

T H E E L I H U S P E E C H E S

Kyle M. Yates

T H E E L I H U S P E E C H E S

An Investigation into
the Style, Language,
Theology, Meaning
and
Authorship

A T H E S I S

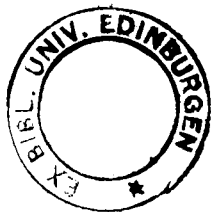
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Louisville Kentucky

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Degree conferred, 30th June, 1932.

To my wife

Margaret Sharp Yates

in loving appreciation
and
unending devotion

PREFACE

In recent years a great deal of interest has been manifested in the question of the authorship of the Elihu Discourses. When one approaches the Book of Job he soon finds himself face to face with the problem raised by the peculiarities of this section of the book. It is the purpose of this investigation to bring to light all of the facts and angles of the question so that the reader may form an opinion concerning the meaning, value and proper interpretation of these speeches.

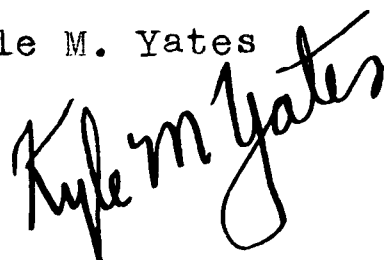
Professor Karl Budde has made the question especially intriguing since he has given us the benefit of his careful study and clear thinking on the purpose and scope of the Book of Job. Other scholars have agreed with him in the break from the generally accepted views concerning the place of the Elihu Speeches. The question is an open one again.

This disquisition has required a careful study of the entire Book of Job in the original, with the aid of lexicons, versions, translations, commentaries and helps in textual criticism. I am deeply indebted for valuable help from practically all the books mentioned in the bibliography. Some of them have made exegesis a new and delightful exercise that will spur me on to a life program of study.

My debt of gratitude is especially heavy as I think of three great teachers who have guided me in my study of Hebrew, Aramaic, Arabic and Old Testament. Professor John R. Sampey, Louisville, Ky., Professor A. R. S. Kennedy, Edinburgh, and Professor Adam C. Welch, Edinburgh, have helped me more than they can ever know. I have been inspired, encouraged, helped and led on by their kindly interest in me and this work. Professor A. R. Crabtree, Rio de Janeiro, has helped by his investigation in this field.

Kyle M. Yates

Louisville, Ky.

A handwritten signature in black ink that reads "Kyle M. Yates". The signature is written in a cursive style with a large, looping "Y" and "T".

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CHAPTER ONE

INTRODUCTION

The Grandeur and Beauty of the Book of Job

In this great book we find the highest expression and achievement of the Hebrew Muse. Among all writings, inspired and uninspired, it stands preëminent for its lofty representations of the pure moral personality, the holiness, the omnipotence, the absolute sovereignty of God. It is not only a great contribution to literature but a magnificent human document. Carlyle said: "I call that, apart from all theories about it, one of the grandest things ever written with pen. A noble Book; all men's Book! . . . Grand in its sincerity, in its simplicity; in its epic melody and repose of reconciliation . . . sublime sorrow, sublime reconciliation, oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written I think, in the Bible or out of it, of equal literary merit."¹ "The religious genius of the Hebrew people rises to its noblest height in Job."²

Luther thought Job "magnificent and sublime as no other book of Scripture." Herder said: "Seine Denkart ist königlich

1. The Hero as Prophet.

2. Guillaume in Gore's Commentary.

und göttlich!" Heine called it "the Song of Songs of Scepticism." Cornill looks upon it as "the crown of Hebrew Wisdom-writings and one of the most wonderful products of the human spirit, belonging to the literature of the world like Dante's Divina Commedia and Goethe's Faust, and, like both these mighty, all-embracing works, striving to explain the deepest secrets of existence, to solve the ultimate mysteries of life."¹ Froude regarded Job as "a book of which it is to say little to call unequalled of its kind, and which will one day, perhaps, when it is allowed to stand on its own merits, be seen towering up alone, far above all the poetry of the world."²

Passages of matchless beauty, or pathos, or majesty have passed into the poetry of many languages. It is in the truest sense a sacred poem. It is the longest poem that has come down to us in all the great collection. During these centuries it has been admired, criticized, extolled and left alone, with a universal appeal and a helpful message to human hearts it has continued to be a puzzle to all those who try to understand it. It continues to challenge the best minds and to make its appeal to every heart that will seek to understand its mysterious message. The great poets have been profoundly influenced by it. This is especially

1. Einleitung in das A. T., p. 229.

2. Short Studies, 1, 285.

true of Ruskin and the immortal Milton. William Blake achieved the highest flight of imagination in the engravings in which he has "matched himself against his text and translated its sharp and profound harmonies into a music of design not less adorable."¹

The Author of the Original Poem

Whatever else we may say about the author of the book of Job we must admit that he is a born dramatist. He is a true Jew, as every page of his writing proves, but a Jew who has so transcended the limits of national particularism that he lays the scene of his drama not in Judaea but in Idumaea. He was equipped with a wider and more sympathetic outlook than that of the legalistic founders of Judaism. He must have been fond of the desert and the contacts with Nature for his allusions are particularly well chosen and reveal a genuine interest in the outside world. He was an artist revealing genius in the choice and handling of his theme. He was thoroughly prepared to look with a critical eye upon the world about him and speak of the triumph of the wicked tyrant and the wrongs and oppressions inflicted upon some of God's noblemen. What of God's character? Was he a just Being? How could he be just and permit such things? The author is a struggling soul who gropes for the light. The struggle seems endless. Will the dawn ever come? In his

1. William Blake by Swinbourne.

strivings he reveals the inner convictions and emotions of his being as they clamor for utterance. He has been delegated as one who must show the untenability of the current views regarding the rule in the world of a merciful and just God. In the hours of anguish, uncertainty and despair he is intensely in earnest and shows a reckless abandon born of a full realization of the tragedy of life. He never for one moment doubts God. He is always certain of him but finds it utterly impossible to understand the ways of the Almighty. His rebellious spirit is constantly manifested. In fact it is practically unrestrained. He has been taught by the prophets that through all the years the universe has been controlled and ruled by a wise, gracious, personal Power who acts under moral dictation. He finds it his duty to challenge that philosophy and utter a protest. That protest has grown out of bitter experiences that have left him wiser, sadder and more speculative.

Fortunately we do not have to settle the question of the authorship of the book. It is impossible for us to name him. Some have given the credit to the old patriarch himself. Others have named Moses, Solomon, Isaiah, Elihu, Hezekiah, Baruch, Jeremiah and many others. St. Gregory, thirteen centuries ago, said: "It is as superfluous and impertinent as to ask what pen some great man used when he wrote a letter which lies before us. The name, nationality, or age, of the human instrument through which the utterances

of the Spirit have reached us is a matter of no moment. The inquiry is a waste of time, and savours even of irreverence."¹ No amount of effort will reveal the author and we can certainly be content without that piece of knowledge.

The Date of the Original Poem

Again we are face to face with the impossible. All direct evidence that would give definite proof of the time of the composition of the book is lacking. In the light of our present knowledge we may well ignore the older view which considered the book to be the product of the patriarchal age. Certainly it is untenable in the face of the facts concerning the historico-religious development of Israel. In the pages of the Talmud may be found the name of Moses as the author but such an opinion carries no weight in this case.² Because Job was considered one of the patriarchs it became easy to associate Job, his story and his book with Genesis and its composition. Since Moses' name was put down as the author of Genesis it was quite natural to ascribe this poem to him.

The doctrines and religious ideas of the poem are those of a late period. The prophets have already given their messages emphasizing the absolute justice of God and the resultant demand for righteousness in the individual. The

1. St. Gregory: Praefatio cap. ii.

2. "Moses wrote his own book and the section concerning Balaam and Job." Baba Bathra, 14a.

teachings of Jeremiah and probably Ezekiel have been heard. Religion has, in a sense, been dissociated from the confines of nation and country. It has ceased to be a constituent part of the politico-social order into which a man was born and has become preëminently the concern of the individual. For some significant parallels to the formulation of Job's problem see Psalms 8, 37, 49, 73 and Malachi 2:17; 3:14f. Such a book as this must have emanated from a group of bold thinkers who had freed themselves from the shackles of traditional views. They were ready to take a plunge into doubt and rationalism. The three friends are called in to present the old orthodox views while the author proceeds to give vent to his sceptical ideas.

It seems practically conclusive that it could not have been written before the time of Jeremiah and the terminus ad quem must be placed near 200 B.C. The people have accepted unanimously a lofty monotheism but no settled belief in the world to come or life after death has been accepted. We are naturally led to the post-exilic date for the existence of such a circle of free thinkers, sufficiently bold to undertake such a venture. To the author God is unlimited in his power, knowledge and dominion. He is universal in his sovereignty. We find it difficult to settle upon a date that is late, however, because the work is of such literary perfection that it must have been produced while Hebrew learning was at its height. It ranks with the very finest

in the field of literature. It is certain that Hebrew had not lost any of its beauty and charm.

We know that Hebrew had ceased to be the language of the people by 16 B.C. and that Aramaic had taken its place. Taking all the issues into consideration we may be safe in placing the date as circa 500 B.C. Many critics would prefer a much later date. It was most probably written either during or soon after the conclusion of the exile. Thus we have seen that both the age and the authorship of this mysterious book are veiled in almost impenetrable obscurity.

The Nature of the Original Poem

No thoughtful student can fail to be aware that he is here dealing with one of the greatest poems of all literature. In essence it is the highest type of "Wisdom" or reflective literature in which human life is considered broadly without the overruling national interest that characterized most of the other Hebrew literature. It reminds us of the Greek poet Euripides, as the author weaves into the poem the old folk-stories and legends of olden days. Its terse phrases, illuminating metaphors and similes, impressive parallelism, deep pathos, and its brilliant descriptions challenge us by their sheer brilliance.

Is it historical? How shall we regard this remarkable poem? Without question it rests upon a historical tradition, which the author adopted as a suitable basis for his message. Job was a familiar figure in the thought of the people. They

knew of him and of his struggle. They loved to tell of the remarkable patience that he displayed under severe trial. It was their favorite story. It is probable that they had a written tradition handed down through the ages giving the account of his sufferings, struggles and victories. Jastrow suggests that this tradition may have had some connection with the old Babylonian story of a king who was suddenly stricken down with a terrible plague. This king considered himself innocent of any sin and worried greatly until a messenger from Marduk healed him and set his tongue going in praise to Marduk. It is most probable that the Prologue and the Epilogue are the remnants of the old story which the poet took to form the basis for his book.

Is it a drama, an epic, a tragedy or a didactic poem? Perhaps it is folly to attempt the placing of a literary label on this masterpiece of Hebrew poetry. Dr. Peake says: "We cannot force this splendid fruit of Hebrew wisdom into a Greek scheme, and it is really futile to discuss whether it is a drama or an epic."¹ In it we find an unusual combination of emotional expression, of narrative, of lyric, of dramatic beauty, and of philosophical grapplings with life problems. The prose selection is beautiful, stately, picturesque, descriptive and idiomatic. The poetry is indescribable. We pass from the work of a dramatic lyricist to

1. Job, p. 41.

that of a descriptive lyricist. The book can hardly be called a drama though it has real dramatic possibilities. Before we can have a drama we must have literary unity in composition. The book of Job is certainly not a unity as we now find it. It is rather a foundation on which several independent super-structures have been erected. It does have action and progress and in this way it may be classed as a drama even though it was not designed for the stage. We can see the struggle of the soul all the way. It is really a great teacher's appeal to the heart of the Hebrew people in an age of transition. In this age of intellectual unrest the faith of many Jews reduced itself to a belief in a vague inscrutable power, sublime, unaccessible, on which they hesitated to bestow the ancient name of Israel's God. He sought to purify Israel's theodicy and thus prepare the way for a higher conception of the meaning of sorrow.

Some have called it an epic poem, explaining that it has a hero, a struggle, a conquest and a victory. Around the central figure, Job, the whole interest of the poem is concentrated and gathered up. Some would refuse to agree to the term and would describe it as a sacred dramatic dialogue. Each speaker is introduced by the author without change of scene, movement or action except the unceasing torture of one human soul stretched on the rack of misery. The closing scene is merely the coming of the soul face to face with God who has cleared away the clouds that have

hidden the divine face. It deals almost solely with the practical problems of life and conduct. The discussions always have a practical end in view. The sufferer must come to know and understand God's character and purpose.

In literary form and in general outlook the book of Job is different from all other wisdom literature and is the highest flower of the collection. The Hebrew of the book is exceedingly difficult. Jerome complained that after months of toil with the help of a Rabbi he knew no more about it than when he began. The difficulty consists mainly in the large number of words, which, as they do not occur elsewhere in the Old Testament, have long baffled all attempts to translate them. The Massoretic text is far from being in a perfect state, having suffered from all the ordinary causes of corruption. It is often possible to correct copyists' mistakes, to recognize perversions and interpolations, to detect lacunae and to determine the tendency of expunged passages. We have been greatly helped by Ewald, Merx, Bickell, Duhn, Budde, Siegfried, Bateson Wright, Cheyne, Gray, Driver and Peake. The LXX had at one time four hundred lines less than it now has. Bickell contends that the shorter Greek version reflects the true Hebrew text. He is supported in this theory by Hatch but is opposed by Dillmann and Driver. The difficulty of arriving at the meaning of Job has been lightened somewhat during recent years by bringing to bear on these unknown words and phrases the light

gained from a study of kindred dialects of the sister language, Arabic. It is still necessary to watch for textual emendations at almost every turn.

The Question of Unity

How much of the book as we now have it comes from the original author? Is it composite? Did the author have part of it as a basis for his work? How much has been added by later writers? Scholars are practically unanimous in accepting the Prologue in its present form as being a part of the original book as it left the hand of the author. It was probably much older than the rest. He probably took it over from the prose literature of the past and used just the part that suited him best. The main facts of the story were well known to the people of Ezekiel's day. It may be that our author used these facts and wrote the Prologue in his own words and style. Professor Marshall thinks the Prologue is later than the poem and written to give an explanation in understanding the real problem of Job. His arguments lack weight, however, in the light of the accepted interpretation of the purpose and development of the Poem. It is much easier to have a foundation ready for the building before the structure is started than to think of putting the foundation in years after the completion of the work. Professor Guillaume says: "The theory that the Prologue is a later addition to the book need not engage us; for without the Prologue or some other explanation of what had happened

to Job there would be no problem. Had it not been stated that Job's righteousness was divinely attested, that he had been a great and honoured man of wealth and substance, and that he was reduced to the condition of a diseased outcast, the artistically complete picture of the righteous man forsaken which we have now would be ruined. Further, it is possible that the Prologue hints at the author's view that suffering may be a test of genuine religion."¹

The Epilogue is considered late by some of the leading critics because it seems to present a view that is contrary to the teaching of the rest of the book (cf. 38:2 with 42:7, 8). How may we account for the different estimates passed by Yahweh on his servant Job? It is altogether possible that the author took over the prose selection as he found it and failed to make the change. Then, too, they claim that the extra blessings which the Epilogue describes as Job's reward are too much to expect. His new exaltation to such unbelievable prosperity seems to go back upon the main thesis of the writer. Some have objected on the ground that the happy ending moves too much "in the region of old ideas", against which the poem is a passionate protest. It is quite evident that the original book as it left the hand of the poet contained a Prologue, a Debate and an Epilogue.

Serious objection is offered to the second speech of

1. Gore's Commentary, p. 313.

Yahweh (40:6-41:34) on the grounds that Yahweh ignores Job's reply (in 40:1-5) and continues to rebuke the sufferer. The word-pictures in describing the crocodile and the hippopotamus are clearly different from the descriptions in the other speech. Some rearrangement of the material in the latter part of the Debate is strongly recommended by practically all scholars. Hoffman, in discussing the third cycle of speeches (21-27), has a passage on *Der Zerstörer*. He sees evidences of the hand of a disturber who has tried to bring the too audacious poem into conformity with orthodoxy thereby marring the beauty of "the most symmetrical composition of the Old Testament". Something has certainly happened to cause this third cycle to exhibit its present peculiarities.

The most serious problem arises when we consider the Elihu section (31-37). There is a decided conviction in the minds of the majority of competent critics that this is an interpolation. Elihu is represented as the thoughtful spokesman of a new group, the exponent of revised and amended views on the enigma of suffering. It seems to be the criticism of a new age passed upon the original drama. They see Elihu not so much as an individual as a *Zeitgeist*. He is the alter ego of a new and more orthodox thinker. The problem of the Elihu speeches will be dealt with in detail as we go forward in this dissertation.

CHAPTER TWO

WHAT THE ORIGINAL AUTHOR PURPOSED

Is it possible for us to arrive at the purpose of the original author of the Book of Job? How may we get back into the mind of the author and catch the distinctive features of his thought and see his outlook on life? Why should he write such a book? What is the secret key to the unfolding of the mystery? Let us be careful not to ask too much of the writer. It is quite easy to expect him to attempt too much. We may be sure that we shall find light on the problem of the authorship and integrity of the *Elihu Speeches* when we have arrived at the real design of the book.

We may start with the statement that the book deals with the problem of human suffering. For all the centuries men have wrestled with that problem. We are introduced to the perplexity caused to the human soul by the sight of affliction falling on the innocent. This problem is the great *enigma vitae*, the solution of which may baffle the human mind. It is the sphinx-riddle of existence; it is "the crux of theism". The author, daring to believe that pain may be something differing *toto caelo* from penalty, directed the human mind into new channels of thought. In this book the dramatic battle of centuries is dramatically compressed

into one decisive battle. He uses several characters to give expression to various points of view. Even though these characters have their own ideas and give full expression to them the author has his own philosophy of life and his own distinctive thoughts which remain the outstanding message.

Dillmann has reminded us that "the idea of a work of art must reveal itself in the development of the piece". That is especially true if we think of that art as the "idealized portraiture" of the author himself. This truth finds expression in the book of Job that seems to be an attempt to echo the very heart-beats of a great poet who is a great sufferer. He puts down for us the written record of the aches and agonies of his own heart as well as those of his body. The author has suffered intensely, has lived in the dense darkness, has fought desperately, has been stung by well-meaning friends, has thought without ceasing of former days of prosperity and joy, has remained loyal to his Maker and has found new peace in God's own good time (cf. 3:3; 29:2, 7, 21-25; 21:16; 42:2-6). May it not be that his aim in writing the book is to give a picture of his own struggles and sufferings in order to encourage those who are being called on to suffer? In addition to this idea he probably wanted to add a polemical reason. The cruel orthodoxy of his friends and contemporaries had come so near to the point of crushing him that he sought

to deal a blow at their theories so that others might have an easier battle along that line.

It is then a record of the bitter experiences of the lone sufferer who had learned in the hour of trial many things about God. At the beginning he knew God in a general way as a definite Being who controlled all things and meted out punishment to those who deserved it just as he sent blessings upon those who merited them. He did learn however that his God did not abandon him during all the long night of pain. He knew that God was somewhere near through it all. He learned definitely that something was wrong in the current view about suffering. It was not all clear to him but he had been brought to see and understand that all suffering was not punishment. He still could not justify God and his action but he could certainly do his best to vindicate him against the captious critics who gave expression to their own limited views about God. He learns, too, that it is possible to love, trust, serve, worship and be loyal to God even when suffering has done its worst. He learned that a satisfaction such as property and goods never gave had come from his experience with God. In a true sense he was now ready to worship God for what he was and not for what he gave. It was certainly in his mind to widen men's views of God's providence, and to set before them the true meaning of pain and distress. Job is used as his instrument to clear the ground of old theories and to bring

forth a new concept that suffering may befall the innocent, and be not alone a punishment for past sins but a trial of their righteousness. This new truth had a national significance and interest. Israel certainly needed it to help her in the midst of her severe trials and disappointments. She could be inspired to new courage, new conduct, new faith and new hope by looking on what the author puts forward as an exceptional case. It should be easy for Israel to see herself in every line of the matchless portrayal. Professor Gray says: "the book aims not at solving the entire problem of suffering, but at vindicating God and the latent worth of human nature against certain conclusions drawn from an impartial view of life."¹ Genung claims that the central aim of the great poem is to vindicate the character of man. The adversary had insinuated that Job served God for what he could get out of it for himself. The problem, "Does Job fear God for nought?" is the one that calls out the book. In other words it is "the triumphant answer to cynicism" in a day when cynics were beginning to have their way. It is certainly just as true that the author had a much wider aim in view as he presented his theme. He wanted to show the cynics that their view of God could not be harmonized with facts. He was ready to give them some additional light on the theory of the purpose of pain.

1. Job, p. li.

Devine says on this point: "We may safely reject the idea that the author's end in view was negative and destructive, and regard as quite subordinate to the main purpose the vindication of human character. Both these theories are suggestive, but they only fit into their proper place when we perceive that the book is designed to broaden men's view of God and the world. . . . The meaning of his sufferings is never explained to him, but he is one with God again in a fellowship untroubled by doubt concerning the moral government of the world. It is the soul's own secret, but when God has whispered it into the ear it becomes a certainty to faith. It is this revelation—that behind the mystery of life there is real affinity between the Divine and human nature, there is One who understands, shares the thoughts, returns the love of His servants—it is this which makes the Book of Job supreme in the literature of consolation."¹ It was the purpose of the thoughtful author to cause his contemporaries to think seriously on the idea of God and to know the character of God so that they might be in position to understand his design in bringing pain and misfortune upon them. In order to present this truth effectively the highest wisdom and skill were needed. It was a master stroke that was made by the writer.

In discussing the purpose Samuel Cox sums up the design

1. The Story of Job, p. 18.

in another manner. "The Book of Job has a double purpose or intention. Its higher intention is to show that God is capable of inspiring, by showing that man is capable of cherishing, that genuine and disinterested affection which is the very soul of goodness: this is the fact which Satan challenges and which Jehovah attempts to prove. Its second, but hardly secondary, intention is like unto the first, viz., to show that, while the goodness of which man is capable has a natural tendency, under the rule and providence of a righteous God, to secure for him a full measure of temporal prosperity and happiness, it is nevertheless independent of such a reward, that it can dispense with it; or that man is capable of loving right simply because it is right, and of hating wrong purely because it is wrong, even though he should not gain by it, but lose."¹

To Establish the Disinterested Nature of His Godliness

The author seeks to give us a clue as to his purpose in the opening prose section. Job has suffered unparalleled misfortunes. How may they be explained? What sort of a God has caused them to come upon the pious patriarch? The author accepts the view as given in the old prose story and sets that down as the opening statement. It is more than probable that it is his own hand that puts this interpretation into the Prologue. He wants to have the reader

1. The Book of Job, p. 22.

acquainted with this thought before he plunges into a study of the discourses of the friends and Job's frenzied replies. He is not willing to admit that all suffering is punitive. He believes thoroughly that God seeks to test, at times, a man's motives, the sincerity of his goodness and the true nature of his godliness. Does Job serve and fear God for what he is to get out of it? The Satan has made such a charge. Yahweh has declared that the character of his servant is not that selfish. It is necessary for the testimony of God to be vindicated. The questioning of the evil cynic must be proved false. The ideal man of righteousness has revealed his nature by continually turning away from evil. His love for and fear of God grow out of his righteous character which has in turn been produced by the divine presence within him. That spirit within hates evil, fears God and enjoys fellowship with his fellows and with his God. The author has probably suffered as this old saint suffered. It is probably true that neighbors talked about him as the Satan talked about Job. They said that he could not have been "integer vitae scelerisque purus". When Yahweh's hedges are torn down the real testing time comes. The author is certain that God is definitely interested in man. Even though he is high, omnipotent, omniscient, supreme, transcendent he is definitely concerned about one individual man. God sends suffering as a test of goodness, to prove to the Satan and to the wide world that however tried the

righteous may be their goodness will remain altogether unaffected. In other words it is a public demonstration of the enduring character of goodness. The Jews had already heard of the idea of trial of character. They recognized that in some instances the innocent was called on to suffer as a test of his goodness. They knew of the story of Joseph and of his reply to his brothers.

C. J. Ball says: "No matter how great the wisdom and power of Deity is supposed to be, the picture presented to us in the Prologue of a blameless person surrendered, from whatever motive and under whatever restrictions, to the pitiless handling of an evil Angel by the Lord of All, shocks our sense of justice, and almost suggests the despairing cry of Gloucester in the great tragedy of Lear:

As flies to wanton boys are we to the gods;

They kill us for their sport.

But the poet of Job had no such misgivings. He was apparently altogether satisfied with the denouement of the story in which, after the divine intervention, Job's fortunes are restored and all goes merrily as a marriage bell. . . . He seems to be satisfied with the solution He reigns; and the King can do no wrong."¹

But what right had God to make Job suffer in order to convince the Satan? Surely Yahweh was thoroughly convinced

1. The Book of Job, p. 2.

of Job's integrity. Why should he worry about the opinion or the reaction of the Adversary? Why should he go to such lengths to prove it to the Satan? "Why should Job have such an infernal time?" (Welch). May it not be that the author is greatly disturbed by the criticism of an outside world? Perhaps the "neighbors" of Israel are guilty of saying with a sneer that Israel practices an ethic which is purely utilitarian? Can it be that the author wishes to show us that the Satan represents that cruel sneer? In the person of Job he throws up the record of Israel which has not practised such an ethic. The whole record of Israel is there for an answer.

Devine says: "The teaching of the Prologue makes everything depend upon the divine initiative ('Hast thou considered my servant Job?'), and there the character of Job is beyond reproach. The book is on a grander scale than the mere refutation of slander. No doubt man's extremity is cynicism's opportunity, and this is demonstrated in Goethe's Faust, which has some resemblance to the Hebrew story; but the prologue of Faust implies a low view of human nature in the Divine mind, and Faust, being more intellectual than virtuous, lays himself open to the sneer of the cynic."¹

1. The Story of Job, p. 17.

To Present Suffering as the Outcome of Sin

It is a little more difficult for us to determine the author's purpose in the arguments of the friends. Why does he set Job out against three of the wisest and keenest of the world's debaters? Why does he put into their mouths practically the same thought and cause them to continue repeating it? The author has seen so much unmerited suffering in the world and has had so much difficulty solving the problem that he now decides upon this scheme for a full airing of all the views. He decides to have Job open his mouth and give full expression to a refutation of the old theory that suffering is the outcome of sin. In doing this he will speak not only for himself but for a suffering world that sees the wicked prosper and the good suffer. These sufferers are conscious of something being wrong in the old orthodox theory but they have not been able to express their own convictions or solve the problem. The author sets up the friends to speak but gives Job the power to knock them down at will. He is clearly on the side of Job. He is anxious to set before the world a new idea of God and a refutation of the outworn views concerning God and pain. The author had in his prosperous days thought of God as he is pictured in the Prologue. Since calamity, distress, suffering and disease have come upon him he finds that his views about God have changed considerably. He finds it impossible to account for the change. He imagines

that God cannot be found, will not answer, is not to be trusted, is actually unjust, is thoroughly unlovable. He is unable to understand the estrangement that has come so suddenly. In the midst of this long night of anguish the battle continues. The author gradually but vividly reveals the inner reasonings of his heart.

The friends have some uncommonly good things in their statements. They say that suffering is the outcome of sin. To them it is God's way of sending chastisement for sin. Job and the people of the author's day were thoroughly familiar with that argument. As a matter of fact it was considered practically the only reason for suffering. In one sense this is perfectly true since a great deal of the suffering of the world is the direct outcome of human sin. Surely no one can deny such a statement. One has only to look about him to be convinced of the truth of it. In fact this view could not have prevailed unto this day if it had not been so greatly true (cf. John 9:1-3). Job was in thorough accord with the views of Eliphaz in this important view and for that reason found his own problem beyond his power. The author is trying to help us see that a perfectly good interpretation of the purpose of suffering breaks down in dealing with exceptional cases. He knows of many such cases that are exceptional. In the Debate he is pointing out one exceptional case and is trying to help us see it in the right light. Job is put forward as a remarkable

illustration to prove that all men do not serve God, even although it does not pay to do it. It is quite evident that this is not true of the average man. In this world, as it is constituted, it generally does pay to be a good, honest, decent man. In this sense and in recognition of that fact the friends are perfectly right and deserve consideration as interpreters of the right doctrine. Thus it is possible for us to see the wisdom of the author manifesting itself as he links the problem of Job with all Israel's experience. It had certainly not paid Israel to serve God if we look at the calamities, trials, exiles and broken hearts. These friends were able to see and appreciate rather fully the intrinsic worth of absolute righteousness. They seem to lean toward the view that the Satan has expressed concerning Job. We can see the author's preference as he takes Job's part in it all. He will not admit that sin explains all suffering. He knows one particular person who has been seriously afflicted without sin as the cause. He takes pleasure in defending such a person every time he has an opportunity. He lets the friends formulate their own theory and continue the monotonous repetition of it just as he has heard it from the orthodox scholars of his contemporaries. He is careful not to bring over into the debate any reference to the ideas mentioned in the Prologue. In nothing does he allow himself to be opposed to the appraisal of Job given by Yahweh in the heavenly council

chamber. He will let the friends present the Satan's argument but he will provide Job with an adequate refutation. He reveals his masterful skill in keeping the main problem constantly to the fore throughout the debate.

Job is presented as a confused warrior who finds it hard to combat the attacks of his friends and at the same time wring from an elusive "adversary" the reason for his suffering. He is never in doubt about the reality of God but he is in the dark all the way through the long debate as to the purpose of the divine wrath. The author holds the writhing figure before us while the thought strikes home to our minds. He is not able to solve the problem himself. As a matter of fact he never settles the matter. He does stimulate the thinking of any careful student who follows him through the lengthy discussion. Before the end he lets Eliphaz bring in the suggestion of the possibility of the disciplinary value of suffering. It is not fully developed but it is thrown out as a possible explanation. It was a new idea even to Eliphaz but it was to play an important part in the efforts at solution. Perhaps God was using pain to chasten and purge his servant so that he would be fitted for days of service. It is quite probable that the author had found such a suggestion helpful in accounting for his own suffering. He now advances it as one of his suggestions for the men of his own generation.

Yahweh's Contribution

If we are correct in holding to the genuineness of the Yahweh Speeches we may expect to find in them an answer to our question concerning the purpose of the original author. What may we discover in these words to solve the enigma? Ball says: "The poetically splendid but scientifically obsolete parade of the wonders of the natural world, inanimate and animate, which constitutes the long-drawn and perhaps later-extended reply of Iahvah to Job's final appeal (31:35) may appear to us little better than a magnificent irrelevance, but was certainly intended by its author as a complete vindication of the ways of God which had proved so perplexing to Job. It says not a word of the divine purpose in afflicting Job (See Prol.); and its sole effect upon the sufferer is that he confesses his utter ignorance and impotence in relation to God. It lies open to the obvious objection that, if a man believes himself wronged, the sense and smart of wrong are hardly relieved by demonstration that the wrongdoer is incomparably stronger and wiser than he. At last, he may be reduced to the dull and dumb submission of the original fatalist by the conviction that resistance is futile; that he is a mere puppet in the hands of an Infinite Power."¹ Many will find it impossible to agree with such radical views but he has certainly arrived

1. The Book of Job, p. 2.

at an obvious view of the design of the author. We are dealing here with the most beautiful part of the book and even though it may be regarded rather certain that the latter part of the Yahweh section is inferior to the earlier part we must admit the beauty and charm of it all. Dr. Driver says: "The first speech of Jehovah transcends all other descriptions of the wonders of the creation or the greatness of the Creator, which are to be found either in the Bible or elsewhere. Parts of II Isaiah (e. g. c. 40) approach it, but they are conceived in a different strain and, noble as they are, are less grand and impressive. The picturesque illustrations, the choice diction, the splendid imagery, the light and rapid movement of the verse, combine to produce a whole of incomparable brilliancy and force."

When the poet finished his presentation of the issues at stake from man's point of view he called in the divine One to give utterance to another idea. For the moment let us assume that the Speeches of Yahweh follow immediately upon Job's call in chapter 31:35 and that the six chapters now separating them have been written by a later hand in an attempt to solve the old problem. The author presents Yahweh to silence Job and to prove definitely his own character and the design of suffering. He has Yahweh taking practically the same position that he held in the Prologue. He does not accuse Job of sin. He certainly does not hold to the view, expressed by the friends, that sufferings are sent as a

punishment for sins. If Job has been rebellious and irreverent and unguarded in his talk he is to be reprimanded for that but Yahweh does not charge him with any sin that could have produced such punishment. Professor Gray says: "What the speech does not contain is singularly important; for its silence is a tacit repetition of the judgement challenged by the Satan in the Prologue, an anticipation of the vindication of Job against the friends expressed in the Epilogue, and a justification of one of Job's two thoughts of God against the other. The speech in no way goes back on Yahweh's judgement in the Prologue; it does not in the slightest degree admit the justice of the Satan's impugment of the inner springs, or the friends' impugment of the outward elements of Job's conduct before his sufferings came upon him: it does not, as Job had at times feared, show God, when he appears, unjustly treating him as and pronouncing him guilty of sins such as could account for his sufferings. Thus the speech tacitly confirms the voice of Job's conscience, that his life had been free from blame."¹

Whatever we may say about the agreement of the Prologue and the Speeches of Yahweh we must admit that the author goes forward a good long step in putting into Yahweh's words a note of sublime superiority that would tend to put Job back into his place as a mere creature of the

1. Job, p. lix.

transcendent Creator. We are face to face here with the same God who deliberately takes a human life for a public demonstration. Job had said in 9:16, 17

"If I had cited (him), and he had answered me;
I should not believe that he would give ear unto my
voice

For in a storm he would smite at me

And would multiply my wounds without a cause."

It is in this manner that the great poet brings his God to meet the questioner. He makes him tell Job that the possession of supreme strength carries with it the right to use it as the Mighty One may choose. It is not fitting, therefore, that such an insignificant one should worry God with entreaties and appeals. He must stay in his place, suffer like a man and refrain from criticizing the divine rule of the world unless he is sure that he can do it better. The author has already made it clear (in the ninth chapter) that such is to be his fate when Yahweh appears. Yahweh does not attempt to explain or justify his treatment of Job. He does not refer to Eliphaz's suggestion concerning the disciplinary value of suffering (5:17). He merely silences Job, humbles him and prepares his heart to approach the Infinite in the right spirit. It seems then that the author wished to discourage man from any attempt to "penetrate the impenetrable secrets" of God. He reminds his contemporaries that they must recognize the limits of human

understanding and stop trying to suggest rules for the divine behaviour and action. Let them submit to an all-wise Providence without murmur with the definite assurance that all will be well.

Throughout the entire development of the poem we watch the author's conceptions of God, man and suffering, coming gradually to light. He is definitely interested in the sufferer and clearly manifests his determination to see him completely vindicated. He is even more deeply interested in Yahweh and his thorough vindication for his contemporaries are making charges against him. We are led along to watch the man on trial suffer, seek to understand the mysterious cause of his affliction and then turn his defiant challenge upon the Almighty. At first he wants the privilege of open debate in a suit at law (13:22). He soon sees that such a course will not be possible for he cannot face God (14:15). He rises in an ecstatic flight to a realization that Yahweh will appear and plead his cause in an hour when such a testimony will mean more than all earthly experiences. When finally Yahweh appears Job finds himself so helpless before him that all his prepared arguments flee away. His wrath and anger are not to be found. His fighting spirit is lost and his decision to stand on the rights of "the moral dignity of personality" is completely forgotten. Through all this bitter struggle Job has been held on the track. He has not been allowed to go beyond the limits

set by the author who had it all mapped out from the beginning. Job's faith has grown under the fires of affliction and he has come so close up to God that the divine conquest is easy. Job does not ask for a restoration of his goods and prosperity. Such a demand does not seem to enter his mind. He does beg for a vindication of his character.

When Yahweh comes he does not say things that are new and powerful. The very fact of his presence stills and impresses the old sufferer. It was an overwhelming impression. "I had heard of thee by the hearing of the ear, But now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes."

The Denouement

In the closing prose section the author has used the material in the old prose book and the happy solution is given. The communion broken in the days of bereavement and suffering is restored to Job. He has been vindicated by the God who has brought all the pain to him. It is thoroughly established now that he was sinless at the beginning of the struggle and has remained sinless throughout the entire conflict. The author of the Epilogue has all his possessions restored in bountiful measure. The thought and design of the Prologue are carried out in detail. The friends have proved that sin was in their hearts and they are sent to Job as their priest.

Did the original author fail in his attempt? Some

critics have accused him of getting nowhere in his discussion. Why did he not have Yahweh answer Job's questions, reveal to him the cause of his pain and settle for all readers the question of the reason for suffering? It does seem that the author succeeds in doing the thing he set out to do. He has rather successfully taught men to see God in a different light. Their views on God and human suffering have been broadened and deepened. Each of these sections in order has put forth its share in the author's plan. Professor Peake says: "It is imperative that Job should be left in ignorance at the end, since the lesson he learns is just this that he must trust God, even if he does not understand the reason for his action. And it is precisely this which constitutes the imperishable value of the book and its universal significance. Job, ignorant yet trustful, is a model and a help to all who are confronted by the insoluble mystery of their own or the world's pain. Job does not know now, anymore than before, why he suffers. But his ignorance no longer tortures him, he does not wish to know. Thus the author leaves, not only his hero, but his reader reconciled to God."¹

The Problem Raised by the Elihu Speeches

We have tried to arrive at the purpose and scope of the original author without reference to chapters 32-37

1. The Book of Job, p. 19f.

since we are convinced that he did not include these words in his plan. It will now be well to note the changes necessary were we to be convinced that the Elihu speeches are a part of the plan of the great poet. We will find able discussions of this subject in the works of Cornill, Budde, Wildeboer, Schlottmann, Riehm and Hengstenberg. These scholars take the position that the original poet included Elihu in his plan and that he gives us his own conclusion in the speeches of the young enthusiast. He was not so much interested in Yahweh's appearance as he had already had his man Elihu present his favorite doctrine of the purifying nature and value of suffering. He contends that Job has fallen, just as the Satan predicted, into sin. That sin was latent and through the hours of suffering it came to light only to be completely purged away by the ministration of pain. The author planned to show men how they might grow under trial more like the ideal that God had for them. According to Professor Budde, "the materials supplied by tradition did not embrace more than 1:1-2:10 (to evil), and 42:10-17 (except v. 10a); these portions of the Prologue and Epilogue constituted substantially the original folk-tale ("das Volksbuch") of Job, in which the question was, Is Egotism the root of piety? Is there such a thing as disinterested piety? This folk-tale the poet adopted as the framework for his thoughts. With him however the question becomes a deeper and broader one, Can the righteous

suffer? and if so why? and the trial of Job's righteousness (which is the theme of the Prologue) becomes the purification of his character and the confirmation of his faith."¹

The following is a literal translation of Budde's words: "At the point towards which all the lines converge, we find Elihu's speech. In it we find the solution of the problem as intended to be given by the author. According to the construction of this speech the arguments come graciously and smoothly into the understanding and longings of Job and lead him step by step into rest and insight. The several unanswered interrogations show that Job had nothing to contend with, and that he conformed to the reasons given by Elihu, and accordingly, at the close of the speech, Job was prepared to face God. The speech fits remarkably well into the sequent appearance of Yahweh, so that nobody who gives himself into the poet's intention, can doubt for a moment that the solution given by Elihu, and accepted by Job, is also sanctioned by Yahweh through his silence."²

It will be well for us to realize however that such a view must be proved in the face of the facts presented in chapters 6 and 7 and also taking into consideration the conflict that will immediately arise with the purpose of the writer as expressed in all the other sections of the

1. Quoted by Gray: Job, pp. 22, 30, 31.

2. Hiob p. XLVIII.

book. The definite teachings in the Prologue, the Speeches of Yahweh and the Epilogue will be against the views put forth by Elihu. If the poet planned the Elihu discourses as his climax and the most significant part of his poem why should he expend so much energy and thought on Job's replies and on the superb contribution of Yahweh? They are superfluous and thoroughly out of place since the readers have been led to believe Yahweh's statements concerning the sufferer and they are later to watch the unfolding of the divine appraisal which certainly does not agree at all with Elihu. Elihu speaks forth the thoughts and sympathies of the one who wrote his words. Those words are not in sympathy with Job in the sense that the author of the original poem has expressed his opinions all the way along. That author has steered the debate in such a manner that Job has triumphed at every turn. The author of the Prologue leaves the impression definitely that he is rejoicing in the victories of Job. In the Yahweh speeches and in the Epilogue it is perfectly clear that the author is more than delighted that Job has won his way through to victory. The poet certainly declares Job's innocence and integrity at every turn. Why should he turn completely against his character in the Elihu speeches and manifest the attitude that he does? He was reverent and gracious and sincere but he was thoroughly incapable of assuming the attitude toward the sufferer that we find throughout the rest of the book.

Professor Peake makes it clear that Yahweh regards Job as free from any sin that needed punishment or purging. "We get no hint that all along Yahweh's intention is concentrated on the latent sin of Job. If it was really His purpose to bring it into explicit consciousness the reader is set on a false track at the outset, for he understands that it is a really righteous man who is suffering, and that he suffers to vindicate Yahweh's faith in the disinterested goodness of His servant, against the Satan's cynical disbelief."¹ It is increasingly difficult to imagine the original poet including such views as Elihu uttered in his well-planned treatise.

1. Job, p. 26.

CHAPTER THREE
THE ELIHU DISCOURSES
(Chapters 32-37)

Let us try to analyze the four discourses with a view to understanding the content and distinctive features of each. Perhaps we shall be able to get at the center of the problem by this careful analysis. One finds the text corrupt in many places and when something like a true text is found the problem of understanding the obscure language becomes a difficult one. The author seems to have succeeded admirably in confusing the thought in many places. A study of Kittel's text with Jerome's version, the LXX and the best available commentaries gives the following analysis:

An Outline of the Discourses.

A. Introduction: An elaborate explanation of his presence

1. Historical introduction. The friends at last were willing to admit defeat. One by one they had ceased to reply. Elihu is introduced. He is angry with Job and with the friends. The friends have angered the newcomer because of their stupidity and inability to cope with the sufferer. Job unrefuted means God condemned. He can not allow the friends' failure to convict Job to leave the impression that God is unright-

eous. He will defend God and refute such charges.

Job must be convicted at any cost. (32:1-5.)

2. Elihu's ready apology. To begin with the youthful speaker explains his silence through all the weary rounds of the debate. It is because of his own youth and because he has had respect for his elders who have such reputations for wisdom that he has restrained himself. He now turns to an explanation of his readiness to speak. Since his colleagues have failed so miserably he has come to realize that wisdom is God's special gift and not merely the fruit of a long life. These men have disappointed him. He must now give expression to his Erkenntnis. (32:6-14.)
3. An interesting soliloquy. It is a relief to him that he may give expression to the full supply of words that are within him. He cannot wait any longer (Jerome renders it: et respirabo paululum). His message must be heard for it strains for outlet like highly fermented wine which can break even new skins. He will not use a kunya. He is in a fighting mood and must be heard. (32:15-20).
4. The appeal to Job. In a sincere manner the speaker seeks the ear of the sufferer. He claims to be doing his best to help him. No one can say that he is not sympathetic. He even claims to be better qualified to deal with his case than the divine One (accafa,

"to saddle", igbali, "my touch"). A fellow-creature will come gently and not come in terror. It is a new note in the development. The friends have failed to show any warmth and sympathy. He seems to leave it clear that God alone can give the answer to the solution. (33:1-7.)

B. Part One. The Spiritual Value of Pain (33:8-34:9)

1. Elihu begins his speech with a reproof of Job's confidence in his perfect innocence and of a few objectionable utterances made by Job. He completely ignores Job's confessions in 7:21 and 13:26. His claim of sinlessness, of God's unfair treatment of him and of God's refusal to answer him, are recalled and refuted. He even refutes the august claim made for Job in the Prologue (1:8; 2:3). Does he know of these claims? (33:8-11.)
2. Since God is so much greater than man why should man want an explanation of the divine actions? It would not do for God to answer as Job has asked. (33:12,13.)
3. The divine method. Elihu will not let Job charge God with refusal to speak. Yahweh has his own way of replying to man's requests. He really wants to rescue man. In order to do this he opens the ear and pours his message in while the victim sleeps. He sends the voice of conscience to pull men back from pride and ἀπὸ ἀδικίας. Special messengers are also sent to

deliver messages to the individual. Suffering is sent upon men to bring about conviction, confession and a new mind that produces joy, hope and thanksgiving. Suffering is educational. Chastisement is a necessary part of the plan of God for man. (33:14-28.)

4. The closing appeal to the victim. The speaker goes carefully over the facts that he has just presented before calling on Job for a reply. He professes his own desire to vindicate his client and then calls on him again to attend to his words of wisdom. (33:29-33.)
5. An appeal to bystanders for help. Job has not answered. The friends are still silent. The speaker calls upon the wise ones of his congregation (verses 2, 10, 16, 34) to help him in bringing out sound wisdom on the problem of the equity of divine providence. He wants them to see that man's sorrowful lot is ordered by "an unfailing justice and love". Job has questioned this. He must be answered. (34:1-9.)

C. Part Two. The Equity of Divine Providence.

1. God cannot do wrong. No man has a right to call into question any act of the supreme Being. He not only does not pervert justice, but makes a man's lot in life correspond to his deeds. Job's sufferings are but the natural fruit of the path he has been traveling. He has been afflicted, therefore he is guilty. God is the supreme ruler of the universe and as such

cannot do wickedly. He made the universe; he sustains his creatures; he enjoys the government of the world. He does not have any possible motive for injustice or carelessness. The transcendent God is also the immanent God sustaining all life by his animating breath. (34:10-15.)

2. Another conclusive reason why God must be just. God's authority is dependent upon justice. His position could not have been maintained if he had been unjust even in the least. Through all the years he has been impartial in his dealings. The rich and the princes are his creatures and do not enjoy any special favors. (34:16-19.) History proves God just. God's judgment is based on perfect knowledge. He has always been the foe of injustice. The sinner may sit in the high place for a season but he is ultimately smitten down and destroyed. No man can hide from him. A special trial such as Job has demanded is unnecessary. (34:20-30.)
3. A sane conclusion. Since the divine rule is so just it is in order for mortal man to learn, submit, confess his sin, and appeal to God for help in understanding his ways. Job certainly needs the divine purging because of his rebellious spirit and his unjust accusations. Elihu is certain that the audience will agree with him in this conclusion. (34:30-37.)

D. Part Three. In Defense of God (35)

1. Job's charge stated. Job has said that it does not pay to be righteous and has claimed a righteousness equal to God's. Elihu cannot allow such impertinence. In his answer he will include similar statements made by his friends. (35:1-4.)
2. God unaffected by man's actions. He is such a being that he remains unchanged by any attitude or action of man. Since he gains nothing by their obedience and loses nothing by their disobedience, he has no conceivable motive for treating them unjustly. Human sin does not affect or trouble God who metes out rewards and punishments with the cold precision of a machine. (35:5-8.)
3. Why God does not answer. Elihu replies to the charge that God does not answer when a sufferer calls by explaining the reason for God's action. God is represented as a great teacher who wishes to teach all those who show that they are teachable. God is not unjust. Men are guilty of asking amiss. The motive is wrong. The heart is not right. Pride may hinder true prayer. (35:9-13.) God wants to help men. Elihu argues that the divine One is constantly seeking to bear and help the needy one. His eyes and his ears are always open with love and mercy for the sufferer. God's delay is a merciful one. The sentence postponed

only reveals the wisdom and mercy of God. He is merely waiting for Job to get ready for the answer. A definite charge against Job closes the discourse. (35:14-16.)

E. Part Four. Elihu's Philosophy (36, 37)

1. Another call for attention. The speaker seems to feel that his victim is tiring. He pleads for patience and attention. Since he is listening to one "perfect in wisdom" he may well attend to the words. (Note the use of the Aramaic $\overline{\text{ܐܘܪܝܢ}}$ and $\overline{\text{ܐܘܪܝܢ}}$ indicating late date.) (36:1-4.)
2. The place of pain. Elihu falls back on his principal theory of the didactic and disciplinary function of suffering. He asserts that God is powerful but that he does not despise the weak. He is absolutely righteous in his dealings with men. Suffering is brought upon men. It has a real value. God wants to show men themselves, open their ears to instruction, quicken their consciences and bring them back to himself. (36:5-10.)
3. The issue of suffering. Man determines, by his own response to chastening, its true value for himself. Elihu shows us the right and the wrong way of accepting disciplinary pain. Man's distresses should lead to new prosperity, new joys and fuller enjoyment of God. Failure to hearken brings inevitable ruin. They

perish in their sins. (They die the premature death of a temple prostitute.) (36:11-15.)

4. The personal application. The speaker does not hesitate to apply his message to the man before him. He wants Job to know that God is afflicting him but that the divine intention is both intelligible and just. He warns him of the inevitable results of his impatience of divine corrections; and begs him not to yield to despair which moved him to loathe his very life, but to repent of the sins his afflictions were intended to correct and to lay to heart the lessons they were intended to teach. God is the unique אלהים (Lehrer). (36:16-25.)
5. Some manifestations of God's greatness. The poet sets Elihu to describe for us some of the phenomena of nature. He pictures the storm in such vivid outlines that we are stilled before him. He describes and interprets the storm. The flying clouds, the rain, the changes of light and darkness, the roll of the thunder, the flash of the lightning, the beauty of the snow, the severity of the ice and frost, are all flashed before the lone sufferer in a literal avalanche of beauty and mystery. He keeps the fact of God's greatness to the fore all the time. He is the absolute master of all the mysterious forces of nature. It is his plan and his purpose and his will. Man may enjoy,

or fear, or be inconvenienced by these phenomena.

They may be a scourge or a benediction. It is his to know and to reveal the reasons. Elihu dared illustrate God's spiritual plans by his method in nature. (36:26-37:13.)

6. As applied to Job. The speaker now calls on Job to let the application fall upon him. He urges him to consider these inscrutable mysteries. How may they be explained? How far can his finite mind go toward solving them? He reminds Job of the might and power of God and also of the folly of his own speeches and acts. His puny "challenges" must look out of place in view of such realizations. (37:14-21.)
7. A final appeal. Elihu hastens to warn Job that he cannot hope to enjoy the meeting with such a Being. Man would not dare utter a word. The vision of the divine majesty and holiness is too much for a sinful man to look upon. This is a final thrust not only at Job but at the poet who lets God dramatically appear in the storm in order to answer Job. (37:22-24).

The Man Elihu

If we are to consider the possibility of the creation of the Elihu section by the representative of a new age to complete the famous old poem and to correct some of the views that had been causing serious trouble it will be well for us to consider the man before us. Perhaps the author

is merely picturing himself and giving his own views in this ingeniously wrought out treatise.

How then shall we regard this young fellow? Is he necessarily a raw lad who is incapable of anything worth while? If so how could he have managed to get his material into the book? Certainly an ordinary young man could not hope to put his own work into a famous old book at will. It would have been out of the question. The author must have been an extraordinary character with considerable ability and influence. It may be that the author was a latecomer and this emphasis is designed to show that this is an after-thought. It may be a Hebrew pointer to say that this is an addition to the original. Certainly we shall do well to be careful in our appraisal of Elihu.

We are told in 32:2 that he is **אֵלִיָּהוּ בֶן-בִּרְכָאֵל** **וְהוּא אֵלִיָּהוּ בֶן-רַם**. Thus we are given his own name which means, "He is God", the name of his father which means "Bless, O God" or "God has blessed", the family of his father who was the brother of Uz (Gen. 22:21) and also the clan connections. He is of the clan of Ram which means "exalted", "lofty". Concerning the question of the Aramaic origin of Elihu Driver has the following to say: "Whereas Buz as a son of Nahor is Aramaic, Ram is only known as Jewish or Jerachmeelite (Ru. 4:19, 1 Ch. 2:9, 25). Disregarding this, the author perhaps selected this clan name, too, on account of its meaning—lofty, exalted. In any

case it is unwise to treat Ram as an abbreviation of Aram in order to make both descriptions of Elihu Aramaic, or Buzite as equivalent to Bo'azite ($\text{בֹּאֲזִי} = \text{בֹּאֲזִי}$: cf. Ru. 4:21) to make them both Jewish).¹

An interesting light on the young speaker is given by the Testament of Job. There he is represented as being imbued with the very spirit of Satan himself. God declared him to be a serpent. In the final analysis Yahweh refused to pardon him, choosing rather to consign him to Sheol unpardoned.

From the earliest days commentators have been hard on Elihu. The Jerusalem Talmud identifies him as "Balaam in disguise". In the early churches his name was held up by the Fathers as "a type of the false wisdom, the broken and misleading lights, of heathen philosophy". By more recent writers he has been called "a most conceited and arrogant young man" (Hahn), "a mere shadow" (Herder), "a babler" (Umbreit), "a pert braggart boy of rambling speech". Professor Coleman thought more highly of him. On the ground that Elihu's language would be unbecoming in a mere mortal, that it is "too wise and too authoritative for merely human lips" he actually calls him "the Second Person of the Sacred Trinity" and immediately translates the Hebrew of 32:2 by the words, "Elihu, the blessed Son of God, the

1. Job, in loco.

despised One, of the lineage of the Most High." Lightfoot suggested that Elihu might be the author of the entire book of Job. Thus the doctors disagree.

Let us look at a few of the words and ideas that will probably make the person and character of the man more distinct for us. He is represented as a young man who has been exceedingly patient while Job and the three friends have continued their discussion. A young man in the midst of his elders was constrained to wait until they had finished. He was conscious all the while of the fact that he could do the job much more effectively than any of them. He was eager to try his own powers, to throw his wisdom at these frail debaters. His sensitive soul was smarting under the shocks that it had received. He was so zealous for God and his ideas concerning God were so high that he could not bear to hear Job give expression to his irreverent utterances. His devout nature caused him to wince under the words of Job. He stood in awe of God. He actually feared God and seemed to feel that Job had uttered blasphemy. He felt called upon to come to God's defense. In every age there have been those who consider it their duty to help bolster the crumbling cause of Yahweh and defend him against the ones who deal harshly with the divine Being.

When an opening presents itself he is quick to demand a hearing. His manner is self-confident and boisterous. He does seem to feel that he knows it all, can do it all

and there is no need for any divine interference to settle the argument. The learned friends could not cope with Job or the problem but the young speaker would experience no trouble with such a small assignment. Is he "a braggart boy" to be taken lightly? Let us listen to Samuel Cox on this point. "Elihu is not guilty of a tithe of the conceit and self-condemnation which has been attributed to him. He is far indeed from being the vulgar and fluent 'braggart' he has been painted. But granting to the full all that has been alleged against him, I would still submit that he does but carry himself in a manner characteristic of his race. If travellers are to be believed, the boastful and long-winded accost so repulsive to the English mind is common to many Oriental races, and may be heard to this day when Arab meets Arab in the desert. . . . and that in their modern dramas characters continually introduce themselves to the audience with a boastful recital of their claims to attention similar to the opening sentences of Elihu's discourse. . . . If this stately and highflown vaunt be characteristic of Arab literature from the earliest times we need not be surprised to find some touch of it in the opening sentences of Elihu. No picture of Arab life would be complete without it. To blot it out of the poem would remove one of its most effective patches of local colour."¹

1. Book of Job, 410-12.

It is possible that his egotism and obnoxious manner may be the result of an attempt to impress his elders in his opening remarks with his importance. Impelled and constrained by his convictions he threw himself at his older speakers in a way that tended to break through the restraints of youth and reverence. He flew at them with such a rush that he was carried to the opposite extreme. We are told that his anger was kindled. If he began speaking in anger it was quite natural to suppose that he would give utterance to wild and boastful words. His indignation burned within him as he thought of Job's irreverence and of the friends' impotence. In spite of all this he was afraid (32:6) and fear will work strange wonders with a man. In such a mixture of emotions the youthful speaker demands attention. Strangely enough he gets it. The material of his speeches covers practically one-fifth of the entire book. Was he a great orator to hold the attention of the four combatants and the assembled bystanders through such a long deliverance? The artist who is responsible for the insertion was ingenious.

Elihu claims divine inspiration for his words. He states that his belly is painfully packed with words. God has given him the wisdom to deal with a desperate situation.

"But there is a spirit in man,

And the breath of the Almighty giveth them understanding." (32:8)

"The Spirit of God hath made me,

And the breath of the Almighty giveth me life." (33:4)

Davidson says concerning the matter of spiritual illumination: "This spirit of God is a spirit of intelligence as well as of life (33:4) and under the impulse of the crowding thoughts which rush into his mind at this instant Elihu feels that this spirit has been given to himself in great fulness. . . . The appeal is to common reason (34:2,3) which is a divine illumination (the lamp of the Lord, Prov. 20:27) but in his animated zeal for God against the charges of Job Elihu feels that this spirit of God is within him in a powerful degree, and gives a higher wisdom than ordinary."¹ Such a reference to inspiration would seem to indicate a later date for the Elihu section since no such claim is made in the other speeches. Men did not raise that question until late.

Elihu is entirely sincere in his claims and in his motives. He will not flatter men but will deal fearlessly and sincerely with the question without being influenced at all by circumstances or personalities. He will have respect to truth only (cf. 33:3 and 34:2-4). The author thus sets the young man forth to play a very serious part. He was to speak what the author considered a weighty contribution to the discussion. Professor Cheyne quotes Briggs

1. Job, in loco.

as declaring that "it was the author's purpose to portray Elihu as a young and inexperienced man and uses these ambitious failures as a literary foil—to prepare the way for the divine interposition, to quiet and soothe by their tediousness the agitated spirits of Job and his friends."¹ Surely such a position is untenable. It would reflect upon an author who put such sublime truths in the mouth of one whom he introduced for the purpose of making him ridiculous. Elihu is sincere not only because he is honest at heart but because he is afraid of God, his Maker. He does not dare be less than honest. Driver says: "He would not give fair titles to men because he could not, if he wished, and would not, if he could, for fear of divine punishment."²

He is bold and fearless in his method of dealing with his subject and his audience. His "withering broadside" upon the friends is brief but it leaves nothing unsaid. Courageously he takes Job to task and continues the work that he has set for himself. In earnest tones he delivers his message. The purpose he has set for himself reveals something of the man. He claims that his chief aim is "to ascribe might to my Maker". He is anxious to put the audience in possession of the true conception of Yahweh. He is

1. Job and Solomon, p. 93.

2. Job, in loco.

willing to give himself to that noble task. His name shall be honored among men.

Elihu does not display the brilliance and beautiful style that we find in the rest of the book. (This will be dealt with in detail in another chapter.) He is obscure, tedious and in places diffuse. When compared with the words of men in other poems Elihu and his words will hold their own without difficulty but when we place them alongside the work of the master artist who wrote the original poem of Job, they do not stand up so well.

When Elihu begins to weaken during the latter part of his speech he falls back on "the vulgar expedient of browbeating the defendant. He is a type of many would-be interpreters of divine providence, forcing a theory of religion which admirably fits those who reckon themselves favourites of heaven, but does nothing for the many lives that are all along under a cloud of trouble and grief."¹

1. Watson in Expositor's Bible, p. 779.

CHAPTER FOUR
DISTINCTIVE RELIGIOUS IDEAS

What contribution did Elihu make that was distinctive? Did he merely repeat in fresher language the ideas already presented by Job and the friends? A distinguished professor says: "his argument adds nothing essential to what has been said, except that more stress is laid on the educative value of adversity."

Elihu agrees with the friends in the old current theology in referring all suffering to sin. They could not conceive of any pain that did not come directly from God. It was inconceivable that God would be willing to send suffering except upon one who had been disobedient. The moral law demanded obedience. The sinner must suffer under that law.

"I am clean, without transgression;
I am innocent, neither is there iniquity in me:
Behold, he findeth occasions against me,
He counteth me for his enemy." (33:9, 10)
"For he addeth rebellion unto his sin;
He clappeth his hands among us,
And multiplieth his words against God." (34:37)
"He prayeth unto God, and he is favorable unto
him,

So that he seeth his face with joy:
 And he restoreth unto man his righteousness.
 He singeth before men, and saith,
 I have sinned, and perverted that which was right,
 And it profited me not." (33:26, 27)

"Then he showeth them their work,
 And their transgressions, that they have behaved
 themselves proudly." (36:9)

These men also agree in their idea of the end of the afflictions which is always determined by the way the sufferer behaves under them. There is an added emphasis to this thought given by Elihu but in the main they are in agreement.

"And if they be bound in fetters,
 And be taken in the cords of affliction;
 Then he showeth them their work,
 And their transgressions, that they have behaved
 themselves proudly.

He openeth also their ear to instruction,
 And commandeth that they return from iniquity.
 If they hearken and serve him,
 They shall spend their days in prosperity,
 And their years in pleasures.

But if they hearken not, they shall perish
 by the sword,

And they shall die without knowledge." (36:8-12)

They also agree in their conception of God's righteousness and his right to deal with men. A study of his righteous acts through the years reveals proof of this truth.

"For he addeth rebellion unto his sin;

He clappeth his hands among us,

And multiplieth his words against God." (34:37)

"Then he showeth them their work,

And their transgressions, that they have behaved
themselves proudly." (36:9)

"Yea, he would have allured thee out of distress

Into a broad place, where there is no straitness;

And that which is set on thy table would be full
of fatness." (36:16)

In the main there is agreement on the question of the purpose of affliction. To them suffering is chastisement inflicted by a divine Sovereign who has a perfect right to do as he chooses if he can bring his servant back from a sinful life.

"Lo, all these things doth God work,

Twice, yea thrice, with a man,

To bring back his soul from the pit,

That he may be enlightened with the light
of the living." (33:29,30)

"And if they be bound in fetters,

And be taken in the cords of affliction;

Then he showeth them their work,

And their transgressions, that they have behaved
 themselves proudly.

He openeth also their ear to instruction,
 And commandeth that they return from
 iniquity." (33:29, 30)

"Yea, he would have allured thee out of distress
 Into a broad place, where there is no straitness;
 And that which is set on thy table would be full
 of fatness.

But thou art full of the judgment of the wicked:
 Judgment and justice take hold on thee.

For let not wrath stir thee up against chastise-
 ments;

Neither let the greatness of the ransom turn thee
 aside.

Will thy cry avail, that thou be not in distress,
 Or all the forces of thy strength?

Desire not the night,

When peoples are cut off in their place.

Take heed, regard not iniquity:

For this hast thou chosen rather than affliction."

(36:16-21)

"But now it is come unto thee, and thou faintest;
 It toucheth thee, and thou art troubled." (4:5)

What differences then may we hope to find in this con-
 tribution? It must be admitted that the differences are

slight. Elihu does not attempt to revise the theology of the friends but sets out to accomplish something they have failed to do. He wants to convict Job, help him to see his error, save him from destruction and set the listeners right on the important questions that confronts them.

He interprets Job as saying that God's chastening has been the outpouring of divine wrath and designed for the sufferer's destruction. Elihu has a strong conviction that it is but the evidence of divine mercy and that the purpose is for the salvation of the poor sufferer. It is not the will of God that he shall plunge into the pit. Elihu must save him.

"Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the
living." (33:29, 30)

This is what the friends have been saying to Job but the point has not been admitted by the sufferer. It does not fit into his thinking now. It certainly does not apply in his case. He cannot see how God can be just and merciful and do the things he has been doing.

Elihu goes a step further in his emphasis on the preventive purpose of afflictions. Suffering may precede sin in order to prevent the sinner from falling. God sees the sinner, recognizes his weakness, realizes he is on the very

verge of collapse and sends pain and calamity to warn him. In this way he is kept back from the serious fall.

"That he may withdraw man from his purpose,
And hide pride from man." (33:17)

Let us note in detail a summary of the religious ideas set forth by Elihu.

The God of Elihu

The young speaker has been forced into the conflict because he feels that God has not been properly represented. The friends have failed so miserably in their presentation. Job has made some unbecoming charges and set forth a conception of God that Elihu will not allow. Professor Peake claims that one of the real reasons for the Elihu speeches was "to attack the original poet for the impropriety of which he had been guilty in permitting God to participate in the debate. . . . He felt himself quite equal to solving the problem, and reverence forbade that God should be brought in to solve a situation that man could solve by his own power."¹

Job has been exceedingly irreverent. The friends have lacked in true reverence but Elihu approaches God reverently and with becoming humility. He is conscious of the very presence of God as he goes forward.

Yahweh's scope of authority is unlimited. In the un-

1. Job, p. 29.

restrained exercise of his own will he is free. The forces of nature, the kingdoms of men, the individual hearts are his to handle as he chooses.

He is the Creator who should receive full credit for every created thing and person. Elihu claims him as Maker (32:22; 35:10), Giver of life (33:4) and even refers to the process of forming him from the clay (33:6).

He is infinitely great and powerful (33:12; 34:24; 36:22, 26; 37:5, 13, 14, 16). Elihu considers him able to perform any work at any time. His greatness is revealed in his marvelous works. He is so far above men in wisdom and power that a mere man will find it impossible to understand or appreciate him. It will certainly be impossible for him to stand even for a moment in that august presence. He is perfect in knowledge (37:16) and it is unbecoming one to question his acts, motives or decisions.

Yahweh is just in all his dealings (34:10, 12; 36:3, 5; 37:27). He is a being of moral character. Job has asserted that God is unjust. Elihu argues that such a thing is impossible in the very nature of things. He is the Almighty who does not rule with delegated authority. Such a Ruler must rule in righteousness. There can be no motive for any other ruling. He cannot be bribed. He could not hope to gain anything from unjust decisions. "Yea, of a surety, God will not do wickedly, neither will the Almighty pervert judgment. Who gave him a charge over the

whole earth? Or who hath disposed the whole world?" (34:12).

This righteous rule is really grounded upon God's omnipotence and his omniscience. "For his eyes are upon the ways of man, and he seeth all his goings. There is no darkness nor shadow of death where the workers of iniquity may hide themselves" (34:21, 22). It is as impossible for a man to hide his evil from God as it is to resist him in the execution of his will upon the one whom God knows to be guilty.

His judgments are impartial because of the same reasons. "He breaketh in pieces mighty men in ways past finding out, and setteth others in their stead."

God is the ultimate authority. When he has spoken who can go beyond him. There is no other supreme judge. "When he giveth quietness, who then can condemn? When he hideth his face, who then can behold him? Whether it be done unto a nation or unto a man, alike." Thus Elihu has done his best to defend the character of God in an hour when it has seemed to need a champion.

Elihu represents God as infinitely gracious and interested in men. All of his power is wonderful but the significant thing is the love and compassion that is back of that power. "He despiseth not any" but is vitally concerned about each individual.

Job has declared that God is inaccessible. He hides himself and refuses to let an earnest seeker find him. He

refuses to listen or answer sincere requests from men. The question of man's approach to God has always been an interesting one. How will Elihu make it clear to Job that God does hear, understand and answer prayer? In 34:21 he declares that God's "eyes are upon the ways of man, and he seeth all his goings." That God who keeps a sharp eye on all has a ready ear to hear each cry of distress (33:26). "He heard the cry of the afflicted" (34:28).

If God seems to delay the answer to prayer it is much more reasonable to suppose that something is wrong with the heart of the one who asks. Man has just "asked amiss". God has not merely turned an obstinate ear to the one who prays. The motive and the heart have been wrong (cf. James 4:3). God is both ready and willing and anxious to hear and answer. God cannot be expected to "hear an empty cry" (35:13).

Elihu pictures God as man's teacher who works continually to instruct his creatures.

"He openeth also their ear to instruction,
And commandeth that they return from iniquity." (36:10)

"Behold, God doeth loftily in his power:

Who is a teacher like unto him?

Who hath enjoined him his way?

Or who can say, Thou hast wrought unrighteousness?

(36:22, 23)

"Who teacheth us more than the beasts of the earth,

And maketh us wiser than the birds of the
heavens?" (35:11)

God is making his approach to man in at least three ways. The first approach is through the gate of dreams. During the night while he sleeps God sends into his consciousness the germs of truth that he wants him to have. This was true in the case of Eliphaz (4:12-21).

"For God speaketh once,
Yea twice, though man regardeth it not.
In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumberings upon the bed;
Then he openeth the ears of men,
And sealeth their instruction." (33:14-16)

The second method that God uses is the expedient of pain. He uses the instance of Job as an example to point out God's use of suffering to teach man his lesson. Deftly he describes the person who suffers that he may grow strong. The language used indicates that he is quoting from Job's own words.

"He is chastened also with pain upon his bed,
And with continual strife in his bones;
So that his life abhorreth bread,
And his soul dainty food.
His flesh is consumed away, that it cannot be seen;
And his bones that were not seen stick out.

Yea, his soul draweth near unto the pit,

And his life to the destroyers." (33:19-22)

The real hope for the sufferer lies in the lessons that he will learn in the school of adversity. Pain and loss and sorrow will teach lessons of real value.

His third method of approach to men is by means of special interpreters (Targ. p'raqlita. Compare παράκλητος John 14:16, 26, whose office it is "to show unto man his rightness"). God uses angels and messengers in his work of instructing men. Elihu is very probably referring to what has happened in his own life in picturing God in this rôle. The great "conviction" which he has is the gift of God by a special representative. He is quick to assure Job and his other listeners that they may have the same privilege since it is God's purpose to teach all men who will listen to him. God has a "thousand" interpreters who will do their best to convey God's message to men. They explain not only our sorrows but interpret for us the moral intuitions that take shape in our "visions" and "dreams".

"If there be with him an angel,

An interpreter, one among a thousand,

To show unto man what is right for him;

Then God is gracious unto him, and saith,

Deliver him from going down to the pit,

I have found a ransom. (33:23, 24)

Elihu believes that God aims in each of these attempts to teach men, to train them in righteousness and bring them back safely from death. His end is one of love, mercy and compassion.

"Lo, all these things doth God work,
Twice, yea thrice, with a man,
To bring back his soul from the pit,
That he may be enlightened with the light of the
living." (33:29, 30)

The Idea of Man

What does Elihu say concerning man? How does he picture man over against the God of his theology? In Hebrew thought there were two views concerning the place of man in the universe. In one system of thought (Gen. 1) man was the very crown of creation and the highest jewel that God had. The world had been created and was being maintained for the use of man. The other view was even more widely held. According to it man was simply a part of the world and had no special preëminence in it. In God's creation man was just one of a large number of toys that God had created for his amusement. (See Psalm 104 for a picture of God looking upon his collection of toys.)

Elihu cannot subscribe wholly to this second view but he approaches such an idea in some of his utterances. Why should such a God listen to the tragic cry of a mere man? Man should be silent and accept humbly all that comes upon

him. Fortunately this is not the settled conviction of Elihu. He has a better idea of the moral dignity and worth of man than that outbreak would suggest.

His idea of God practically gives us his conception of man. He is conscious of the fact that man is a creature of the divine Creator (32:22; 33:4, 6). The breath of the Almighty gives understanding to man (32:8). Man is so completely inferior to God in every particular that he rather labors the point in convincing Job. "Behold, God is great, and we know him not." (33:12; 37:16; 36:26; 34:24; 36:22.)

Man is honored by God's willingness to approach him for the purpose of imparting knowledge. God is constantly dignifying man by such an attempt. (36:10; 33:14, 26; 34:28; 37:23.)

Man is subject to the chastening hand of God. While this may cause suffering and even death it is an evidence of the high regard that God has for his own creatures. (33:19.)

Even though man is absolutely helpless before God (34:24-26) he has been given the right approach to the divine mercy seat with the assurance that prayer will be answered. He is called into the honored chair of God's pupil and is allowed the privilege of learning from the divine Teacher. (35:11; 36:22.)

Man has been endowed with such powers that he is able to understand the works of God sufficiently to be profoundly impressed by them. Such an understanding causes him to

be reverent and humble in the presence of the Author.

The Idea of Sin

Elihu's idea of sin was more inward and spiritual than the conception held by the friends but he was far from the idea that Job learned during his hours of anguish. Job reached depths of spirituality that went far beyond any of the others.

The characteristic idea of sin is that of rebellion. An inferior rebels against a superior. Such rebellion entails suffering as a just recompense and reward.

Elihu attacks Job for his claims of innocence and righteousness. He is definitely committed to the theory that Job is a sinner and he does not approve of any such denial of guilt. (33:9, 10; 34:5.)

He accuses Job of "drinking up scoffing" (34:7) and associating with workers of iniquity (34:8). In 34:36 he claims that Job answers "like a wicked man". He goes further to say that "he addeth rebellion unto his sin . . . and multiplieth his words against God." In 35:16 he charges, "Therefore doth Job open his mouth in vanity; he multiplieth words without knowledge." Without doubt he regards Job as a rebellious sinner who has added sin to his earlier sins during these days of wild talking.

That sin has the power of separating the individual from God. A condemnation is upon him. God is seeking him and will reveal to him the path to pursue. He offers Job

plenty of good advice (36:10-21; 37:14). It will be possible for him to understand all affliction and distress when he is right with God.

Elihu's reference to pride is interesting (33:17 and 36:9). It seems to be clear that spiritual pride is the same as other sins in the speaker's theology. Professor Conant says: "Pride, in the Old Testament, stands as the distinctive characteristic ungodliness, in opposition to humility, the distinctive trait of true piety, nor is there anything to show that it is used otherwise here (33:17). To 'deal proudly' (36:9) is to manifest in daring acts of rebellion against God the inward spirit of resistance to His will, a very different thing from a vain conceit of perfect conformity to it."¹

The root רזל means to be strong or mighty. In the Hithpael it means to show himself a mighty one or to behave proudly. The Arabic use is that of overbearing behaviour (B. D. B.). Job has been accused of such behaviour toward (לֵאלֹהִים) God by Eliphaz (15:25). Elihu uses $\text{לִי$ but seems to have the same idea that Eliphaz has expressed. In 34:7, 8 Elihu changes the words a bit and uses רזל instead of שׂאן and לִי instead of פִּלְאוֹן . It seems from the evidence that Elihu charges Job with more than derisive speech. He actually claims that Job makes a practice of choosing the

1. Job, Introduction, p. 26.

path where he may find evil companions in crime (Driver).

In 34:37 Elihu's use of **יָשַׁן** to break away, transgress, rebel indicates more than mere wild talk and spiritual pride. It carries with it more of the uglier spirit of rebellion against God. Pride is one of Job's sins and it is a pretty serious one according to Elihu. His diagnosis of Job's inner heart is just as serious as that of Eliphaz.

Elihu advances the idea that self-satisfaction and pride lead into the path of actual wrong doing. Because a man feels strong he will naturally dare certain things that may spell defeat. He is in constant danger because of this very tendency. God is willing to help hold him back from falling but he cannot be expected to take the responsibility for any serious misfortune. God neither profits from the virtues of the good nor suffers from the sins of the wicked. Man is such an infinitesimal part of the creation that he should not bring himself to imagine that his happiness is the controlling motive in God's scheme. (Cf. Bildad, 18:4.)

Elihu considers Job a sinner who is being afflicted by a gracious God who really seeks to help him. He constantly looks to see his creature open his ears, his heart and return with true penitence to God. In coming he must be ready to recognize his sin and confess it openly to his Maker.

Causes and the Function of Human Suffering

From the days of the prophets the Hebrew mind traced

all human fortunes to one common center. Yahweh was the one cause of everything. He brought every pain, terror, sorrow, distress and calamity directly to the individual. It was an easy step from their idea of God's moral nature to decide that sin caused each of these pains. The penal view of suffering was the natural conclusion. The friends and Elihu agree in that particular with the other thinkers of the day. Elihu has much to say about the actual destruction of the wicked by a God who does it thoroughly. (Vid. 33:25-28; 34:9, 11, 12, 36, 37; 35:9-16; 36:5-7, 21-25; 37:23, 24.)

Eliphaz has given expression to the idea that affliction might be for the purpose of correction and discipline.

"For he maketh sore, and bindeth up;
 He woundeth, and his hands make whole.
 He will deliver thee in six troubles;
 Yea, in seven there shall no evil touch thee."

(5:18, 19)

During the course of years that idea acquired a much deeper hold on men's minds. Elihu comes along to set forth the conviction that suffering is really intended as a quickening and loving discipline in righteousness, rather than in angry and vindictive punishment.

"He is chastened also with pain upon his bed,
 And with continual strife in his bones;
 So that his life abhorreth bread,

And his soul dainty food.

His flesh is consumed away, that it cannot be
seen;

And his bones that were not seen stick out.

Yea, his soul draweth near unto the pit,

And his life to the destroyers." (33:19-22)

"Lo, all these things doth God work,

Twice, yea thrice, with a man,

To bring back his soul from the pit,

That he may be enlightened with the light of the
living." (33:29, 30)

"And if they be bound in fetters,

And be taken in the cords of affliction;

Then he showeth them their work,

And their transgressions, that they have behaved
themselves proudly.

He openeth also their ear to instruction,

And commandeth that they return from iniquity."

(36:8-10)

Elihu fully believes that God is merciful in sending such suffering upon the one who has sinned and that his purpose is to bring the sinner to himself for help and restoration. The sufferer comes, during those hours, to understand God and to grow in character so that he may appreciate God. Yahweh is his great Teacher in these experiences.

"Elihu teaches that God sometimes imposes suffering where no sin has been found, with the intention of saving a man from falling into sin towards which he is inclined, affliction in that case being preventive rather than redemptive or penal."¹

Thus Elihu considers suffering to be the expression of God's goodness rather than his anger. God throws out his protective shield of pain to hold him from the greater evil of sin. He teaches the sufferer so that he may be qualified for higher and purer levels of thought and desire and to be capable of fellowship with the divine.

1. MacLeod, *The Affliction of the Righteous*, p. 240.

CHAPTER FIVE
ARGUMENTS FOR UNITY

It seems necessary to consider some of the reasons which have been advanced by Budde, Cornill, Genung, Cox and Devine for the inclusion of the Elihu speeches as a part of the original poem. Professor Budde has made an exhaustive study of the book and his conclusions carry a great deal of weight. These scholars claim that the Elihu section is a definite part of the original author's plan and that Elihu is brought forth from the crowd of bystanders to present the seasoned conclusions of the author and to put forward his solution of the problem. They remind us that we have no version of the book of Job that does not include these chapters. The LXX has these verses safely tucked away even though it lacks four hundred verses of the full Hebrew book of Job. The Hebrew manuscripts from which the LXX was translated were at least a thousand years older than any Hebrew manuscript now in existence. They claim that Elihu, a bystander, was not one of Job's three friends and that there was no place for mention of him in the Prologue. The reason for the silence concerning him in the Epilogue is explained on the ground that he did not incur the displeasure of God and therefore it was not necessary to condemn him. Budde says that he needed to be mentioned in the

Epilogue only as he was in the same position as the friends since he "represented the poet's personal opinion". They think that Elihu's interruption really helps prepare the way for Yahweh. Godet holds that these speeches form a connection between the two which is not only beautiful, but in some respects necessary to the completeness of the book as a whole.

That Job did not reply to Elihu need not seem strange since it was the author's intention to have the speaker silence Job so completely that reply would be out of the question. Yahweh did not reply (in his addresses) to the friends any more than he did to Elihu. He was primarily concerned with the sufferer and even in his case does not answer his arguments in detail. We are reminded that Elihu quotes the words of Job and the friends but that he also misquotes the words in such a way as to reverse the real meaning.

Budde remarks that a few sentences have already reminded us of what might be expected at any time from a member of the bystanders. (Cf. 17:9; 18:2; 30:1.) It seems that while the debate was in progress the listeners were already active in taking sides. The last sentence of 31:40 seems to encourage any of the persons standing around to give his opinion ("especially a young enthusiastic person").

If the Speeches of Elihu were composed by a different

author it is hard to see why he ignored so completely the Prologue and the Epilogue. Why should he base his entire discussion on a ground that leaves out of consideration the material that the readers knew perfectly?

Devine says: "Elihu either knew about the original cause of Job's trouble in the Prologue, or he did not. If he did not know, his position is quite natural; but if he were a reader of the book, the way he completely ignores the Prologue, with its view of affliction, and substitutes his own is extraordinary. In this view, he takes up a critical position which not only doubts the conception of the 'righteous man' suffering for no sin of his own, but cannot even admit that God might afflict a man for no other moral intention than to try his sincerity; and he has dovetailed these critical notions into the text with such amazing success that they do not destroy the unity of the book!"¹

Budde argues, too, that an interpolator would never have left the connections between 31:40 and 38:1 as they are now found. It would not occur to the original author to try to tie up the verses better but one who was putting in a new section would certainly have left some evidences of his endeavors. He goes so far as to say too that the introductory words of chapter 38 fit better after chapter 37 than after 31. Godet says: "Nothing is abler, better managed, and in

1. The Story of Job, p. 289.

some respects more indispensable, psychologically speaking, than this intermediate part, as the gentle exhortation of Elihu forms the transition from the hard words of the friends to the solemn revelation, so does the silence of Job before Elihu form the transition between the haughty answers to his friends, and his humble and complete self-humiliation before Jehovah."¹ Elihu was called upon to bring a consoling word to prepare the sufferer to wait hopefully for God's coming. Job had described the way he wanted Yahweh to come to him (9:34f.; 13:20f.). Elihu seems to answer these words in a full and adequate way. (Cf. 33:7 with the references just given.)

In discussing the style and language of the Elihu speeches Cox has the following to say: "Good critics, such as Ewald, Schlottmann and Davidson, find fine distinctions of idiom and style, a characteristic tone, in the speeches of each of the three friends—all old or elderly men, and all more or less closely akin. Might we not fairly expect then, to find on the lips of a young man, and a young man of different type and blood, a still larger and more characteristic deviation from the more common standards of language and manner? Are we to admire the author for the delicate discrimination which leads him to put characteristic language in the lips of the friends, and to blame him, or

1. Quoted by MacLeod, p. 218.

even to deny his hand, when he puts language equally characteristic and appropriate in the mouth of Elihu?"¹ Professor Peake admits that Budde's investigations have greatly modified the argument from language while Cornill in his Introduction states that "the conclusions of Budde have practically dismissed the difficulty of language." He says further: "That the genuineness of the Elihu-speeches, however, as opposed to the originality of their linguistic character, remains perfectly possible has been proved by Stickel and Budde. The decisive word must depend upon internal reasons, and above all upon an unbiased examination of the plan and contents of the book. The poet who can thus drag to the surface the deepest things of the human heart must have had a solution of the problem to offer.

. . . Elihu gives a teleological explanation of the sufferings of the righteous, recognizing in it an instrument of education in God's hand: suffering leads man to self-knowledge and temptation leads him to recognize the presence in himself of slumbering sin. . . . If man misinterprets this educative character of suffering, he thereby commits a grave sin, and is justly punished by God: if he recognizes its true character and takes it to heart, the suffering becomes to him a source of infinite blessing, the highest practical proof of the divine love towards him. In the entire range

1. Book of Job, p. 408.

of Holy Writ there are few passages which in profundity of thought and loftiness of feeling can compare with the Elihu-speeches: in content they form the summit and crown of the Book of Job and furnish the only solution of the problem which the poet is able to give."¹

Thus we find that competent judges have shown justification for their prejudice in favor of the genuineness of the six chapters under question. They would have us believe that the Elihu portions of the book are a definite part of the original poem. We shall reserve our judgment until a thorough study of all the facts has been made.

1. Introduction to C. B. of the O. T., p. 427.

CHAPTER SIX

ARGUMENTS FOR COMPOSITE AUTHORSHIP

The majority of Semitic scholars have come to the conclusion that the speeches of Elihu are the product of a later age after men had been privileged to study the original poem and consider its meaning. The new age had something to say on the absorbing problem. Some probably regarded the sayings of Job as exceedingly radical and dangerous. Far too many were being shocked by the irreverent handling of Yahweh's name and person. It was inconceivable that such language could stand.

Still others were seriously disappointed with the inadequate handling of the problem in the original poem. They were not satisfied with the solution. The friends spoke their speeches and Job gave expression to his frantic utterances but the age-old problem was not solved. Speculative thinkers spent much time in reasoning and formulating theories. Perhaps several of these thought a better solution could be given. The circle of scholars finally settled upon a theory that seemed to offer a more plausible explanation of the baffling problem.

In order to get it into the poem it was necessary that the insertion should be put in at the close of the debate.

The author could not have changed or added to the speeches of the friends or Job. It would not have done at all to place it after the Yahweh speeches. He accordingly introduced the carefully prepared poem with its prose introduction where it could review the whole scope of the book. It could easily charge the presupposition of Job's integrity and the Almighty's approval, as being heterodox.

It is necessary that the author introduce Elihu as holding practically the same views as Eliphaz and as a thinker ignorant of the revealed truths of the Prologue and Epilogue. He is careful not to refer definitely to the positions taken in the Prologue. It is enough for him to take the sufferer just as he finds him.

Some of the arguments usually advanced for such a supposition concerning the composition of the Elihu speech will now be treated in order.

May Be Removed without Loss to Poem

It is charged that these six chapters may be detached from the book without loss to the message of the book. Many of these scholars claim that no contribution is made by Elihu. Others claim that he does develop one of Eliphaz's ideas into a more usable theory and thus he contributes something. The part played by Elihu certainly is not essential to the drama. The man himself and his orations might well be omitted. "There is no probability that the original author would have created a fourth speaker to say

in effect what the three had already said. And further that where Elihu differs from the friends it is rather in deeper reverence and a somewhat more advanced view of sin, both things betraying a later age, and suggesting that the original Book perplexed pious minds by its extraordinary boldness."¹

The closing words of Job's famous "not guilty" address (chapter 31) leads up immediately to the natural opening for Yahweh's appearance. The debaters have all finished. The full program has been carried out in detail (Zophar did not have a speech and his third appearance was omitted). Job is calling especially for his God to come to meet him. He is ready and eager for the encounter.

"Oh that I had one to hear me!

(Lo, here is my signature, let the Almighty
answer me)

And that I had the indictment which mine adversary
hath written!

Surely I would carry it upon my shoulder;

I would bind it unto me as a crown:

I would declare unto him the number of my steps;

As a prince would I go near unto him." (31:35-37)

If we omit chapters 32-37 and turn to chapter 38:1 we hear from the whirlwind the voice of Yahweh answering Job.

1. Davidson and Lanchester, Job.

"Who is this that darkeneth counsel
 By words without knowledge?
 Gird up now thy loins like a man;
 For I will demand of thee, and declare thou
 unto me." (38:2, 3)

It is clear that Jehovah is here addressing Job and not Elihu. These words from the divine One come with directness to the sufferer who through the long days has continued to "darken counsel". These opening words certainly admit of no intervening words. The Elihu speeches just do not fit into that part of the original poem.

Elihu Not Mentioned Elsewhere

It is strange that such an important character is not mentioned in any other part of the book. Elihu refers to the friends and to Job. The Prologue gives the names of the characters who are to take their places in the discussion. The Epilogue goes into detail in accounting for these characters. Why is Elihu omitted from the list in all places except within this section? He was not one of the special friends of Job but a bystander who insisted on being heard. If he had been introduced at the beginning it would have been practically an admission that the friends would not be able to deal with Job successfully but that a new and fresh debater was being held in reserve for the crisis. Thus the argument that his name is not listed with the others in the Prologue may not carry much weight.

It was necessary for him to have a separate introduction all for himself when the time came for him to speak.

That introduction (32:2) is a bit peculiar. Eliphaz, Bildad and Zophar have been called "the friends" by the author of the Colloquies. Now we find the term "three men" used of them. This is due (according to Driver and Gray) "to a difference of writer rather than to the correct feeling that they could no longer be termed friends."¹ The interpolator used an extra word in identifying Elihu. The other friends had been designated only by the country from which they came. This author thought it worth while to add the father's name and also the clan name. Wildeboer has offered the following explanation of rather doubtful weight: "The poet took the three friends as well as Job himself from tradition, while he personally was responsible for the introduction of the figure of Elihu, and therefore was obliged to account for his appearance somewhat more circumstantially."²

When Yahweh comes at the close to settle all accounts, Job, Eliphaz, Bildad and Zophar are all dealt with according to the divine will. Job is commended, rewarded, promoted and blessed because he has pleased the Master. The three friends are called to account for their sins. An

1. Commentary on Job, in loco.

2. Quoted by Crabtree, Elihu Speeches, p. 77.

exceptionally large burnt-offering must be provided and they must have the reënforcement of prayer by one who had proved himself a steadfast servant of Yahweh.

In this important hour of reckoning how does Elihu escape? Can it be true that he did nothing worthy of mention? Surely he deserves a word of commendation for his work or he merits the same correction that the other debaters received.

Professor Bradley says: "I cannot, I confess, account for the silence with which this long address will be dismissed in the award of Jehovah. Why did Job and his friends receive their meed of praise or blame, he neither? Why is the last speaker of all dismissed, after a speech of extraordinary length, absolutely unnoticed? To this objection I have nowhere met with a fully satisfactory answer."¹ His views are practically the same as Eliphaz has given out. It is true that he did not discover the truth. He failed to solve Job's mysterious problem. He did add the fuller treatment of the disciplinary and corrective value of suffering. Elihu certainly did not agree with Yahweh in his estimate of Job's character.

"And Jehovah said unto Satan, Hast thou considered my servant Job? for there is none like him in the earth, a perfect and upright man, one that feareth

1. Lectures on the Book of Job, p. 291.

God, and turneth away from evil." (1:8)

"Job speaketh without knowledge,

And his words are without wisdom.

Would that Job were tried unto the end,

Because of his answering like wicked men.

For he addeth rebellion unto his sin;

He clappeth his hands among us,

And multiplieth his words against God." (34:35-37)

Yahweh believed in the integrity of his servant at the beginning of the struggle and he was as thoroughly pleased with him at the close. He said to Eliphaz:

"Ye have not spoken of me the thing that is right as my servant Job hath. . . and Jehovah accepted Job." (42:7, 9b)

Why then did Yahweh omit reference to Elihu? It seems that the only satisfactory explanation is found in the theory that the author of the original poem knew nothing of Elihu and his contribution. The interpolator did not add Elihu's name to the list in the Epilogue.

No One Answers Elihu

Following closely upon the discussion just finished we now come to realize that we have a young speaker who hurls charges at Job throughout six chapters without so much as a word in reply. It is not easy to imagine Job sitting quietly by during this denunciation without a reply. In the opening verse of the prose introduction (32:1)

the author declares that Job is "righteous in his own eyes". He explains for us the occasion of Elihu's wrath by saying that Job has "justified himself rather than God" (32:2). Elihu intimates that Job is not such a strong debater after all even though the friends have failed so utterly in their efforts to convince him. Before he attacks Job directly the young braggart uses so many words and displays such a spirit that we would certainly expect Job to call for silence.

In 33:1 he turns upon the sufferer, calls him by name and begs him to "hear". It is strange that he should call the name of the person addressed. None of the others has done such a thing. It is clearly not the style of the original poet. To explain it on the assumption that Elihu is making a distinction between Job and his friends as he turns his attention from them to Job, hardly satisfies the case. It seems to be one of the peculiarities of the author of the Elihu section. (Cf. 34:5, 7, 35f.; 35:16.) Gray says, "The change from address to the friends to address to Job would have been sufficiently marked by the change from 2nd p. pl. to 2nd p. sing. (cf. 34:16 after 34:10). The difference is rather due to difference of writers."¹ In 33:9-11 he chooses some of Job's words and accuses Job of being woefully ignorant of the divine person and character.

1. Job, in loco.

He then asks a direct question. No answer comes from the sufferer. When he has finished a sustained lecture he turns upon Job and says

"Mark well, O Job, hearken unto me:

Hold thy peace, and I will speak.

If thou hast anything to say, answer me:

Speak, for I desire to justify thee.

If not, hearken thou unto me:

Hold thy peace, and I will teach thee wisdom."

(33:31-33)

Again Job does not answer the earnest invitation to speak. In 34:7-9 he charges Job with impiety, scepticism, ungodliness and derisive speech. He says that Job makes a practice of selecting a path where sinners could be found. (Cf. 15:16; 22:13ff.; 15:16b.; Ps. 1:2.) This is a serious charge and should draw the fire of Job but no word comes in reply.

It is in 34:35-37 that he grows even bolder in his accusations. He heaps this on without mercy. Even Zophar did not approach the severity of this charge. After those words we may well imagine a pause sufficiently long for the wounded soul to strike back. At least he could declare his innocence. The speeches of Elihu close and the voice of Yahweh is heard from the cloud answering Job. Elihu is not referred to even in the slightest way by the divine voice. His startling challenge fell upon the sufferer just

as if he had appeared the moment Job ceased speaking (31:35). Why did Job refuse to answer one who was considered important enough to take up one fifth the time and space of the entire book? It seems impossible to explain it except on the grounds that the Elihu section was unknown to the original author. The interpolator was able to prepare his material exceptionally well but he could not arrange the old poem to fit every adjustment.

They Render the Yahweh Speeches Superfluous

It would be necessary for us to make a careful study of the general purpose of the original author, the plan of the poem, the meaning and purpose of the Yahweh speeches and just how much Elihu accomplishes in order to weigh the value of this objection. The progress of the trial has been watched while Job suffers and the friends pelt him with their philosophies, their theories and their conclusions. Job has successfully borne his trials and steadfastly refused to sin as the Adversary predicted. He has not only held fast to God but has sounded profounder depths under the strain. His behavior and demeanor have not been pleasing to God. His accusations and charges directed against Yahweh have not been blameworthy. He has contended that God is unjust in his rule of the world (27:2-6; 31:35f.). His friends are utterly powerless to aid him in that problem. God must appear and answer the challenge of his fighting servant. Job needs rebuke, healing, restoration. In 31:35 we sense

the coming presence of the Almighty. he is surely coming to answer his servant and do something for him that man cannot do. "And Yahweh answered Job out of the storm and said, Who then is darkening counsel by words without knowledge?" (38:1). We have already stated that these words imply that Job has just been speaking. They certainly refer to Job. They are not at all natural if we make them refer to Job after a long interruption. If we suppose that the Elihu discourses were put in by the original poet to prepare the way for Yahweh's address we cast a reflection upon the author and upon those addresses by the Almighty. It is not very fitting to have all plans made for the coming of a divine voice to silence Job to find that a young man from the bystanders can come in and do just the thing needed by his superior ability in argument, persuasion, denunciation and description. It does not seem appropriate to have Yahweh coming along after this unusual youngster to ask Job ironical questions "to bring home the limitations of which Elihu has already convicted him" (Peake). When Job finally speaks it is to say that Yahweh is the one who has convinced him and not Elihu. Driver and Gray say: "The illustrations in this last part of Elihu's speech largely anticipate the first part of the immediately following speech of Yahweh, and some of them in a manner very unfavorable to unity of authorship. On the other hand, Budde finds a strong argument for such unity by assuming that the thunderstorm de-

scribed by Elihu is dramatically conceived as approaching as he concludes his speech (cf. 37:1), and as raging when Yahweh speaks (38:1). The point would have more force if the description of the thunderstorm formed the climax to Elihu's speech; as it is, it is mingled with the description of other phenomena, such as ice which were presumably not to be observed at the moment of speaking."¹

Allusions to Passages in Rest of Book

When we compare the speeches of Elihu with the rest of the poem we are struck with the unusual amount of borrowing. In many places Elihu seems to take an idea that has been presented by one of the debaters and expands it, giving to it his own interpretation. In places he quotes verbatim the statement taken from the earlier speaker. Occasionally he misquotes the reference. Just how this is to be interpreted is hard to say. We are impressed with the fact that so many allusions to the other discourses seem to require the assumption that Elihu had the book of Job before him. One who stood by and listened could have remembered some of the things but he could not have been expected to make quotations from every part of the debate. He certainly could not have quoted the divine words from the Yahweh addresses. We shall compare some of these references to make it stand out in our minds.

1. Job, p. 315.

33:6b. (cf. 10:9). Here Elihu refers to the remark of Job about being formed from the clay. He uses qorasti just as the Babylonian Gilgamesh epic in describing the creation of Engidu (Eabani). That tablet says "snipped off clay".

33:7 (cf. 9:34; 13:21). In these verses Job is indicating his fear. He begs Yahweh to meet him on equal terms without beating him down and terrifying him by his supernatural power. Elihu takes this thought and hastens to assure Job that he comes "not in terror as King of kings" but as an equal. He need not be afraid.

33:8-13 (cf. 7:21; 13:26; 10:6; 11:4). In 11:4 Zophar takes Job to task for his assertions of innocence. His method is to quote some of Job's own words. Elihu tries the same method by quoting from 7:21 and 13:26, by way of preferring charges against him. "Job, you are wrong in saying God is your enemy."

33:9 (cf. 8:6; 11:4; 15:15; 16:17). Eliphaz uses this same word $\uparrow\uparrow$ in 8:6. In 11:4; 15:14; 25:4 the same idea is expressed. (Cf. $\uparrow\uparrow$ in 15:15 and 25:4.) Elihu uses the parallel term $\uparrow\uparrow$ "clean" which is peculiar to the Elihu section.

33:10 (cf. 10:13-17; 13:24; 19:11; 30:21). Here Elihu gathers up sections of a statement and puts forth to Job the result of his building.

33:11 (cf. 13:27). In Job's address he accuses God of confining him in the stocks as an ordinary malefactor unable

to escape from the divine eye. Elihu quotes the verse in stating some of Job's serious charges.

33:15 cf. 4:13; 7:14; 20:8). Eliphaz had described an exciting experience when the Lord gave to him a message through the medium of a dream. It was a thrilling moment when the great terror fell upon him, a cold breath passed over him and a mysterious person whispered into his ear the solemn word. Eliphaz uses the description of that experience to carry weight with his audience. Zophar uses these same terms, "dreams" and "visions of the night" in his address (20:8). In 7:14 Job accuses God of frightening him by the use of these same "dreams and visions". When Elihu comes to answer Job's complaint that God refuses to answer men, he reminds Job that God speaks to men "in dream, in vision of the night, when deep sleep falleth upon men, during hours of slumber in (their) bed." These dreams merely scared the sufferer. They were sent to withdraw him from his evil purpose and get pride from his heart.

33:18 (cf. 17:14). Elihu takes up one of Job's favorite words and shows that he understands Job's use of it. Concerning the word פִּת , pit, Professor Gray says: "The word used of a hollow dug in the earth for catching prey . . . or a natural hollow (9:31) is applied to the underworld (33:18, 22, 24, 28, 30), conceived as a hollow in the earth; or, if as some suppose (Lex.) the term originally denoted a pit in Sheol, 'the depths of Sheol' (9:18), the

part is here as usually in the O. T., used for the whole."¹

33:19ff. (cf. 5:17-26). Eliphaz gives the first intimation of the theory of the disciplinary purpose of suffering in 5:17-26 when he outlines God's program of discipline. His aim is a gift of richer blessings for the penitent sufferer. If Job will only come to the right attitude toward God he may count on rich gifts. "God's drastic surgery is for the sufferer's higher good, and the hand that uses the knife without flinching is also the gentle hand that tenderly binds the wound."² What does Elihu add to that doctrine? Duhm says: "Elihu's originality is confined to a long-winded description of suffering." As a matter of fact we must give Elihu more credit than that for he does take the bare idea (found in the book which he holds) and develops it into a beautiful doctrine of the value of suffering. He says that God speaks to man by the means of pain. Job ought to realize that God's words to him are many. He has been honored by such a prolonged visit from Yahweh.

33:23 (cf. 4:18; 5:1; 15:15). Eliphaz (in 4:18) has made it clear that the angels cannot be trusted because of their impurity. In 5:1 he warns Job not to try to appeal to angels against God. (See Doctrine of Angelic Inter-

1. Job, in loco.

2. Peake: Job, in loco.

cession.) Job would reveal himself as a foolish man by doing such a thing and would only cause his destruction. He advises Job to forget the angels and turn to God in faith for the proffered blessing. Elihu refers to these same angels but defines their function as being God's specially appointed interpreters. God's language was not considered intelligible and it was necessary for him to set apart a thousand messengers for this particular task. God would not let any seeking person go without an interpretation. Can it be that during the years that elapsed between the composition of the two sections that the ideas of men changed to this point?

33:26 (cf. 22:27; 8:21). Throughout the debate Job has been promised restored health and prosperity upon his repentance. The author of the older poem represents the friends as taking the Satan's side while Job takes God's side in the controversy. Crabtree says: "the poet of the Elihu section may have felt that the older poet's theory of disinterested righteousness was too abstract, without appeal and therefore dangerous. Furthermore it was not orthodox. While he could not eradicate it he could at least combat it (xxxiii:24-28; xxxiv:9; xxxv:3; xxxvi:6, 11f.)." Bildad in 8:21 and Eliphaz in 22:27 believe that Job will be brought to repentance, that he will pay his vows, and that God will answer in full all his prayers so that joy may reign supreme. Elihu pictures this cleansing,

the temple visit, the sacrifices, the prayer to God. God graciously allows him to see his face. Joyous strains of music float out from the place of meeting.

33:28-30 (cf. 3:20). Job's words in 3:20, "light" and "life", are here used by Elihu in a strange combination ("genitival phrase").

34:3 (cf. 12:11). In 12:11 Job asks:

"Doth not the ear test words,

Even as the palate tasteth its food?"

He seems to be saying that the ear has the power of discrimination even as the palate. The friends have been pouring their words into his ears and he is exercising his right of choice. He will accept only that which strikes him as right. The man endowed with senses has the power to understand that the predatory system holds sway in the universe. He claims that wisdom does not necessarily reside with old men. It is found with God. Elihu in 34:3 appeals to the wise ones among the bystanders to "exercise their power of intellectual and moral taste or discrimination and choose or discriminate what is right and good over against Job's blasphemous assertions."¹

34:5 (cf. 9:15, 20; 10:7a; 27:2). Job complains (in 9:15) that he has no chance with such an opponent. Even though his case is a perfect one his only recourse is to

1. Driver and Gray, in loco.

throw himself on the mercy of his "opponent at law" **יִשְׁפָּטֵנִי** (Poel Participle). In 9:20 he declares that his own mouth would condemn him (Hif. declarative). In 10:7 he claims that God continues to seek to drive him to a confession although he knows that his servant is not wicked. Again in 27:2 Job affirms that Yahweh has robbed him of his right. In 13:18 he not only declares his innocence but gives utterance to his confidence that he will be declared righteous and win his case. In 34:5 Elihu sums up these charges and statements.

"For Job hath said, I am righteous,

And it is God who hath taken away my right."

34:6 (cf. 6:4). In Job's reply to Eliphaz (6:4) he claims that God's poisoned arrows have drunk his strength. The pains and terrors sent by the hand of the Almighty are rapidly destroying him. This is the first direct charge that God is the author of his suffering. He claims that God's terrors are "arraying themselves as a hostile army (**תַּחֲמָס**) (cf. also 10:17; 16:12f.). Elihu uses the word **יָצוּן** "my arrow". He means, of course, "my arrow-wound is incurable". He repeats the assertion "though I am without transgression".

34:7 (cf. 15:16; 22:13f.). Eliphaz has tried in his first speech to induce Job to repent by a picture of the ultimate happiness of those who accept pain in the right spirit. In 15:16 he tries another method. Job must be

terrified by a picture of the fate of the sinner. He reveals the horrors that will come to one who deliberately gulps down unrighteousness as a thirsty ox drinks water. Elihu in 34:7 accuses Job of derisive speech about God. He is thinking definitely of the words of Eliphaz.

34:8 (cf. 22:15f.). Eliphaz refers Job to the conduct of wicked men during the period immediately before the flood who chose their own way for their rebellious walk. His question to Job is:

"Wilt thou keep the old way
Which wicked men did tread?
Who were snatched away before their time,
Whose foundation was poured out as a stream:
Who said unto God, depart from us;
And what can the Almighty do to us?"

In 34:8 Elihu describes Job's conduct in terms of such behavior. The sufferer has deliberately chosen a path in which evil companions are certain to be found. Thus the accusation goes beyond the charge of sins of speech.

34:9 (cf. 9:22, 30f.; 10:3; 21:7ff.). Elihu does not quote these passages but takes up the thought expressed in them and frames his own sentence. Job has asserted that God kills the perfect and wicked without discrimination. See 35:3 where Elihu repeats this same charge.

34:10 (cf. 8:3; 7:17). In 7:17 Job has challenged God to explain his actions in watching and spying upon a

poor wretched sinner. "How petty His character must be, since He condescends to torture one so frail, and harry him with persecution so untiring."¹ Driver says "set thy heart upon suggests a false sense; for in ordinary English it would mean set thy affection on: but in Heb. psychology the 'heart' is not the organ of affection, as in the English (cf. heartless), but of understanding (cf. 8¹⁰ 36⁵): so לֹא יָדָע (Hos. 7¹¹ is not 'heartless' but without understanding, or as we might say colloquially 'without a head', or 'without brains' (the 'head' in Heb. is never the seat of thought or intelligence)."² In 8:3 Bildad defends God against Job by declaring that it is impossible for the Almighty to do an unjust deed. Elihu in 34:10 repeats the key words in these verses, especially "God", "Almighty" and "pervert justice".

34:11f. (cf. 8:3f.). Elihu follows Bildad (8:4) in contradicting the thought in the question: "Doth God pervert justice?" by reminding the sufferer that God is just in sending upon man a lot that fits his conduct exactly. Job had claimed that God makes men suffer beyond what they deserve. Elihu assures him that he is but reaping the fruit that grows as a result of the path he has chosen.

34:19, 20. Job has described the death of the prominent ones:

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1. Peake: Job, in loco.
 2. Driver and Gray: Job, in loco.

"He lieth down rich, but doeth so no more;
 He openeth his eyes, and he is not.
 Terrors overtake him like waters;
 In the night a whirlwind stealeth him away."

Elihu certainly has these words in mind when he describes the stealthy approach of death.

34:37 (cf. 7:21; 14:17; 31:33; 33:9; 13:23; 8:4; 35:6).

Elihu here comes to the end of a rather weak treatment of the favorite argument of the friends: The Almighty cannot be unjust. His closing remarks concerning Job's sins and the remedy for them are not to be admired. It is clear that Elihu has studied rather closely the references given above. He was thoroughly familiar with the words of Job and his friends.

35:5-7 (cf. 7:20; 22:2f.; 11:7-9; 22:12). In this section Elihu gives an echo of the argument that Eliphaz has used in 22:12, admitted freely by Job in 7:20 and dwelt on at length by Zopar in 11:7-9, that God is transcendent. God is so high above man that man's deeds cannot have any effect upon him at all. Job has been free to speak of the transcendence of God and has accused him of being continually seeking to harm him.

35:14 (cf. 13:24; 23:8f.; 24:1b.; 30:20). Elihu deals with Job's complaint that he is not able to find or see or receive an answer from God by reminding him that he does not deserve an answer. He really summarizes the various

remarks of Job and encourages him to wait because his case has been presented and that it will be considered in God's own good time. It is clear that Elihu has studied Job's words carefully.

36:2 (cf. 13:7, 8; 21:22; 42:7). Job asks the friends if they feel called upon to defend God to the point of showing partiality (see also 34:19). Then in 21:22 he accuses the friends of attempting to teach God. "By insisting on a doctrine of providence which did not correspond to God's providence as actually seen in facts, Job's friends were making themselves wiser than God and becoming his teachers."¹ Elihu wants Job and the bystanders to know that he has still something to say on God's behalf. He feels that it is necessary. They may rest assured that Job cannot call his words false (cf. 13:7f.).

36:5 (cf. 7:17; 8:20; 9:4; 34:34). Elihu refers to these earlier words in his discussion of God's might. It is not at all associated with contempt for the weak.

36:6a (cf. 21:7). To Job's question "wherefore do the wicked live?" Elihu hastens to assure him that they do not live. It is not a part of God's plan to have them escape. They are brought to destruction while the righteous are protected and kept by his power.

36:27f. (cf. ch. 38). In discussing Elihu's contri-

1. Davidson, Job, in loco.

bution concerning the formation of rain Professor Duhm says: "The author knows that clouds are formed by evaporation from the sea; the author of the divine speeches (38ff.) is still ignorant of this, and assumes that God has somewhere store-houses for the atmospheric elements. . . . The author of the Elihu speeches must have lived a few centuries later than the poet, and had, probably through some Greek influence, acquired some new knowledge of Physics."

37:8 (cf. 38:40). Elihu anticipates the words of the Speeches of Yahweh and speaks of the beasts going into lairs and dens.

37:15-18 (cf. 38:33; 39:1f.; 40:15). Elihu looks forward to the Speeches of Yahweh and discusses Job's inability to do the works of God. Peake says: "In anticipation of the ironical questions in the divine speeches, the author represents Elihu as plying Job with a series of questions intended to convict him of his ignorance."¹

37:23f. (cf. 8:3; 11:7; 23:3; 33:14f.; 34:12; 38:1). In his closing words Elihu reaches back into the words of Bildad, Zophar and Job and looks forward into the discourse of Yahweh to summarize the idea that God is truly inscrutable but not unjust. We cannot know him but we do know that he is righteous. He has followed in the steps of the friends all the way. He now needs the description of the atmospheric

1. Job, in loco.

phenomena in order to picture the God whom he wants to present.

It seems more evident than ever that the author of the Elihu discourses had before him a copy of the original poem during the composition of his poem. "But the speeches are not only superfluous, they are also destructive of the effect of what follows. They are superfluous because they add nothing substantial to what Yahweh is to say; they fail, as those speeches had failed, to meet Job's case. They repeat arguments, and even words of the friends (see 33:9, 19, 26; 34:7, 8-11, 21f.; 35:5-7 with nn. there). But they also anticipate (32:27-37:21) in part what Yahweh says (38:4-38)—a fact which is entirely explained, if the writer had before him or in his mind the whole book, the speech(es) of Yahweh equally with those of the friends, but most unnaturally if they were the work of the original author who intended Yahweh's speech to round off the debate."¹

At Variance with the Original Poem

One of the principal reasons why a younger poet felt called upon to write and interpolate a new treatise is that he was dissatisfied with the work as he found it. During the intervening years much criticism had come to light. The poem failed to answer the questions that continually faced

1. Driver and Gray: Job, p. xli.

the thinking minds. Some of the theories and positions were not to be accepted. It was not easy for a more orthodox group to read Job's speeches without voicing their disapproval. Certain fundamental positions were untenable.

The Elihu speeches do not take account of the existence of the Prologue and the Epilogue. The author, of course, projects his contribution on the theory that Elihu knew no more about the material of the Prologue and Epilogue than Job and his friends. he could not have mentioned either of them for it would have destroyed his dramatic arrangement.

It seems however that he is in thorough disagreement with the idea set forth in the Prologue that God may afflict one of his saints as a trial of righteousness. He not only does not admit the fact of such a doctrine but he continues to say things that are opposed to it all the way through his discourses. He is in substantial agreement with the philosophy of the friends. They claim that the sinner is punished and the righteous rewarded. The very fact of punishment is absolute proof of sin. Job does not know of the plan or the purpose mentioned in the Prologue but he knows that something is wrong with the philosophy and the conclusions of the friends. It seems in chapter 31 that he has successfully defended his contention. Elihu came along to ignore the prologue and to weave into the poem his interpretation of God's plans, programs and

purposes. His completed poem was virtually an assault upon the theology of the Prologue and the Epilogue. There Job has been presented as a blameless and upright man who fears God and turns completely away from evil. His God states openly that this is his estimate of his servant. God certainly did not think of Job as being guilty of latent sin. Elihu accuses him of being an impious sinner (34:7, 8, 34ff.; 35:16).

The author of the Elihu speeches disapproves of the introduction of Yahweh into the debate. To him such a course is unthinkable. Can such a God be bothered by a mere man who wants some questions answered? To begin with Elihu thinks that he is perfectly capable and that he should have the opportunity of answering Job. His reverence for God makes the plan of the original poet seem a compromise of divine dignity. Why should a sinner who adds rebellion to sin expect the transcendent God of the universe to pause in his eternal rounds to help some debaters finish their work of proving to Job that he is wrong? Elihu certainly feels that the original poet has blundered. He goes on to explain his own qualifications and endowments for the task. As a matter of fact he rather congratulates Job on having a thoroughly equipped man answer him rather than the omnipotent, righteous God. Concerning the closing lines of the Elihu speeches Professor Peake has this to say: "Man's true attitude is therefore a reverent humility, but to the

critic of His ways, wise in his own conceit, God will pay no heed. A final attack on Job, and withal a parting thrust at the poet for representing God as speaking from the storm, instead of treating Job with disdainful silence, and as approving later of his utterances concerning Him."¹ It seems clear that Elihu not only had the original poem before him but that he found himself in actual disagreement with certain doctrines and facts of the book. Evidently a later author is responsible.

1. Job, in loco.

CHAPTER SEVEN

A CONSIDERATION OF THE STYLE AND LANGUAGE

In addition to the reasons offered in the last chapter we present a study of the stylistic qualities of the six chapters. When compared with the rest of the Poem how does this part impress the reader? Is it possible to detect indications of an inferior style? Are there pronounced mannerisms that would point to another author? It seems on the surface to be certain that we find a writer of less taste and talent than we have known in the other sections. Buttenwieser says: "The speech of Elihu . . . is in both style and content so inferior to the Job-poem that there can be no doubt that it is the addition of a later writer. It is pompous and diffuse, with much empty repetition, in marked contrast to the Job-dialogues, which are meaty, compact, and concise."¹ It is the verdict of practically every Old Testament commentator. Budde, one of the staunchest and ablest defenders of the unity, agrees that the speeches as a whole make an unfavorable impression upon the reader. His defense is that of corrupt text and numerous interpolations. He would cut out at least thirty of the verses and emend many of the remaining ones. Professor

1. The Book of Job, p. 85.

Ball says: "The somewhat long-winded and mock-modest harangues of Elihu, so unlike the authentic portions of the work, making, as they do, an awkward and unnatural break between Job's final appeal (31:35ff.) and the Divine response (38:1), and referred to nowhere else throughout the book, are a signal instance of an interpolated section, foreign to the original form of the book, as is now very generally recognized by most competent judges. . . . But when all due allowance has been made for manifest inferiority of genius, defects of style, repetitions and attempted reinforcement of some of the arguments of the older work . . . the section as a whole . . . is well worthy of preservation as a fresh endeavour to rehandle the unsolved problem of the elder poet more successfully."¹

From the verbose prose of his own separate prologue to the end of his words we may detect evidences of inferiority. Such words as "obscure", "prolix", "laboured", "diffuse", "tedious", "less spontaneous", "wordy", "verbose", "strained" and "involved" have been used by scholars in describing the style of the Elihu poet. It may be too easy for us to gather an impression from the introduction and become so prejudiced against him that we shall fail to appreciate many of the fine things he has done. The latter part of his speech reaches such a high level of poetic art that

1. The Book of Job, p. 4f.

some commentators have suggested that this part of the speeches be assigned to another writer who made his own contribution to the Elihu material. With this notable exception the speeches lack much of measuring up to the high standard set by the original poet. Professor Driver says: "The style is prolix, laboured and somewhat tautologous (xxxii.6, 10b, 17b); the power and brilliancy which are so conspicuous in the poem generally are sensibly missing. The reader, as he passes from Job and his three friends to Elihu, is conscious at once that he has before him the work of a writer, not indeed devoid of literary skill, but certainly inferior in literary and poetical genius to the rest of the book. The language is often involved and the thought strained."¹ We find it difficult to waive such evidence as has been introduced by such competent critics.

Foreign Linguistic Affinities

The question of the influence of Arabic and Aramaic upon the Elihu speeches will not be easily settled. Stickel and Budde have made valuable contributions in that direction. Dillmann, Kuenen, Cheyne, Cooke, Kleinert, Noeldeke, Gray, Bernstein, Eickhorn, Kaempf, Lee and many others have wrestled with the material in attempting a solution. Noeldeke says: "We have no ground for regarding the language of Job as anything but a very pure Hebrew."² On the

1. Introduction to Literature of O. T., p. 429.
2. Die Alttestamentliche Literatur, p. 192.

other hand Bernstein says that the amount of Aramaic colouring would of itself bring the book into the post-exilic period. It is quite easy to put too much emphasis on this phase of the argument when trying to prove that the Elihu speeches are an interpolation.

Jerome claimed to produce, now the words, now the sense, and now both, "ex ipso hebraico arabicoque sermone et interdum syro." Professor Schultens enjoyed illustrating Job from Aramaic and Arabic. He described the language as not so much Hebrew as Hebraico-Arabic and detected the breath of the true genius of Arabia. We may not accept such a statement but we must admit that there is a great deal in the phraseology of Job that is still as obscure as in the days of Ezra. Much of this may be explained by the Aramaic, Arabic and Syriac sources. The Elihu section contains more strange, rare words and idioms than any other part of the book. We shall give a brief list of words that seem to have a foreign flavor.

לנר 32:6. The root is **לנר** or **לנר** "to shrink away in fear", "to withdraw" (as a reptile) and used in old Aramaic inscriptions. The same root survives also in Arabic. (Peculiar to Elihu.)

ננן 32:6, 10, 17. A verb used only in the Piel. It is found only in latest poetry. Found also in 15:17 and 36:2. Usually used with **נ**. Elihu uses it four times and it is found in the rest of the book one time.

33:7 **ܩܘܢ** "Pressure" or "urgency" which? The verb **ܩܘܢ** is a common word in Jewish Aramaic and in Syriac. Gray prefers the idea of "urgency" here.

33:9 **ܩܢ** is an adjective meaning "clean" and is from **ܩܢܢ** to "rub" or "cleans" especially the head. (Peculiar to Elihu.)

33:20 **ܩܢܢܐ** Aramaic to "be foul" or "loathsome". Cf. 38:14. Arabic: zahima is "to stink".

33:24 **ܩܘܢܐ** strange word of doubtful meaning. Found only in this reference. Might be **ܩܘܢܐ** to "let loose" or **ܩܘܢܐ** to "ransom" a synonym for "deliver". This word is listed by Professor Lee as an Aramaism.

33:33 **ܩܘܢܐ** (cf. also 15:5 and 35:11). Probably of Aramaic origin. Pa. to "teach".

34:4 **ܩܘܢܐ** (cf. also 34:33 and 36:21). B. D. B. gives one meaning as being to "test" or "try" which seems to come from the Aramaic (**ܩܘܢܐ**).

34:24 **ܩܘܢܐ** Aramaic for **ܩܘܢܐ** a loan word **ܩܘܢܐ** Hebrew **ܩܘܢܐ** to "break".

34:25 **ܩܘܢܐ** is plainly an Aramaism for **ܩܘܢܐ**

34:31 **ܩܘܢܐ** In late Hebrew this word means to "offend" or "deal corruptly". The Aramaic word **ܩܘܢܐ** to "ruin" or "destroy" seems to be closely allied with it.

36:2 **ܩܘܢܐ** plainly an Aramaism. The Hebrew word means to "surround" (in Piel). The Aramaic **ܩܘܢܐ** Pa. means to "wait", "hope for".

36:21 **בַּחֲב** (cf. 34:4). Aramaic to "try, test" or "prove".

36:22 **אֲדָרָא** . **אֲדָרָא** "Lord". The Aramaic word is quite common especially in Egyptian, Aramaic, Syriac and in the Talmud. God as a teacher is thoroughly in line with the general doctrine of Elihu.

36:24 **שִׁגִּיא** (cf. 37:23; 8:7; 36:26). This word is found in Hebrew only in the book of Job. The substantive **שִׁגִּיא** is the common Aramaic word for "great". The verb meaning to extol is used in 36:24 and 8:7.

37:3 **יִשְׂרָהוּ** (**שרה**) an Aramaic word **שרא** to "loose" corresponding to the Hebrew **יִשְׁלַחְהוּ**:

37:4 **עַקְבָּ** (**עַקְבָּ**) Akaba "to follow at the heel", or "to hold back" or "delay" or as in Syriac to "pursue".

37:6 **הִוֵּא** the imper. from **הִוֵּא** which is the Aramaic form of the Hebrew **הִוֵּא**. This occurs in the Old Testament six times and carries with it the old idea inherent in the Arabic to "fall".

We find **אֲדָרָא** a poetic word translated "utterance" fourteen times in the Elihu speeches and twenty times in the rest of the Poem. Elihu prefers the Aramaising plural of **אֲדָרָא**, using **אֲדָרָא** seven times as over against three times for the regular **אֲדָרָא**. The rest of the book has **אֲדָרָא** six times and **אֲדָרָא** seven times. **אֲדָרָא** to "utter", "say", "speak", a synonym for **אֲדָרָא** and **אֲדָרָא** is a favorite with him. He uses **אֲדָרָא** and **אֲדָרָא** four times each. **אֲדָרָא**

is found twenty times in the Elihu section and fourteen times in the rest of the book. לִלְוֵי is the Aramaic form.

Concerning this question we quote some discriminating words from Professor Cheyne: "It would be better to explain the increased Aramaism by the lapse of a long interval in the writer's life. This explanation is, to me, equivalent to assigning these speeches to a different writer (as I have remarked elsewhere, comparing Goethe's Faust). Those who will may adopt it; but my own respect for the poet of Job will not allow me to believe that his taste had so much declined as to insert this inferior poem into his masterpiece."¹

Use of Peculiar Words

In addition to the peculiarities already listed we may mention some words that seem to be favorites of Elihu. He shows special fondness for a good many words and phrases that are not found in the rest of the Poem. Some of these unusual words are found only in his interpolation. Occasionally he takes a quotation from the earlier speeches and uses a synonym in the place of the word used by the author of the original section. Davidson says: "In Elihu's speeches there are not only unknown words, there is an unknown use of known words, as well as a manner of joining familiar words together to form phrases which have no parallel—in short,

1. Job and Solomon, p. 92.

the author speaks a language which in some parts is not quite that of any other Old Testament writer."¹

אָנָּן 32:3, 5. (Cf. אָנָּן in 21:34 and 34:36 and אָנָּן in 8:10; 33:32 and 36:2.) The author has substituted this unusual word for "answer" instead of the words used in other parts of the book.

יָדָע 32:6, 10:17; 36:3; 37:16. This noun from יָדָע "to know" is not found in Job except in the Elihu discourses. B.D.B. says that it is late. Elihu uses it five times in the six chapters. He seems to like it.

אָנָּן 32:8. This word is found in Elihu alone.

אָנָּן 32:10; 34:12, 17; 35:14; 36:16; 37:1, 11. Elihu uses this word rather freely.

Ewald says of verses 10 and 11: "From Job's speeches . . . ver. 10^b and ver. 11 are taken verbally from xiii 24^b, 27, but otherwise much is freely altered, as also it is only here that the words אָנָּן, אָנָּן occur; אָנָּן burden also is intentionally substituted, ver. seven, for אָנָּן xiii.21, and אָנָּן, ver. 6, is new with this meaning, comp the Aram. אָנָּן: a piece."²

אָנָּן 33:18, 20; 35:17; 36:14. This is a late synonym for אָנָּן (used by original poet in 2:6; 9:21 and 13:14). Elihu prefers this later word.

1. Job, p. lvii.

2. Book of Job, p. 333.

חֶלֶשׁ 33:18; 36:12. A late word meaning missile, weapon, sprout, chosen because in his day a more usual word than the regular expression used earlier.

בְּכֹחַ 33:19. The only occurrence in Job but not such an unusual word. (Cf. 2:13 and 16:6.)

זָהָב 33:20. Used only here.

מַלְאֲכֵי מוֹת 33:22. These angels of death do not appear anywhere else in the Old Testament. It seems to be Elihu's idea. He evidently uses a current term.

נַעַר **נְעָרִים** youth 33:25; 36:14 is used instead of **נְעָרִים** of 13:26; 31:18. This is in keeping with Elihu's usage.

אֲשַׁחֲטֶנּוּ 33:28 (cf. 36:12). Delitzsch claims that this is one of Elihu's favorite expressions. **אֲשַׁחֲטֶנּוּ** used five times in chapter 18 instead of **שָׁחַתְנָה**

"Kleinert has shown the bearings of the fact that the disputed chapters consistently avoid the juristic sense of **קָדַח** (Kal), except in a quotation from speeches of Job (34:5), Elihu himself only using the word of correctness in statement (33:12), or of moral righteousness 35:7, and that **הִרְשִׁיעַ** has the sense of 'acting wickedly' only in a passage of Elihu (34:12). The use of **קָדַח**, **קָדַחְתָּ** and **קָדַחְתָּ** in 32:1; 33:26; 35:8; 36:3, is also dwelt upon in this connection. . . . The body of the poem, he remarks, is juristic in spirit; the speeches of Elihu ethical and

hortatory."¹

אִשְׁחַשׁ 35:5; 36:28; 37:18, 21. A word used almost exclusively by Elihu. (Cf. 38:37.)

עָשָׂה "my Maker" 36:3. An unusual use of the word by Elihu. (Cf. **יָשַׁע** 31:15.)

כַּחֲ 36:16. Very rare word. (Cf. 38:18.)

מִלְּמֹדֵה 36:22. Elihu thinks of God as a teacher. This was a new conception. **אֲנִי**

לְרַב־כֹּחַ 36:31 in abundance. A synonym used for **לְרַב**. Unusual word and construction.

דַּרְדַּר 37:17 a late word found only in poetry.

The use of **אֲנִישֵׁי רֶשֶׁע** in 34:8, 10, 34, 36, and 37:7 instead of the more usual **אֲנִי אִו** as in 11:11; 19:19; 22:15; 31:31.

אֲנִי is used in 36:4 and in 37:16 instead of **אִנִּי** that we have found in the other sections of Job. (Cf. 1:8; 2:3; 4:6; 8:20; 9:20, 21, 22.)

Peculiar Use of Other Words

It is interesting to notice that Elihu does not use certain rare forms of the particles and pronominal suffixes as frequently as the author of the rest of the Poem does.

אֲנִי does not occur at all in the Elihu section while it is found in 3:22; 5:26; 15:22 and 29:19. **אֲנִי** (without prefix) is used by Elihu in 33:9 and 34:6 while we find it eight

1. Cheyne: Job and Solomon, p. 292.

times in the rest of the book (8:11; 24:10; 30:8; 31:39; 38:2; 39:16; 41:18; 42:3). **יִשְׁׁ** is not found in Elihu but it occurs four times elsewhere in Job (9:30; 16:4, 5; 19:16; 37:8). **יִשְׁׁ** is not used by Elihu but found eleven times in the other sections (6:15; 10:22; 12:3; 14:19; 19:22; 28:5; 31:37; 38:14; 40:17; 41:16). **יִשְׁׁ** is not found in Elihu but occurs four times in the rest of the book (27:14; 29:21; 38:40; 40:4). **יִשְׁׁ** is not found in Elihu but the older poet uses it ten times (3:14; 6:19; 14:21; 15:28; 22:17, 19; 24:16, 17; 30:13; 39:4). **׳ַיִּשְׁׁ** occurs in Elihu three times (33:18, 23, 30) while the rest of the book shows sixteen examples (6:16; 7:6; 9:3, 25; 11:9; 12:22; 14:11; 15:22, 30; 16:16; 18:17; 20:4; 28:1; 30:30; 31:7). **׳ַיִּשְׁׁ** is not found in Elihu but occurs twice in the rest of the book (7:4; 20:5). **׳ַיִּשְׁׁ** is found twice in Elihu (6:5; 7:1) while there are thirteen instances elsewhere in Job (6:5; 7:1; 8:9; 9:26; 15:27; 16:15; 18:10; 20:4; 29:3, 4, 7; 38:24; 41:22). **יִשְׁׁׁ** does not occur in Elihu but is found eight times in the remaining chapters (6:16; 20:23; 21:17; 22:2; 27:23; 29:22; 30:2, 5). (Credit must be given to Professor Gray for the basis of the summary just given and for the following table.)

The Elihu poet writing in a later age and using a different style, shows a marked preference for **׳ַיִּשְׁׁ** rather than **׳ַיִּשְׁׁ** which indicates a later date. (B. D. B.) **׳ַיִּשְׁׁ** is used one hundred and thirty-eight times in Ezek. while

'אֲנִי occurs but once. (In Lam., Hag., Ezra, Esther, Ecc. 'אֲנִי is found forty-five times while 'אֲנִי is not used at all.)

Occurrences in	'אֲנִי	'אֲנִי
Elihu Discourses	2	9
Prologue	0	4
Debate	11	15
Rest of Book	1	1

A study of these passages in the verse setting seems to indicate a decided fondness for 'אֲנִי by Elihu. The four instances of the use of 'אֲנִי in the Prologue is in the phrase (1:15, 16, 17, 19),

וְאֶחָדָה נִצַּחְתִּי לְבַדִּי

"And I only have escaped alone", which is repeated by each of the survivors. 'אֲנִי can be explained on the ground of its following closely the particle כִּי. Particularly interesting is the use of 'אֲנִי in 32:6; 33:9; 33:6; 34:33; 35:4; 9:21.

Professor Gray says: "In the Dialogue 'אֲנִי is a frequent alternative to 'אֲנִי, in Elihu 'אֲנִי occurs only in 33:31, a reminiscence of 21:3, and in 33:9b where 'אֲנִי is a parallel term to 'אֲנִי in 33:9a."¹ It seems, on the whole, better to admit that the tendency on the part of

1. Driver and Gray: Job, p. xlv.

Elihu to use the lighter form of the pronoun is an indication of a different hand and a later date.

Elihu prefers **לְנִי** when referring to the divine Being. This is noticeable especially after we have found the speakers in the debate changing the word at will. They show no particular preference for either of the three names using the one that best fits into the parallelism or perhaps changing to avoid monotony. Elihu shows a decided preference for **לְנִי** all the way through and this is especially true when only one word for God is used in the sentence. (The following table is based upon Gray's table [p. xliif].)

Occurrences in	לְנִי	יְהוָה	אֱלֹהִים
Elihu	19	6	6
Rest of Book	36	35	25
Speeches of Eliphaz	8	6	7
Speeches of Bildad	6	0	2
Speeches of Zophar	2	3	1
Speeches of Job	17	24	14

The author of the Elihu section uses **לְנִי** in 32:14; 33:4, 6, 14, 29; 34:5, 10, 12, 23, 31, 37; 35:2, 13; 36:5, 21, 25; 37:5, 10, 14. He uses **אֱלֹהִים** in 32:8; 33:4; 34:10, 35:13; 37:23 and **יְהוָה** in 33:12, 26; 35:10; 36:2; 37:15, 22.

Syntax

A study of the syntax of Job would make a thesis in

itself. Even the six chapters from Elihu would yield sufficient material for an extended treatment. Let us look at a few of the most interesting specimens.

32:3. וַיִּשְׁרַף . . . אֲלֵי. It is possible to construe this imperfect with waw as a perf. in sense of English past translating it And (yet) condemned Job or the force of אֲלֵי may extend forward to the verb with waw consec. and be rendered and condemned not Job. (See Dav. 48a.)

32:6. וַיִּבְרַח (Note the mil'el). The verb is accented contrary to the rule of the poetic sections of Job. In Job's speeches it is written וַיִּבְרַח. B.D.B. says (p. 55) that it is always וַיִּבְרַח. (See G. K. 68e.)

וַיִּבְרַח is used to introduce a statement of a fact while וַיִּבְרַח introduces a declaration. The term is a rare jewel of syntax as we see the editor's idea in introducing Elihu. See Isaiah 5:13, 14, 24 for וַיִּבְרַח. Note the force of וַיִּבְרַח in Isaiah 5:25. In Isaiah 50:7 we find וַיִּבְרַח וַיִּבְרַח coördinated and used to picture the supreme test of obedience. See also וַיִּבְרַח in 32:8.

32:7 וַיִּבְרַח is an instance of plural by attraction found quite often in poetry. The predicate may agree with the genitive for the placing of special emphasis. (See Harper p. 113.)

32:8 וַיִּבְרַח used as a strong asseverative to emphasize contrast (probably with verse 5). This is not found in original poem.

32:10. Elihu is especially fond of **ק'ן**. (Cf. 34:12, 17; 35:14; 36:16; 37:1, 11.)

32:12. **ל** is joined closely with **ק'ן** instead of introducing the object of the participle.

32:15f. Note the omission of **ו** (asyndeton) in a "highly rhetorical statement". May we construe the **ו** as an interrogative in verse 16? (See Driver, p. 142.) Notice that verse 17 gives us an example of the emphatic pronoun following this construction. Gray calls **וּפְתַחַתְּךָ** an "internal Hifil with an intransitive sense." (See another instance in 34:12 "to act wickedly".) It is a late usage.

32:17. **וּפְתַחַתְּךָ** An accusative of reference or perhaps a cognate accusative. (G. K. 118h.)

32:19 **וּפְתַחַתְּךָ** Note the fine shade in the use of the tense. **וּפְתַחַתְּךָ** is the grammatical subject.

32:22 **וּפְתַחַתְּךָ וּפְתַחַתְּךָ** Both verbs are finite, the second being brought into direct subordination to the first by being placed in the imperfect (subjunctive). This is rare and late being frequent in Syriac and Arabic. (See Luke 18:3 in the Peshitta.) (Cf. Dav. 83 R.1.)

33:13 **וּפְתַחַתְּךָ** is used as nowhere else in the Poem. Everywhere else it is used with **וּפְתַחַתְּךָ** or takes the accusative of the person with whom one contends. Here it is joined with **ל**. It is peculiar in form too. It is quite probable that certain verbs originally had two Qal forms, one like the Hifil without preformatives and one like the regular

Qal. (Cf. Daniel 9:2; Psalm 139:2 **בְּנִי**; Lamentations 3:58 **בְּנִי**).

33:17. The use of two nouns following the infinitive. Note that the imperfect has been written since **ל** is separated from its infinitive.

33:18 **חִיָּתוֹ** a late synonym for **שֹׁפֵט**. **חִיָּתוֹ** according to B.D.B. is "late and rare". **עֲבַרְנָשׁוֹ** a very unusual expression found nowhere else in the Old Testament.

33:19 **חִיָּתוֹ** an unusual perfect with waw consecutive describes that which is expected to occur over and over. (See also 33:20 and 34:8 for use of the frequentative.)

33:21. Budde regards **לֹא רָאוּ** not as a relative sentence qualifying **עֲצוּתָיו**, but as a second predicate.

33:25 **שֹׁפֵט** A most unusual use of the perfect in an apodosis. We would expect an imperfect or the perfect with waw consecutive.

33:28 (Cf. 33:18; 36:12). This unusual expression, **עֲבַרְנָשׁוֹ**, is found only in the Elihu speeches. Delitzsch claims that it is one of the peculiar expressions of the later author.

33:32. Note the use of the infinitive without **ל** after **יָפֵחַ** and the nun energicum before the suffix.

34:3. **לֹא כֹל** Note the gerundial force.

34:8. The use of the infinitive construct with and, in later style, to continue the idea of the finite verb.

34:10. The unusual occurrence of nouns taking the

place of infinitives.

34:18. The unparalleled use of the simple infinitive.
(See Driver 202 (1).).

34:24 **לֹא יִפְתָּח** The secondary predicate expressed by a short clause followed by a substantive introduced by a negative of the same type. (Circumstantial clause.)

34:29. "Both lines are conditional sentences without conditional particles (G-K. 159b.); for the rhetorical question as the apodosis (cf. 9:12)" (Driver and Gray).

34:32 **אֲשֶׁר** has been omitted in the relative clause. (See G-K. 130 D. and Dav. 144). This practice is common in poetry. The predicate generally stands first in the relative clause, and is thus brought into antithesis with the preceding sentence.

34:35 **הִשְׁכִּיחַ** is a Hifil infinitive absolute with the force of a substantive.

35:3 **וַיֹּאמֶר** gives us an example of indirect narration after **וַיֹּאמֶר**. After the verb to say we often find the words of a speaker quoted directly but the tendency is toward passing into the semi-oblique form.

35:15 **אֵין** in its absolute state is used as an emphatic negative before a perfect. If the text is correct we have a very anomalous situation (see G-K, (Cowley) 480). Delitzsch has tried to explain it on the basis of Arabic parallels but his evidence is not altogether convincing. The absolute state of **אֵין** always follows the word negated.

It seems best here to change the vowels.

36:3 **יִשְׁלַח** The use of **יִשְׁ** with **לַח** pleon. is used almost exclusively of the terminus a quo whether of space or time. It should be translated from afar and not to afar.

36:4 **יָמֵיךָ** is an instance of the use of the plural to heighten the idea of the singular. (Dav. 17 R.2) (G-K. 124e).

36:7 **וַיִּשְׁבְּ** gives an example of an imperfect following an imperfect and is followed by another imperfect consecutive. It is joined to an abrupt statement of place. The completed action—though abrupt here—is necessary. He setteth them forever, they are exalted (forever). When this scene was pictured the writer was unhampered by cold, exact rules.

36:10 **וַיִּשְׁכַּח** . . . **וַיִּגַּל**. In this example we find a dependent sentence introduced by **כִּי** with the force of an object (Cf. Arabic amara an). Such behaviour is quite frequent in late Hebrew after verbs of desiring and commanding where the earlier language would have used a direct expression.

36:18 **לֹא יִסְתַּיֵּן** We are not prepared for such an irregular form. After **לֹא יִסְתַּיֵּן** there should certainly be agreement.

36:24 **וַיִּשְׁכַּח** Here we find a strange intensive polel form. It is a perfect of experience.

36:31 **ר'כזחז** is an unusual word both in its meaning and its form. An earlier writer would have used **ל'ב**.

36:32 **ר'א** Professor Gray says of it: "syntactically an acc. defining that with which the hands are covered (G-K. 117z)."

37:12 **ה'א** shows a remnant of the old locative (original accusative) case-ending. The toneless **ה'** serves no real purpose as we see it.

CONCLUSION

What can be said for the Elihu Discourses? Who wrote them? When, why and how? How shall we regard and interpret them? It will be best to begin by saying that it is our firm conviction that these six chapters were not a part of the original plan of the author of the great poem. A study of the purpose and scope of that poem makes it exceedingly unlikely that this section could have been in that plan. One finds it hard to believe that they could have been included in the original outline. We recognize the weight of the argument of distinguished critics who have produced arguments that have seemed adequate to them. This is especially true of such competent Semitic scholars as Cornill, Briggs and Budde. When we study the book as a whole and see what seems to us to be the perfectly laid plan of the author disfigured and all but ruined by this insertion we are constrained to believe that a later hand has written and incorporated into the older poem this division. Yahweh has been represented by the author as approving his servant, Job, without reservation as a blameless and righteous man. Throughout the book the author has definitely taken his stand along with Job and has arrayed the friends along with the Satan in their opposition to the

sufferer. In the soliloquies of Job he has left no question as to his sympathies and ideas. Job is clearly innocent and blameless. In his closing word Job calls for the divine voice to settle his case and reveal to him the solution to the puzzling problems that have arisen. The author very fittingly and artistically brings the eternal voice into the picture. It is the same Person who has spoken in the Prologue and who has proved so elusive all through the bitter struggle. He rebukes Job but does not in any sense accuse him of the sins charged by the friends. The conquest is complete. The fighting sufferer is thoroughly answered and subdued. The friends are then condemned while Job is vindicated. Yahweh himself is vindicated and Job will never renew the charges that he has hurled at his Maker. The plan, the development, the execution, the perfect denouement, are all that could be desired by the most exacting critic.

Imagine our surprise and chagrin when we find six chapters inserted between Job's call for God and his appearance. In these chapters we find a new entry in the conflict who is not mentioned anywhere else in the book, who makes an unfavorable impression by the disagreeable introduction, the spirit, the tiresome repetition of the arguments of the friends and by his failure to contribute anything of additional value to the book. He does not admit any knowledge of the Prologue, does not agree with Yahweh's

estimate of Job, refuses to give any notice whatever to Job's protestations of innocence, anticipates the speech of Yahweh and claims to do just what Yahweh is coming to do. His quotations from the other parts of the book are of such nature that we cannot think of him except as a reader of the book. His quotations, misquotations, references to words, phrases and ideas and his substitution of later words and ideas for the words from which he took his ideas make it practically impossible for an unbiased judge to reach any other conclusion. He not only gives evidence of having had the original poem before him for study and reference in the preparation of his treatise but it is quite clear that the later writer found himself in disagreement with the purpose and views of the original author. His views of God are quite different and he takes the older poet to task for the introduction of Yahweh. He is unwilling to agree with God's appraisal of Job and takes the attitude that Job has sinned and that God not only punishes sin by means of pain but that he has a disciplinary purpose in it as well. He agrees thoroughly with the friends in their arguments.

We have no way of knowing who did this work or when it was done. Merx and Kamphausen think that it was written by the original author several years after the rest of the book had become famous among the people. This view does not carry any weight as we see it. It must have been written by one of a younger group of thinkers of a later generation

who tried to make it less objectionable to the orthodox minds. Job's words had been too bold when he openly challenged God to play fair and accused him of unjust dealings. Pious minds found plenty of trouble in those speeches. This younger student of the book did his best to tone down the objectionable nature of the book by incorporating a review of the debate that presented Yahweh as a gracious God and Job as a weak, rebellious, proud sinner who needed suffering as a means of discipline. He deserved punishment and in addition he was to feel the chastening hand of God so that he could be a better man after suffering. The unfortunate introduction places him in an undesirable light immediately. We are probably prejudiced against him so that a proper evaluation of his character, his ability and his contribution will be difficult. He was reverent, deeply spiritual, conscious of divine direction and thoroughly sincere in the carrying out of his mission. He does not measure up to the standard of his gifted predecessor as a poet, a thinker, a literary man or in the depth of his insight but he suffers only in comparison with a genius.

It is difficult to set forth a proper estimate of the worth of the Elihu interpolation. It certainly has a value. Modern readers find in these chapters an emphasis upon certain religious ideas that are helpful. Some are able to follow Budde in his interpretation of the book and consequently find the climax and solution of the problem in these

chapters. Even though we find it impossible to think of them as a part of the original poem we are impressed by the reverent attempt to reveal the purpose of pain and the consequent revelation of the character of God in new language and in new ideas. It is true that the older author did not solve the age-old problem of suffering. Elihu offered his solution. Through the years we have struggled on trying to decide between the idea of punishment, of discipline, of preventive method. God has used all of them and has revealed himself through his own Son that we might know more clearly the divine will in all things. We are grateful for Elihu and for his contribution. We shall treasure it along with every other sincere attempt to interpret God to a bewildered world.

FINIS

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