in the Israelite mind, for the Lord forbids it (I Kg. 21:3).
was obliged to sell his land because of poverty or some other reason, the next of kin had a right and obligation to redeem it, that he might perpetuate the family property. A concrete instance is found in the Book of Ruth. Boaz redeemed the land for Abimelech's family through the levirate marriage with Ruth. When Naomi adopted Ruth's son Obed, she desired him to inherit the family land. Another instance is in the account of Jeremiah's purchase of family land (32:6ff.) The purchase described as a legal process, suggests the ideal of the sacred duty of preserving the family property in conformity to the divine will.

The holding of property as a sacred trust is further stressed in the laws regarding the land. The legislative codes in the Book of Covenant (Exod. 23:10ff.) and the Holiness Code (Lev. 25:2ff.) regulate the Sabbatical Year in which the land is to be left to lie fallow. The purpose is to make beneficient provision for the poor to eat the crop. The redemption of the land is commended in the regulation for the Jubilee Year. The whole proposition may be summed up in the word of the Lord: 'And the land shall not be sold in perpetuity; for the land is mine.' (Lev. 25:23a).

Against this religio-sociological background of the Old Testament conception of land property, it becomes easier to understand Job 31:38-40b. The exact meaning of the passage is not clear, because of the loose connection between verses 33 and 39. But the content generally involves two

1. The description in Ruth 4:16 is a formal act of adoption, see L. Köhler, 'Ruth', STZ, xxxvii, 1920, pp. 3-14.
things: one is the overuse of the land, and the other is the stealing of the land and the produce of it. What causes the land to cry out in complaint may be some sort of violence done to the owner. Verse 39b may be thus interpreted, as suggested by the reference to the murder of Abel in Genesis 4. Or it may be the unfair exhaustion of the land when nothing is left for the poor in the Jubilee Year or Sabbatical Year. To steal the land or its produce is an act of robbing God as well as one's neighbour. Therefore, a punitive justice must follow (31:40ab).

Covetousness over other properties is likewise repudiated. In 31:7c, the meaning most likely alludes to another sort of covetousness. Perhaps it refers to bribe-taking which is an evil causing economic disorder.

Since property and wealth are a sacred trust for social well-being, to hold wealth only for one's self may become a moral danger. Wealth could be gained by improper means.\(^1\) Moreover, when wealth tends to create a false sense of security, it will keep one from trust in God.\(^2\) Therefore, Job repudiates a trust in wealth together with idolatry (Job 31:24-27).

(b) The Rights of the Servant and Labourer. The principle of distributive justice is further applied in the sphere of labour which is so important in the economic order of the community. In Job 31, the persons related to labour, as clearly stated, are man-servants and maid-servants who are presumably the slave-servants.

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Slavery was a part of an economic pattern in the ancient Near East. It was taken for granted as a social phenomenon, for there was no protest against it as an institution. Perhaps slavery was not so degrading as conceived by modern thought. There was sufficient provision to protect slaves in the different law codes. However, the slave is a chattel, belonging to his master by right. The imprecation in Job 31:10 refers to the status of the female-slave who is exposed to sexual abuse. In the early Israelite legislation, female-slaves formed a special category. The reason that they are distinguished from the male servants is perhaps this extra burden peculiar to their sex. But the legal and social status of the slave, either male or female, is a direct result of his economic role as a household servant, as Job refers to 'the men of my tent' who are most likely the domestic servants.

The slave, though legally a chattel, is a human being, he possesses certain inalienable rights, as found in the legislative codes. The Israelites were repeatedly reminded by the Lord of their experience when they were in Egyptian bondage, and therefore they must have a humane spirit towards slaves. The sanctity and dignity of life, even that of the slave, must be respected. Nevertheless, a slave's right is limited and his lot depends

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2. I. Mendelssohn, Slavery in the Ancient Near East, 1949, concludes by a comparative study that the slave institutions of the Near East shows striking similarity in regard to origin, function, and character. The slaves were protected by legislative provisions in these countries.

3. Exod. 21:7-11; in Dt. 15:12-17; Jer. 34:8-16, male and female slaves are mentioned together.

4. Job 31:31, 'the men of my tent' are male servants, but LXX translates 'maidservants' see Ch. IV, section on Exegesis.
largely on the character of his master. Some Israelite sages advised masters to treat slaves very strictly in order to make them obedient. 1 But it is not so in the case of Job. He refuses to disregard the rights of his slaves (31:13-15), he associates himself with them as fellow-creatures of God. He assumes the fundamental human right, the right to live as a man among fellow-men. Isaac Mendelssohn, after a comparative study of slavery in the ancient Near East embracing a period of more than two millennia, concludes:

The first man in the ancient Near East who raised his voice in a sweeping condemnation of slavery as a cruel and inhuman institution, irrespective of nationality and race was the philosopher Job. 2 Whether Job condemns slavery as an institution is not certain, but it is definite that Job has a very profound moral concept of the inherent brotherhood of man.

The labourer is not explicitly mentioned in Job 31, but there may be two possible references. The sojourner in Job 31:32 may refer to the sojourner-labourer. In the Old Testament, the sojourner is often associated with the status of the agricultural labourer. 3 He worked for the landowner and was dependent on the kindness of his patron. He seems to have had more freedom than the slave-servant, for he could leave his patron and become a hired worker, to be paid a fixed wage. 4 Though protected by legislation, the sojourners were often liable to injustice and oppression by the wealthy classes. They were

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reduced to such miserable poverty, that they might even have to lodge in the street. Their existence demonstrates another evil in Israel's economic life. Job's compassion towards them is perhaps an indirect condemnation of their social and economic inequality.

As for the word הָעָלְתָה in Job 31:39, some favour the Vulgate rendering, *agricolaram*, as 'farm labourer'. If this conjecture be true, then the term may refer to the sojourner-labourer. Here is a possible inference, that Job as a landowner refuses to rob his serf of the produce of which the serf should receive as his proper share.

3. Legal Justice

There are two references in Job 31, which may be considered as Job's ideal of legal justice. In verses 13 to 15 Job refuses to despise his servants' case. What legal rights for the slaves Job vindicates is not clear. But as he refers to God as a Judge in verse 13, his protest seems to be in legal terms. It is this conception of the divine justice that keeps him from wronging his inferiors.

In verses 21 to 23, he repudiates injustice towards the fatherless. He seems to be reminiscing his past influence in the gate (29:7). 'In the gate' was the place of the court or the city council.¹ Even though he could obtain a favourable verdict, he would not oppress a helpless one. The maladministration of justice was one of the most inveterate evils in Israelite society. Complaints of this abound in the writings of the prophets, the psalmists and the sages.² In Israelite law, there are explicit prohibitions.

In the Covenant Code, two distinct pronouncements are on justice to the widow, the orphan, and the poor. In Exodus 22:21-24, oppression of them is threatened with severe punishment. And in 23:6, the command is given not to abuse the rights of the poor. Both are apodictic as a direct command from God to his people. In the Deuteronomic teaching, the protection of this group is linked with the supreme Judge, Yahweh (10:18). Here Job has a very similar attitude, for he puts the idea of the divine righteousness in his social ideal. To restore the balance of society, these defenceless ones must be vindicated and protected. More legislation sanctioning their protection is not so important as personal moral conviction. Thus legal justice as exemplified here has a significance which goes far beyond the social norm of Israel. Job, out of his moral conviction, recognizes the righteousness of God, that God demands obedience in a kind of behaviour which fits together one's own desires and wishes with the conditions and claims of others.1

D. Charity, Its Quality and Practice

1. Introduction

The virtue of charity stressed in the Israelite religion is fully expressed in Job's ethical ideal. He is aware of the existence of poverty as a social problem. He shows his concern to those who are in poverty and need, and his social concern is deepened by the sense of justice, is actualized by his charitable deeds.

(a) Poverty as a Social Problem. From the description in Job's protestation, poverty must be an existing phenomenon in his time. The fact of

poverty has left its mark on the Old Testament. Poverty was probably not so widely spread and so acutely felt until the period of the monarchy when city life grew with luxury. The oppression of the rich and the corruption of the justice made poverty a serious social problem. The prophets strongly protested against social injustice. The Deuteronomic legislation bears eloquent testimony to the prevalence of poverty during that period. And all classes of the poor became the objects of special consideration in the Priestly Code.

Poverty, of course, was not merely caused by social injustice, it might be due to the social instability affected by natural catastrophes and long wars with foreign invaders. And poverty could be the result of natural calamity alone. In the Wisdom Literature, a store of practical counselling has been preserved on the subject of poverty. To the sages, it could be caused by moral failure, such as sloth, gluttony, drunkenness, luxury or folly. But poverty was not necessarily regarded as indicating God's displeasure. The poor were a special charge of God, who would not forget them, but comfort them and care for them. He who helps the poor will be blessed and repaid.


6. The consideration that poverty is a crime in the sages' teaching is overgeneralization, see J. Kennedy, 'Riches, Poverty, and Adversity in the Book of Proverbs', TCO, xi, 1944-46, pp. 16-22.

by God. Therefore, charity towards the poor is a man's responsibility to the community, and this has been stressed by Job (31:19-23).  

(b) Justice and Charity. The problem of poverty was related to the sense of both justice and charity, as evidenced by Job's protest. Job assumes a justice which demands that the rich do not oppress the poor but help them. Perhaps he realizes that mere justice is not sufficient, but must be accompanied by charity. While justice deals with what is due to others, charity is concerned with the good voluntarily given to others. Charity cannot replace justice, but presupposes, or even supplements it. The description of how Job helped the poor and the needy shows that his acts have gone beyond the claim of justice. His generosity was so lavish that his servants acknowledge it and those whom he helped blessed him with a deep sense of gratitude (31:31; cf. v. 20). His refusal to entertain malicious joy over his enemy's disaster again indicates his charitable attitude which went beyond the requirements of mere justice.

Charity as revealed in Job's ideal is a necessity existing between members of a community. It is a communicative force which was implied first in the family solidarity, and then enlarged and extended to the whole community for the common good. Charity, therefore, is a unifying goal to maintain the community as an organic whole.

2. To the Poor and the Helpless

How Job fulfilled his duty to those who needed his help is ideally described in 29:12-16, 31:16-22, 29-32. Among the needy, the widow, orphan, and sojourner are specified as objects of charity. Their status and condition need to be investigated.

(a) The Widow and the Fatherless. Widowhood was regarded by the Israelite as a disgrace and a reproach. If she was childless, she might recover her honour and security through the levirate marriage. But a widow's position in the community was very inferior, and she was often overlooked by men. Nevertheless, she was under the special care of God. Injunctions to adopt a charitable attitude towards the widow abound in the Old Testament. To be considerate and generous towards the widow is looked upon as a mark of true religion, ensuring a blessing from God; whereas to neglect her would invoke the divine wrath.

The fatherless is often associated with the widow in the plea for compassion, for both have lost their natural providers and are in a miserable condition. The fatherless are mostly from the lower classes, with no inheritance.

2. The custom of levirate marriage is shown in Gen. 38:8-10; Ruth 4. The law is stated in Dt. 25:5-10.
4. Dt. 10:18; Jer. 49:11; Pss. 68:5; 146:9; Prov. 15:25.
5. Isa. 1:17, 23; Jer. 7:6, 7; 22:3, 4; Ps. 94:6; Job 24:20, 21.
to claim. After they lost their poor father, they would have no family to rely upon. They might have never had a father, for their status was that of the sons of harlots, who seem to have been classified among the fatherless. Sometimes, the fatherless is even more helpless than the widow. Therefore the care of the fatherless was a concern of the Israelites, as of the surrounding nations. The Covenant Code (Exod. 22:22) and the Deuteronomic Code (16:11, 14; 24:17) particularly are solicitous for the welfare of such, protecting their rights of inheritance and enabling them to participate in the community life. Both the law and the prophets strongly condemned the oppression of the fatherless. Justice includes the protection of both the widow and the fatherless. Job rejects the accusation of Eliphaz that he sent the widow away empty and broke the arms of the fatherless (22:9). In his day of prosperity, he had helped the orphans and made the widow's heart happy (29:12-17). And in his protest, he repudiates any oppression of them (31:16-18, 21).

1. Pedersen, op. cit., p. 45.


3. The protection of the widow and orphan was not peculiar to Israelite ethics, nor was it started by the spirit of Israelite prophecy. It was common in the ancient Near East. Evidences are found in Mesopotamian, Egyptian, and Ugaritic literatures. However, in the Old Testament, faith in Yahweh as the only Protector and Judge finds no parallel in the Literature of the ancient Near East. See F. C. Fensham, 'Widow, Orphan and the Poor in Ancient Near Eastern Legal and Wisdom Literature', JNES, xxi, 1962, pp. 129-139.

4. Such as the participation in the great annual feasts and the privilege of getting a portion of the tithe crops, cf. Dt. 26:12.

5. Dt. 27:19; Ps. 94:6; Isa. 10:2; Jer. 5:28; Mal. 3:5.
(b) The Sojourner. The sojourner (נָּגֵד) mentioned in Job 31:32 is a technical term for the foreigner who is a resident alien, having settled in Israel. The mention of the sojourner here is perhaps mainly associated with the custom of hospitality. Though he could be hired as an agricultural labourer, he is constantly in the misery of poverty. So he is ranked with the widow and the fatherless as in need of help, and repeatedly commended to charity of the Israelite. The law of Israel has provision for the sojourners, and the principle of conduct towards them is based upon two religious perspectives. First, Israel is to remember that she was once a sojourner in Egypt. Second, the God who delivered Israel from bondage is the defender and protector of the defenceless. The prophets also protest against oppression upon the sojourner. The Deuteronomist persuades the people to go further in showing love to the sojourners.

Therefore, Job's generous hospitality extends to all sojourners and passers-by. He gave food to them as witnessed by his servants (31:31), and also provided shelter for them. His charitable heart would not allow the

4. Jer. 22:3; Zech. 7:10; Mal. 3:5 and so on.
5. Dt. 10:19.
stranger to sleep in the street. His door is always open to the crossroad, welcoming all who come.

3. To the Enemy

The mention of the hater in Job 31:29-30 is to be interpreted in light of the Old Testament conception of the enemy. The Israelite mind defines 'enemy' as both national and personal.¹ The hatred of national enemies is always associated with religious sentiment as shown in Nahum, Obadiah, and Esther.² However, in Job's case, the enemy is not national, but personal or social or both. Perhaps the enemy is an oppressor or a tyrant who uses his power to wrong the weak. The enemy of this category is identified as the evil-doer against whom some psalmists protest passionately.³ It is noticeable that in the Old Testament, there is no categorical prohibition of hatred of the enemy, nor any direct command to show the love towards him. In the Book of the Covenant, there is an exhortation that one should return the lost ass or ox of an enemy.⁴ But the main emphasis in the injunction is on the sanctity of property rights. The sages have set an ethical standard with regard to the right attitude towards an enemy. Two obvious passages deal with this. Proverbs 25:21 exhorts man to be kind to his enemy, but the following verse seems to include the idea of vengeance.⁵ Another passage

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1. Dt. 32:41; Jos. 24:11; Ps. 44:7,10; these references to the national enemies, whereas Exod. 23:4; 1 Sam. 18:29; Ps. 3:7; to the personal enemies.


(Proverbs 24:17) is similar to that of Job, a negative injunction against malicious joy over the enemy. The positive side, sympathy with enemies, is not expressed. Again, the following verse is not clear. Perhaps it merely means that the malicious joy may provoke the divine displeasure.

Both proverbs seem to present an ethical motive which is of self-interest. But this sort of motive cannot be found in Job's protest. And his spirit compared with Bildad's stern attitude in his imprecation over the wicked enemies (8:22) forms a strong contrast. In Job's ethical ideal, personal sentiment is not so important as religious conviction, because the enemy does not cease to be his fellow-man.

1. Cf. Jer. 29:7 where Jeremiah urges the people pray for the captured city in which the captors (or the enemies) are involved.
CHAPTER VI

THE ETHICAL IDEAL AND ITS RELIGIOUS MOTIVATION

A. Introductory

The whole series of negative confession as contained in Job 31 is noticeably followed by motive clauses. Among the 40 verses of the entire chapter, about 14 may be ascribed to the clauses of that nature. There are 4 verses (vv. 8, 10, 22, 40) starting with an imperfect verb, presumably the jussive expressing a negative wish, which form the statement of imprecation.¹ Whereas in another 10 verses,² there are motive clauses which have an explanatory character with religious content. The latter in particular falls into 3 categories of forms: (1) The clause starts with לְכָּם, vv. 2, 14; (2) The clause commences with וְהָיָה, vv. 3, 4, 15; (3) The clause contains the conjunction מִן, vv. 11, 12, 23, 28. However, the variant forms do not show any essential difference. The interrogative forms seem to suggest a religious consciousness and conviction as related to ethical behaviour; and with the conjunction used as explanatory, other clauses still put a similar religious-ethical emphasis. These particular literary forms may have been related to Israel's Wisdom teaching and legal practice.³ But it seems that the author of Job has used these as literary devices to stress the importance of the religious motivation.

¹. G.K., 109, p. 334.
². Job 31:2, 3, 4, 6, 11, 12, 14, 15, 23, 28. V. 6, although not an imprecation, starts with an imperfect verb.
For in these motive clauses, he tries to explain that all virtue and moral attitudes, whatever their object may be, originate in a response to God. So the main interest of this chapter centres on the fundamental aspects of Job's ethical obligation drawn from the contents of these motive clauses.

B. The Conception of God and the Ethical Ideal

1. The Moral Nature of God

The moral conception of God expressed in Job 31 is, first of all, closely bound up with the idea that God is a transcendent Being. God is from above (31:2,28) and He is the Almighty on high (31:2). The transcendence of God implies His distinctness and exclusiveness from all creatures, for the absolute glory of His being is so completely different that man cannot stand before Him. It also implies His absolute power over the world, that when man is conscious of this power of the 'Numinous', he must be overwhelmed with an awesome feeling. And this feeling of awesome power may be explained as a motivating power in Job's moral life. His fear of God as implicit in that chapter is the dread of God's sublime majesty, for under it he feels so unbearably helpless (31:23). However, his religious sentiment is more than that. As he realizes that the transcendent God demands from him a constant recognition of God's greatness in complying with his righteous will, his fear of God is to be expressed in his

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consistent moral obedience.\footnote{1}{This is one of the purposes in the book to point to the core of Wise
dom ethics, as expressed in 1:1,8; 2:3; 28:28.}

The idea of the divine transcendence must be associated with that of the
divine immanence, for both are always intermingled in forming the unitary
doctrine of God in the faith of Israel. God is immanent in the sense that
there is no element or phase of existence that does not reflect His presence
and activity.\footnote{2}{I. Epstein, The Faith of Judaism, 1954, pp. 23-44.} Job's conception of the transcendent God does not exclude the
idea of divine immanence. Throughout the argument with his friends, he remains
untouched by their doctrine of the divine impassibility.\footnote{3}{It is notably the idea of Eliphaz, followed by Bildad and Zophar as they
teach the doctrine of the transcendent God.} After a long wrestling
with the problem of the divine character, he still assumes a personal God and
claims his relation with God in personal terms. God is immanent not only in the
created order, but also in individual lives. The different names for God, though
used by Job probably as linguistic variants, are expressions that God is a Person,
not a force or a principle in the cosmos.\footnote{4}{In Job 31, three names for God are used: \( \text{holy} \) in vv. 2,6 (42 times in the
book); \( \text{righteous} \) in vv. 2 (31 times in the book); \( \text{Lord} \) in vv. 14, 23, 28
(55 times in the book). It is difficult to draw the line of demarcation
among them. The only conclusion is that the author uses the different names
as linguistic variations, see also Ch. IV, the section on Exegesis.} He believes that God takes personal
interest in his life. God watches his way and counts his footsteps (31:5). God
rises up to judge and comes to visit him (31:14). Similarly God knows his
integrity (31:6). To describe God as a personal being is still inadequate, for it
is too much limited by its human associations to be applied to God. But these
descriptions can only be considered as a realistic way of presenting God whom Job
must prepare to answer (31:14) and to whom he desires to declare his innocence.
But most of all, to Job, God's personality expresses itself in his righteous will. Because Job's confession assumes the forensic quality of the divine righteousness, that God is a just judge, executing righteous judgement. Job must be obedient to God's righteous will. He should walk on the right path and must not turn his steps from the 'way' (31:7). He desires to be weighed in a just balance to demonstrate his true weight -- integrity (31:6). He recognizes the sins of adultery (31:11) and of idolatry (31:28) as 'an iniquity to be punished by the judges', which is not only subject to the divine punishment, but also dealt with by the criminal law. He regards calamity and disaster as the punishment God inflicts upon sinners (31:3, 23). He also recognizes that God, as a righteous vindicator and defender, demands positively from him justice and charity to the poor and the needy. This conception of God's righteousness is certainly connected with his religious and moral motives.

2. Moral Value in the Doctrine of Creation

The ethical ideal in Job 31 seems to presuppose the doctrine of creation as the source of moral value. It has been explicitly stated in v. 14 and also implicitly involved in the entire chapter. The doctrine of creation, though considered by some as secondary or supplementary to the doctrine of

1. The criminal law regarding adultery is clearly stated in Lev. 20:10, but the punishment for idolatry is not clear. The phrase אָּֽסֶפֶת (or אָשֶפֶת) is better translated 'calling for judgement', which may involve both divine and human judgement. It is noticeable that except in v. 11, the punishment is not at man's hand, but at God's, cf. vv. 2, 6, 12, 14, and 40.
redemption in the Old Testament, stands on its own, forming the main theme of some important passages in the Book of Job. Like other Wisdom books, Job does not relate creation with history. Rather, he affirms the meaning of creation in the natural world which involves man's existence and his relations both to God and to man.

(a) **Creation and Man's Creatureliness.** That man is responsible to God is recognized in Job 31:14. But this conception is expounded in several places in the Book. The nature wisdom, chiefly in Chapters 38-41, and also in 9:5-12, stresses the idea that the world is totally in dependence upon the almighty creator. Everything in it, including man's life, partakes of creaturely finitude. These passages, together with Chapter 28, emphasize the mysterious meaning of creation, which is beyond human understanding. Man is to acknowledge his dependence upon God and his submission to the will of God. Between the creator and the creature, a very sharp line is drawn.

The creatureliness of man is expounded more particularly in 10:8,9 and 31:13,14, where God's creative act in human life -- the formation of the human body itself -- through the growth in the womb -- is described. In the former passage the doctrine of creation becomes the main issue of Job's doubt, for he cannot understand why God should destroy what He has made. Job is struggling between the conception of the divine power and that of the divine Wisdom.

But significantly, Job describes man as clay, not in origin, but in quality,\(^1\) in that he has the weakness and limitedness of a creature.\(^2\) The latter passage (31:13-14), however, shows the same idea of creation in a positive way. By recognizing the same source of God’s creative act in human life, a common brotherhood is assumed for a right attitude to fellow-men.

Another passage in Job 31 (vv. 24ff.) may be associated with the recognition of man’s creatureliness. When Job repudiates the worship of wealth and the heavenly bodies, he must realize that God is not one of the forces in the universe, nor is He the totality of them.\(^3\) He is their creator, whom alone man is to worship.

(b) Man’s Creatureliness assumes his dignity and responsibility. The conception of the Imago Dei is not clearly expounded in Job 31, yet the inherent nobility of man as the image of God seems to be recognized by Job as demonstrated by his moral ideal. According to the biblical conception of the Imago Dei, man is the image of God in that he is the representative of God.\(^4\) His dignity is not so much based upon something intrinsic in human nature as in his relation to God. His very dignity is his responsibility in his appointed role

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to serve and glorify the creator.\(^1\) Certainly this idea is dominant in the whole series of Job's negative confessions.

First of all, Job recognizes the sanctity of sex, for he seems to assume the belief of Israel, that sex is an element in the created order as stressed in the Creation narrative. Woman appears as man's complement and completion, destined by God (Genesis 2:18). God desires to have his \textit{vis-à-vis} in man, so man is to have it in the reciprocal relationship of human beings as man and wife -- a with-one-another and for-one-another existence.\(^2\) Therefore the relationship between the sexes, especially marriage, is given a place amongst the divinely ordained social relationships. Job knows that in his sexual life he has to give an account to God (31:1-4; 9-12).

In the thought of man's creatureliness, Job recognizes also a common brotherhood with no social distinction. He must treat the slave-servants as persons, as fellow-creatures (vv. 13-14). Likewise, to the enemy he should have a proper attitude, for an enemy does not cease to be a fellow-man (vv. 29-30). It also shows that Job has a clear grasp of the concept of humanity when he includes the sojourner within his social concern. Because all peoples, as creatures of the one God, are members of one great family (vv. 32).

Job's ideal of charity seems to indicate not only \textit{Imago Dei}, but also \textit{Imitatio Dei}, that the divine image in man summons man to reflect and to

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2. Horst, \textit{loc. cit.}
imitate God. He is concerned with the poor and the needy, because they are the concern of God. He realizes also that all moral worth derives from the goodness of God. There is an interpretation of 31:18 where, as some have suggested, 'God' is the subject of the clause, that God brought him up and He guided him. If this interpretation is right, then charity as the principle of Imitatio Dei is out of the gratitude for God's fatherly care.

Finally, attention is to be drawn to Job's relationship to nature. Although man is in the image of God exalted high above all the creatures, his dignity is not without limitation. As a creature, man is ranged with all other creatures, he cannot be submerged in nature or merged in the laws of the cosmos. However, he is subject to the law of nature which is regulated and sustained by the will of the creator. Therefore Job is conscious of his responsibility to nature, and repudiates the exploitation of the land or any misdeed related to it (vv. 38-40b).

3. The Underlying Principle of Avoiding Idolatry

Very closely related to the implicit doctrine of creation in Job 31 is the avoidance of idolatry (vv. 26-28). In Job's protestation, his basic assumption seems to be grounded in the Torah and the prophets, where warning and rebuke against idolatry abound. The definitely stated principle is in Deuteronomy 4:12-19, that idolatry, taken literally, may signify the worship of alien

3. See Ch. IV, the section on Exegesis.
gods generally represented by material images or idols. But special attention is to be drawn to v. 19 referring to nature-worship which Job protests against. The description of the cultic action in Job 31:27 suggests that it was a rather popular heathen practice, although its origin is not certain. In the ancient Near East, a so-called 'Crystallized Theology' was prominent in both Egypt and Mesopotamia. All natural phenomena were personified as deities. In fact, the Egyptians made sun as the supreme god, the creator-god, and worshipped the rising sun as the symbol of the reviving life-force. The Mesopotamians moralized the sun-god as a supreme judge to govern man's life, so similar to the Egyptian moon-god Thoth, who was a god of Wisdom and a divine judge. Probably the nature-worship was prevalent during the time of the Deuteronomist, so the prohibition of idolatry, including the various forms of nature-worship becomes one of the dominant warnings in Deuteronomy.

From the Deuteronomic teaching as well as the whole Old Testament, the essence of idolatry is the worship of the creature instead of the creator. It is the worship of the life-force or process instead of the creator who transcends and controls it. In Job's description, the mysterious grandeur of nature and the operation of its law in the phenomena of the sun and the moon give rise


3. Ibid., pp. 133-134, 153-156.

4. Dt. 4:15-31 (the peril of idolatry); 7:1-5 (paganism must be destroyed); 12:32-13:18 (idolatry as the chief sin); also 7:21-26; 9:12ff.; 27:15; 29:16; 32:16ff. and so on.
to a rapture which may find powerful expressions in adoration. But the object of adoration should not be these heavenly bodies. For it is God who ordained the moon and the stars (Psalm 8:3). The moon itself has no brightness, the stars are not pure in the sight of God (Job 25:5). Thus to avoid idolatry is a recognition of God's creatorship. It is an acknowledgment that God is a Person, not a personified phenomenon. He is a moral Being, not a moralized deity. He is the one and unique God, His moral will is manifested and operated in the created order and He demands from man whole-hearted faithfulness and obedience.

C. Act and Motive

Ethical behaviour as described in Job 31 is better understood in the light of Israelite psychology. In the Israelite mind, man is a psycho-physical organism. Bodily organs are often used metaphorically to signify their psychological character. A man's thought and activity are considered as a totality. This recognition of totality is important for understanding of Job's ethical ideal, because he does not merely stress the overt behaviour, he also recognizes the moral significance of acts which derive first and foremost from their intentionality. It is from the inner life that moral value draws its source.


1. Inwardness of Motivation

The most important organ signifying the inner being in Job 31 is the heart (מִזְנַח). It is the seat of psychic life, emotional, intellectual, and volitional. It is the totality of the feelings, thoughts, and desires of a man. As Dhorme explains, the heart sums up the inward man in opposition to the flesh which is outward, tangible man. However, the outward man is the manifestation of his inner being, for the heart is the power to live and act. The heart has a moral capacity to motivate and operate ethical behavior. This is found in the use of the word which occurs thrice in Job 31. The heart in v. 7 moves in the direction of the eye to what is wrong. When the heart yields to the temptation through the eye, it directs the feet to turn out of the way (v. 7a) and the hand to grasp the wrong thing (v. 7c). The heart in v. 9 moves in adulterous interest towards another man's wife. And all his feelings which express a direction or pull toward the object make him wait for the chance of sexual offence (v. 9b). The heart in v. 27 moves by the attraction of the mysterious grandeur of heavenly bodies. And the outward act of idolatry is first secretly motivated by his heart. These three occurrences all seem to point to the meaning that the heart is the seat of will power motivating man's acts.

1. The heart (מִזְנַח or מִזְנָח) occurs approximately 850 times in the O.T. Robinson, op. cit., classifies the use of the word: \( \frac{1}{3} \) for personality as a whole, \( \frac{1}{2} \) for either the intellectual or the volitional functioning of conscious life (p. 362). The words מִזְנַח and מִזְנָח occur 21 times in Job (the former, 20 times, the latter 9 times), mostly volitional and intellectual, few for emotional only once in 27:6 for conscience.


As Job asserts his integrity, his main concern is to keep his heart in entirety. It is inconceivable that his heart is disintegrated or dissolved by falsehood (v. 5), injustice (vv. 13, 21, 38-39), and lack of charity (vv. 16ff.), because love and justice are all essential to maintain firmness and strength of heart. Therefore he cannot endure his inner anguish at being misunderstood by his friends when they accused him and exhorted him to 'prepare' his heart (11:13). In this whole series of protestations, Job's desire and intention seem to be strongly dominated by his religious-moral consciousness. Notice again in particular the three places where the heart is mentioned. The strong imprecations that follow the hypothetical offences indicate that the sinful heart puts a man in a miserable condition. Because he seduced another's wife, his own wife will be violated by another (v. 10). Because he robbed others, he himself will be robbed, even God will take away what he has (v. 8). However, in the case of idolatry, it is not a matter of Lex Talionis. He is subject to the divine judgement (v. 28), because he does not have a whole heart, his whole being must be dissolved. In sum, the heart has the point of contact with God, in that a man's heart is the index of his whole being, morally responsible to God.

2. Blessing and Cursing

The acts of blessing and cursing in Job 31 are associated with another physical organ, the mouth (חֲלִיא) with its synonymous word, the palate (ף נ).  

The palate used in v. 30 does not refer to taste as in Job 12:11, 34:3, but to making pronouncements, such as pronouncing a curse. Job protests that he has never made demands of any other’s life through a curse. The curse (נָּא מִכָּה) here is perhaps not a magic curse through which one may damage another’s life, but it refers to a false witness to enforce a death sentence upon an innocent one. It is conjectured that the false witness may be added with a form of curse, perhaps the divine name is used in pronouncing such a malediction.

Either to bear false witness or to use the divine name in vain, or both, is a violation of the divine commandments. Therefore the mouth (or the palate) must be restrained from actual sinning, for it, like other organs of the body, is not autonomous or independent by itself, but is subject to the control of one’s personality.

Another act of the mouth, which has a religious meaning, is blessing. The blessing which Job repudiates in vv. 24 and 27 is not upon God or man, but upon inanimate things (wealth and heavenly bodies). In v. 24, the mouth utters a sort of cultic confession: ‘my confidence!’ as an act of adoration and praise. And in v. 27, the mouth, instead of uttering some praise, kissed the hand, perhaps it is an act of worship in reverential awe and silence. Job realizes that if he did this, he would actually deceive God. Such deceit towards God is a heinous crime (cf. Isa. 59:13; Jos. 24:27) not far from cursing God (Job 1:5,11; 2:5,9).


The act of blessing is clearly mentioned in v. 20, not by the mouth, but by the loins. The clothed loins give blessing in gratitude to the charitable giver.\(^1\) Whether this blessing is actually uttered from the mouth, or expressed by some symbolic act is not clear. Nor is it certain whether the blessing is a mere wish inwardly conceived and cherished. But the loins must be metaphorically used to represent one's whole being.\(^2\) The Israelite mind esteems the blessing, for it relates to one's honour and integrity. When the inferior has nothing to repay to the benefactor, he gives blessing. The Israelites believe in the potency of a blessing and a curse, not because blessing and cursing have magical power, but because there is a religious meaning in them.\(^3\)

3. Consciousness and Conduct

The close relation of consciousness with conduct is significantly shown in Job 31. An interesting instance may be found in v. 7, where the eye represents the consciousness of outward things and affects the heart as the inner feeling and motivation, whereas the hand (or the palm) and foot are the symbols of ethical conduct. In addition to v. 7, there are a few places in that chapter illustrating the moral qualities of these bodily organs.

(a) The activities of consciousness. In the moral functioning of conscious life the eye is the first organ to make the point of contact with the environment. The eye represents the process of knowing, and certainly it relates to

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1. C. Westermann, Das Loben Gottes in den Psalmen, 1963, p. 21, also n. 13, thinks the word berek in Job 31:20 (as well as Dt. 24:13; II Sam. 14:22, Neh. 11:2) has not primarily the meaning of blessing, but that of gratitude. Perhaps the word involves both blessing and gratitude, the act of blessing is out of gratitude.


the moral sense.\(^1\) The eye in Job 31:1 is imposed by a binding vow that it should not fix the attention (יָּרְאָה) on a maiden. Thus the verb has carried the meaning of a mental and emotional attitude, and is almost synonymous with desire and lust.\(^2\) In this way, the eye is regarded as instrumental in reaching the heart as an avenue for temptation. As Pedersen recognizes, when man looks at something, the eye at that moment is 'the active part of the soul'.\(^3\)

Therefore Job must take control of his eyes, not as a mere part of the body, but rather as his whole being under the control of his will. The same conception is also found in v. 7, where the eye becomes the dominating force to direct the heart for covetousness or some forms of iniquity. And in vv. 26-27, the whole process of idolatry starts with the eye which has first been fascinated by the splendour of the sunrise and moonlight. Then the heart secretly opens to the temptation of nature-worship. The eye is frequently related to the heart here and elsewhere in the Bible.\(^4\)

The emotional consciousness of the eye can also be found in v. 16 where a wish is signified. Job did not cause the eyes of the widow to fail, for he gave her her need. The failing of the eye means unfulfilled desire.\(^5\)

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4. Dt. 28:65; I Kg. 9:3; Prov. 21:4.

And the experience of frustration naturally affects one's whole being. Interestingly enough, by contrast with the wishing eye there is the eye of compassion in v. 19 when Job sees the need of the poor.

As has been mentioned above, the heart is the motivating power of the whole being, it covers potentially the whole of consciousness. Another organ may have a similar meaning with the heart, viz., the 'bosom' in v. 33. Perhaps the bosom here is merely a poetical description of the secret hiding of his sin which Job disclaims. However, if it denotes that the sin is consciously committed and felt, the bosom may be regarded as the emotional side of conscious life. Thus it is associated with an ethical meaning.

(b) Symbols of Conduct. Of the peripheral parts of the body mentioned in Job 31 are the foot and hand (with its palm). The actions of the foot, walking, hastening, and turning (v. 7), all signify one's personal activity. And that which is being stamped by the foot is expressed by two terms 'steps' and 'way', related also to one's ethical behaviour. When Job protests his innocence by denying his association with falsehood, he refers to the act of his foot (v. 5). The real meaning in v. 5 is not clear, for the word נֶקֶס may be referred to some idolatrous practice or simply to a moral offence. But he seems to talk definitely of evil intention and conduct. He restrains himself from this perilous tendency because he recognizes that God sees his 'ways' and counts 'all his steps'.

4. See Ch. IV, the section on Exegesis.
(v. 4). The 'way' in vv. 4, 7, is, as often used metaphorically in the Old Testament, referring to the ethical meaning. Job keeps his foot planted firmly on the way — the path of virtue, and does not turn out of it, knowing that his way is known to God.

Like the foot, the hand is also engaged in some form of personal behaviour. In v. 7c Job denies that any evil cleaved to his palm. Perhaps it refers to some illegal gain, as in v. 25, where the hand is described as getting wealth. The hand is doing or obtaining something, for it is the symbol of strength and power, of the right to property. The hand may act with an assertive purpose. To put the hand on the mouth as an act of worship described in v. 27 is a confessional assertion, to express reverential silence towards the nature-gods. The hand may also act with an aggressive or offensive purpose as described in v. 21 where the lifting up of the hand is an act of smiting. And based on the principle of Lex Talionis, the imprecation that follows is the deprivation of the oppressor's own arm, the failure of his own strength and power.


3. Cf. Job 21:5; 29:9; 40:4; the laying of the hand upon the mouth shows an attitude of humility and respect.
D. Standards and Relationships

The whole negative confession of Job (Ch. 31) may be summed up by one key word 'integrity' (v. 6).¹ This term, in different forms but with the same root, דַּדְתָּ כְּפַל כְּפַל has occurred not infrequently in the whole book (1:1,8; 2:3,9; 4:6; 8:20; 9:20; 21:22; 12:4; 21:23; 27:5; 31:6; 36:4; 37:16). It might be taken from legal usage, but is perhaps more correctly considered as a practical moral evaluation.² It implies genuineness, truthfulness, and uprightness in motive, and conduct, in intention and purpose.³

A comprehensive definition is given by Köhler as he explains, דַּדְתָּ is 'primarily that which is true to type which is as it is meant to be'.⁴ Job claims the integrity of his moral condition where no guilt can be proved, and no reproach or claim can be brought against him. He is guiltless and perfect in God's judgement. God is the ethical norm for him, and God alone constitutes the ethical foundation upon which Job can find an affirming idea of his own existence. It is from faith in God, that he assumes religious-moral responsibilities. First is the responsibility which he should feel for himself as an individual in relation to God. Then, his relation to his fellow men is based on the

¹. Buttenwieser, op. cit., p. 137, transposes v. 6 to the end of the monologue as a climaxed conclusion. Though his reconstruction of the textual order is not at all necessary, he recognizes the importance of the word 'integrity'.

². The study of this term 'integrity' is found principally in Pedersen, op. cit., pp. 363-76; Edlund, op. cit., pp. 19-50; V. H. Kooy, 'Integrity', IDB, II, 1962, p. 718. The LXX translation of this term are μεταφοράς and μετάφοράς; their meaning is discussed by W. Grundmann, ThW, III, p. 483; IV, p. 576.

³. Cf. Gen. 20:5-6; I Kg. 9:4; Pss. 7:8; 25:21; 26:1,11; 41:12; 101:2; (Heb, Pss. 7:9; 25:22; 26:2,12; 41:13; 101:3) Prov. 2:7; 10:9; 19:1; 20:7; 28:6. The idea of integrity in the Psalms is discussed by A. F. Kirkpatrick, The Book of Psalms (CambB), 1914, pp. lxxxvii.

recognition that their life has the same origin as his, namely God. So he must behave honourably to them. As for his relationship with things, he is to integrate himself into the totality and unity of cosmic order in the divine plan. And all these three directions of relationships, better, a three-fold responsibility, are based on his responsibility to God.

1. Interests and Values

The study of the ethical ideal in Job 31 has made clear that the interests and values of moral goodness centre upon the idea of individual responsibility towards God and others, including one's inferiors. The individual is a responsible being. Community life evokes one's loyalty, whereas the totality of things evokes his piety.

(a) Individual as a Responsible Being. The outstanding characteristic of man, according to the doctrine of creation in the Old Testament, is his responsibility as a person to God and other men. The oneness and individuality of his personality involve a corporate character, that is, his personality has a distinctly theocentric relationship with other creatures. He is a responsible being in the sense that he is to fulfill the purpose of the divine creation.

It is to be noted that social concern in Job 31 is associated with man's individual innate desires. These desires are basically biological, such as the need for food, clothing, shelter, and sex. The individual does not only

1. Köhler, Theology, pp. 129-235; also his article, TdZ, IV, pp. 16-22.
2. E. Jacob, op. cit., pp. 151-156; 166-172.
have these needs, he reacts to them as a total person. 1 But in the sphere of reaction, the individual's basic biological needs present him with a larger issue, the meaning of life and its relation to both the individual and society. 2 Thus, when Job's need for food is satisfied, his moral reaction is shown by his generosity of sharing food with the fatherless (v. 17). Likewise, he cannot afford to see any perish for want of clothing, nor can he feel easy when the stranger has to lodge in the street (v. 32). The grace of sharing is based on a conviction that life is reaching out to, and inclusive of, others. He takes sexual need seriously, for he recognizes sex in the created order. 3 As he respects the dignity of the individual, he restrains himself from looking lustfully at a maiden (v. 1). In his repudiation of sexual offences, there lies the issue of absolute responsibility for human action (v. 9). Adultery is a heinous crime (v. 10), not merely because of violating another's right of property, but because of failing to respect the exclusive right of the marital relationship. Life as a basic human right must be sanctioned. Therefore any deprivation of another's needs is a gross violation of social ethics, it invokes the divine judgement (vv. 7, 13, 21, 38-40b). The individual is socially and religiously responsible in seeking his own satisfaction.

1. The totality of the body and soul in their needs are well recognized in the Israelite psychology as mentioned in the previous section.

2. This basic conception has been recognized by the modern psychology of religion, see P. E. Johnson, Psychology of Religion, 1945, esp. pp. 57-65; W. E. Oates, The Religious Dimensions of Personality, 1957, esp. pp. 24ff.

3. F. C. Wood, Jr., 'Sex within the Created Order', ThTo, xxii, 1965, pp. 394-401, says that sex is not only natural as the part of the created order of things, but also creative in the sense of being a means of interpersonal fulfillment. Since it is related to another person, it involves assuming some responsibility for that person.
As mentioned above, the acceptance of social responsibility often involves vital moral necessities. While one maintains his selfhood as an individual, he must not be self-centred. As he is a participant in the community, he can establish relationships of love for some other person who is as significant as himself. Job applies this important ethical teaching in his ideal and thus becomes the forerunner of the teaching of Jesus. Because Job's integrity can be measured by his whole-hearted loyalty to his God as well as to his fellow-men. The integrity of his moral character is an integration of his religion and personality.

(b) Social Relationship as a Medium of Individual life. The vitality of individual life is developed through social relationship. The best illustration is found in Job 29 when Job's thought dwells upon his past happiness. His healthy prosperity, and social approval were considered rewards for ethical achievement. His material prosperity was a blessing of God on account of his social benevolence. He fully assumed the public responsibility with which he succoured and defended the poor (vv. 12-17). The whole picture indicates that the community is a medium of man's physical, mental, and religious-moral life.

However, in Job 31, the whole protestation shows his moral consistency, without claiming any reward. Through the experience of alienation and loneliness

1. Job seems to assume the teaching from Lev. 19:18 which was quoted later by Jesus as the second great commandment and the sum of the moral law (Mt. 22:39; Mk. 12:31; Lk. 10:27; cf. also the apostolic teaching in Rom. 13:9; Gal. 5:14; Jas. 2:8).

in his suffering, his sense of community is perhaps more sharpened. Out of his religious-moral insight, there is a rediscovery of his fellow-men. Evidently, his ideal goes beyond a mere ethical conformity, for his ethic makes an unconditional demand. All justice here is of the positive kind, though in the negative expression. For instance, instead of avoiding oppression upon the fatherless (v. 21), he shared food with them (v. 17). By not depending upon wealth as a blessing, he saw the peril of wealth (vv. 24-25). He does not regard the failure of his enemy as a blessing to himself (vv. 29-30). His justice is intended not only to prevent wrong, but to create and produce right. It is this social justice that he claims to be vindicated before God (vv. 35-37).

(c) The Totality of Things as the Divine Plan. Job's ethic assumes the unity of the cosmos as created, conserved and transformed by God. He clearly recognizes, as found in the Israelite mind, that man's life is set in a framework of nature, and thus is involved in the totality of things. Psychic life is not possessed by man alone, but by all things in nature. Nature, as integrated into the moral and religious order, is the expression of the divine blessing or wrath which comes as a response to human behaviour. Therefore, man is vitally related to nature.

In Job 31, nature is especially represented by 'ground' or 'land'. The process of natural growth may be upset by the iniquity of man, as described

1. Pedersen, op. cit., pp. 205ff. explains one of the blessings which Israelite cherishes is victory over one's enemies.

in vv. 8 and 12, where the uprooting of produce is the possible outcome of an imprecation. In v. 38, the land is portrayed like a human being, crying and complaining because of the misdeeds of man. It seems that the earth is alive and demands respect from man's activity. And it is to be noted that the imprecation in v. 40 refers to the nature of the land itself when it is changed because of man's sin. Therefore, the ethical behaviour of man affects the order of nature.

Another demonstration that nature is related to the moral life of man is found in the biological process of a human being as described in vv. 15 and 18. Man himself is in the order of nature, as created by God. His life and growth are ascribed to the divine activity. Man is not only to integrate himself into the totality of the cosmic order, but also to identify himself with the human race as a unified whole. God is the one creator, and His creative fatherhood is the foundation of common brotherhood; and this is therefore an incentive for a right attitude towards other men.

The mention of the heavenly bodies as natural phenomena in Job 31 is to be noted. The mysterious grandeur of the sun and the moon attracts the attention of man. But as a worshipper of the one creator God, he is not to be perturbed by the heathen idolatry. The heavenly bodies are in the created order of God and wholly under the control of God. God may use any natural phenomenon as a medium of manifestation, such as the theophany in the whirlwind.

1. Pedersen, op. cit., p. 479.

2. The fatherhood of God as the foundation of the common brotherhood is recognized by the Israelites, see II Sam. 1:12; Isa. 63:16; 64:8 (Heb. 64:7); Mal. 1:6.
Nevertheless, it brings to a focus nature as the handiwork of God. Thus the majesty of nature stimulates a human consciousness of the divine wisdom and power. The established order of nature becomes itself a pledge of God's steadfastness.

Wealth as mentioned in vv. 24-25 must be regarded as things, for it is represented by the mineral substance, gold or fine gold. Though it has economic value, and may be considered as a token of blessing, it is the sacred trust for the well-being of the community. It is not to be the object of one's confidence.

In sum, all things, including man, in their totality, are within the divine plan. Therefore, the whole interest and value of human activity must be centred in God. Without religious character, ethical ideals and behaviour are meaningless.

2. I-Thou Relationship

The final wish as expressed by Job in 31:35-37, generally regarded as the concluding lines of the whole chapter, is a longing for an encounter with God. This suggests a complicated religious emotion which has been running through his entire protestation. Job has been aware of the divine transcendence -- the God on high and the Almighty from above (vv. 2, 28). When he thinks of the divine majesty, he has a sense of awe, more solemn than a dread of the divine wrath, which made him unable to endure (31:23). With a realization of the unapproachableness of God, he longs for a meeting with

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'Thee' - for the divine audience. This complicated emotion is a combination of tension and certainty, or of anxiety and confidence. Thus, the wish in vv. 35-37 is truly a double principle at work, which is, as Martin Buber says 'distance and relation'.

(a) Dynamic in Its Moral Incentive. The I-Thou relationship, however, is not a mere religious emotion, for it involves volition. Job's protestation shows his insistence upon the religious-moral obligation which he feels it imperative to fulfill. And he puts every detail of his moral life in the context of this relationship.

The I-Thou relationship is dynamic in the sense that it has the power to sharpen one's moral sense and to motivate his moral behaviour. Job is not only to conform to any ethical norms, he is fulfilling the divine demand. Through this relationship, Job is being led to seek and strive for the approval of God. Therefore, the moral incentive which this relationship provides is never static. God is always watching and examining him (vs. lff.). Job must be ready to answer the supreme judge (31:14). God is righteous and His punitive justice is ever in operation (vv. 2, 11, 22, 23, 28, 40).

Job's ethical reaction, therefore, is not passive. Being confident of his integrity, Job actively requests an answer from God (vv. 35-37), for a true relation must involve a genuine dialogue.

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1. L. Baeck, The Essence of Judaism, Eng. tr. V. Grubwiser & L. Pearl, 1956, pp. 7ff., describes the faith in God as involving these paradoxes, and these with the high affirmations are distinctive features of Israelite religion as different from all other religions.

(b) **Inclusive of all Relations.** The God in Job 31 is significantly described by the phrases 'on high' פנים (vv. 2, 28), and 'from above'_above (v. 2).\(^1\) The expressions may well illustrate the ethical principle, that his relation to God is the foundation of his relationships to man. Above (man to God) and below (man to man) are bound to one another.\(^2\) His faith in God becomes the sole ground of his moral life.

The I-Thou relationship, is, therefore, not exclusive, but inclusive of all other relations. It is the basic relation through which one may have proper relations with others. Since the I-Thou relationship is interpersonal, the I-he relationship must be also interpersonal. The relation between man and man is not collective, but is built up in mutual personal appreciation and responsibility. This conception has specially been recognized by the Israelite mind, for the covenant idea stresses the faithful requirements and fulfilment of such a relationship. So the covenant relationship with God has been applied to relationships with others.

It follows that to evaluate Job's ethics by measure of humanitarianism can hardly do justice. Like other sages' ethical teaching, Job teaches about relations between husband and wife, master and servants, the rich and the poor, the neighbour and sojourner, the friend and the enemy. But all these relations, even including relations with things, in the sphere of practical morality, are governed by a religious conviction. And emotions

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1. פנים cf. 3:4;_above_above cf. 16:19; 25:2. These two seem to be linguistic variants, not different in their meaning.

and sentiments arising from such conviction reverberate through all of life and affect every deed and decision. Religious motivation rouses Job’s life from inhibiting to facilitating energies. Through the dynamic relationship, he dares to face God in his search for the meaning and value of life.

E. The Way of Job: A Summary and Conclusion

The ethical ideal and behaviour in Job 31 may be summed up the word 'way'. This is one of the most characteristic words of the Old Testament, and also of the Book of Job. It is very rich and manifold in its meaning and may be translated in a number of different ways. But it is particularly significant when it is metaphorically used. Because in Israel’s manner of thinking, it means behaviour, plan, condition, custom, mode of life, and destiny, and it often refers to moral character and action. Thus, when Job is conscious of God’s watching over his 'ways' (v. 4), he assumes the moral responsibility before God. This religious conviction must be a motivating power within him. Then in a hypothetical way, he realizes the peril that his steps might have turned out of the 'way' (v. 7). The way here must refer

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2. The words for 'way' in Job are יִזְדָּה (32 times) and יֶזַּדְק (11 times). A careful analysis is found in Fohrer, op. cit., pp. 125f., 151, 251, 359, 366, 385, 398, 408, 433, 467.

3. יִזְדָּה in Job used in the physical meaning 'road' only occurs 3 times (6:18; 19:12; 24:18), for the natural law, 4 times (28:26; 38:19; 24:25), for the act of God, 3 times (36:14; 56:23; 40:19), most of them are used in a moral sense. יֶזַּדְק except 3 occurrences where it means 'street' (6:18,19; 31:32) has a moral meaning.

4. Also 23:10; 24:23; cf. Pss. 119:168; 139:3; Prov. 5:21; Jer. 16:17.

to the path of virtue. It suggests the law that God gives and man heeds, so that the way of God becomes the way of Job. The will of God and the will of man become one.

A question may be raised here as a matter of summary. What are the motives of Job's ethical conduct? Are reward and punishment his motives? The whole series of his confession seems to be based on the principle of retribution, that wrong-doing deserves punishment from God. If it is true, his viewpoint here is contradictory to what he argues against his friends' position. Or, rather, he puts the doctrine of retribution merely hypothetically because he was so sure of his innocence. However the real motives are not to be found in this mechanical principle of reward and punishment. At least, he does not claim any reward for his moral behaviour. Nevertheless, in his protestation, while he does not negate the retributive righteousness taught by the Torah and the prophets, he goes beyond it. His moral conviction is stronger than a mere sense of obligation. There is a higher obedience in his ethical ideal than that which is rendered from the motive of avoiding punishment.

Like other Israelite sages, the author stresses that ethical behaviour must be religiously grounded. The purpose in the prologue seems to explain Job's virtue from an unmixed religious motive. Here in Chapter 31, a similar idea appears, because the author tries to emphasize that Job does not claim

1. This has been made clear by the narrative itself. The rabbinical interpretation which expounds 13:15 and 27:5 to support the view of Job's disinterested piety (see Sotah, 27b, 31a) is not convincing, because these two verses are Job's protests of innocence.
any reward for his moral life, nor is he motivated by the fear of punishment. Although v. 23a in MT 'calamity from God' may mean the divine judgement, v. 23b makes explicit that Job's feeling is not a sort of dread, but of reverential awe in the presence of the divine majesty. The LXX seems to clarify the meaning of v. 23a by rendering 'the fear of God'. However, the ethical motivation stressed by the author in that Chapter is more than a religious sentiment. It involves a religious belief that God is the creator whose moral character demands of man moral responsibility. The doctrine of creation, especially the implicit idea of 

\textit{Imago Dei} and 

\textit{Imitatio Dei}, seems to be a major motivating power in Job's dealing with his fellow-men.¹

As to the problem whether Job's ethical motive is gratitude to God, there is no explicit statement in Chapter 31. However, in the reminiscence of his past (Ch. 29), Job has mentioned the divine blessing and protection (vv. 2-4). This may be regarded as an acknowledgment of God's love and grace. The meaning involved in 31:18, according to some commentators, may allude to the fact that Job's charitable deeds are the expression of his gratitude for the fatherly care of God.² The gratitude and blessing which Job received from his inferiors (v. 20) may also impel him to own his indebtedness to God. As has been mentioned, gratitude to God as the incentive to moral obedience is a dominant idea in the Old Testament ethical teaching. This incentive, perhaps, is not lacking in Job.

¹. This is the essence of Israelite social ethics, see L. H. Montagu, 'Social Teaching of Judaism for Today', in \textit{In Spirit and In Truth}, ed. G. A. Yates, 1934, pp. 105-119, esp. pp. 109, 113, 119.

². See Ch. IV, section on Exegesis.
Throughout the entire confession, it is evident that Job is seeking to establish his way by the way of God. Therefore, the ultimate concern in Job's mind is not merely to protest his innocence, but to find the Way.
CONCLUSION

In looking back over the whole ethical content of Job 31, some prominent features stand out clearly. They need no elaboration here, for they have been already suggested in the foregoing discussions.

The ethical terminology, though not expressed extensively in that chapter, is derived largely from the covenant relationship. The sense of justice, truthfulness and kindness, shown towards the neighbours and fellow-members of the community, such as the poor and the needy, the widow and the fatherless, indicates the social aspect of Israelite ethics within the framework of the covenant idea. Significantly, the sense of individual worth and responsibility is involved in this 'totality' thinking. The basic human rights are assumed in Job's ideal as expressed in his attitudes towards the slave-servants, the sojourner, as well as the enemy.

The ethical conception of Job is religiously grounded. The relation between morals and religion is everywhere evident in that chapter. In the motive clauses of Job's confession, the sanction and authority for morals are furnished by religion. The God to whom Job refers is not merely the God of Israel, but the universal God who is the giver of life, also the giver of both the moral and religious laws. This Creator God requires of all men undivided loyalty to Himself as well as to their fellow-men. Therefore, idolatry is to be avoided not as a purely cultic aberration, but as a sin related to the moral life.

The ethical motivation of Job is the fear of God, not a mere dread of punishment, not even a desire for reward. To him, godly fear is a moral
quest, aiming at the divine approval. Therefore Job's ethics is both deontological and teleological in nature. His ethical ideal is not confined to the duty to God and to man, but its stress is that a good human relation is not sufficient without an integral relation with God. His ideal of human perfection and the presence of God are posited as the ethical goal of man. Thus, as Job's ethics has common features with that of other Israelite sages, it goes beyond the latter in this emphasis.

The ethical ideal of Job is characterized by its inwardness. This is indicated not only by the religious sentiment of godly fear, but also by the close relation of thought, desire, and motive with conduct. While the heart as the motivating power of the whole being covers potentially the whole of consciousness, the peripheral parts of the body, such as the eye, foot, and hand, are the symbols of ethical conduct. This metaphorical use of the bodily organs arises from the Israelite conception of man as a psycho-physical organism.

While the form and content of Job 31 have many affinities with those of ancient Near Eastern literature, their complete dependence on the latter can hardly be maintained. The ethics of Job is characteristically Israelite, it accords the teaching of the Torah, and of the prophets of Israel. Therefore it has an integral place in the ethics of the Old Testament.
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APPENDIX I

EMENDATIONS OF THE HEBREW TEXT

(JOB XXXI)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Massoretic Text</th>
<th>Emendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1b</td>
<td>נַהֲנַתְיוֹ</td>
<td>(Duhm, p. 145; Ehrlich, p. 301; Peters, p. 341)</td>
</tr>
<tr>
<td>1b</td>
<td>בֵּין</td>
<td>(Peake, p. 267; Pope, p. 200)</td>
</tr>
<tr>
<td></td>
<td>(cited by Terrien, p. 207)</td>
<td></td>
</tr>
</tbody>
</table>
| 3a    | יִתְנָה | adding יִתְנָה after יִתְנָה
          (Beer, p. 198; Duhm, p. 145) |
| 5a    | נָא | adding נָא before נָא (Bickell, p. 12) |
| 5b    | שַׁמְמוּ | (Hölscher, p. 74; cf. GK, pp. 72ff.) |
| 7a    | מְבָנְיָ | or מְבָנְיָ (Budde, p. 187) |
| 7c    | מְבָנְיָ | (Ehrlich, p. 302) |
| 8b    | מְבָנְיָ | adding מְבָנְיָ before מְבָנְיָ (Budde, p. 188)
          or מְבָנְיָ (Beer, p. 199) |
| 8b    | מְבָנְיָ | (Beer, p. 199; Budde, p. 188) |
| 10a   | מְבָנְיָ | (Ball, p. 358) |
| 10b   | מְבָנְיָ | (Beer, p. 199; Budde, p. 188) |
| 10b   | מְבָנְיָ | (Beer, p. 200) |
| 10b   | מְבָנְיָ | (Ehrlich, p. 302) |
| 11b   | מְבָנְיָ | (Merx, pp. 166-67; Hitzig, p. 231; Bickell, p. 12; Siegfried, p. 45)
          or מְבָנְיָ (Beer, p. 200; Budde, p. 188) |
| 12a   | מְבָנְיָ | adding מְבָנְיָ before מְבָנְיָ (Ley, cited by Budde, p. 188) |
EMENDATIONS OF THE HEBREW TEXT (CONT'D)

(JOB XXXI)

<table>
<thead>
<tr>
<th>Verse</th>
<th>Massoretic Text</th>
<th>Emendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>12a</td>
<td>הָא</td>
<td>adding מֶּּנַּה after כְּּנַּה (Duhm, p. 146)</td>
</tr>
<tr>
<td>12b</td>
<td>וָּשָּׁרֶּּנַּה</td>
<td>(Beer, p. 200; Duhm, p. 146)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(G. R. Driver, VTS, iii, p. 89m.)</td>
</tr>
<tr>
<td>13b</td>
<td>כְּּנַּה</td>
<td>(Driver &amp; Gray, N. p. 224)</td>
</tr>
<tr>
<td>14a</td>
<td>כְּּנַּה</td>
<td>(Beer, p. 200; Ehrlich, p. 303)</td>
</tr>
<tr>
<td>15a</td>
<td>מָּנַּה</td>
<td>(Schlögl, p. 13)</td>
</tr>
<tr>
<td>15b</td>
<td>מָּנַּה</td>
<td>(Driver &amp; Gray, N. pp. 224-25; Stevenson, p. 141; Tur-Sinai, p. 440)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Beer, p. 200; Duhm, p. 147; Peters, p. 346)</td>
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<tr>
<td></td>
<td></td>
<td>(Ehrlich, p. 303; Schlögl, p. 13)</td>
</tr>
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<td>18a</td>
<td>וָּשָּׁרֶּּנַּה</td>
<td>(Merx, pp. 168-69)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Richter, p. 67; Dhorme, p. 417; Stevenson, p. 141; Pope, p. 204)</td>
</tr>
<tr>
<td>18a</td>
<td>כְּּנַּה</td>
<td>(Stevenson, p. 141)</td>
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<td></td>
<td></td>
<td>(Schlögl, p. 13)</td>
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<tr>
<td>18a</td>
<td>כְּּנַּה</td>
<td>(Siegfried, p. 45)</td>
</tr>
<tr>
<td>20a</td>
<td>כְּּנַּה</td>
<td>(Duhm, p. 148)</td>
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<tr>
<td>21a</td>
<td>מָּנַּה</td>
<td>(Duhm, p. 147; Driver &amp; Gray, N. p. 225) (also Stier, p. 327)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Terrien, p. 210)</td>
</tr>
<tr>
<td>23a</td>
<td>כְּּנַּה</td>
<td>(Duhm, p. 149; Stevenson, p. 142; Ehrlich, p. 304)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Ehrlich, p. 304); deleted (Driver &amp; Gray, N. p. 225)</td>
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EMENDATIONS OF THE HEBREW TEXT (CONT'D)
(JOB XXXI)

<table>
<thead>
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<th>Verse</th>
<th>Massoretic Text</th>
<th>Emendations</th>
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<tbody>
<tr>
<td>23a</td>
<td>בְּרָנָ אוּ בְּרָנָ</td>
<td>(Duhm, p. 149; Ball, p. 362; Dhorme, p. 419; Kissane, p. 207)</td>
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<tr>
<td></td>
<td>בְּרָנָ</td>
<td>(Tur-Sinai, p. 443)</td>
</tr>
<tr>
<td>23b</td>
<td>יִשְׁרֵ֝הֹ</td>
<td>(Ehrlich, p. 304)</td>
</tr>
<tr>
<td>26a</td>
<td>מֶ֝דֶרֹ</td>
<td>(Ehrlich, p. 304)</td>
</tr>
<tr>
<td>26b</td>
<td>רֹסֶתֶ</td>
<td>or רָסֶ</td>
</tr>
<tr>
<td>27a</td>
<td>מָלְאָ</td>
<td>(Schlögl, p. 13)</td>
</tr>
<tr>
<td>27b</td>
<td>מָלְאָ</td>
<td>(Tur-Sinai, p. 444)</td>
</tr>
<tr>
<td>29b</td>
<td>יִזְקְ</td>
<td>(Houtsma, p. 68)</td>
</tr>
<tr>
<td></td>
<td>רְוִ</td>
<td>(Budde, p. 190; Stevenson, p. 143; Driver &amp; Gray, N. p. 227; Tur-Sinai, p. 445)</td>
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<td>30b</td>
<td>מְלֵאָ</td>
<td>(Ehrlich, p. 305; Jastrow, p. 308)</td>
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<tr>
<td>31b</td>
<td>מְלֵאָ</td>
<td>omitted (Duhm, p. 150)</td>
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<tr>
<td>31b</td>
<td>מְלֵאָ</td>
<td>(Tur-Sinai, p. 445)</td>
</tr>
<tr>
<td>32a</td>
<td>מְלֵאָ</td>
<td>omitted (Richter, p. 67, but adding אָאָ)</td>
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<td>32b</td>
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<td>(Dillmann, p. 270; Budde, p. 191)</td>
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<td>מְלָאָ</td>
<td>(Beer, p. 203; Duhm, p. 151)</td>
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<td></td>
<td>מְלָאָ</td>
<td>(Budde, p. 192; Steuernagel, p. 371; Houtsma, p. 68)</td>
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<tr>
<td>33b</td>
<td>מְלָאָ</td>
<td>(Tur-Sinai, p. 446)</td>
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EMENDATIONS OF THE HEBREW TEXT (CONT'D)

(JOB XXXI)

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<th>Emendations</th>
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<tr>
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<td>יִתְנָהּ</td>
<td>בּ (Albrecht, ZAW, xv, p. 318)</td>
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<tr>
<td>34c</td>
<td>וַיִּתְנַהּ</td>
<td>בּ (Tur-Sinai, p. 447; Pope, p. 209)</td>
</tr>
<tr>
<td>34c</td>
<td>וַיִּתְנַהּ</td>
<td>בּ (Tur-Sinai, p. 447)</td>
</tr>
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<td>35a</td>
<td>יִתְנַהּ</td>
<td>בּ 2nd ב omitted by many (see Driver &amp; Gray, N. p. 229; or to read ב, Ball, p. 365)</td>
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<td>35b</td>
<td>יִתְנַהּ</td>
<td>בּ (Tur-Sinai, p. 448)</td>
</tr>
<tr>
<td>36a</td>
<td>יִתְנַהּ</td>
<td>בּ (Ehrlich, p. 306)</td>
</tr>
<tr>
<td>36b</td>
<td>יִתְנַהּ</td>
<td>בּ (see Driver &amp; Gray, N. p. 229)</td>
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<tr>
<td>37a</td>
<td>יִתְנַהּ</td>
<td>בּ (Duhm, p. 152)</td>
</tr>
<tr>
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<td>יִתְנַהּ</td>
<td>בּ (Ball, pp. 366-67; Hontheim, p. 234)</td>
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<td>38a</td>
<td>יִתְנַהּ</td>
<td>בּ (Hoffmann, cited by Beer, p. 204; Budde, p. 196)</td>
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<td>Verse</td>
<td>Massoretic Text</td>
<td>Septuagint</td>
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<td>-------</td>
<td>----------------</td>
<td>------------</td>
</tr>
<tr>
<td>1b</td>
<td>מִנְבָאֵל</td>
<td>καὶ ὅπερ</td>
</tr>
<tr>
<td>3a</td>
<td>שִׁבְיוּ</td>
<td>ὑπάκου</td>
</tr>
<tr>
<td>3b</td>
<td>שְׁבוּ</td>
<td>ἐπάλληλον</td>
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<td>ἐπαρνάσσετο</td>
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<td>שָׁבָע</td>
<td>ἐκλευνότατον</td>
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<td>שָׁבָע</td>
<td>ἑξάβατον</td>
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<td>שָׁבָע</td>
<td>ἐπὶ ἑς</td>
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<td>שָׁבָע</td>
<td>ὑπερακοε τὸ</td>
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<td>10a</td>
<td>שְׁבוּ</td>
<td>ἐν ἀπερχ ἐκτοὺς</td>
</tr>
<tr>
<td>10b</td>
<td>(paraphrased)</td>
<td>-</td>
</tr>
<tr>
<td>11a</td>
<td>(paraphrased)</td>
<td>-</td>
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<tr>
<td>11b</td>
<td>שָׁבָע</td>
<td>מְפֹרֹן</td>
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<td>מְפֹרֹן</td>
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<tr>
<td>12b</td>
<td>(paraphrased)</td>
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## Variant Readings Between Text and Versions (Cont'd)

*(Job XXXI)*

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<th>Septuagint</th>
<th>Syriac</th>
<th>Targum</th>
<th>Vulgate</th>
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<td>13a</td>
<td>ṣāḵālīyā'</td>
<td>ἱφασίσσα</td>
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<td></td>
<td>contempsī</td>
</tr>
<tr>
<td>14a</td>
<td>ḫāmīn</td>
<td>-</td>
<td></td>
<td>-</td>
<td>iudicandum</td>
</tr>
<tr>
<td>15a</td>
<td>kai ἕξαψ</td>
<td>-</td>
<td></td>
<td>-</td>
<td>fecit me qui et illum operatus</td>
</tr>
<tr>
<td>15b</td>
<td>ἱγνώματος ἐκ</td>
<td></td>
<td></td>
<td></td>
<td>et formavit me</td>
</tr>
<tr>
<td>15b</td>
<td>en ἐκ σατρη</td>
<td></td>
<td></td>
<td></td>
<td>in vulva unus</td>
</tr>
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VARIANT READINGS BETWEEN TEXT AND VERSIONS (CONT'D)

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### APPENDIX III

**VARIANT READINGS COMPARED BETWEEN THE SEPTUAGINT AND OTHER GREEK VERSIONS**

**(JOB XXXI)**

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VARIANT READINGS COMPARED BETWEEN THE SEPTUAGINT AND OTHER GREEK VERSIONS (Cont'd)

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APPENDIX V
TRANPOSITIONS OF VERSES 38 - 40b

(JOB XXXI)

(1) After v. 8:

Delitzsch (p. 198); Lay (p. 93); Ball (p. 336); Höscher (p. 74);
Skotjan (p. 55); Pope (p. 202).

(2) After v. 12:

Budde (p. 188); Buttenwieser (p. 135); Driver (p. 92);
König (p. 323); Kraeling (p. 118); Jastrow (p. 305).

(3) After v. 15:

Hontheim (p. 230); Hertzberg (p. 118).

(4) After v. 22:

Volz (p. 70).

(5) After v. 23:

Siegfried (p. 45); Simon (p. 49).

(6) After v. 25:

Eichhorn (p. 109).

(7) After v. 32:

Merx (pp. 170-173); Duhm (p. 150); Dhorme (p. 424);
Stevenson (Poem, p. 18); Kissane (pp. 208-9).

(8) After v. 34:

Dillmann (p. 270); Reuss (p. 77); Hürzel (p. 197); Ehrlich (p. 307);
Schlägl (p. 38); Kent & Burrow (p. 178); Steuermann (p. 371);
Lamparter (p. 187); Steirmann (p. 188); Weiser (p. 210);
Fohrer (p. 426).
### APPENDIX VI

**RECONSTRUCTIONS OF TEXTUAL ORDER**

*(JOB XXXI)*

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APPENDIX VII

STROPHIC PATTERNS

(Job XXXI)

1. 5 strophes:

   8. 7. 8. 9. 8. (Dillmann, p. 264)

2. 6 strophes:

   6. 6. 8. 8. 6. 6. (Müller, p. 68)

3. 7 strophes:

   6. 6. 6. 5. 7. 5. 5. (Kissane, pp. 200-203)
   6. 6. 3. 7. 8. 7. 3. (Dhorme, pp. 410ff.)

4. 10 strophes:

   4. 4. 4. 3. 4. 4. 5. 4. 5. 3. (Fohrer, pp. 427-28)

5. 11 strophes:

   4. 4. 4. 3. 3. 4. 5. 5. 3. 2. 3. (Hontheim, pp. 341-44)

6. 12 strophes:

   4. 4. 4. 3. 3. 5. 5. 2. 2. 2. 3. 3. (Delitzsch,II, p. 172)

7. 13 strophes:

   4. 4. 4. 3. 3. 2. 5. 3. 2. 2. 3. 3. 2. (Merx, pp. 164-73)

8. 14 strophes:

   4. 4. 3. 2. 2. 3. 3. 3. 2. 2. 3. 3. 3. 3. (Peters, p. 339:
   the scheme originally stated: 4*2+3*2+3*3+2*2+3*2+3).

9. 15 strophes:

   4. 3. 3. 3. 2. 3. 3. 3. 3. 2. 2. 3. 3. 2. 2. 3. (Skehan, p. 62)