

A COMPARATIVE STUDY OF DEUTERO ISAIAH AND JOB

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by
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TO
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PREFACE

PREFACE

A hint at the kindred natures of Deutero Isaiah and Job was first made to me in an Old Testament Survey Course, taught by Doctor Clyde T. Francisco. The same suggestion was again made by Doctor J. J. Owens as study was made in Hebrew Exegesis. Interest was finally kindled in my own mind during the early part of my first year in graduate school, for it was then that the subject was a common matter of discussion by the older graduate students. A determination to request permission to pursue the study in preparation for a thesis was solidified when Mr. Jack Glaze, then a graduate student, asked me, "Why don't you keep this subject in mind for a thesis?"

The study has been personally rewarding, for the discipline of it has both added to my own stability and given me a deeper appreciation for these two books of the Bible. What little I have been able to contribute is mainly in the realm of organization and relationship, for the process has helped me to realize my great debt to all men.

My graduate work has been pursued under peculiar circumstances for which I am grateful. The privilege of teaching in the Department of Old Testament has

given opportunities, experiences, privileges, and insights which I otherwise would not have had.

To Professors Clyde T. Francisco and J. J. Owens, I shall ever be under obligation for having guided me into this field of study. Professors W. H. Morton and E. C. Rust, particularly through their seminars, have broadened my entire religious outlook.

Doctor Leo T. Crismon and the Library Staff gave ready assistance along the way, and I wish to thank them.

The highest debt of gratitude is reserved for my wife who waited, worked, and encouraged.

Ralph H. Elliott

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CHAPTER ONE
THE RELATION OF PROPHETIC AND WISDOM LITERATURE

CHAPTER I

THE RELATION OF PROPHETIC AND WISDOM LITERATURE

Introduction

Surprise usually is registered when it is learned that an effort is being made to study the writings of Deutero Isaiah and Job in relation to each other. Practically every lecture on the "Canon of the Old Testament," begins with the reminder that the Hebrew Bible is broken into the three categories: The Law, the Prophets, and the Writings. Some effort is then devoted towards showing a fixed time by which each of the categories was completed. The work of Jesus ben Sirach has been used so many times in supporting this effort, that about all the average person knows about Ecclesiasticus is that in its prologue, reference is made to "the reading of the law, and the prophets, and the other books of our fathers."¹ The scholar, by the very bulk of the material involved, has necessarily had to limit his area of study to the one field of either law, prophecy, or wisdom.

The separate emphasis on the three categories,

¹Jesus ben Sirach, "Prologue," Ecclesiasticus in The Apocrypha (New York: Thomas Nelson & Sons), according to the revision of A.D. 1894.

though out of necessity, has so separated the material in our study processes, that seldom is there any realization that the three areas may have some definite relationship with each other. It has become advisable to devote, therefore, a little space to a justification for placing together a "prophetic" and a "wisdom" book for parallel study. Though not exhaustive, for such a study is not the major interest of this thesis, the material immediately before the reader should emphasize the possibility of a prophet-wise man kinship.

I. The Method of the Hebrew Prophet

A. The Origin

Almost any work on the prophets has something to say about the call experience of the prophet. Here, it is not the fact of the call of a prophet which is of importance, but rather, the origin of the prophet in reference to his expression of his call in the life of the Hebrew community. The way the call was expressed necessitates a consideration of the background of the Hebrew prophet.

In recent years, much work has been done, especially by the so-called "Uppsala school," to show a kinship between the Hebrew prophet and the prophet

of surrounding cultures. Alfred Haldar² holds that the Hebrews, on entering Canaan, took over a phenomenon which was common to the entire Near East, though they had known something of the Canaanite method before entering Canaan. There is a slight distinction between Haldar and Hölscher³ on this point. While Hölscher holds a Hebrew borrowing from Canaan, Haldar goes a bit further and says:

Thus the view expressed by Holscher must be modified. The ancestor of the Hebrews who migrated to Canaan from the East, was not unacquainted with the form of prophecy under consideration here. . . . By this I do not mean to deny that it was in the Canaanite environment and through the Canaanite--and of course the Accadian-influence that Israelite prophecy acquired the characteristics we find in the O.T. Israelite prophecy must therefore be regarded as an off-shoot of a cultic phenomenon common to the whole Near East.⁴

B. The Cultus

1. The prophet in worship. Immediately upon discussing the origin of the prophet, one is introduced to the term, "cultus," or "cult." The term sounds

²Alfred Haldar, Associations of Cult Prophets Among the Ancient Semites (Uppsala: Almqvist & Wiksells Boktryckeri Ab, 1945), pp. 110f.

³Cf. Gustav Hölscher, Die Profeten, Untersuchung zur Religionsgeschichte Israels (Leipzig: Hinrichs, 1914), in which he outlines his views.

⁴Haldar, loc. cit.

strange, but simply defined, the cultus is "a system of religious belief and worship."⁵ When this definition of the cultus is accepted, it is possible to search for the method of the prophet in relation to the worship paraphernalia of Israel.

In the year nineteen hundred and thirty-five A. R. Johnson stated a basic thesis which has since been developed by Haldar and others:

. . . it appears that the prophet, far from being an individual opposed to all cultic forms, was himself a cultic official whose status, at least so far as concerns the personnel of Solomon's temple, was superior even to that of the priest.⁶

Johnson calls attention to a similar thesis, held by A. Causse, H. Junker, W. Eichrodt, G. von Rad, O. Eissfeldt, and J. Hempel.⁷ Adam C. Welch supports such a view. Though the prophets at times criticized the popular cult, there is evidence that the motive of the prophet was not that of blasting the entire system out of existence, but of purifying it.⁸

⁵Funk and Wagnalls College "Standard" Dictionary of the English Language (New York and London: Funk & Wagnalls Company, 1943), p. 291.

⁶A. R. Johnson, "The Prophet in Israelite Worship," The Expository Times, XLVII (October, 1935), 312.

⁷Ibid., p. 313.

⁸Adam C. Welch, Prophet and Priest in Old Israel (New York: The Macmillan Company, 1953), p. 17.

An indication of some kind of cultic relationship may be seen in the term "sons of the prophets." J. M. P. Smith agrees that the term implies some kind of worship guild or association, when he suggests that the term "implies nothing as to the family relationships of the prophets," but "are persons endowed with the spirit of the prophets and not at all sons of prophets according to flesh."⁹ In 2 Kings 2, the story is told of the falling of Elijah's mantle upon Elisha. Three times in this chapter, the term "sons of the prophets," is used, and in each instance it very clearly does not refer to a family relationship. A similar association of prophetic men may be found in 1 Samuel 19:20, 1 Kings 18:4, 1 Kings 22:6, 2 Kings 6:1-7, and elsewhere. The leader of such a band of prophets would be the אב , father of the group, according to Haldar.¹⁰ This, however, is questionable, for he gives only one passage to support his contention, 1 Kings 11:13f, and this passage makes no reference to "prophets" or to "sons of prophets." Stretching the family relationship somewhat, Haldar suggests that the

⁹J. M. Powis Smith, The Prophets and Their Times (Chicago: The University of Chicago Press, 1941), p. 1.

¹⁰Haldar, op. cit., p. 135.

members of the guild would refer to each other as "brethren." It is true that a tentative parallel may be seen in the Ugaritic texts in the usage of the terms "'ari" and "ahu,"¹¹ but this in itself is insufficient for drawing the conclusion that the association of prophets in Israel was based on the same pattern. Stronger evidence, indeed strong enough to imply that the prophets may have used the term "brethren" in the sense suggested above is to be found in Numbers 18:2,6, where the Levites are said to be the "brethren" of Aaron, and in Numbers 16:10 which speaks of members of the Korahite guild as "brethren" of Korah. Deuteronomy 18:6f. includes a similar usage.

The associations of prophets as distinctive groups is seldom denied but there comes a question as to the relation of these associations to the shrines, and in a larger sense, to the cultus as a whole. It is not difficult at all to see that these early bands were associated with the temple and shrines. In 1 Samuel 10:5, the band of prophets was met coming down from the high place at Gibeah. Samuel, an early seer or navi, had headquarters at Ramah (1 Samuel 19:18f.), while the same kind of association may be noted

¹¹Ibid.

with Bethel, 2 Kings 2:3, and with Jericho, 2 Kings 2:5. These guilds were not confined, however, to the one shrine. Samuel, who originally was a Ramahite, also functioned at Bethel (1 Samuel 7:16), at Gilgal (1 Samuel 7:16; 10:8; 11:4f.), and at Mizpah (1 Samuel 7:16; 10:17).. In 2 Kings 2, one finds Elijah sent by God on a similar circuit. These travelled around to participate in festival and sacrificial observances.¹²

Because of the apparent connection of these early groups with the shrines, the Scandinavian school, along with its adopted son, A. R. Johnson, has developed a new area of study, the gist of which, is to parallel the priest-prophet relationship in Israel to that of cultic organizations over the Near East. The prophets as well as the priests had to be, in a sense, cultic for they were interested in worship and religion. But was there an organized cultic group, and if so, did it continue into the canonical period?

Haldar's system is based on an assumption that כֹּהֵן, the Old Testament title for priest, is the same term used among all the North West Semites and among the Arabs. The term is used in reference to Baal in 2 Kings 10:19, with reference to Dagon in

¹²Ibid., p. 145.

1 Samuel 5:5, and with reference to Chemosh in Jeremiah 48:7. The Hebrew priest's initiation shows close resemblance, he says, to Accadian rites.¹³ The next step is to notice the close connection between the priest and the roeh, or prophet. Samuel, for instance, though never called a roeh, belongs to this category. Samuel, like a priest, is dedicated to Yahweh by a sacrifice at the Shiloh temple (1 Samuel 1:24f.). As a priest, he is said in 1 Samuel 2:18; 3:1, to minister before Yahweh, and that he wears the ephod, the priestly garment. A very definite relation to priestly service is seen in 1 Samuel 11:15 and 1 Samuel 13:7f., where he appears at Gilgal in connection with sacrifice. But the priestly function was not the only one which Samuel performed. Indeed, he is usually thought of in his connection as a "seer," a prophet. Samuel's connection as a seer with the roving bands of prophets is well known. 1 Samuel 9:9,11,18 give him the title of "seer," to be equated at the time of the author of the passages with "navi."¹⁴

Other of the prophets also had a close connection with shrines, serving not only as prophets, but apparently

¹³Ibid., p. 93.

¹⁴Ibid., p. 103.

as priests, or at least, assuming priestly functions. Gad is recognized as a seer (1 Samuel 24:12), yet in the very same chapter, it is Gad who is so concerned that David build an altar on the threshing floor of Araunah. Gad and Nathan, both seers, are admitted in 2 Chronicles 29:25, to have been responsible for the revised design of the musical service in the Jerusalem temple.¹⁵ Though the Chronicles passage may be late, it indicates an accepted tradition.

The thirteenth chapter of 1 Kings, verse six, is a general passage which would indicate that the prophet not only spoke for God; he also represented the people to God, a priestly function. Jeroboam begs the "man of God" to go to God in his behalf, and all of this took place (1 Kings 13:1), while Jeroboam was standing by the altar for the purpose of burning incense. Jeremiah, usually considered to be anti-cultic, is attributing in Jeremiah 27:18, the possibility of the priestly task of intercession to the prophet.

The general conclusion to the matter is that the priest and the prophet were not widely separated categories. Whether it is possible to say, with Haldar, that the roeh, the chozeh, and the kohen belonged to the

¹⁵Johnson, op. cit., p. 313.

same class and were given different appellations only when they performed certain functions,¹⁶ is yet to be determined. Such a general summary as to say that Samuel follows the pattern of the baru or atu priests in Mesopotamia and that roeh "is probably a special term applicable to the seer class of priests, otherwise titled Kohanim,"¹⁷ has not yet been proved. This much has, however, been established, that the prophet was a cultic specialist, closely associated with the sanctuary.¹⁸ Jeremiah 23:11 definitely connects the prophet as well as the priest with God's house. Though the passage cannot be pressed, the reference to "the chamber of the sons of Hanan the son of Igdaliah, the man of God," (Jeremiah 35:4), certainly would indicate that the prophets had special temple quarters. Both priest and prophet were in danger of being slain in the temple's downfall.¹⁹

Some might be willing to admit that the prophets originally were an organized group, closely related to the life of the cult, but would question its continuation

¹⁶Haldar, op. cit., p. 137.

¹⁷Ibid., p. 104.

¹⁸Johnson, loc. cit.

¹⁹Ibid., p. 316.

into the canonical period. A number²⁰ are of the opinion, formerly quite popular, that the prophet and the priest were at distinct odds and that the prophet completely separated himself from the cult and its ritual. Amos 5:21-25 and Jeremiah 7:21ff., are usually the passages discussed in this connection. It seems more logical to agree with the more recent view that the prophets did criticize some features of cultic worship as practised in their day, but the criticism was intended, not to do away with or to discredit, but to purify worship.²¹

Adam C. Welch is quite convincing in his argument that unless the canonical prophets were closely identified with the nation's sanctuary, then the prophets were but a passing fancy in the life of Israel, for when the Jews returned from Exile, they concentrated themselves around institutional life as something distinct and separate from the surrounding pagan nations.²²

As to the function of the roeh and the navi,

²⁰For the old view, note Ludwig Köhler, Theologie des Alten Testaments (Tubingen: Verlag von J. C. B. Mohr, 1947), pp. 170ff.

²¹Welch, op. cit., p. 14.

²²Ibid., p. 24.

some indication has already been given. The ecstasy and the divinatory practises of the early groups of nebiim are well outlined in the book of Samuel. Similar practises continued in the later period as may be noticed, for instance, in the book of Micah. Both Halдар²³ and Johnson²⁴ agree that ׀׀׀, which indicated divination by casting lots (Micah 3:5-11), can have "navi," as the subject. Here, Micah 3:11, a canonical prophet recognizes ׀׀׀, divination, as a valid method of securing a decision in the affairs of life. Thus, though the exact form of divination practised by the prophets may be uncertain, it is clear that it was a branch of the prophetic activity.²⁵ This conclusion is emphasized when it is noted that ׀׀׀, once a technical term obtained by "technical" means, was also used for oracles presented by the nebiim. Compare 2 Kings 17:13, Isaiah 1:10, and Isaiah 8:16.²⁶ Note also Ezekiel 14:7ff., where the prophet was consulted because of his oracular power.

²³Halдар, op. cit., p. 124.

²⁴A. R. Johnson, The Cultic Prophet in Ancient Israel (Cardiff: University of Wales Press Board, 1944), p. 33.

²⁵Ibid., p. 32.

²⁶Halдар, loc. cit.

Haldar's conclusion, and it seems quite logical, is that with reference to roeh and navi, "it is not possible to draw a sharp line of demarcation between their functions in the cult."²⁷

A final summary is gathered from the work of Adolphe Lods, who reminds us:

By the names they gave themselves, by the functions they assume, by their conception of the origin of the revelations, by the psychological processes traceable in the method of these revelations and in their manner of communicating them, they (the prophets) belong to the category of the ecstasies of an older day.²⁸

Even Amos has to define his work by saying that "he prophesies," Amos 3:8. Isaiah speaks of his wife as "the prophetess," (Isaiah 8:3). The new prophets continued in the train of the early roeh and navi. This does not deny that there was something distinctive for as Lods says:

Though the form in which the message of the great prophets was conveyed to them, and the way in which they handed it on, were more or less those which the people had long been accustomed to expect from its seers, the message of the new envoys of Jahweh was radically different, as far as its contents were concerned, from all that had hitherto been transmitted.²⁹

²⁷Ibid., p. 125.

²⁸Adolphe Lods, The Prophets and the Rise of Judaism, trans. S. H. Hooke (London: Routledge and Kegan Paul Limited, 1937), p. 52.

²⁹Ibid., pp. 59f.

The two new notes were the destruction of Israel and the note of sincerity, expressed in lofty morality and spirituality.

In a summary way, it has been seen that the prophet of Israel, both early and late, was closely aligned with the cult, "the system of religious belief and worship," of his day. To say that the prophet and the priest were many times identical, the names distinguishing a particular function at a given time, is more than the author is ready to admit. But there was, a great deal of the time, a close relationship between prophet and priest.³⁰ This undeniably links the prophet with the cultic processes.

2. The transmission of prophetic work. Thirty years ago, there would have been little question as to how the prophetic work was transmitted. Some of the naive would have suggested that the preacher, or prophet, preached a message, then went immediately home and wrote it, or vice versa. Generally, however, as Eissfeldt

³⁰It is worthwhile to note that Samuel united within himself even more than the prophet-priest offices. He also served as judge and as counselor, thus fulfilling something of the wise man function. Cf. A. F. Kirkpatrick, The First Book of Samuel ("The Cambridge Bible for Schools and Colleges," Cambridge: At the University Press, 1866), pp. 29ff.

suggests,³¹ the old concept involved three steps:

(1) There would be an oral pronouncement by the prophet which the prophet or his hearers would hand on, perhaps being written down immediately upon the death of the prophet.

(2) Materials which were not actually authentic, but which seemed characteristic of a prophet would collect gradually around the prophet's utterances and these would finally be written down.

(3) The last step would be the collection of these two categories into one group, our prophetic book as we know it today.

The view of transmission, summarized above, was current from approximately 1920-1935, and may be traced in detail in the work of T. H. Robinson.³²

It was the very definite association of the prophet with the cult which led to a changed concept relative to the transmission of prophetic material. Isaiah 8:16, for instance, mentions the continuing practise of a band of disciples whose purpose was to bind and seal his teachings. If these prophets and their bands were part of the cultic personnel, and the evidence indicates that they were, they had to have

³¹O. Eissfeldt, "The Prophetic Literature," Old Testament and Modern Study, ed. H. H. Rowley (Oxford: at the Clarendon Press, 1951), p. 127.

³²Theodore Henry Robinson, Prophecy and the Prophets in Ancient Israel (London: Duckworth and Co., 1923), p. 35; note his discussion of the "Structure of the Prophetic Books."

some function. The prophet would make pronouncements and take part in the recitation of the rituals, among which were oracular passages.³³ The prophet's task was to make the pronouncements and to set the atmosphere, thought pattern, philosophy and religious viewpoint of his own little group. His disciples were charged with preserving his pronouncements and his spirit, and also with the preservation of the prophet's ritual which he was to use from time to time, as for instance in an enthronement ceremony. Some of these words and rituals which they passed on became historicized. With a group of disciples engaged in such preservation, the same pronouncement might be used in different situations as occasion demanded.³⁴

Those who place so much stress on the cult are of the opinion that the cult material was passed on through the band of followers or disciples in an oral process.

The oral method of transmission was quite popular in oriental society. Eduard Nielsen labors tediously in his effort to show the strength of the oral method in pre-exilic Israel, with writing being relegated to a

³³Halдар, op. cit., p. 157.

³⁴Ibid., p. 158.

subordinate position. The success of his effort is to be questioned, for his examples are weak. For instance, since the Genesis 23 account of the purchase of the field of Hebron and the Cave of Machpelah makes no mention of a written document, this indicates the disdain of writing.³⁵ Such weak argument is very inconclusive. Nevertheless, there are various preserved Semitic and anti-Semitic texts which bear witness to the importance of oral tradition. This process, which involved learning things by heart, was not held in such disfavor as it is today. Even the ancient Mesopotamian culture, which seemed quite enthusiastic about writing, stressed the importance of learning by heart. Look at the conclusion of the Irra-myth:

The scribe who learns this text by heart escapes the enemy, is honoured. . . . In the congregation of the learned where my name is constantly spoken I will open his ears.³⁶

Even today, the Quran is handed down orally. To gain admittance to the mosque in Cairo, one must be able to recite the entire Quran without hesitation. It is learned as younger disciples sit around and listen to its repetition until they know it by heart.³⁷

³⁵Eduard Nielsen, Oral Tradition (London: SCM Press Limited, 1954), p. 40.

³⁶Ibid., p. 19.

³⁷Ibid., pp. 21f.

A number of Old Testament references indicate the importance of oral tradition. Moses in Deuteronomy 1:5ff., gives an oral and expository recitation of the law. Family instruction (cf. Exodus 12:26; 13:8,14; Deuteronomy 4:9,10; 6:7,20) was in oral fashion. Also, in diplomatic correspondence, it was customary for a delegation to deliver orally the message of the king. Merodach-ben-Baladan sent his group to Hezekiah, and even though the group had some kind of written message, Hezekiah got it through oral means. "And Hezekiah listened to them, and he showed them his whole house. . . ." ³⁸

An emphasis on the importance of oral tradition having been made, it is worthwhile to notice the use which the tradio-historical school makes of the oral method in its appraisal of prophetic transmission. The basic assumption is that though both the written and oral methods have been used, most of the Old Testament literature did not become fixed in writing until the day of the Exile, or after.³⁹ Engnell speaks of Mowinckel, usually classed as a literary critical

³⁸Ibid., p. 29.

³⁹Ivan Engnell, The Call of Isaiah ("Uppsala Universitets Arsskrift," 1949:4, Uppsala: A. B. Lundequistska Bokhandeln), pp. 55f.

scholar, who also feels that large portions of the prophetic literature in the form in which it now appears are the result of oral tradition, fixed in the sixth century B.C.⁴⁰ Nielsen enlarges the general period, saying that oral tradition became written literature somewhere between the fall of Jerusalem and the time of the Maccabees.⁴¹ The date at which oral tradition became fixed in writing is certainly debatable. Some portions of the literature became written early. Indeed, pronouncements were at times written down immediately upon their utterance. Habakkuk 2:2 is an example.⁴² "We therefore must not only think of OT tradition as purely oral. It is principally oral."⁴³ The probability is that the written tradition was not established until late.

Transmission by oral tradition was somewhat anticipated when in 1923, Mowinckel in his Psalmestudien suggested that the prophetic element in the Psalms pointed to an oracular element in the cultus in which

⁴⁰Ibid., p. 23.

⁴¹Nielsen, op. cit., p. 39.

⁴²Haldar, op. cit., p. 157.

⁴³Aage Bentzen, Introduction to the Old Testament, (2nd ed., Copenhagen: G. E. C. Gad Publisher, 1952), I, 106.

prophetic words were offered. The most far reaching change after that was in 1935 when the oral tradition school was initiated in earnest through H. S. Nyberg's book, Studien zum Hoseabuche. Whether it was the occasion of this oracular announcement, or some other, the followers of the prophet would want to preserve his words. The spirit of the prophet and his method of expression would attract followers from among folk of a similar interest. These followers became the band of disciples such as is referred to in Isaiah 8:18. The prophet's disciples preserved orally the master's teaching much in the same way in which the apostles preserved the teachings of Jesus.⁴⁴ An effort was made to pass the words of the master to each succeeding generation through this cult-prophet organization. As Eissfeldt says:

In this process, the words of the master prophet became adapted to the contemporary scene--actualized --and, at the same time, they were expanded and enlarged by sayings of a different origin which, however, appear suitable to the context.⁴⁵

In other words, a "school" of prophets developed within

⁴⁴Robert H. Kennett, The Composition of the Book of Isaiah in the Light of History and Archeology ("The Schweich Lectures, 1909," London: Oxford University Press, 1910), p. 7.

⁴⁵Eissfeldt, op. cit., p. 117.

the cultus, with a definite outlook, philosophy, and atmosphere. This school became the preserver, shaper, and creator of prophetic tradition. A prophetic center would pass on only that which was characteristic of its master.

There was a time when the oral tradition itself became fixed. This constituted an oral canon which then was handed down. Thus, "this writing down gives us simply the mechanical preservation of an already completed structure."⁴⁶ Testimony to the fact that the written tradition is the result of an already fixed oral tradition may be seen in the frequent literary arrangement in accordance with "the association word principle and the marked doublet and variant system that cannot possibly be explained in any other way."⁴⁷

From the beginning, there must have been a dominating motive which caused the transmission of material. What and why were various traditions preserved? The "why" of the preservation takes one back to the individual prophet who headed the various groups. The prophet's task was to present the activity of Yahweh.

⁴⁶Ibid.; cf. also Gunnar Östborn, Cult and Canon (Uppsala: A.-B. Lundequistska Bokhandeln, 1950), p. 15.

⁴⁷Engnell, op. cit., pp. 55f.

Consequently, the cult's first objective was to preserve the prophet's words which presented the activity of Yahweh. An effort was first made to preserve the prophet's proclamation about Yahweh rather than a biography of the prophet.⁴⁸ Engnell's expression of this motif in what he calls "the Yahwistic tendency, especially in its positive Messianic aspect," is quite interesting. That which presented Yahweh's messianic purposes was preserved. This is suggested as the reason that the present "books" are preserved in contrast to material by Elijah and Elisha, as an example.⁴⁹ In addition to preserving Yahweh's work in the past, present, and future, a second motive was to record the activities of the lives of kings and other leaders in the Old Testament such as judges and prophets--activities which would provide suitable material for cultic and worship representation.⁵⁰ Thus the prophetic books would be traditions concerning the prophets, as well as by them.

Summary statement. By what has been said above, it has not been meant to imply that writing had no part

⁴⁸Ostborn, op. cit., p. 63.

⁴⁹Engnell, op. cit., p. 23.

⁵⁰Ostborn, op. cit., p. 39.

in the transmission of prophetic material. Perhaps some material was written down initially as a planned literary presentation. Engnell suggests that this was true for Nahum, Habakkuk, Joel, and Deutero Isaiah.⁵¹

The emphasis has been made in order to stress two ideas: first, that the prophet had an intimate relationship with, and place in, cultic worship, assuming an accepted place in the organized worship life of Israel; second, that consequently, much of the prophet's work and spirit was transmitted orally to succeeding generations.

II. The Method of the Hebrew Wise Man

A. The Nature of Wisdom Sayings

The general term, "prophetic literature," strikes a responsive chord, but the terms, "Hebrew wise men," and "wisdom literature," are a little vague. By "wisdom literature," reference is generally made to the poetical books of the canonical Bible, Proverbs, Job, Song of Solomon, and Ecclesiastes. The particular interest of this thesis is Job, but no relationship between the prophetic and wisdom books can be established until both prophetic and wisdom literature are studied. Consequently an effort has been made to ascertain the

⁵¹Eissfeldt, op. cit., p. 131.

nature of wisdom sayings.

Some insight is gained in noting that

the Wisdom Literature is so called from the fact that therein the wise men of Israel, (חֲכָמִים), expound the nature and applications of their practical wisdom, their considered findings on questions of moral and religious philosophy.⁵²

The term, חָכְמָה , as applied to the wise men, does not mean pure knowledge. It is the faculty of distinguishing between what is good and what is bad. For the Hebrews, this involved a religious element, because to the Hebrew, every form of wisdom was from God.⁵³

The application of this wisdom primarily revolved around one term, דָּמָה , used often in the wisdom material. Basically, it means "likeness." In five instances, the root דָּמָה is used in the Niphal stem, meaning "to become like," to "to be comparable with."⁵⁴ In the Hithpael stem (Job 30:19), it is used with much the same force. A prophetic book (Isaiah 46:5), uses the term once in the Hiphil with reference to matching like objects. The noun form, דָּמָה , is used once (Job 41:25), and again it indicates similarity or

⁵²Harry Ranston, The Old Testament Wisdom Books and Their Teaching (London: The Epworth Press, 1930), p. 11.

⁵³W. O. E. Oesterley, The Book of Proverbs (London: Methuen and Co., Ltd., [n.d.]), p. lix.

⁵⁴Cf. Psalm 143:7; 28:1; 49:13,21; Isaiah 14:10.

likeness.⁵⁵ Actual usage of the term is most often that of a proverb, a brief, terse, pithy saying. 1 Samuel 10:12 is an example. Here the saying is scornful because of action not appropriate to an individual's station.⁵⁶ Quite often popular proverbs are found scattered throughout Biblical literature, though not always introduced by the term לִּפְתּוֹ .⁵⁷ The short pithy proverb sometimes grew into an elongated proverb as may be found in Proverbs 1-9.⁵⁸ According to Johnson:

. . . the term לִּפְתּוֹ , besides denoting the simple proverb, was also used to describe something of the same literary genre, although more technical and more elaborate, which would likewise be employed as a recognized medium of instruction by those who claimed to know something of the mystery of living and the secret of a happy life.⁵⁹

⁵⁵A. R. Johnson, " לִּפְתּוֹ ," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), pp. 72f.

⁵⁶A. S. Herbert, "The Parable (MASAL) in the Old Testament," Scottish Journal of Theology, VII (1954), ed. T. F. Torrance and G. K. S. Reed, p. 183; see also 1 Samuel 24:14; Ezekiel 16:44, and Ezekiel 18:2f.

⁵⁷Oesterley, op. cit., p. lxxvi; see also Genesis 16:12; 1 Kings 20:11; Isaiah 22:13; 37:3; 66:9; Jeremiah 8:22; 12:13; 28:28, and Hosea 8:7.

⁵⁸Johnson, op. cit., p. 165; see also Proverbs 1:1-6; 1:10-19; 1:20-33; 7:1-27.

⁵⁹Ibid.

The latter usage may be noticed in Job 27:1ff.,
Isaiah 14:1ff., Micah 2:4, and Habakkuk 2:6.

A second recognized usage of לִשְׁמֵךְ is as the "byword"--something so striking that it becomes proverbial. The psalmist cries, "Thou makest us a byword (לִשְׁמֵךְ) among the nations." (Psalm 44:14f.). Job 17:6 is a good example of the byword, for here Job is an object of abhorrence to his fellows. Job is a demonstrative instance of folk of like experience over the world.⁶⁰ Ezekiel 14:8 has a similar usage.

A. H. Godbey outlines a third use of mashal and gains some support from A. R. Johnson. This is in the use of what might be called a "pantomime" לִשְׁמֵךְ in ritual. It has been suggested that the performance of a symbolical action was a mashal. In the Joseph stories, Genesis 37, the sheaf-action or star-action might be considered a mashal, for it was expected that a "like action" was to occur in real life. As Joash had his interview with dying Elisha (2 Kings 13:14ff.), the victories were limited by the number of times the ground was struck.⁶¹ A similar interpretation is

⁶⁰Herbert, op. cit., p. 188.

⁶¹Allen Howard Godbey, "The Hebrew Masal," The American Journal of Semitic Languages and Literature, XXXIX (October, 1922-July, 1923), ed. John Merlin Powis Smith, pp. 89ff.

given the Balaam stories by Johnson in Numbers 23:7,18; 24:3,15,20,21,23. In these stories, according to Johnson:

. . . it denotes, not a parallel which already exists and thus serves as an example whereby its like may be avoided or brought into being, but one which is first pictured in the mind, possibly under so-called "ecstatic" conditions, and then given colourful expression in words with a view to its corresponding appearance in actual life, i.e., the pattern or shape of things to come as envisaged by the speaker in terms of Yahweh's purposeful action.⁶²

The mashal here had in it an element of magical action, like a short spell. Other scriptures illustrating a similar usage are Ezekiel 17:1ff.; 21:1-5; 24:3f. Thus the conclusion is drawn that the mashal can be a parable, a spell, a mimic action.⁶³ Herbert, without arguing the point, feels that the evidence does not justify a conclusion as to this last usage, but when one calls to mind the large place which the cultus apparently had in the life of Israel, the pantomime or mimic usage is appropriate.

B. The Development of the Wisdom Movement

The contact which the prophets and the wise men had with each other will depend somewhat upon the age

⁶²Johnson, op. cit., p. 167.

⁶³Ibid., pp. 168f.

in which the wisdom movement was developed in Israel. Wisdom movements, in general, were quite ancient. It is not at all difficult to trace an early wisdom expression--both as to an outcome of everyday experience and as an outcome of everyday religious experience, in the oriental world. This wisdom expression was international. For example, Balaam the diviner came, not from Palestine, but from Pethor (Numbers 22:5), perhaps located in Babylonia. Jeremiah 49:7 and Obadiah 8 show a tradition of wisdom in Edom. Contact with wisdom outside of Palestine is mentioned in 1 Kings 4:30f. and 1 Kings 5:10f. In 2 Samuel 20:18, counsel is asked at Abel, generally admitted to be in Aram (Syria). The names of Job's friends would indicate that they were non-Israelites. Numerous finds show the wisdom movement to have been forceful in Egypt at an early date. Relative to the Egyptian expression of wisdom, there is "The Teaching of Ptah-hotep," known also as the "Prisse Papyrus," after the French Egyptologist who acquired it at Thebes, which is dated at the middle third millenium B.C. It includes moral precepts, guidance, and warnings against various vices. The need of modesty is taught in "The Teaching of Ka-Gemni," dated c. 2400 B.C. Exhortations based on the writer's experience are to be found in "The Teaching of Amenemhet,"

1300 B.C., though perhaps based on an even older original. Right living because of a proper relationship with deity is contained in the middle fifteenth century B.C., "Teaching of Meri-ka-re." "The Wisdom of Anii," about 1000 B.C., contains scribal suggestions as to right and wise living. A unique religious tone is to be noted in the 600 B.C. "Teaching of Amenemope." While the Babylonian examples are not quite so numerous, a number do indicate Babylonian wisdom study at an early date. Notable are "The Babylonian Job" and "The Bi-lingual Book of Proverbs."⁶⁴

The Biblical tradition presents much information which would indicate that the wisdom movement, already noted to have had an early background elsewhere, also had an early beginning in Palestine. The tradition of Israel very definitely connects Solomon as a patron of the wisdom movement. Such patronage is attributed to Solomon by the author of the book of Ecclesiastes who poses as King Solomon without even mentioning his name. Other passages indicating the Solomonic relationship are Proverbs 1:1; 10:1; 25:1 and 1 Kings 2:6; 3:26; 5:9-14; 10:1-10, 23-24; 11:41, and also 2 Chronicles 1 and 9. Throughout these passages,

⁶⁴Oesterley, op. cit., pp. xxxvff.

Solomon is represented as acquainted with international wisdom and as drawing upon its lore.⁶⁵ Even prior to Solomon, in the reign of David, there is an indication that the administration of justice seemed to depend a great deal on the individual judgment of the king. Consequently, 2 Samuel 14:20 would seem to indicate some kind of charismatic endowment for carrying on his duties; thus, justice rested on wisdom, tradition, and on prior decisions, rather than on law codes.⁶⁶ Some would even go so far as to suggest that there were schools of sages as early as David and that Ahithophel (2 Samuel 16:15,23), was the product of such a school.⁶⁷ It is interesting to note in this connection, that Ahithophel the counselor or sage served in the same capacity as did the prophet Micaiah later on in his relationship with Jehoshaphat. This may throw some light on the early prophet-wise man relationship.

But there is not unanimity that the wisdom movement in Israel had such an early beginning. R. B. Y. Scott argues that Solomon's connection with wisdom

⁶⁵Norman Porteous, "Royal Wisdom," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 250.

⁶⁶Ibid., p. 248.

⁶⁷John Paterson, The Book That Is Alive (New York: Charles Scribner's Sons), p. 52.

is proverbial, and not actual. Usually Solomon's connection with Egypt through his Egyptian wife is given as a strong evidence of contact with Egyptian wisdom, and thus its incorporation into his own activities. Scott's contention is that this is insufficient evidence for a strong leaning on Egypt, for his Egyptian wife was just one of his several wives, and the gods to whom he turned in his old age were not Egyptian gods.⁶⁸ In support of his view that Solomon's relationship with wisdom is legendary, and not actual, he speaks of "textual disorder" in 1 Kings 5, and in 1 Kings 10:1-10, suggesting that the close tie of Solomon with wisdom is post exilic and was not in the "original Deuteronomic edition of the book of Kings."⁶⁹ Scott's conclusion is:

The first real impact of Egyptian wisdom in Israel, with evident results in Hebrew literary production, seems to belong to the reign of Hezekiah. This is suggested by Proverbs xxvi.

Any traditions relative to Solomon, according to Scott, were deliberately cultivated by Hezekiah as part of his plans to restore the glories of Solomon's

⁶⁸R. B. Y. Scott, "Solomon and the Beginnings of Wisdom in Israel," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 265.

⁶⁹Ibid., p. 269.

kingdom.⁷⁰

While it must be agreed that the development of wisdom literature was mainly post exilic, with its golden age around the fourth century B.C.,⁷¹ it cannot be denied that its roots were in the early life of Israel. According to Albright, "it is most unreasonable to assume that didactic literature appeared any later in Syria-Palestine than in any other cultural area of the ancient East, relatively speaking."⁷² With the fame of wisdom in Edom (Jeremiah 49:7), Tyre (Ezekiel 28:2ff.), Egypt (Genesis 4:8; Exodus 7:11; 1 Kings 4:30; Isaiah 19:11), Babylon (Isaiah 44:25; Jeremiah 50:35; 51:57), and Persia (Esther 1:13; 6:13), as Ranston suggests:

. . . the Hebrews could not be other than taught by contact with their neighbors. They were not isolated from cosmopolitan streams of thought, though in the processes of assimilation they proved their marvelous genius for higher spiritual reinterpretation. . . .⁷³

Through trade and commerce relationships with Egypt (cf. Genesis 43:11; Hosea 12:2; Genesis 42:7; Proverbs 7:16),

⁷⁰Ibid., p. 279.

⁷¹Ranston, op. cit., p. 15.

⁷²W. F. Albright, "Some Canaanite-Phoenician Sources of Hebrew Wisdom," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 4.

⁷³Ranston, op. cit., p. 17.

it is almost inevitable that there should have been some cultural adaptation.⁷⁴

With Scott, it must be agreed that there is some textual difficulty in the 1 Kings 10 passage relative to Solomon's wisdom, but if the passages related to wisdom be thrown out, being considered as later intrusions, this still leaves the numerous early traditions about wisdom as seen in the following places and with reference to the following people:

Samson--Judges 14:12f.; Jotham--Judges 9:8-15; Jehoash--2 Kings 14:9ff.; Nathan--2 Samuel 12:1-6; the woman of Tekoa--2 Samuel 14:4-9; the prophet of 1 Kings 20:39f.,

and such pithy observations of life which are to be found scattered here and there throughout the Old Testament books. Consequently, the basic assumption of this thesis is that "Wisdom" was a more or less technical study from the days of Solomon forward.⁷⁵ Israel's wisdom literature was kindred to the whole of the wisdom literature of the Ancient East,⁷⁶ though Israel modified, transformed, or rejected that which did not suit her religious outlook.⁷⁷

⁷⁴J. Coert Rylaarsdam, Revelation in Jewish Wisdom Literature (Chicago: The University of Chicago Press, 1946), p. 4.

⁷⁵Ranston, op. cit., p. 14.

⁷⁶Oesterley, op. cit., p. liii.

⁷⁷O. S. Rankin, Israel's Wisdom Literature Its Bearing on Theology and the History of Religion (Edinburgh: T. and T. Clark, 1936), p. 8.

C. The Cultus and the Transmission of Wisdom Expression

At the present moment, it is not possible to say much about the cult relationship of wisdom. This will be more apparent in the discussion pointing out the contact between the prophet and the wise man. Cultic relationship is indicated, however, in the probability that the sages and the scribes have a close connection. There is no doubt as to the scribe's official position within the organized worship life of Israel.

In Egypt, the wise men were referred to as scribes, and these scribes seemed to hold schools of instruction for those who in time to come were to hold prominent governmental positions. These scribes were under the special care of the god Thoth. The office was in a sense, then, a religious office. A similar relationship was known in Babylon and Assyria. There too, the wisdom teachers were state functionaries and were called scribes. These scribes were connected with the temples and were under the protection of Nebo, the divine scribe.

Relative to the Old Testament, there is no direct evidence concerning the early periods. However, some indication is afforded by 2 Samuel 1:18, which

"presupposes scribal activity as well as some place of instruction." Also, Kiriath-sepher (Joshua 15:15), means "the city of the book," or as the Septuagint has it, Kiriath-sopher, "city of scribes," or Kiriath-sannah (Joshua 15:49), "city of the palm leaf," preserving the name of the material on which the scribes wrote.⁷⁸ The fact that David's high officers included Seraiah, the scribe (2 Samuel 20:25), would indicate both high position and religious function, similar to the scribes in Egypt and Babylonia.⁷⁹ Jeremiah 8:8,9, equates the chokamim (wise men), and the sopherim (scribes). At least, by the time of Ben Sirach, as noted in Ecclesiasticus 38:24-39:11, the scribe and the wise men were identified.⁸⁰ These wise men were much in sympathy with the priesthood (Ecclesiasticus 7:29-31), and seemed to share with the priests the task of teaching legal and moral instruction. More and more, the priest concentrated on ritual and the scribe, or wise man, concentrated on teaching.⁸¹ Jeremiah 18:18, sums it all up by placing the wise

⁷⁸Oesterley, op. cit., p. lxix.

⁷⁹Cf. also 1 Kings 4:3; 2 Kings 19:2.

⁸⁰Ranston, op. cit., p. 13.

⁸¹Oesterley, op. cit., p. lxxi.

man, priest, and prophet side by side, all members of the same order. From the original definition of the cult, "a system of religious belief and worship," it will be noted that the wise man, closely linked with the scribe and the priest, was a definite part of the cult.

The transmission of the work of the sages followed a similar pattern to that of the prophets. At first, it was primarily oral, preserved from memory, then passed from teacher to disciple. Collections made from memory then became the basis of the wisdom books. These collections and commitments to writing were more rapidly made in the fourth century B.C., for it was in this period that contact had been made with Greek culture; this necessitated some reflective thinking in religion so that the Jews would not slip into lax living. Then too, the sufferings of the Exile posed many problems, such as questions about moral discrepancies and about the accepted doctrines, which called for answers.⁸² But even the setting down in writing failed to do away with the popular use of the oral method. Nielsen says that in only one place in the wisdom literature is the use of writing directly

⁸²Ranston, op. cit., p. 14.

affirmed, and that in Proverbs 22:20, a passage which seems to refer to the Egyptian Book of Wisdom. The passages in the literature which refer to "writing upon the tables of one's heart," seem to refer to learning by heart, not to a recording for the sake of a concrete record. The mnemonic arrangement of the last chapter of Proverbs indicates an original arrangement for oral transmission.⁸³ One thing, however, should be noticed about the transition of the wisdom literature from the oral to the literary stage. As the לִשְׁמֹרֶת was set to writing, it became lengthened, first from the oral utterance of one line to the written two lines, and finally to the essay stage of לִשְׁמֹרֶת .⁸⁴

III. The Contact Between Prophet and Wise Man

An effort has been made thus far to show basically three things. First, it has been noted that both the prophet and the wise man had a part in the organized worship life of Israel; that is, they both were related to the life of the cult. A very logical conclusion, based upon the fact that both had a relationship with the cult, is that the prophet and the wise man had a relationship with each other. A second note of interest was the early beginning of wisdom,

⁸³Nielsen, op. cit., p. 59.

⁸⁴Oesterley, op. cit., p. lxxvi.

first outside, then within Israel. With wise men existing from an early period, it hardly seems possible that the two groups failed to have some bearing on each other. A third emphasis is that the material of both groups was transmitted, at first in oral fashion, and then at a period of crisis, committed to writing. These three emphases, are in themselves, sufficient to establish a prophet-sage relationship in a general way.

It shall be the concern of the remainder of this chapter to indicate in a more specific fashion the nature of such relationship.

A. The Prophetic Use of מִשְׁלָּל

The mashal has generally been accepted as belonging to, or characteristic of, the wisdom writers, but it certainly isn't limited to them, for the later prophets frequently made use of this proverbial or epigrammatical form of speech.⁸⁵ Quite often, the prophet actually used the term itself, as for instance in Isaiah 14:4, where the prophet is urged to take up מִשְׁלָּל against the king of Babylon.⁸⁶ Ranston also

⁸⁵Charles Foster Kent, The Wise Men of Ancient Israel (New York: Silver, Burdett, and Company, 1895), p. 29.

⁸⁶Cf. also Habakkuk 2:6; Micah 2:4; Isaiah 46:5; and Ezekiel 16:44; 18:2f.

cites the following passages as indications of the prophet's use of the sage's thought form and proverbial method of expression:

Isaiah 1:3; 2:22; 3:10; 10:15; 14:4; 32:6a
 Jeremiah 13:23; 23:28f.; 31:29; Ezekiel 12:22;
 16:44b; 18:2; Hosea 8:7; 10:1; 12:13; Amos 3:
 1-8; 5:3; 6:12 87

It was perhaps under the prophets that the oral, popular proverb developed into the more elaborate form.⁸⁸

A hasty glance at these several passages is testimony to the fact that the לִּבְיָד was not reserved for the wisdom writers. The prophets also used it. They were at least closely enough related to use this common literary device.

B. Other Terms Indicative of a Prophet-Wise Man Relationship

1. Counsel-counselor. The term "counsel" or "counselor" is closely identified with the sage. The counselor is a court dignitary (cf. Isaiah 3:1-3), on a level with the prophet, the diviner, and the judge. He is one of the princes of Israel,⁸⁹ and is closely connected with the king.⁹⁰ Of course, counselors

⁸⁷Ranston, op. cit., p. 18.

⁸⁸Oesterley, op. cit., p. lxxvi.

⁸⁹Cf. Job 29:21; Ezekiel 11:2.

⁹⁰A. H. deBoer, "The Counsellor," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 53.

were known from the beginning of the life of Israel. Joseph was a counselor to Pharaoh while Moses relied upon the aid of his counselor, Jethro. Balaam served to give counsel and both Ahithophel and Hushai were counselors to David. 1 Chronicles 12 mentions Jonathor, David's uncle, who was the official counselor, while a special group of counselors is mentioned in 2 Chronicles 32:3. A very close connection between counsel, the counselor, and the wise man is found in the wisdom books.⁹¹ Job, the wisdom book of particular interest to this thesis, is interested in the art of giving counsel (Job 26:3). It recognizes counselors as important men (Job 3:14; 12:17). The prophet even went so far as to recognize that the wise man had an established place in Israelite society as a counselor to give counsel. Two passages in Jeremiah are of utmost importance here:

8:8ff. But behold, the false pen of the scribes hath wrought falsely. The wise men are put to shame, they are dismayed and taken . . . from the prophet even to the priest, everyone dealeth falsely.

The above passage is Jeremiah's condemnation of the existing religious groups who had failed to be true to their sacred trusts. Though Ranston and

⁹¹Ibid., p. 56.

Rudolph try to equate the "scribes" and the "wise" in this passage, Lindblom gives firm support here to a delineation of three groups--"the scribes who have composed the law, the wise who give instruction in the law and its application in practical life, and finally the prophets, who preach Yahweh's words."⁹² That Jeremiah the prophet recognized the existence of three groups is important.

Jeremiah 18:18 is the other passage of importance:

Then said they, Come, and let us devise devices against Jeremiah, for the law shall not perish from the priest, nor the counsel from the wise, nor the word from the prophet.

Here, the people of Jeremiah's day recognize the three functionaries as existing side by side.

Contact of wise man and prophet in the above passages is very explicit.⁹³ To be sure, there was not always a harmonious relationship, but this does not deny the existence of the classes nor that there was, at times, a harmonious relationship. All groups at times gave counsel.

⁹²Johannes Lindblom, "Wisdom in the Old Testament Prophets," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 196.

⁹³Cf. also Isaiah 40:13; 44:25.

Beyond this, both the prophet and the wise man were aware of a divine counselor. Isaiah looked for a wonderful, divine counselor who would come after Israel had been delivered from her enemies. Divine counsel and counselor are also implied in Job.⁹⁴

2. Discipline מוֹקֵר . The term, מוֹקֵר , discipline, often appearing in wisdom, is a favorite word of the prophet Jeremiah. One might compare Jeremiah 2:30; 5:3; 7:28; 17:23; 32:33; and 35:13. Jeremiah and his disciples seem to have had a very close relationship with the wisdom school, and Isaiah and his disciples (cf. 51:4) may have had a kindred relationship with such instruction. An attraction to the word מוֹקֵר by both prophet and priest hints at the possibility of relationship.⁹⁵

C. The Use of Kindred Literary Devices

1. Metaphors, comparisons, figures of speech. In the earlier discussion of the method of the Hebrew wise man, some attention was given to the sage's use of proverbial expressions through the use of metaphors, comparisons, and figures of speech. Such proverbial expressions often occur in prophetic literature and

⁹⁴Cf. Isaiah 9:1f.; 25:1; 28:29; Job 28.

⁹⁵Lindblom, op. cit., p. 203.

seem to be influenced by wisdom. Perhaps the most intriguing illustration is the parable of the vineyard in Isaiah 5.⁹⁶

2. Rhetorical questions. The rhetorical question is also typical of both wisdom and prophetic literature.⁹⁷ As Lindblom suggests, "It is likely that in such cases the prophets are influenced by the methods of the wisdom teachers."⁹⁸

3. Numbers. The use of numbers plays an important role in prophetic books. Perhaps one is most aware of it in the "for three transgressions and for four," expression of Amos, yet other prophets use numbers in such descriptive fashion.⁹⁹ Such a use is characteristic in Proverbs and in much of the other wisdom literature.¹⁰⁰ The similar usage again indicates a close prophet-wise man relationship.

⁹⁶Ibid., p. 201; cf. also Isaiah 28; Hosea 7:4f.; Isaiah 10:15; Amos 6:12; 3:3-6; Jeremiah 31:29; Ezekiel 16:44; 18:2; Jeremiah 13:12; 15:12; 23:28; 49:24.

⁹⁷Cf. Isaiah 10:15; Jeremiah 28:28; Ezekiel 15:2ff.; Amos 3:3-8; 6:12; 9:7; Malachi 1:6; 2:14ff.; 3:7f.; 3:13f.

⁹⁸Lindblom, op. cit., p. 202.

⁹⁹Cf. Isaiah 17:6; Jeremiah 15:3; 36:23; Hosea 6:2.

¹⁰⁰Cf. Job 30:14, "one and two"; 33:29, "two and three"; Proverbs 6:16, "six things . . . yea seven"; 30:15f., "two and three, and four."

D. The Similar Teachings of Prophet and Wise Man

The utilitarian element is frequently sounded in the wisdom literature, for it was the purpose of the sage to absorb the principles of the prophet, then to take those principles to the body of the people in a simplified and easily understood fashion. Much of the teaching in the prophetic and wisdom literature will be the same, for the wise man tried to take great truth and express it in such a way as to be practicable and applicable in individual life.¹⁰¹

1. Optimism and hope. The Hebrew prophets were optimistic and world affirming. The Lord is sovereign and his revealed will and purpose is to be ultimately realized in history. Those who obey him will be rewarded in this life. Such was the outlook of the prophet and it was much the emphasis of the wisdom literature. Here too, there is a doctrine of rewards similar to that of the prophets, (cf. Proverbs 1:33; 3:1; 10:3,6,24,27-30), and the "acceptance of such a doctrine presupposes their conviction that the world is morally governed."¹⁰² The influence of this prophetic teaching on the wisdom writings naturally

¹⁰¹Kent, op. cit., p. 28.

¹⁰²Rylaarsdam, op. cit., p. 56.

expressed itself in a wedding of religion and ethics.

2. Virtue and knowledge. Closely allied with the above is the emphasis found in both types of literature on virtue and knowledge. Indeed, in Proverbs the two are almost identified.¹⁰³ Over and over in the prophets, the emphasis is that right conduct depends on the knowledge of God.¹⁰⁴

3. Wisdom and Yahweh. Yahweh is recognized in the wisdom books as all wise, both originating and bestowing wisdom. Various prophetic passages tender the same emphasis. Yahweh is wise in Isaiah 31:1f., while in Jeremiah 10:12 and 51:15, his creative activity indicates his wisdom. This creative activity through the attribute of wisdom is quite prominent, both in the prophets (cf. Jeremiah 40:12ff.), and in wisdom literature (cf. Job 37:16f.; 38:37; 42:21).¹⁰⁵

IV. Conclusion: The Justification for a Deutero Isaiah-Job Study

An effort has been made to show that the wisdom

¹⁰³Crawford H. Toy, The Book of Proverbs ("The International Critical Commentary," Edinburgh: T. and T. Clark, 1899), p. xvi.

¹⁰⁴Cf. Hosea 2:20; 4:1,6; 5:4; 6:3; 7:11; Isaiah 1:3; 6:9; 11:2; 29:24; Jeremiah 4:22; 5:4; 8:8; 9:12.

¹⁰⁵Lindblom, op. cit., p. 198.

writers were not "slippery men who mingled in the greasy arena of party politics and kept their eye on the main chance."¹⁰⁶ They were men who took part in the creative religious life of Israel, basing much of their work on the teaching of the prophets. It is significant that the "men of Hezekiah" (Proverbs 25), a class of wisdom men, made a collection of sayings. Hezekiah and Isaiah were on friendly terms. It is noteworthy in view of the close relationship of these men, that such a collection, apparently with the approval of Hezekiah, could be made when Hezekiah was under the influence of a major prophet.¹⁰⁷

Kent draws the relationship of the prophet and the wise man even closer by categorizing the prophet Amos as part of the wise man class:

The prophet from the Judean town of Tekoah, which was renowned in the earliest annals for its wise, spoke more from the point of view of a sage than of a prophet. The earnestness of Amos in denying the imputation that he belonged to the prophetic order is very suggestive: "I am no prophet, neither am I one of the sons of the prophets." (7:14). Perhaps the best explanation of this emphatic statement and the character of his teachings is that he was a wise man turned prophet for the moment. It is significant that he combats at every turn the narrow,

¹⁰⁶Paterson, op. cit., p. 52.

¹⁰⁷Ibid., p. 61.

nationalistic spirit which discolored the thought of certain later prophets.¹⁰⁸

Harper makes a similar suggestion when he says that "the union of a nabhi and a sage in one person produced a prophet in the new sense, the sense in which Amos is entitled to that title."¹⁰⁹

Whether the conclusion of Kent and Harper can be supported may be debated. But at least, Amos is one illustration of the prophet-wise man connection.

In summary, wisdom expression, as well as prophetic expression, is ultimately from God.¹¹⁰ Both groups spoke from God and had a place in the entire revelatory development.¹¹¹ With a prophetic-wisdom relationship existing from early days, there is ample justification for study of Deutero Isaiah and Job, as representative of the two categories.

¹⁰⁸Kent, op. cit., p. 29.

¹⁰⁹William Rainey Harper, Amos and Hosea ("The International Critical Commentary," Edinburgh: T. and T. Clark, 1936), p. cxxx.

¹¹⁰Helmer Ringgren, Word and Wisdom; Studies in the Hypostatization of Divine Qualities and Functions in the Ancient Near East (Lund: H. Ohlssons boktr., 1947), p. 128.

¹¹¹Ranston, op. cit., p. 29.

CHAPTER TWO
INTRODUCTORY ASPECTS PROVIDING A COMMON GROUND
FOR ANALYSIS--DEUTERO ISAIAH

CHAPTER II
INTRODUCTORY ASPECTS PROVIDING A COMMON GROUND
FOR ANALYSIS--DEUTERO ISAIAH

Introduction

This chapter and the one following cannot establish a definite relationship between Deutero Isaiah and Job, nor can there be settled here a concrete judgment on the matter of date and composition. These weightier matters can have an emphatic conclusion only after the discussions in chapters 4 and 5, relative to the philological and theological aspects of the two books. Deutero Isaiah will be handled with some degree of absoluteness because of the work presented in the thesis of Clyde T. Francisco.¹ Job will be left with question marks which can be settled in relationship to Deutero Isaiah, after the philological and theological discussions.

In the nature of a general discussion, chapters 2 and 3 will help to arrive at the fairly well accepted ideas as to authorship and date and will provide a basis for determining the material out of these books which shall be used for a comparative analysis in the succeeding

¹Clyde T. Francisco, "The Authorship and Unity of Isaiah 40-66" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1944).

chapters.

I. The Defense of Isaianic Unity

George L. Robinson was writing from the standpoint of a unified authorship when he wrote the words which are quoted below, but he had in mind the second half of Isaiah as well as the first half. His words indicate something of the sublimity of the book under discussion:

No wonder that, when Augustine shortly after his conversion asked Ambrose which of the sacred books he should begin first to study, the answer he received was, "The Prophecies of Isaiah." And considering the statesmanship of the prophet it is likewise little wonder that the celebrated British orator, Edmund Burke, habitually read from the prophecies of Isaiah before going to Parliament. The book of Isaiah is a marvelously profound, unique and exhaustive monograph on the doctrine of temporal and spiritual salvation. And the most marvelous thing about it is the fact that such truths were actually apprehended and committed to writing by any one before the time of Christ, for the book of Isaiah is "the gospel before the gospel."²

A. An Historic Introduction

The above statement of Robinson's, especially his use of the term "monograph" and his assumption of single authorship, raises a question relative to Isaianic authorship which was raised quite early in the area of critical study. Indeed, in Baba Bathra I,

²George L. Robinson, The Book of Isaiah (New York: Association Press, 1911), p. 15.

15a, of the Babylonian Talmud, Seder Nezikim, the entire book is attributed, not to Isaiah, but to Hezekiah and his colleagues.³ Rabbi Moses ibn Chequitilla of Cordova noticed the distinctive nature of Isaiah 40-66, while Abraham ibn Ezra (1169), suggested that the title of the book was no guarantee to authorship.⁴ The first modern scholar to question the genuineness of the entire book of Isaiah was J. C. Doederlein, 1775. He was followed by Koppe, Gesenius, Ewald, Hitzig, Knobel, Umbreit, Bleek, Bunsen, Cheyne, Kuenen, Reuss, Duhm, Oehler, Davidson, Orelli, König, Driver, George Adam Smith, Kirkpatrick, Delitzsch, and a host of others since.⁵ Even the hint of a divided authorship called forth the more conservative scholars to defend Isaianic unity, and it is necessary to give a brief glance at the evidence amassed in support of unity.

B. External Evidence

Those who cite the so-called "external evidence" to support Isaianic authorship really don't have too

³Baba Bathra 15a, trans. Maurice Simon and Israel W. Slotki (London: The Soncino Press, 1935), I, 71.

⁴William Avery Benfield, Jr., "The Problem of Unity in Deutero Isaiah" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1944), p. 3.

⁵Ibid., p. 7.

much material to support their case. Jewish tradition is usually called upon for support. Ben Sirach, who wrote Ecclesiasticus in or about 190 B.C., is perhaps the earliest specific tradition on the subject, and in Ecclesiasticus 48:22-25, apparent reference is made to Isaiah 40:1; 41:22-23; 62:9, which are said to be by Isaiah.⁶ The translations which have been handed down such as the LXX and that of Aquila, A.D. 130, preserve the tradition of the entire sixty-six chapters belonging together.⁷

Much is made of the New Testament tradition or "witness" to Isaianic authorship as Young calls it. Isaiah is quoted in the New Testament more than all the other prophets. References to both the first and second halves of Isaiah are made in John 12:38-41, while Romans 10:16-21, includes references to the second and third sections of Isaiah as though all were by one author.⁸ Having compiled a table of all

⁶Edward J. Kissane, The Book of Isaiah (Dublin: The Richview Press, 1943), II, p. xiii.

⁷John Kennedy, A Popular Argument for the Unity of Isaiah (London: James Clarke and Co., 1891), p. 113.

⁸Edward J. Young, An Introduction to the Old Testament (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1953), p. 203.

the New Testament references to Isaiah, and having arranged them as either I, II, III Isaiah, Young concludes:

The nature of these quotations and the manner in which Isaianic language appears in the New Testament, make it clear that the entire book was before the inspired writers of the New Testament and that they regarded it as the work of the prophet Isaiah. To every Christian believer, this testimony of the New Testament should be decisive.⁹

Kennedy further suggests, that had a different author written Isaiah 40-66, he would have given his name to his work, for there was no reason to fear naming himself, particularly after Cyrus appeared on the scene.¹⁰

A further call for Isaianic authorship is made, based on the similarity of certain scriptures to Isaiah 40-66. It is suggested that later prophets borrowed from these chapters, thus making them occur early, and consequently they are assigned to Isaiah. Some of the scriptures which they have in mind are:

Jeremiah 10:1-6	Isaiah 41:12-15
Jeremiah 30:10-11	Isaiah 43:1-6
Jeremiah 31:12	Isaiah 58:11
Jeremiah 31:35	Isaiah 51:15
Jeremiah 33:3	Isaiah 48:6
Jeremiah 50:2,8	Isaiah 46; 48:20-11

⁹Ibid.

¹⁰Kennedy, loc. cit.; cf. also Young, op. cit., pp. 204f.

¹¹Francisco, op. cit., p. 83.

C. Internal Evidence

The similar emphasis and teaching within the two halves of the book is made evidence for suggesting a unified authorship. Most importance is appended to the following:

1. The holy one of Israel. The expression occurs ten times in chapters 1-39, and thirteen times in chapters 40-66. Elsewhere, it occurs only three times in the Psalms (71,78,79), two times in Jeremiah (50,51), and in 2 Kings 19:22, where Isaiah is the speaker. It is suggested that this concept was indelibly impressed on him by the temple experience and that it is most natural to see this influence continuing in chapters 40-66, rather than to treat it as imitation.¹²

2. The universality of grace toward the entire world. Such a theme is stressed in both halves as may be seen by noticing Isaiah 2:1-5; 11; 25:6-7, and chapters 49:1-12, and 60:1-3. The song of the seraphim, "The whole earth is full of his glory," is seen as prophetic of the universal extension of God's grace. It is more natural to see a continuing emphasis by one author than to suppose imitation.¹³

¹²Kennedy, op. cit., p. 115.

¹³Ibid., p. 122.

3. The historical setting. One of the attacks made upon Isaianic authorship stems from the necessity of seeing Cyrus named one and a half centuries before he came into prominence. Douglas suggests several examples by which he desires to establish a "long-term" prophetic forecast as a possibility. He mentions the announcement of Ishmael to Hagar, Isaac to Abraham, Jesus to Joseph and Mary, John to Zechariah, and the early prediction relative to Josiah (1 Kings 13:21).¹⁴ A one hundred fifty year gap between the first and second halves of Isaiah doesn't worry Douglas either, for he says that the prophecy of Isaiah is everywhere characterized by an absence of the time element. Isaiah 12 and 19 are given as examples.¹⁵

Edward J. Young fights for Isaianic authorship by pointing out passages which allegedly do not fit the time of the Exile, such as 40:9, where Zion and the cities of Judah still stand, and 62:6, where the walls of Jerusalem still stand. Other verses which Young feels do not fit the time of the Exile are 43:6, and 48:1-5.¹⁶ He seeks further to substantiate that the

¹⁴George C. M. Douglas, Isaiah One and His Book One (London: James Nisbet and Co., 1895), pp. 7f.

¹⁵Ibid., p. 36.

¹⁶Young, op. cit., p. 206.

passages do not fit the Exile, because the author was a Palestinian in Palestine. No familiarity with the land or religion of Babylon is shown as would have been expected from a captive. But the author does speak of Jerusalem and the mountains and the trees of Palestine (44:14; 41:19; 45:2; 46:11).

In the thesis of Clyde T. Francisco, there is included a summary of other internal arguments for Isaianic authorship, though the author cites those arguments for purposes of disagreement. This summary defense includes arguments from style and theology, and arguments from history. Additional information from the Isaianic standpoint relative to style and language is to be found in the work of Cowles,¹⁷ where many words and phrases are listed. George L. Robinson does the same while T. K. Cheyne discusses the style and language arguments from the standpoint of distinctive syntactical characteristics.¹⁸ The summary contained in the above mentioned thesis is

¹⁷Henry Cowles, Isaiah with Notes (New York: D. Appleton and Company, 1869), p. xviii.

¹⁸George L. Robinson, "Isaiah," International Standard Bible Encyclopaedia (Chicago: The Howard-Severance Company, 1915), III, 1506; cf. also T. K. Cheyne, Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), p. 256.

basically like the views of Kennedy and Young who are mentioned above.¹⁹

Summary statement. Since the battle has been fought many times, it does not seem wise here to include a detailed account of the Isaianic defense. Dean Bradley's statement as recorded by Cheyne,²⁰ is a fair summary of the thought of the school seeking to establish unified authorship:

The Isaiah of the vexed and stormy times of Ahaz and of Hezekiah is supposed in his later days to have been transported by God's Spirit into a time and a region other than his own. . . . The voices in his ears are those of men unborn, and he lives a second life among events and persons, sins and suffering, and fears and hopes, photographed sometime with the minutest accuracy on the sensitive and sympathetic medium of his own spirit; and he becomes the denouncer of the special sins of a distant generation, and the spokesman of the faith and hope and passionate yearning of an exiled nation, the descendants of men living when he wrote in the profound peace of a renewed prosperity.

II. The Support for Deutero Isaiah

Perhaps the tenor of the above remarks has made it clear that the author of this thesis cannot accept Isaiah as a unit. By this time, the battle not only has been fought many times; it has, in the thinking

¹⁹Francisco, op. cit., pp. 52ff.

²⁰T. K. Cheyne, Prophecies of Isaiah (London: Kegan Paul, Trench, and Co., 1889), II, 227.

of most scholars, been won.²¹

A. External Evidence

An appeal to tradition is insufficient proof for establishing one Isaiah. Indeed the argument from tradition is more on the side of Deutero Isaiah, for 2 Chronicles 36:22ff., would seem to be proof that Isaiah 40-66 existed as a separate collection in the days of the author of Chronicles, perhaps around 300 B.C. This separate scroll was, by the tradition itself, attributed to Jeremiah.

Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia. . . . 2 Chronicles 36:22.

The reference here is apparently to what is known as Isaiah 44:28. There is here at least the implication that the chapters from forty on were assumed to have been written by Jeremiah, and that they were separate from Isaiah 1-39. Tradition stands against Isaiah rather than for him!²²

Again, in spite of Kennedy's argument that had

²¹I. W. Slotki, Isaiah ("The Soncino Books of the Bible," London and Bournemouth: The Soncino Press, 1949), p. x.

²²George B. Gray, A Critical and Exegetical Commentary on the Book of Isaiah ("The International Critical Commentary," New York: Charles Scribner's Sons, 1912), II, p. xvi.

a different author written the second half of Isaiah, he would have said so, and would have named himself, exception must be taken. Job is a literary masterpiece; any author would be proud to claim it, yet the author's name is not listed. One only has to thumb through the Old Testament books to discover that there is no set pattern or requirement for naming the author of a book.

As for the argument that similar passages indicate a reliance on the last half of Isaiah, that consequently it had to be written early by Isaiah himself, it must be remembered that a great deal is being taken for granted which has not yet been proved. Before such evidence can be established as final, one must in some way establish that the passages from other prophets which are to be compared with Deutero Isaiah are actually later than the Deutero Isaiah passages. It may be that the author of Deutero Isaiah is the one who copied or borrowed.

Oesterley's statement is sufficient relative to the probability of a long-term forecast:

If the whole of this book is to be regarded as having been written by the prophet Isaiah we should either have to suppose that he lived for well over 200 years, or else that he foresaw the events which were going to happen, not only among his own people, but also among foreign nations a good hundred years (at the least) before they came

to pass. Both suppositions are altogether unnatural.²³

Isaiah's ministry lay within the historical framework of the years 745-701 B.C., when Assyria was the great enemy. Babylon did not yet exist as a world power. At the moment she was a vassal of Assyria and an ally of Israel. Chapters 40-66 present a different situation entirely. Babylon is in power; Israel lies desolate and Judah is in ruins. Not only would such a sustained series of discoveries, in which the prophet forgets the present and speaks from the ideal standpoint of the future, "be without parallel among the prophets; it would be of no value for the prophet's contemporaries. Later generations would have the leadership of their own prophets."²⁴ With the realization that the circumstances are presented as present, not the remote future, Skinner verifies Kissane's analysis as he says:

. . . no example can be produced of a prophet immersing himself, as it were, in the future, and gathering around him all the elements of a definite and complex historical situation, and forecasting from it a future still more distant.²⁵

²³W. O. E. Oesterley, Studies in Isaiah XL-LXVI (London: Roxburghe House, 1916), p. 4.

²⁴Kissane, op. cit., p. xvi.

²⁵J. Skinner, The Book of the Prophet Isaiah Chapters XL-LXVI ("The Cambridge Bible for Schools and Colleges," Cambridge: University Press, 1930), p. xviiif.

One further argument, summarized in Francisco's thesis, is quite applicable here. Jeremiah the prophet was imprisoned for preaching the fall of Jerusalem and consequent exile. Had Isaiah, one hundred years before, written chapters 40-66, the people would have been living in dread of, and expecting the exile, and would scarcely have imprisoned Jeremiah for preaching something which a well established prophet had already said.²⁶

B. Internal Evidence

1. Theological considerations. The internal structure of Deutero Isaiah, examined from a theological standpoint, presents concepts more advanced and more fully developed than those in the first half of the book.²⁷

a. Concept of God. While Isaiah emphasizes the majesty of God, chapters 40-66 emphasize God's infinity, his eternity, his incomparableness as creator of the universe, author of life, and as the omnipotent ruler of history.²⁸ In this section, there

²⁶Francisco, op. cit., p. 89.

²⁷Cf. Kissane, op. cit., p. xvii, where the advance is catalogued under three areas: (1) nature of God (2) the Messiah (3) the remnant.

²⁸Skinner, op. cit., p. xx.

is a wide separation between God and man, necessitating the divine spirit as an organ of activity. One might compare Isaiah 40:7, where the spirit is implied; 40:13; 42:1; 44:3; 48:16; 49:21; 61:1, and especially 63:10, 11,14. The use of the term, "Yahweh's arm," also is indicative of this gap, as may be noticed in 40:10; 51:5; 52:10; 53:1; 59:16; 63:5,12.²⁹ This over-all concept of God involves the idea of the future extension of the knowledge of the true God. Isaiah was so absorbed with contemporary needs that he didn't often refer to the coming age. Deutero Isaiah speaks of a people who are to carry the knowledge of God far and wide. Cheyne says:

The conception of a missionary people is so original and so unparalleled in Hebrew literature except in the hymn book of the Second Temple, that to ascribe its origin to Isaiah is prima facie an improbable view.³⁰

This mission and destiny of Israel as a nation is expounded here as no place else.

b. Concept of Messiah. In the book of Isaiah proper, the Messiah is presented as king, while Deutero Isaiah, especially in the Servant poems, depicts him as suffering servant.

²⁹T. K. Cheyne, Introduction to the Book of Isaiah, pp. 242f.

³⁰Ibid., p. 244.

c. Miscellaneous concepts. The Sabbath is viewed from an external standpoint in Isaiah (1:13), while Deutero holds the Sabbath in reverence. This contrast is to be found in 56:4,6; 58:13. Quite noticeable also is the different emphasis on the remnant. The remnant idea is characteristic and prominent in the early part of the book, but in the latter part the remnant holds a subordinate position.³¹ A difference from the theological standpoint is also evident in those ideas of first Isaiah which are enlarged and given new significance in Second Isaiah. Among these are references to creation, the idea of salvation (12:2,3; 33:2,6; 49:6,8; 51:6,8; 52:7,10; 56:1; 59:11,17; 60:18; 62:1), and invectives against idolatry (40:18-24; 44:9-20).³²

2. Historical considerations. Very definite contrasts in historical background are in evidence. Coming to the latter half of the book, one finds Jerusalem ruined and deserted (44:26b; 58:12; 61:4; 63:18; 64:10f). Its former inhabitants are suffering at the hands of the Chaldeans (42:22; 43:28; 47:6; 52:5). The people addressed are exiles with the Exile

³¹Skinner, op. cit., p. xxi.

³²Francisco, op. cit., p. 124.

presupposed as already happened (40:21,26,28; 43:10; 48:8; 50:10f.; 51:6,12; 58:3), but the prospect of a return appears imminent (40:2; 46:13; 48:20).³³ Though an argument from silence is not conclusive, from a historical standpoint it is important; if the original Isaiah had foretold Cyrus, it is odd that he did not picture the intervening events such as the fall of Assyria, the rise of Babylon, and the captivity of the Jews by the Babylonians.³⁴

3. Literary considerations. Literary style is a further key to at least two authors or traditions. S. R. Driver presents the following words, forms, and expressions which are never used in passages of Isaiah's own age, but which are used in 40-66, thus indicating separate authorship. Had chapters 1-39 been by the same author, it is likely that these phrases so characteristic of the writer's style would also have been used.

To choose--41:8,9; 43:10; 44:12; 43:20; 45:4; 65:9,15,22. Praise-- הלה, ללה , substantive and verb; 42:8,10,12; 43:21; 48:9; 60:6; 61:3,11; 62:7; 63:7; 64:10. To shoot or spring forth--44:4; 55:10; 61:11. To break out into singing--44:23;

³³S. R. Driver, Isaiah, His Life and Times (New York: Anson D. F. Randolph and Company, n.d.), p. 237.

³⁴Kennedy, op. cit., p. 61.

49:13; 52:9; 54:1; 55:12. Pleasure--44:28; 46:10; 48:14; 53:10; 58:3; 54:12; 62:4. Good will, acceptance--49:8; 56:7; 58:5; 60:7; 61:2. Thy sons, the pronoun being feminine and referring to Zion--49:17,22,25; 51:20; 54:13; 60:4; 62:5.

When Isaiah uses "sons," it is always in the absolute state, the implicit reference being to God. Compare Isaiah 1:24, and 30:1,9.

Characteristic phrases relative to Yahweh occur in Deutero Isaiah. These are:

I am Jehovah, and there is none else, 45:5,6, 18,21,22; I am the first and the last, 44:6, 48:12; I am thy God thy Savior, 41:10,13, 43:8, 48:17, 61:8.

These never occur in Isaiah.

The combination of the divine name with a participial epithet is frequent in the second half.

Creator of heavens and earth, 40:28, 42:5; 44:24, 45:7, 51:13. Creator and former of Israel, 43:1, 15; 44:2,24; 45:11, 49:5. Thy Saviour, 49:26, 60:16. Thy Redeemer, 43:14, 44:24a, 45:7, 57:13. 35

This syntactical construction is not characteristic of Isaiah.

Skinner also lists a great many words, used only by Deutero Isaiah, though he might well have chosen other words and phrases to express the same ideas.

³⁵S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1931), pp. 238f.

He also lists a good many words which are used only once by Isaiah though quite frequently by Deutero Isaiah. Skinner is so sure of the validity of testing authorship by a comparison of words and phrases that he concludes by saying, "The whole of the internal evidence points emphatically to the conclusion that ch. xl-lxvi are of a much later origin than the time of Isaiah."³⁶

There are several other distinctive features of style which would indicate different authorship. For instance, there is the frequent duplication of words, showing the intense spirit of the preacher, such as may be seen in 40:1; 43:11; 48:11,15; 51:9, 12,17; 52:1,11; 57:6,14,19; 62:10. This particular practise is accompanied by the habit of repeating the same word or words in adjacent clauses or verses as will be found in 52:8; 44:13; 46:4,13; 53:3,4,7; 57:15; 60:1f.; 65:6f.; 66:13. Sometime there occurs the repetition of a refrain or verse which the author has used elsewhere, sometime in slightly altered form as may be found in the following:

40:10b.	62:11b
42:6.	49:6,8f.
49:2a	51:16a

³⁶Skinner, op. cit., pp. xxiv-xxvi.

49:18a,22b 60:4
 51:5b 60:9
 59:16 63:5 37

Contrasted to Isaiah, Deutero Isaiah has a different sentence structure, for frequently the relative particle, used in Isaiah, is omitted.³⁸

A very definite fondness for personification is expressed. Zion is represented as a bride, a mother, and a widow. Nature too is personified in 44:23; 49:13; 52:9; 55:12. A certain dramatic note is characteristic, as may be illustrated by 40:3ff.; 49:1ff.; 50:4-9; 53:1f.; 61:10; 63:1-6.³⁹ According to Torrey, this dramatic quality of imagination strikingly reveals Deutero Isaiah's individuality, for as he says,

This feature calls for special attention, for no other Hebrew author, whether prophet, psalmist, or religious philosopher, ever approaches the Second Isaiah in this characteristic.

In attaining this dramatic result, the author uses trial scenes with supporting witnesses, demonstrated in 41:1ff.,21f.;43:5ff.; 44:11; 45:20f.; 48:14-16; and soliloquies, as may be seen in 42:14-17; 49:1ff.;

³⁷Charles Cutler Torrey, The Second Isaiah (Edinburgh: T. and T. Clark, 1928), p. 196.

³⁸Driver, An Introduction to the Literature of the Old Testament, p. 240.

³⁹Ibid., p. 241.

50:4-9; 61:1-3f.; 62; 63:7-14, and impressive dialogues, examples of which are 43:23f.; 45:14-17; 53:1-9; 58:3f.⁴⁰

C. General Statement--Deutero Isaiah

From an examination of both the external and internal evidence, it can hardly be doubted that chapters 1-39 and 40-66 are by separate authors. Such noted authorities as Cheyne, Driver, Torrey, and Skinner have already been noticed to favor this view. One could go even to an earlier date and cite Duhm and others. Skinner and Kirkpatrick express today's accepted opinions in clear tones:

The last twenty seven chapters of the book of Isaiah are an anonymous prophecy, or series of prophecies, which all critical writers agree in assigning to an age much later than the time of Isaiah.⁴¹

This Book of Consolation is the work of a disciple of Isaiah, upon whom a double portion of his master's spirit rested, and in whom he lived and spoke to another generation according to their particular needs.⁴²

Of course, this says nothing about the place of the composition of the second half, or whether it is a unity ascribable to a particular date. Such necessitates a separate discussion.

⁴⁰Torrey, op. cit., pp. 187f.

⁴¹Skinner, op. cit., p. ix.

⁴²A. F. Kirkpatrick, The Doctrine of the Prophets (London and New York: Macmillan and Co., 1892), p. 358.

III. The Question of the Unity of Isaiah 40-66

A. Place of the Servant Poems

There can be nothing definite as to the unity of Isaiah 40-66 until some decision is made relative to the place of the Servant Poems. Perhaps the best single discussion is that by Christopher R. North, in his book, The Suffering Servant in Deutero-Isaiah. He has an entire chapter called "Authorship of the Songs." Before a consideration of North's conclusions, attention must be called to the fact that there are five views commonly held about the relationship of the Servant Poems to the rest of the book:

- (1) They were written by Deutero Isaiah as part of his book. (König, Marti, Sellin)
- (2) They were composed by Deutero Isaiah after his book and added to it. Compare Glazebrook and Hempel.
- (3) They were composed by Deutero Isaiah before the rest of the book and inserted by him later. Compare Cheyne, Condamin, and Levy.
- (4) They were composed by an earlier author and inserted by Deutero Isaiah into his book. Compare Bredenkamp, Wellhausen and Staerk.
- (5) They were composed by a later author and added to the book by a redactor. Compare Duhm, Kittel, and Kennett.⁴³

While these five diversified views are held, nearly all agree that the style and thought of the

⁴³Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers Publishers, 1948), p. 455.

poems is quite similar, even at times almost identical.

For instance, Levy who holds that the poems are:

. . . probably an independent cycle of passages, not original in their present context, into which after completion of the general body of the prophecies, they were inserted, together with redactional verses that were intended, as it were, to conceal the joins, . . .

points out the same universal spirit in both, the Servant idea in both, and the same characteristic words and phrases in both.⁴⁴

Basically, the five categories above may be condensed into two, thus indicating, either that the poems originally were an integral part of the book under the same authorship, or that they represent separate authorship.

Oesterley, though he admits that chapters 40-55 in their totality have a Servant concept, argues that it was this concept which caused the poems to be written and later attached. The addition of the poems later, suggests the reason for the more exalted ideas which come in the poems. He lists the following reasons for separate authorship:

- (1) In 40-55 as a whole, the nation is Israel; in the songs he becomes an individual.

⁴⁴Reuben Levy, Deutero-Isaiah (London: Oxford University Press, 1925), pp. 13f.

- (2) The nation suffers for its sins; the Servant suffers for the sins of others.⁴⁵

It is suggested by Oesterley that a later writer had a more spiritual concept and wished to turn attention from a conquering, materialistic warrior to a more spiritual, chosen instrument, and to portray a deeper faith.⁴⁶ Supposedly, the poems are introduced with abruptness into the text; they are said to be complete even if not connected with the context; 40-66 is very readable without them; in meter, they differ from the context. Smith summarizes the arguments against the unity, not only of the Servant Poems, but of all of 40-55 by saying, "There is no indication of unity. . . . in the authorship of units, merely a unity of purpose, due to the time of writing."⁴⁷

A vast host of writers defend the poems as being Deutero Isaiah's. Hoonacker feels that the poems form an organic and fundamental part of the Deutero Isaiah material, though he does take 42:1-7, and slip it in as part of chapter 49, thus connecting all of

⁴⁵Oesterley, op. cit., p. 33.

⁴⁶Ibid., p. 35.

⁴⁷Sidney Smith, Isaiah Chapters 40-55 Literary Criticism and History (London: Oxford University Press, 1944), p. 13.

the Servant Poems closely together.⁴⁸ Though his identification of the Servant may not find ready agreement, Philip Hyatt gives four sources as the possible derivation of the suffering servant idea: (1) idea of corporate personality, (2) Hebrew concept of the prophet and his role, (3) ideas underlying the Israelite sacrificial system, (4) the myth of the dying and rising God. In the discussion of each he approaches the discussion from the standpoint of Deutero Isaiah, attributing to him the authorship of the poems.⁴⁹

The author of this thesis sees the following reasons for considering the Servant Poems as an integral part of the Deutero Isaianic material:

1. Theological purposes. If these songs are taken out of their context, and are not admitted to be a full part of the context, then it cuts the heart right out of Deutero Isaiah, and his message of consolation which is strong in the book, loses its foundation.⁵⁰ The poems are similarly needed to carry out

⁴⁸A. Van Hoonacker, "The Servant of the Lord in Isaiah XL. ff.," The Expositor, XI (1916), 196.

⁴⁹J. Philip Hyatt, "The Sources of the Suffering Servant Idea," The Journal of Near Eastern Studies, III (January-October, 1944), 79-86.

⁵⁰Ulrich Simon, A Theology of Salvation A Commentary on Isaiah 40-55 (London: S. P. C. K., 1953), p. 18.

the messianic theme. With the servant poems missing, Deutero Isaiah has no messianic note; Parker's assertion that "it is not likely that the greatest writer of his age would neglect a theme which elsewhere is prominent,"⁵¹ appears valid.

It is impossible to overlook the significant contribution of C. R. North at this point. North traverses the theological arguments against identity of authorship and then concludes, "The conclusion, therefore, to which I feel compelled is that the songs are by Deutero-Isaiah."⁵² Where there might possibly be some difference as to the nature of the Servant in the poems and the Servant in the body of Deutero Isaiah, North is of the opinion that it demonstrates two Servants rather than two authors. This solution is certainly acceptable, for it is fairly easy and meets with general agreement to trace the heightening of the Servant from a nationalistic to a more individualistic emphasis.

2. Stylistic and language identification.

⁵¹H. Parker, "The Servant Poems in Deutero Isaiah" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1926), p. 55.

⁵²Christopher R. North, The Suffering Servant in Deutero-Isaiah (London: Oxford University Press, 1950), p. 186.

A study of the language of the songs reveals a vital connection of the Servant Poems to the Deutero Isaiah context. North has very carefully taken each of the Servant Poems and analyzed them according to their language content. In the first song, 42:1-4, North examines twelve difficult words or phrases. Of the words in the entire passage, there are only four, all written within two verses, which do not occur elsewhere in Deutero Isaiah. The study of thirty such words or phrases in the second Servant Poem, 49:1-6, reveals a close parallel to Deutero Isaiah. Some twenty-two words or phrases studied in 50:4-9, reveal more peculiar usages than previously, but the correspondences with Deutero Isaiah outweigh the differences. A careful appraisal of sixty-seven instances brings to light no harsh differences. The Servant Songs altogether exhibit only forty-six words or expressions which are not found elsewhere in the second half of Isaiah. Many are common words which arouse absolutely no problem; others are less frequently used words, words which are not often used.⁵³ The fact that an author varies his style and word selection is indicative of good writing, not diverse authorship.

⁵³Ibid., pp. 161-68.

3. Style and meter. What has been said relative to language may also be said about style and meter. Nearly anyone who studies a passage can impose a metrical system upon it, and to his own satisfaction by the system imposed, delete or keep a passage. Even should the meter differ, it should be remembered that a writer, especially when dealing with such grand themes as are found in Deutero Isaiah, writes with different moods and temperaments. Sometimes it is a majestic sweep which is needed; at times, the level is at a saner pace. Who could deny the writer such a privilege, so as to drive his message home? Different moods might conceivably call for different style and meter.⁵⁴ Three of the poems (42:1-4; 52:13-53:12; 49:1-6), use 3 / 3 meter while 50:4-9 is Qinah, but as Oesterley and Robinson point out, both meters are used by Deutero Isaiah elsewhere.⁵⁵ A difference in style and meter is no grounds for excision.

4. Close relationship to context. The poems cannot be taken out of the context without causing obvious discontinuity. Torrey reacts so

⁵⁴Ibid., p. 178.

⁵⁵W. O. E. Oesterley and Theodore H. Robinson, An Introduction to the Books of the Old Testament (New York: The Macmillan Company, 1934), pp. 267-72.

violently to this suggestion and affirms so emphatically the poems as belonging to Deutero Isaiah, that he refuses to call them Servant Poems.⁵⁶ Skinner quite well points out that if one is going to take the poems out, the context will not continue to read smoothly unless one takes out a larger block than just 42:1-4, and 49:1-6. In both cases it is necessary to take out seven verses rather than just the original poems. The "authenticity of two of them guarantees the authenticity of the entire series."⁵⁷ Though this statement of Skinner's is vulnerable, it is nevertheless indicative. Close connection with the context is to be seen in the fact that often, an idea simply suggested in one chapter is made the subject of the next. The "new" things suggested in chapter 48 are set forth in chapter 49.⁵⁸

This is not the place to determine at exactly what time in the Deutero Isaiah material the poems came. Rowley and Torrey deal with the close relationship which the poems have with one another. It is conceivably possible that the poems were given out by Deutero Isaiah himself, to be circulated and copied

⁵⁶Torrey, op. cit., p. 258.

⁵⁷Skinner, op. cit., p. 258.

⁵⁸Torrey, op. cit., p. 93.

at will, then later united by Deutero Isaiah into a corporate work. Something of this nature is suggested in Rowley's remarks:

Perhaps the commonest view is that there are four songs. . . . and that they were composed by the author of the rest of Deutero Isaiah, but are to be interpreted as a series in relation to one another.⁵⁹

At least, it has been established that the Servant Poems are Deutero Isaianic. The servant idea not only is characteristic of Deutero Isaiah, but it also is given its best expression in the Servant Poems, perhaps as an integral part of the present context.⁶⁰

B. Chapters 40-55

George S. Hitchcock takes chapters 40-66 and divides them into three sections, giving each a theme. His division is as follows:

Chapters 40-48 the "Book of Deliverance"

Chapters 49-57 the "Book of Atonement"

Chapters 58-66 the "Book of Triumph"

Hitchcock says that these are natural divisions as indicated by the words, "there is no peace to the

⁵⁹H. H. Rowley, The Growth of the Old Testament ("Hutchinson's University Library," London: Hutchinson House, 1950), p. 96.

⁶⁰Fleming James, Personalities of the Old Testament (New York: Charles Scribner's Sons, 1951), p. 363.

wicked," coming at the close of chapters 48 and 57.⁶¹

Though the tripartite division is not usually the same as Hitchcock's, his effort indicates the tendency which several men have had,⁶² without popular acceptance, to find a threefold division with diverse authorship in this material, with the sections consisting of chapters 40-48, 49-55, and 56-66. Levy makes such a separation, based upon the tone of the chapters which implies the impending fall of Babylon. These, according to Levy, were orations inspired by the coming of Cyrus which ended in the 546 B.C. fall of Lydia. With Cyrus on the march, the orations were delivered by the prophet to different groups and colonies of Jews whom he visited in Exile for the purpose of encouraging them to journey homeward. As a unit then, according to Levy, chapters 40-48 were composed in Babylon.⁶³ On the other hand, according to Levy, the distinct change in subject matter in chapters 49-55, indicates a distinct change in the

⁶¹George S. Hitchcock, The Higher Criticism of Isaiah (London: Burns and Oates, 1910), p. 21.

⁶²Cf. F. Ruckert, Kuenen, Kosters, Cheyne, Sellin, Cornill, Baudissin, and Levy, as listed in Pfeiffer, op. cit., pp. 453f.

⁶³Levy, op. cit., p. 11.

Israelite situation. Cyrus is no longer mentioned and 52:11 may indicate words spoken from outside Babylon. They seem to be addressed to Jews still there, urging them to bring with them the temple vessels. It is suggested that the words of 51:3 would be natural words of comfort to a folk who had gotten home and were despairing. The words of restoration and regeneration in 49:14; 49:19, and 51:17f., might refer to a people already in Zion.⁶⁴

Leaning on Box, Francisco sees only one major problem in these chapters, and that is the absence of Cyrus and Babylon from the text. This need not be a problem, for the material involved may have been formed between the decree of Cyrus for the return and the actual return.⁶⁵ The passages relative to restoration in Zion can just as easily be viewed from a Babylonian standpoint. The major theme of chapters 40-48, and 49-55 is consolation. Oesterley agrees that there is "a general uniformity of style and diction."⁶⁶ Pfeiffer is of the opinion that these two selections belong together:

⁶⁴Ibid., p. 13.

⁶⁵Francisco, op. cit., p. 162.

⁶⁶Oesterley, op. cit., p. 28.

The present writer is inclined to prefer the theory of B. Duhm to that of C. C. Torrey, and to ascribe chs. 40-55 to the Second Isaiah, dating 40-48 in Babylonia shortly before 538 and 49-55 shortly after that year.⁶⁷

In view of the above considerations, it seems best to place chapters 40-55 in their entirety, together, assigning them to Deutero Isaiah.

C. Chapters 56-66

These chapters were variously delineated as coming from different pens by Friedrich Bleek (1859), A. Kuenen (1889), and K. Budde (1891). But it was Bernhard Duhm who popularized the idea that chapters 56-66 were written by a different author, after 538 in Palestine. This section is thus generally called "Third," or "Trito" Isaiah. While Francisco in his thesis does not accept a Trito Isaiah, he looks at the arguments and does say that "the arguments for this view, amplified by later scholars, are exceedingly attractive."⁶⁸

A changed historical atmosphere is one of the elements contributing to the Trito Isaiah theory. While it is true that the walls of the city have not yet been rebuilt,⁶⁹ the completion of the temple is

⁶⁷Pfeiffer, op. cit., p. 462.

⁶⁸Francisco, op. cit., p. 164.

⁶⁹Isaiah 60:10-11; 61:4.

presupposed and viewed as finished, with the services of the temple being regularly held.⁷⁰ These passages are then later than 516 B.C., the accepted date for the temple completion. While all of the Jews are not back home, there has been a resettling of the Holy Land. Many of the exiled Israelites have already been gathered, while the deliverance of others is promised.⁷¹ Social conditions at the time were far from wholesome, but quite in keeping with those known to have existed after the Exile. Under a worthless, greedy, self indulgent, worldly-minded leadership, there was an oppression of the poor by the rich.⁷² The probability is that there was a cleavage in the priestly parties resulting in poor spiritual leadership, which consequently resulted in idol worship.⁷³ The moral condition of the people is at a low ebb.⁷⁴

Oesterley notes that from a doctrinal standpoint, the worship emphasis is quite different from Deutero

⁷⁰Isaiah 56:7; 60:7; 62:9; 65:11; 66:6; 58:2.

⁷¹Isaiah 56:8; 57:19.

⁷²Cf. Ezra 9:12; Nehemiah 13:4,28; 5; 6:10-14; Malachi 3:5; Isaiah 58:3-6; 59:3f.,13ff.

⁷³See Isaiah 57:1,15,20; 59:4-8,18; 65:8,13ff.; 66:5; 57:3-13; 66:3f.,17; also Malachi 3:5,15-18.

⁷⁴Skinner, op. cit., p. xxixf.

Isaiah. Chapters 40-55 make it clear that salvation is a gift, to be had for the asking, while 56:1 insists on the observance of certain legal requirements. It does not satisfy the case to say that this observance is required in order to be found righteous when salvation appears. It rather infers that salvation will come to those who practise righteousness and who act justly.⁷⁵ These differences point to a contrast between the two writers. It is noticeable that in 56:1a, טָפְשׁוּ and הִקְיֹצוּ refer to a "lawful and right course of action," while in the earlier chapters, הִקְיֹצוּ is the principle of righteousness determining divine action. This is accompanied by the use of מִצְוָה in a five-time usage in a religious sense. There is consequently here, not the idealism of chapters 40-55, but a practical emphasis.⁷⁶ This third section also concerns itself with Sabbath observance. Such an emphasis is kin to Nehemiah's emphasis that Sabbath-breaking brought ruin and trouble.⁷⁷ In chapters 40-55, the Sabbath is never mentioned though

⁷⁵Slotki, op. cit., p. 273.

⁷⁶Skinner, op. cit., p. 313.

⁷⁷T. K. Cheyne, Jewish Religious Life After the Exile (New York and London: J. P. Putnam's Sons, 1898), p. 67; also see Isaiah 56:2ff.

such was the one act which the Jews could observe, even while in Exile. It matters not that Isaiah 58:14 gives the Sabbath as a spiritual aid to fellowship. The fact of note is that the Sabbath is mentioned, in contrast to the omission in the earlier chapters. One other suggestion by Oesterley is relative to almsgiving. It is given a place in Isaiah 58:10,11. While it is possible that such an activity may have had a place in the earlier life of Israel, it is in the later books, such as the wisdom books, where the emphasis is strongest. The parallel emphasis of such a late idea in Isaiah, emphasizes a distinction in the time of authorship, and perhaps in the person of authorship.

Place is also given in these chapters under discussion, to extreme retribution. Now though it is true that retribution is stressed in 42:13-17, it is a very mild retribution. There is a great deal of difference in saying that God "will prove Himself mighty against His enemies," and the picture of God as a bloodthirsty warrior, dripping with the blood of those whom he has destroyed (63:1-6). These stringent and graphic terms present a venom quite unlike the consolation and mild-mannered expression of the

writer of chapters 40-55.⁷⁸

In contrast to the views of Cheyne, Oesterley, and Skinner relative to chapters 56-66, numerous scholars see a unity from chapters 40-66. Some like Kissane, see all of these chapters as written from the standpoint of the Exile. Kissane expresses himself in no uncertain terms:

. . . that the whole series of poems forms a single organic whole, arranged according to a definite plan, and dealing with the separate phases of a single theme, and that the whole work (with the possible exception of two short prose fragments, 56:38 66:17-24) is written from the standpoint (actual or ideal) of the exile.⁷⁹

Others, like Klausner, view the chapters as all from one author but written at separate times. Chapters 40-48, he believes to have been written a few years prior to the conquest of Babylon; 49-55 are attributed to the interval from the decree of Cyrus until the actual departure; 56-66 were written in Palestine after an interval of fifteen to twenty years.⁸⁰

D. Summary of the Date and Literary Composition

⁷⁸Skinner, op. cit., p. lxvi; also Isaiah 59:18; 64:2; 66:6,14.

⁷⁹Kissane, op. cit., p. xxii.

⁸⁰Joseph Klausner, The Messianic Idea in Israel, trans. W. F. Stinespring from the 3rd Hebrew ed. (New York: The Macmillan Company, 1955), pp. 148-69; also see Francisco, op. cit.

of Deutero Isaiah

From the above discussion, it will be apparent that the writer of this thesis views chapters 40-55 as definitely a literary unit. There is no difficulty at all in agreeing with Kissane that these chapters were by a single author according to a definite plan. Whether this be true of chapters 56-66 is, at the least, questionable. At the moment, the author is inclined to agree with Duhm, Cheyne, Oesterley, Skinner, Pfeiffer, Rowley, and Bentzen, that these two sections do not come from the same hand. Rowley perhaps is not far from right when he states about these latter chapters:

The variety of levels reached in these chapters is believed to be due to the fact that they come from a variety of hands. The authors are believed to be men who in varying ways and in varying degrees reflected the influence of Deutero-Isaiah.
 . . . 81

When one considers the accepted division of the first fifty-five chapters into Isaiah and Second Isaiah, it is logical to conclude with Cheyne:

. . . it is far from inconceivable that just as a continuous work of Exilic origin (chaps xl-lv) was appended to chaps. l-xxxix; so a continuous or almost continuous composition of post-Exilic origin, or a group of nearly contemporary though separate post-Exilic writings, may have been

⁸¹Rowley, op. cit., p. 100.

appended to chaps. xl-lv.⁸²

Just how this came about is a matter for question, though where it was written is no longer a matter of serious debate. The views, with an able conclusion, have been well presented.⁸³ No one seriously considers any longer Torrey's contention that the whole was written in Palestine.⁸⁴ To have to support such a view solely by deleting five so-called interpolated passages, is in itself a death blow to the theory. Nor does it seem likely, as suggested by Levy, that the prophet returned home with the exiles and in Palestine wrote from memory the discourses he had delivered between 546-539.⁸⁵ Such a procedure is never mentioned as having been used by the prophets. Oesterley and Francisco have the better solution.⁸⁶ The earlier part, chapters 40-55, was written in Babylon before the departure and return from the Exile. The remaining chapters were products coming from Palestinian soil.

⁸²T. K. Cheyne, Introduction to the Book of Isaiah, p. 310.

⁸³Francisco, op. cit., pp. 181-89.

⁸⁴Torrey, op. cit., pp. 20-32.

⁸⁵Levy, op. cit., p. 9.

⁸⁶Cf. Oesterley, op. cit., p. 29; also Francisco, loc. cit.

These first chapters (40-55), are a literary unit, composed as the writer of this thesis believes, by one author, a man who is known to us as Deutero Isaiah. His training no doubt came through a school of disciples who through the years had successfully transmitted the Isaianic atmosphere, tradition, and materials. This author became the leading pupil and then the master of the school, for after such a masterful literary production presenting such abiding and concentrated spiritual truths and insights, it would have been odd indeed had not a band of serious admirers, students, and servants of God carried on his work.⁸⁷ This continuing circle of disciples stood in strong relation to the Deutero Isaianic influence. Thus it was that when the trying circumstances after the return from Exile demanded an interpretation and clarification of the message of Deutero, his disciples were inspired to provide it. The fact that members of the school were continuing in the tradition of their master accounts for the striking similarity of style between the two sections, a fact which is obvious to every reader.⁸⁸

⁸⁷Aage Bentzen, Introduction to the Old Testament (2nd ed., Copenhagen: G. E. C. Gad Publisher, 1952), II, 114.

⁸⁸Pfeiffer, op. cit., p. 469.

By the suggestions above as to the probable manner of initiating chapters 56-66, it is not meant to imply that the book is a patchwork. Certainly one is not justified in disturbing the text as much as Kennett does. He seems to think he is good enough historian to ferret out each piece and assign it to a particular period from Isaiah, son of Amoz, down to the second century.⁸⁹ Though attributed to a school of disciples, or perhaps even to one dominant figure in the school following Deutero Isaiah, it is believed that the composition was orderly and done within a limited time span.

A difference in historical atmosphere and in thought setting thus makes it impossible to give an over-all date for chapters 40-66 in their entirety. It thus seems better, both on the matter of date and later in the comparative analysis of Isaiah with the book of Job, to limit the discussion to chapters 40-55, which nearly all scholars agree to be Deutero Isaianic, without too much question.⁹⁰ Henceforth for the purposes

⁸⁹Robert H. Kennett, The Composition of the Book of Isaiah in the Light of History and Archeology ("The Schweich Lectures, 1909," London: Oxford University Press, 1910), p. 84.

⁹⁰The student appreciates the thesis of his professor at this point, but under the allowances of a free academic atmosphere, the present writer has arrived at a different conclusion.

of this thesis, the term "Deutero Isaiah" shall refer to chapters 40-55.

Jesus ben Sirach, about 190 B.C., speaks of Isaiah, making apparent references to Isaiah 38:4-8, as well as Isaiah 40:1; 41:21-24; 43:9-12; 44:7-8; 46:10-11; 48:3-8, and 61:1-3. It would seem that by the beginning of the second century at the latest, Isaiah as a whole had reached its present form.⁹¹

But, of course, the date can be settled more closely to an earlier general period, for with Pfeiffer it is quite easy to say:

All that can be reasonably inferred with some assurance is that the historical situation, the theological thought, and the peculiarities of style and diction manifestly place the composition of these chapters, whether by a single or by several authors, in the period after 586.⁹²

On the basis of the preceding discussion in the chapter, it is probable that Deutero Isaiah was written in Babylonia between 546 and 536, that is, between the time of the imminent fall of Babylon and soon after the issue of the decree of Cyrus.⁹³

⁹¹Ecclesiasticus 48:20-25.

⁹²Pfeiffer, op. cit., p. 452.

⁹³Cf. Francisco, op. cit., pp. 189f.; Oesterley, op. cit., p. 29.

CHAPTER THREE
INTRODUCTORY ASPECTS PROVIDING A
COMMON GROUND FOR ANALYSIS
JOB

CHAPTER III
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JOB

Introduction

Like Deutero Isaiah, Job too is one of the masterpieces of Jewish literature. Reichert was certainly justified in using the term "unique" in his appraisal, calling the book "a unique spiritual epic, a supreme drama of the human soul."¹

Rowley takes in much ground when he says of Job that it is "the greatest work of genius in the Old Testament, and one of the world's artistic masterpieces."²

Nor is it any wonder that Carlyle, certainly not prejudiced in favor of Biblical style, wrote with reference to the book of Job:

I call that, apart from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble Book;

¹Victor E. Reichert, Job ("The Soncino Books of the Bible," Hindhead, Surrey: The Soncino Press, 1946), p. xiv.

²H. H. Rowley, The Growth of the Old Testament ("Hutchinson's University Library," London: Hutchinson House, 1950), p. 143.

all men's book! . . . And all in such free flowing outlines; 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.³

I. The Background of the Story

Understanding of the book in order that a proper analysis and comparison can be made, demands that some attention be given to the background of the story.

A. Setting

The tradition involves "a man in the land of Uz, $\Upsilon\upsilon\zeta$, whose name was Job, אִיּוֹב ." Apparently this "Uz" which provides the setting of the story was well known to the people of the author's day, but it certainly has caused a great deal of searching since then for the "land of Uz" is not easily located.

The most probable location of Uz is in the region later called Hauran, though known in the Old Testament by the name of Bashan, located north of the Yarmuk River. Here, much volcanic activity was known and even today many of the common Palestinian limestone rocks can be found, overlaid with volcanic black

³Thomas Carlyle, Heroes, Hero Worship (New York: A. L. Burt, Publisher, 1885), p. 57.

basalt. Trees were scarce in the land, then and now, but the soil is rich and especially conducive to extensive grain production.⁴

From J. G. Wetzstein's travels, it would seem that extra-Biblical tradition would locate Job's habitat in the Hauran area. Wetzstein reports that on a personal visit there, people referred to the section as "Job's land." He also cites an oriental manuscript in the Royal Library at Berlin in which Muhammed-el-Makdeshi says, "And in Hauran and Batanea lie the villages of Job and his home."⁵ Credence to the tradition is also contributed by the presence there of what the natives call the monastery of Job. On the Black Obelisk inscription, line 154, one finds that Shalmanezer II of Assyria (859-824), received tribute from Sasi, the Uzzite. Sasi is connected with the men of Patin, indicating a region West of the Euphrates. Josephus in Antiquities I, 6:4, says, "Of the four sons of Aram, Uz founded Trachonitis and Damascus." Josephus thus placed the location northeast of Galilee. Since

⁴George Ernest Wright and Floyd Vivian Filson (eds.), The Westminster Historical Atlas to the Bible (Philadelphia: The Westminster Press, 1945), pp. 20, 55.

⁵J. G. Wetzstein, "The Monastery of Job in Hauran and the Tradition of Job," in F. Delitzsch, Biblical Commentary on the Book of Job, trans. Frances Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), II, 396-401.

Shalmanezzer's reference is vague, chances are that Shalmanezzer and Josephus had the same place in mind.⁶

Through some further contact with Wetzstein, Barton makes reference to "the Threshing Floor of Uz," located in that section, and to a village called Tema, the traditional home of Eliphaz the Temanite. Zophar, the Naamathite, probably came from a village there called En-No'eme. Nearby is the city of Sueta, which some identify as the home of Bildad the Shuhite. Under such an identification, the way the newer tradition of the Bible got started was that the Teman of Edom was better known than the Tema of the Hauran locality. The Tema of the Bible is never mentioned elsewhere in the Bible, thus the trend gradually grew to identify the material with the more familiar Teman of Edom.⁷ Samuel Cox also identifies Hauran as the general area under question. Hauran was bordered on the east by the desert from which the wind came to smite the four corners of the house of Job's first born. It was rich in the kind of wealth Job is said to have possessed and it contained the valleys and gorges suggested by Job

⁶George A. Barton, "The Original Home of the Story of Job," Journal of Biblical Literature, XXXI (1912), 65.

⁷Ibid., p. 67.

6:15-20.⁸ Curry tells us that this Hauran region is generally considered to have covered the section between Trachonitis and the Sea of Galilee on the west to the Euphrates eastward; from the Syrian mountains on the north to Arabia, Moab, Edom, to the south. Such a wide area would hardly fail to satisfy the Biblical tradition.⁹ Tribes of the Uz family probably roamed this entire area, giving to it the popular title, "land of Uz." This would help to explain how in later tradition it would be parallel to, and connected with, Edom.¹⁰

Whether or not the above discussion is entirely accurate, it does help to emphasize the setting of the book as outside of Jewish territory proper, near Edom though not in Edom, for Edom was not fertile, farming country.¹¹ The fact that Job was the "greatest of all the people of the east" (1:3), helps to suggest the

⁸Samuel Cox, A Commentary on the Book of Job (London: C. Kegan Paul and Co., 1880), p. 10.

⁹Daniel Curry, The Book of Job (New York: Phillips and Hunt, 1887), p. xxvi.

¹⁰Samuel Rolles Driver and George Buchanan Gray, A Critical and Exegetical Commentary on the Book of Job ("The International Critical Commentary," New York: Charles Scribner's Sons, 1921), I, p. xxviii.

¹¹Ibid., p. xxx; cf. Genesis 27:39.

non-Israelite setting, else it could so easily have been said that he was the greatest of the sons of Israel. The fact that Job officiated as a priest may show the influence of the foreign origin of the story in contrast to Pentateuchal demands.¹² The non-Hebraic setting is also to be noted in the name of the main character. His is a name (יֹב) not found elsewhere in Hebrew literature except in Ezekiel 14:14, 20, and the Job there probably refers to some ancient hero rather than to the hero of the book of Job. In Genesis 46:13, the Job is spelled יֹבֵ . This setting was no doubt purposefully given in order to contribute to its universality of outlook. Ranston's suggestion is no doubt right when he remarks:

Probably the name is of foreign origin, and taken over with the other traditional elements, though it is not impossible that during the process of transference it may have been modified and made significant.¹³

There are other evidences of an international setting. Some Arabian emphasis is seen, for people in the story live in tents in a climate characterized

¹²Morris Jastrow, Jr., The Book of Job Its Origin Growth and Interpretation (Philadelphia and London: J. B. Lippincott Company, 1920), p. 47.

¹³Harry Ranston, The Old Testament Wisdom Books and their Teaching (London: The Epworth Press, 1930), p. 105.

by disease and desert storms. Notes of Arabian idolatry are evident in the apparent worship of heavenly bodies. On the other hand, many of the tenacles on the story are indicative of much that is Egyptian. Egyptian culture is to be seen in the following usages which were true of Egyptian life:

- (1) 8:11 Nile grass
- (2) 9:26 light vessels of papyrus
- (3) 9:14-16,32,33; 13:18,19,22; 14:15 usages of civil courts
- (4) 13:26; 31:35 indictments in writing
- (5) 28 material on mining
- (6) 40:15-24 Nile horse or hippopotamus
- (7) 41:1-34 crocodile

The truth of the matter is that nothing in the book, if 40:23, the River Jordan, is excepted, is peculiar to Canaan, as distinct from Arabia and Egypt. There are not the characteristic allusions to the beauty of Carmel, the cedars of Lebanon, the oaks of Bashan, the palm tree and other characteristic features.¹⁴

But all of this foreign setting and influence does not add up to foreign authorship. As King suggests:

The Job poem is Hebrew in language, it is in the Hebrew Bible, and it has had from the beginning an influential place in the formative

¹⁴Henry Cowles, The Book of Job (New York: D. Appleton and Company, 1877), p. 9.

history of Judaism.

If the author belonged to another group, his work has certainly been naturalized in Judah.¹⁵ Hugo Gressman who stresses Hebrew dependence on foreign thought stops with Job and says:

One will seek in vain outside of Israel for anything comparable to the book of Job. . . . It has only one parallel, that is within Israelite literature itself, namely prophecy in which the genius of Israel bursts forth for the first time-- the same genius that created the book of Job.¹⁶

The best conclusion to the matter seems to be that, being an author with the outlook of a sage and the expression of a philosopher, he had a universalist outlook. The best way to express such an attitude was by disassociating his work from a direct connection with the land of Palestine. The author was an unknown Hebrew, though one who had travelled widely and had wide sympathies.¹⁷

B. Purpose

If a Hebrew wrote the book, wholly, or in part, and gave it a non-Hebraic setting, this may suggest

¹⁵Albion Roy King, The Problem of Evil (New York: The Ronald Press Company, 1952), p. 22.

¹⁶Quoted in Emil G. Kraeling, The Book of the Ways of God (New York: Charles Scribner's Sons, 1939), p. 15.

¹⁷Ranston, op. cit., p. 131.

something about the purpose of the book.

A universal setting would indicate that the purpose of the book is to deal with a problem which is common to all men everywhere. Perhaps the initial author of the story had seen a great deal of what appeared to be unwarranted suffering. He himself may have gone through such an experience. The trial conquered, it seemed well to present the results of such an experience in such literary fashion as is found in the book of Job. This is not to imply that the major task of the book is to solve the problem of suffering. The truth of the matter is that a full and completely satisfying answer to the question of suffering is nowhere to be found in the book. To be sure, there are hints, but only hints. Driver and Gray are right in asserting:

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 a partial observation of life.¹⁸

Through the problem of suffering, the man who suffers is introduced to a face to face relationship with God. This seems to be the major emphasis of the book. A man may not fully understand why he suffers,

¹⁸Driver and Gray, op. cit., p. li.

but he can through his suffering come to see God.

C. Historicity

The above theme and purpose could be emphasized whether Job was, or was not, historical. But the question of the historicity of the story is important in so far as understanding the emphasis of the book is concerned. There are several possibilities relative to the question of historicity.

1. Pure history. There is the possibility that it is a report of the facts of history, exactly recorded. Barnes¹⁹ bases his view of the historicity of the book on the book's opening statement which reads, "There was a man in the land of Uz, whose name was Job. . . ." He tries to support this by stating that the Dialogue in the book is purely historical in statement, written in prose with none of the aspects of poetry. The terms "absurd" and "ridiculous" could almost be applied to this suggestion. To mention a name certainly doesn't make the name historical. The narrative perfect rather than the waw consecutive, the frequently used construction of narrative history,

¹⁹Albert Barnes, *Job* ("Notes on the Old Testament," Grand Rapids: Baker Book House, 1950), I, pp. ivf.; cf. also Cox, op. cit., p. 9, for a similar position.

occurs here, but as for the Dialogue being pure prose, the idea is preposterous. Much of the debate concerning the book has been aroused because the Prologue and Epilogue are prose, while the remainder of the book is poetry. The author in question also makes reference to the use of historical place names as proof of historicity. Such is not a valid proof for any short story, or allegory, might use place names, simply to give some definiteness and concreteness to the story. While it is true that two other Biblical books, Ezekiel 14:14-16,20, and James 5:17, refer to Job, such indicates, not historical accuracy, but a tradition which has some basis in history, used in the two places above as literary references. According to Driver and Gray, Barnes' position not only is antiquated, it was not at any time held without opposition.²⁰

2. Pure fiction. There follows a second position which involves the opposite extreme; that is, that the book is pure fiction.

It has been surprising to learn that some of the early Jewish authorities considered the book as fiction. Consider the words of Maimonides, one of

²⁰Driver and Gray, op. cit., p. xxv.

the foremost Jewish Talmudists, philosophers, and physicians of the Middle Ages (1135-1204):

The strange and wonderful Book of Job treats of the same subject as we are discussing; its basis is a fiction, conceived for the purpose of explaining the different opinions which people hold on Divine Providence. You know that some of our Sages clearly stated Job has never existed, and has never been created, and that he is a poetic fiction. Those who assume that he has existed, and that the book is historical, are unable to determine when and where Job lived. Some of our Sages say that he lived in the days of the Patriarchs; others hold that he was a contemporary of Moses; others place him in the days of David, and again others believe that he was one of those who returned from the Babylonian exile. This difference of opinion supports the assumption that he has never existed in reality.

After his statement on the non-historicity of the book, Maimonides then goes on to examine the book in the light of his thesis. Relative to the land of Uz, for instance, he says that Uz is an imperative form of the verb γny , "to take counsel," thus the name "expresses the exhortation to consider well the lesson, study it, grasp its ideas, and comprehend them, in order to see the right view."²¹

There are several considerations which legislate against the historicity of the book. The heavenly court

²¹Moses Maimonides, The Guide for the Perplexed, trans. M. Friedlander (London: George Routledge and Sons Ltd.; New York: E. P. Dutton and Company, 1928) p. 296.

of the Prologue gives every evidence of a fiction. A use is made of the symbolic numbers 3, 5, 7, 10, which seems to be more a literary device than historical reporting.²² Similar to this is the doubling of the possessions in the Epilogue (42:10,12). Such splendidly developed poetic diction as is observed throughout the book is hardly characteristic of an actual dialogue.²³

Maimonides, in the true Jewish fashion of tracing the significance of the names, goes too far in declaring the book "pure fiction," but he is closer to the truth than was Barnes who considered it "pure history."

3. Tradition-history. There is then the third, and what seems to be the most accurate, view of the book. It is not history, but not pure invention. It might be described as a "work of imagination based on fact."²⁴

Any number of serious scholars are agreed on this position. Among them are Peake, Strahan, Driver

²²Job 1:2,3,4,17; 2:11; 42:8,13.

²³Ranston, op. cit., p. 104.

²⁴Robert A. Watson, The Book of Job ("The Expositor's Bible," New York: A. C. Armstrong and Son, 1908), p. 22.

and Gray, Stevenson, Cheyne, Jastrow, Curry, MacDonald, and Ranston. The reference to the Ezekiel 14:14-20 passage in which Job is mentioned along with Noah, and possibly Daniel, as one of the ancient heroes of the faith, though possibly not the same Job as the hero of the book, is sufficient to give the tradition some foundation.

The problems of suffering and perplexity are common ones. It is one which the men of all ages have confronted. It was a problem with which the initiator of the book of Job had no doubt spent some gruelling moments of contemplation and heartache. Trying to understand his own problem, he turned to the traditional legends of the East. On the legends and folklore of the East, he had a peg on which to hang the general discussion, thus presenting a typical example of a common human experience.²⁵ Having received the tradition, and with the outlook of such writings, the wise man's genius was in contemplating the problem, simplifying it, and presenting his reasoned and revealed solution in such poetic beauty.²⁶ At the Fifth General Council

²⁵Jastrow, op. cit., p. 27.

²⁶William Barron Stevenson, The Poem of Job ("The Schweich Lectures of the British Academy, 1943," London: Oxford University Press, 1948), p. 75.

in A.D. 553, the clerk is said to have read into the council record the views of Theodore of Mopsuestia on Job. Theodore of Mopsuestia grew up in Antioch, a friend and student with Chrysostom. Of the members of the Antiochian school, he was one of the more orthodox.²⁷ The belief of the Bishop of Mopsuestia who died in A.D. 429, was that Job is a story taken from the heroic age, magnified and modified.²⁸ This third view has thus had support for a good while.

To entertain such a view demands a look at some of the foreign literature to determine whether there was such a pattern that might be built on by the Hebrew writer.

The most outstanding example of possible source literature for the book of Job is what is popularly known as the "Babylonian Job," though Pfeiffer called it by the title, "I Will Praise the Lord of Wisdom," taking his title from the poem's first line.²⁹ This

²⁷Andrew K. Rule, "Theodore of Mopsuestia," An Encyclopedia of Religion, ed. Vergilius Ferm (New York: The Philosophical Library, 1945), p. 775.

²⁸Duncan B. MacDonald, "The Original Form of the Legend of Job," Journal of Biblical Literature, XIV (1895), 140f.

²⁹Robert H. Pfeiffer (trans.), "I Will Praise the Lord of Wisdom," Ancient Near Eastern Texts, ed. James B. Pritchard (Princeton: Princeton University Press, 1955), pp. 434-37.

text, a part of Ashurbanipal's collection, seems to be a didactic story telling of a sufferer who endured much affliction and who searched for the reason why. Jastrow suggests that it may have been used in connection with some kind of atonement ritual in the Babylonian temple. At any rate, the popularity of this piece of literature is attested by its find at various places. Two copies were found at Kujunjik, a third was in Ashurbanipal's collection and one copy in Neo-Babylonian characters was found at the temple of Shamash in Sippar. The copies of the text presently extant seem to be the second tablet in a series which began, "I will praise the Lord of wisdom."³⁰ The sufferer is a royal person, known as Tabi-utul-Bel, who dwelled in Nippur. He seems to have ruled a large kingdom and apparently was very renowned. Thus his humiliation and suffering in old age were very impressive and could become the source of lesson and teaching for future generations.³¹

The name of the sufferer includes the element, "Bel," as being the god to whom the composition was

³⁰Morris Jastrow, Jr., "A Babylonian Parallel to the Story of Job," Journal of Biblical Literature, XXV (1906), 141-43.

³¹Ibid., p. 150.

addressed. However, one of the closing lines of the tablet introduces the god Marduk. This would suggest that the composition originally was used in Nippur, before Babylon rose to greatness, about 2250 B.C., while the copies now available were used sometime subsequent to the day of Hammurabi, when Marduk had become a powerful figure.³²

Beginning with thanksgiving for release from suffering, the sufferer then describes the plight which he had endured. Having sought in vain from one class of priests to another for release from his plight, "the sufferer is then led to philosophical reflections regarding the nature of evil, man's unchangeable fate, his own weakness, and allied thoughts."³³ It is difficult to know the concluding lesson to the entire matter, for the third and fourth tablets have not been recovered. There was turned up, however, a commentary on these tablets which indicated the concluding advice of confessing one's sins, humbling himself before the gods and thus securing ultimate justification of his cause and restoration of his position, thus enabling the sufferer to praise his god.³⁴

³²Ibid., p. 154.

³³Ibid., p. 155.

³⁴Ibid., p. 185.

Though the "Babylonian Job" is the most outstanding and most probable source material, there are other legends of a similar nature. The Harischandra drama in ancient Hindu tradition tells of Harischandra, a righteous king who was tempted by Rishi, a supernatural being. One divine being (Rishi), made a wager with a second divine being (Rishi), that no man's goodness was proof against temptation. Harischandra was thus tempted and underwent every trial imaginable, but he always remained faithful.³⁵ Finally Harischandra sank to such a low level that he had to take the job of stealing clothes off of corpses brought to be cremated. When his master demanded that Harischandra steal the clothes from his own dead son, Harischandra decided to throw himself upon the son's body and be burned to death. By this time the gods decided that Harischandra had proved himself, and rewarded him for his faithfulness by restoration to his position.³⁶ Now, of course, this legend is quite far removed from Job, but it does present the same general problem,

³⁵Anthony and Miriam Hanson, The Book of Job ("The Torch Bible Series," London: SCM LTD., 1953), p. 9.

³⁶G. A. Grierson, "Harischandis," Encyclopaedia of Religion and Ethics, ed. James Hastings, et al. (New York: Charles Scribner's Sons; Edinburgh: T. and T. Clark, 1921), p. 517.

that of a man involved with the question of suffering.

The use of the above examples is not to imply that Job is simply the re-working of old literature. Job has so many differences from the "Babylonian Job." The names of the persons involved are different; the topography is different; the absence of dialogue in the Babylonian parallel is quite distinctive; the combination of prose and poetry in Job is different from the straight poetry of the Babylonian parallel; the spiritual emphasis of Job makes a marked contrast. The implication is, however, that the book of Job is patterned on a traditional legend which presented a theme characteristic of much of the East. Thus the Jewish author, perhaps because of the struggle with the problem of suffering which he had felt in his own soul, took up the theme of the story which had been handed down by tradition, and discussed it from the Jewish standpoint. Thus the Prologue and Epilogue would be the historical background to the story while the Dialogue would be the poet's literary device to make the story live, and to present the wrong and proper views of suffering. All of this was done under the inspiration and revelation of God, so as to present the truth on the matter, though the method of presenting the truth which he had received from God

was left to the author himself.

II. The Literary Form of the Book

A. Prose and Poetry

A great deal of "to do" has been made over the fact that Job is composed of both prose and poetry. Though this form of literary style was unusual for Israel, it was not an uncommon practise among other people. In Egypt it had long been a practise to have a prose introduction and conclusion with a poetic section in between. For instance, there is the work called "The Protests of the Eloquent Peasant," containing a story set in the reign of Neb-kau-Re Khetz III, around the twenty-first century B.C.³⁷ The story is introduced by a prose prologue and concluded by a prose epilogue. In between there are nine poetic or semi-poetic discourses. Like Job, "The Protests of the Eloquent Peasant," is wisdom literature. Also the Egyptian dialogue which John A. Wilson calls "A Dispute Over Suicide," not only comes under the category of wisdom literature; it is quite similar in content as well as in form. One other Egyptian work introduced and closed by narrative prose is called "The Prophecy of Nefer-Rohu," dating from the Middle Kingdom of Egypt.

³⁷Pritchard, op. cit., p. 407.

Now Job had much acquaintance with Egypt and even with the Egyptian language.³⁸ The author was familiar with the Egyptian habit of building great mausoleums for the pharaohs. Either through literature or through actual sight, he had seen the papyrus skiffs glide upon the Nile. He was familiar with the phoenix bird fable current in Egypt. One can trace in Job many identifying marks showing familiarity with Egyptian life and culture.³⁹ Having been exposed to a writing style in which prose and poetry were often connected, it is no surprise at all that the Hebrew writer adopted such a pattern for his expression.

B. Literary Devices

A further source of great concern is the nature of the literature involved. Under which of the literary devices should it be listed? Is it a symposium, a drama, a dialogue, or an epic? Each of the suggestions has some adherents.

1. A symposium. Morris Jastrow Jr. supports the symposium idea. It is his opinion that the book is

³⁸See 3:14; 9:26; 21:32; 28:1ff.; 29:18; 31; 38:14,17,33,36; 39:13f.; 40:15ff.; 41:7ff.

³⁹Samuel Terrien, "The Book of Job Introduction and Exegesis," The Interpreter's Bible ed. Nolan B. Harmon, et al. (New York and Nashville: Abingdon Press, 1954), III, 879.

simply a collection of comments, opinions, brief articles and essays from different authors, brought together with no inherent unity. They present the various outlooks on suffering shared by different writers. Jastrow expressed his opinion in no uncertain terms:

There is no inherent unity in the completed book of Job if we accept the results of a critical analysis, any more than there is such a unity in the Pentateuch, composed of several documents enclosed in a framework of laws of gradual growth with all kinds of comments, additions and illustrative instances.⁴⁰

The symposium view is dealt a death blow, however, when one notices that throughout the book, there is consistency in using the same characters to develop this central theme of suffering. For the most part, there is the same grandeur of literary style throughout. Had it been only a compilation, surely some of it would have been quite inferior.

2. A drama. Advocates can also be found for the view that the book is a composition presenting a series of actions, events, or purposes to be acted upon a stage.

Kallen suggests here a very close relation to

⁴⁰Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 47.

the Euripidian tradition which came about because of the emphasis of Euripides on the drama (485-406 B.C.). Imagination is used here for Kallen pictures the author of Job as having gone on a visit to Alexandria. While there, he saw one of these Euripidian tragedies, and was impressed by it. Job's author thus made an attempt to make use of this effective new form. In this dramatic treatment of an ancient legend, the Elihu speeches are compared to the messenger's speeches, so characteristic of Greek plays, which tell the audience what they already know. Kallen compares the Yahweh Speeches to "the Epiphany" of the Euripidian drama and the Epilogue he compares to the epilogue of the Euripidian tragedy, for such was quite often used in Greek tragedy in order to give insight into the future of the chief enemy. Chapters 24; 28; 40:15-41:20, Kallen calls choruses which Hebrew editors, not understanding dramatic form, have misplaced.⁴¹

In 1587, Theodore Beza divided the book into acts and scenes, as did even Theodore of Mopsuestia before him. Indeed, the Bishop of Mopsuestia was

⁴¹Horace Meyer Kallen, The Book of Job as a Greek Tragedy Restored (New York: Moffat, Yard and Company, 1918), pp. 32-37.

censured by the Council of Constantinople for calling it a drama. The bishop called it a "psychological drama," since it is the "history of a soul, torn by conflicting desires, swayed by alternate hopes and fears, alienated from God by doubt and drawn to Him by love. . . ."42 Delitzsch seemed somewhat drawn to the drama idea also, though he admitted that the acquaintance of the Jews with dramatic form did not come until the Greek and Roman period.43

Kallen and the others who try to press Job into dramatic form seem to do so from a preconceived, prejudiced position, mainly that of defending the unity of the book by pressing every phase of it into an original necessity, created by the dramatic form. Drama hardly seems to have been sympathetic to the ancient Hebrew spirit. It is not an art characteristic of the civilizations of the East. Within the book itself, there is not the swift movement towards a climax which one would expect in a drama. Many of the speeches do not bear directly on the central theme of suffering;

⁴²James Strahan, The Book of Job Interpreted (Edinburgh: T. and T. Clark, 1913), p. 22.

⁴³F. Delitzsch, Biblical Commentary on the Book of Job, trans. Frances Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), II, 14; cf. also Stevenson, op. cit., p. 62.

such discourses would have lost the audience from the very beginning.

3. A dialogue. So thus there is the third theory, that it is patterned on the Greek literary expression known as "Greek dialogue," used, for instance, by Plato.

But in the formal literary tool known as the "dialogue," you have a formal, conversational discussion in which two or more take part with a single premise ending in different conclusions. Job and his friends have a different premise; Job's premise was that he had not sinned while his friends held that he had. Driver doesn't think the author of Job relied on Greek dialogue pattern, like Plato for instance, for Plato used prose for his speeches while Job used poetry, and again, the speech action of dialogue is more moving and possessed of more life than is true in the book of Job.⁴⁴

4. An epic. Thus this one literary form, the epic, a poem celebrating in stately verse the achievements of a hero, is left.

Of the forms suggested, it seems better to call it an epic in which the struggles of a human

⁴⁴Driver and Gray, op. cit., p. xxiv.

soul with the problem of suffering is bared. It is a spiritual epic in which Job fights the battle and wins. Thus, he becomes the hero, the champion of a proper evaluation of suffering. To present this didactic epic with the purpose of picturing man in an experience with God through an evaluation of suffering, the author brought into play nearly every literary device, such as parallelism, dramatic speech, metaphors, graphic description, irony, and moving pathos.

Perhaps then, one ought to reach a conclusion similar to that of Peake who said that it exhibits a form all its own, and that "it is really futile to discuss whether it is a drama or an epic."⁴⁵ Ranston expressed much of the same idea:

But while elements of dramatic, epic and lyric poetry are there, none of these names suitably characterize the work. To force it into any particular mould is to cramp it, while to call it an epic-dramatic-lyrical poem is simply to pronounce the problem insoluble. Job is unique, a class by itself. . . .⁴⁶

C. The Divisions of the Story

1. The problem. The book of Job as it now

⁴⁵A. S. Peake, Job ("The New-Century Bible," New York: Oxford University Press, American Branch; Edinburgh: T. C. and E. C. Jack, 1904), p. 41.

⁴⁶Ranston, op. cit., p. 108.

appears, for the most part divides itself with natural ease into the following sections:

(1) Prologue	Chapters 1-2
(2) Speeches of Job and friends	Chapters 3-31
(3) Speeches of Elihu	Chapters 32-37
(4) Speeches of Yahweh	Chapters 38-42:6
(5) Epilogue	Chapter 42:7-17

However, there is far from unanimity on the original status of the book. Almost every phase of it with the exception of the Job speeches has been cast aside as a later interpolation. Even the Job speeches are said to have met with tampering.

The Roman Catholic scholar, Edward J. Kissane, is perhaps as insistent as is anyone else in trying to maintain the original and initial unity of the entire book. He insists that it is possible to explain the peculiarities of the book without a reliance upon the hypothesis of diverse authorship, and goes on to make out a case for his hypothesis that all of the present parts originally belonged. Following Kissane's analysis, it is suggested that the author first wrote the Prologue, Dialogue, and Epilogue. After more mature reflection, the author decided that some of his passages might lead to a misunderstanding. To avoid the possible implication that Job in his speeches was irreverent, the author added the Yahweh speeches as a rebuke to Job. The only other emphasis not completely

clear was that of the justice of God, though God's justice had been treated and defended by the three friends. Consequently, to clear the atmosphere of doubt, the author hit upon the idea of introducing Elihu as a new character whose main task was to give a "thorough and logical defense of God's justice."⁴⁷ This then was the work as completed and released from the pen of its author. In this defense of unity, Kissane is quite willing to agree that the author may have made use of previously existing materials, even as for example, the author of 1 Samuel took over poems in his day.⁴⁸ It is agreed that he could easily have taken over a poem in praise of wisdom (chapter 28), and used it because its theme was similar to the theme he wanted in the Yahweh speeches.

To support his contention, Kissane suggests that rather than cast sections aside, one must consider the possibilities of the difficulty of the language, obscurity of the thought, text corruption and the accidental misplacement of verse or verses in transmission. He brings up a good point when he says:

⁴⁷Edward J. Kissane, The Book of Job (Dublin: Browne and Nolan Limited, 1939), p. xxxiii.

⁴⁸Note 1 Samuel 2:1-10; 2 Samuel 1:18-27; 22:2-51.

From the very nature of the case, the fact that a passage is obscure or unintelligible is rather against the possibility that it is a gloss.⁴⁹

Stringent objection to reaching a conclusion of disunity on the basis of style, is also made, for any poet or writer would at times degenerate in style, or in times of high inspiration and emotion, really exceed his own usual limits.

Any peculiarities are partially due to the fact as suggested earlier above, that the author's original draft was much shorter than the present form. His argument was modified or supplemented as new phases presented themselves. Such is within the realm of possibility, for even modern writers have been known to follow such a practise.⁵⁰

2. Parts of the book. It is needless to say that the consensus of scholarship is not on Kissane's side.

a. Prologue and Epilogue

(1) Excision. The first sections to be questioned are both the Prologue and the Epilogue,

⁴⁹Kissane, op. cit., p. xxi.

⁵⁰In the preface to Joseph Klausner, The Messianic Idea of Israel, trans. from the 3rd Hebrew edition by W. F. Stinespring (New York: The Macmillan Company, 1955), Klausner states that this is the way his book came about.

and this is natural since both are prose while the remainder of the book is poetry. Various reasons are listed for rejecting the Prologue and Epilogue as original.

(a) The Prologue and Epilogue both present Job in a good light, saying he has spoken well of God, while the Dialogue section, at times presents him otherwise; quite often he accuses God.

(b) In both Prologue and Epilogue, sacrifices seem to be presented as an essential part of religion, while they are never mentioned in the Dialogue.⁵¹

(c) A different attitude is in evidence relative to the friends of Job. In the prose part, they are quiet and sympathetic; in the poem they are critical.⁵²

(d) The divine name Yahweh is carefully avoided in the Dialogue while it is used in the Prologue and Epilogue.

(e) A lower spiritual insight is presented in the prose sections, else the possessions of Job would not have been restored when the tribulations

⁵¹Strahan, op. cit., p. 23.

⁵²Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 42.

were over.

(f) Literary criticism testifies against its genuineness.⁵³

(g) Historically, it would seem that the prose story of Job was written before Josiah, for the Chaldeans who are just a marauding band in the story, later became merchant-men. In addition, there seems to have been no hesitancy to join the religions of Edom and Israel while in a later period, demanded by the theology of the Dialogue, a determined effort was made to purify Israel's religion from everything strange.⁵⁴

(h) In the poem itself, Yahweh's comment on what Job had to say was very severe. Elsewhere, Yahweh is quite lenient.

(i) "The Satan" of the Prologue is never heard from again in the book.⁵⁵

To finally conclude the excision, it is suggested that the prose chapters formed the principal part of a prose book of Job, free from the comment of

⁵³Curry, op. cit., pp. xlviiiif.

⁵⁴Strahan, op. cit., p. 24.

⁵⁵T. K. Cheyne, Job and Solomon (London: Kegan Paul, Trench and Co., 1887), p. 66.

the wise men, and giving its own solution to the problem of the suffering of the righteous.⁵⁶ T. H. Robinson, even sounds more definite:

It is, nevertheless, open to us to believe that the poet found an older narrative and that he used it as a framework into which he fitted his own poem.⁵⁷

(2) Inclusion. All of the evidence does not, however, lie on one side. Moses Bottenwieser is perhaps one of the strongest advocates of including the prose sections as integral parts of the book. He is supported by Ranston, James, Kissane, H. Ewald, F. Delitzsch, A. B. Davidson, J. F. Genung, Steunages, J. Meinhold, O. Zockler, and E. Reuss,⁵⁸ along with J. C. B. Mohr, J. E. McFadyen, and Eissfeldt. The arguments will be discussed in the sequence as presented above.

(a) The attitude of Job. It is not fair to say that Job is on bad terms with God in the Dialogue. In both the prose and dialogue sections he enjoys a deep union with God.⁵⁹ Rebellion which is

⁵⁶Ibid., pp. 66f.

⁵⁷Theodore H. Robinson, The Poetry of the Old Testament (London: Duckworth, 1947), p. 69.

⁵⁸Moses Bottenwieser, The Book of Job (New York: The Macmillan Company, 1922), p. 5.

⁵⁹See Job 13:16; 16:18-21; 17:3; 31:5-31.

manifested is not so much against God as it is against the wrong conclusions which have been drawn from his affliction by his friends.⁶⁰ Even had Job exhibited the deep bitterness which possibly might be concluded from his actions, it is psychologically understandable that one who at the outset of his calamities felt resigned might later break down and utter the passionate cries of resentment against God attributed to Job.⁶¹

(b) The matter of sacrifices. As to the sacrifices, the Dialogue has no need of sacrifices. It is a philosophical and theological debate in which Job and his "friends," are engaged, not a ritual one. Had they stopped and offered sacrifices, the deeper problems involved would have been not one whit nearer solution. The absence of something, mere silence, contributes to neither one side nor the other.

(c) The attitude of the friends. The silence of the friends in the Prologue is a good literary device. Emphasis on the long silence serves to heighten the reader's interest in the story. With such crushing grief, silence was the best sympathy. If the grief was so great as to silence the visitors,

⁶⁰Buttenwieser, op. cit., p. 28.

⁶¹Ranston, op. cit., p. 112.

naturally the reader will desire to continue so as to ascertain the final outcome of the situation. From a very practical standpoint, these friends, led by the philosopher Eliphaz, had to take some time through observation to "size up" the situation and make some appraisal of their own before they could know what to say. To be sure, his friends didn't know that his suffering was for trial, but had they been cognizant of that, there would have been no necessity for introducing the friends; indeed, no story would have been needed.⁶²

(d) Usage of the divine name.

Close scrutiny reveals that there is not a serious difference in the usage of the divine names. While it is true that the Dialogue usually substitutes some other names, it does at times use Yahweh, even as does the prose section.⁶³ Again, the difference may be partly explained due to the nature of prose and poetry. The names frequently used in the Dialogue are the poetical names--"El," "Eloah," and "Shaddai," while the names "Elohim," and "Yahweh," are characteristic

⁶²Terrien, op. cit., p. 886.

⁶³See Job 12:9; 28:28; 38:1; 40:1,3,6; 42:1.

of prose style.⁶⁴ Actually, the author carries out traditional practise for foreigners in the Old Testament ordinarily do not use the covenant name for Yahweh. It was only natural then that the friends should speak of him as "El," "Eloah," "Shaddai," and "Elohim."⁶⁵

(e) The level of spiritual insight. This question arises over the restoration of Job's possessions in the Epilogue. But since he stood the test as outlined in the Prologue, it is only natural to have the Epilogue show his reinstatement. After all, he did stand the test,⁶⁶ and the love of a happy ending was so universally true in the ancient world, that it would be difficult to conceive of the story as ending any other way.⁶⁷

(f) Literary criticism. When anyone desires to differ with the accepted or traditional pattern, this phrase "literary criticism" has just about become a catch-all. First, on the grounds of prose and poetry being indicative of compositions not

⁶⁴Kissane, op. cit., p. xxxix.

⁶⁵Terrien, op. cit., p. 885.

⁶⁶Kissane, op. cit., p. xxxv.

⁶⁷Robinson, op. cit., p. 71.

belonging to each other, it is no more true here than it would have to be in the books of Isaiah and Jeremiah where poetic sections are introduced with prose introductions. It was the natural thing to do.⁶⁸ In addition, even in the Prologue, usually considered all prose, there is some poetry in the form of short dialogues or monologues which might be called "narrative poetry."⁶⁹

(g) Historical argument. The historical argument has no valid weight as to when the Prologue was written. The author purposely intended to use an ancient experience which had previously been used; consequently the use of ancient words or phrases is, by itself, no clue to the time setting relative to the Prologue and the Dialogue.

(h) Yahweh's comment. The nature of Yahweh's remarks was naturally dependent on the attitude of Job. As the emotion and strain were heightened during the progression of the story, it is only natural that Yahweh's response was colored by the situation.

⁶⁸Kissane, op. cit., p. xxxiv. One has only to look through the Revised Standard Version of Isaiah and Jeremiah to see that this is true.

⁶⁹Buttenwieser, op. cit., p. 12.

(i) "The Satan." In the Prologue, it was the literary device of the author to set the stage of action by presenting the court of heaven scene. This got the movement going. "The Satan" was needed as a character to get the action introduced. This having been accomplished, there was no need for mentioning him again.

(j) One additional bit of evidence indicates that the Prologue and Dialogues tally in their details with reference to Job. Conditions relative to the "good old days," in chapter 29, agree with the Prologue, while there is also in the Dialogue (8:4; 29:5), a direct reference to the death of Job's children.⁷⁰ In both sections, Job is presented as a semi-nomad, sometimes living in a house, sometimes in a tent. In the Prologue, he seems to be a nomad (1:2; 1:13-17), whereas in poetry he is a tiller of the soil (31:8,12), and also a city dweller (29:7; 19:15). But also in the Prologue and Epilogue, Job and his sons live in houses (42:11; 1:4), while the poem sometimes speaks of him as living in a tent (31:31). Both sections agree that he was a semi-nomad, no doubt living in a walled city in the winter and migrating with the herds

⁷⁰Ibid.

during the summer, spring, and autumn.⁷¹

The best conclusion to the matter is that the Prologue and Epilogue form an integral part of the book. The author used early traditional material, no doubt material which had been handed down to him in oral fashion, but he re-worked these traditions to suit the need of his own treatise. Thus, he wrote the Prologue and Epilogue in such a way as to form the framework for his story. In this framework, he presented the generally accepted views relative to the problems of this life. Getting these before his audience, he then intended in the Dialogue to break down the tradition and show why it wouldn't hold. With this, Terrien, James, Driver and Gray, and Ranston are in agreement, but again the case is well stated by Battenwieser:

In genius and skill, he stands fair comparison with the great masters of the world literature, who in using a well-known legend as material for their creative works invariably transformed it and made it harmonize in every essential respect with their own presentation of the subject. As a matter of fact, the author of the Book of Job set about his work in precisely the same way. The differences commonly pointed out between the Prologue and the Dialogue have in reality no existence except in the minds of the critics.⁷²

⁷¹Terrien, op. cit., p. 186.

⁷²Battenwieser, op. cit., p. 7.

b. Dialogue. As for the dialogue section, there is almost no question as to its belonging in substance to the original draft of the book. In fact, some such as Jastrow, feel that this part was absolutely used to end the original book, the book itself having ended with chapters 31:40b, "the words of Job are ended."⁷³ The major question relative to the Dialogue isn't whether it does or does not belong, but whether some of the material now included in the Dialogue is original, or perhaps a barnacle interpolated with the passing of time. Even here, there is no abundance of argument, the greatest controversy raging of course, over chapters 22-31, constituting the third cycle of speeches. In the previous two cycles, chapters 3-14, and chapters 15-21, there were four speakers each time, alternating in dialogue fashion between Job, Eliphaz, Bildad, and Zophar. In the third cycle, however, there are only three speakers, Job, Eliphaz, Bildad. Zophar does not speak at all. Naturally this arouses suspicion. The other major trouble spot is chapter 28.

(1) Chapter 14. It hardly seems worthwhile to do any more than mention the ill-received

⁷³Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 68.

suggestion of Jastrow, that the original book can be reduced to one cycle of speeches and the Prologue, thus ending the book with chapter 14. According to Jastrow, there is no further progressive development in the rest of the book, just small variations, all taking place around the arguments of the friends that God is just; Job must have done something wrong; Job ought to throw himself on the mercy of God; the wicked eventually meet their doom though they may stand for a while.⁷⁴ To be sure, there is little further progression in the thought processes of the friends, but it takes the dogmatic assertion of their positions several times to drive Job to the place where he himself has made some progress, such as may be found, for instance, in chapters 19 and 31.

(2) Chapters 22-31. What shall be done with chapters 22-31? Basically, there are two possibilities open. The first position is that the text here has become quite corrupt, with Zophar's speech having become misplaced, possibly incorporated in with someone else's speech. Subsequently, there have been many efforts by various critical scholars, to try to find the lost speech. As Driver and Gray mention,

⁷⁴Ibid., pp. 72f.

however, many have tried to reconstruct but the end result is only confusion.⁷⁵ Barton allows chapters 22-24 to stand as they are, giving the round between Eliphaz and Job in the third cycle. Then he takes chapters 25 and 26 and puts them together as the speech of Bildad. His main reason for doing so is that chapter 25 is too short by itself to constitute a separate speech while chapter 26 is inappropriate, in its calm and serene mood, for Job to speak at this particular point.⁷⁶ Zophar's speech would begin at chapter 27:7, and go through the end of the chapter. He considers chapter 28 to be an interpolation while chapter 27:1-6 was originally connected with chapters 29-31 as part of the last speech of Job. His arrangement thus runs something like this:

- | | | |
|-----------------------|---|--|
| (a) Speech of Eliphaz | - | Chapter 22 |
| (b) Speech of Job | - | Chapters 23, 24 |
| (c) Speech of Bildad | - | Chapters 25, 26 |
| (d) Speech of Zophar | - | Chapter 27:7-23 |
| (e) Speech of Job | - | Chapters 27:1-6;
29-31. ⁷⁷ |

Terrien arranges the speeches in about the same fashion as does Barton,⁷⁸ while Pfeiffer gives still

⁷⁵Driver and Gray, op. cit., p. xl.

⁷⁶George A. Barton, "The Composition of Job 24-30," Journal of Biblical Literature, XXX (1911), 70.

⁷⁷Ibid., p. 76.

⁷⁸Terrien, op. cit., p. 888.

another arrangement:

- (a) Speech of Eliphaz - Chapter 22
- (b) Speech of Job - Chapters 23, 24
- (c) Speech of Bildad - Chapters 25; 27:7-10,
16-23
- (d) Speech of Job - Chapters 26:1-4; 27:11f.;
25:2-6; 26:5-14
- (e) Speech of Zophar - Chapter 27:13; 24:21-24;
24:18-20; 27:14f.
- (f) Speech of Job - Chapter 27:1-6; 29-31. ⁷⁹

Further efforts to bring order out of the so-called confusion are cited by Pfeiffer as he calls attention to some twelve others who have made individual arrangements.⁸⁰

As will readily be noticed above, the effort to rearrange the texts involves just about as many problems as existed before the rearrangement was made. To find a third speech for Zophar, as Barton and Terrien have done, yet to lose the third speech of Job, is not making much progress. Pfeiffer's arrangement so mutilates the text that it is difficult to see how such disorder has come about.

It would seem better then to follow the second position, that of accepting the shortness of Bildad's speech and the absence of a speech for Zophar as intentional, being part of the author's purpose to

⁷⁹Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers Publishers, 1948), pp. 663f.

⁸⁰Ibid., p. 671.

represent the friends as so defeated that they couldn't continue the argument. Using this device, Eliphaz is presented as a philosopher who can always talk, but here really loses his temper. Bildad couldn't think of much to say, so he just spoke in generalities and it didn't take him long to say it, thus the very short twenty-fifth chapter. Zophar was too ignorant to know what to say, so he just remained quiet and said nothing. Such a position brings up the question of Job's praise of God's greatness in chapter 26. Many have said that Job was not capable of such at this particular point in the argument. One must remember, however, that when in a tense situation, man does not always speak and act on the same level. There are quite often high peaks of thought and expression, as several times was manifestly true of Job.⁸¹

The above hypothesis is more satisfying than the dislocation hypothesis and thus the text is assumed by the present writer to be basically accurate. Regardless of which hypothesis is accepted, it is important to note that the scholars agree in considering most of the text here, not only as part of the Dialogue, but also as part of the original book.

⁸¹See Job 13:15f.; 16:12-19; 19:25-27.

(3) Chapter 28. Some separate attention must be given to the Wisdom chapter, chapter 28. Anthony and Miriam Hanson write about this chapter that "it seems to be an independent poem, of great beauty, inserted in the text by some later poet."⁸² The reason given is that the poem is too profound for one in Job's frame of mind to have spoken and too calm for the friends to have uttered. Nearly all, and among them are Cheyne, Pfeiffer, Terrien, Peake, Driver and Gray, Stevenson, Ranston, and even Kissane, agree. Ranston lists four reasons it is difficult to retain chapter 28:

- (a) The calm, submissive atmosphere of serenity in the chapter is unlike Job.
- (b) His suffering and problem are never mentioned.
- (c) It has a different literary style.
- (d) It has no easy connection with chapter 27.

Thus he concludes by saying that "the chapter is almost certainly a later insertion."⁸³ Kissane likewise agrees that it is an independent composition bearing on the problem of the mysteries of divine providence.⁸⁴

⁸²Hanson, op. cit., p. 85.

⁸³Ranston, op. cit., p. 124.

⁸⁴Kissane, op. cit., p. xiii.

It would be difficult to maintain that chapter 28 originally was where it now is found in the book. There is, however, only one thing which actually mitigates against its being an original part of the book, and that is the use of the term אָדָנִי in 28:28. But this is not a real evidence of a different writer, for the more familiar divine name elsewhere in the book, אֱלֹהִים is used in 28:23. The objection of a high, beautiful, and flowing literary style is not sufficient to cause a rejection of the chapter, for the next three chapters in which Job more or less sums up his position, are also in "language of literary and spiritual beauty."⁸⁵ One must remember too that back of the story as presented to the reader, there was an author who was writing the story in a reflective, deliberate mood.

Since the placement of the chapter relative to the serenity involved is the largest issue, the only concession which can be made here is that the chapter may be dislocated, but that it was written by the author of Job. Ranston, Cheyne, Battenwieser, and Sellin give their support to Pfeiffer who agrees that "since its teaching corresponds to that of the author of the book

⁸⁵Reichert, op. cit., p. 143.

it may have been written by him."⁸⁶

Thus the chapter is retained as characteristic of the Joban thought and philosophy and will be considered in the comparative analysis of the books.

Basically, then, the entire Dialogue is Job's and will be used for discussion purposes.

c. Elihu speeches. Since Stuhlmann, 1804, there has been doubt about the validity and original use of the Elihu speeches.⁸⁷ This doubt continued to persist so that in 1906, S. R. Driver wrote un-apologetically that "the speeches of Elihu, there can be no reasonable doubt, are not part of the original poem of Job."⁸⁸ This fairly well expresses the opinion of most of today's scholars.

Cornill, who himself finally decides to retain the speeches, presents this consensus of scholarship in an almost humorous note, stating that the Elihu speeches have "almost universally been abandoned as having any claim to be an original part of the book, even by F. Delitzsch."⁸⁹

⁸⁶Pfeiffer, op. cit., p. 664.

⁸⁷Delitzsch, op. cit., p. 26.

⁸⁸S. R. Driver, The Book of Job in the Revised Version (Oxford: Clarendon Press, 1906), p. 93.

⁸⁹Carl Cornill, Introduction to the Canonical Books of the Old Testament, trans. G. H. Box ("Theological Translation Library," New York: G. P. Putnam's Sons, 1917), p. 425.

It is not without reason that the speeches of Elihu seem to be a later insertion.

(1) One of the very striking evidences is the absence of Elihu's name elsewhere in the book. He is not introduced in the Prologue and no cognizance is taken of him in the Epilogue. Even if the author purposefully omitted him from the dramatis personae of the Prologue so that he might appear in rash, unanticipated fashion, it hardly seems likely that the remainder of the book would ignore him. Yet, when Elihu's last speech is finished, Yahweh utters words (37:24), which indicate that Job, not Elihu, has just finished speaking. It is interesting to notice also that the book itself (31:40), leads one to anticipate a speech from Job at this point. About the only possible conclusion is that since the young upstart's words made no dent in the argument or progression of the epic, they just weren't there to begin with. Nor does Job answer Elihu. As zealous as Job had been in defending his position, it is difficult to conceive of his remaining silent after receiving such a verbal tongue lashing as Elihu gave him.⁹⁰

⁹⁰Strahan, op. cit., p. 24; cf. also Driver and Gray, Ranston, Curry, Cornill, and Cheyne.

(2) Elihu makes reference to other portions of the book of Job in a way which indicates that he had before him the already completed book of Job.⁹¹

(3) All of the Elihu speeches can be dropped from the book without affecting it in any way. The continuity of the story even follows in smoother fashion when the Elihu speeches are eliminated. The speeches can also be dropped without affecting the solution to the problem, for Elihu really adds little that is new or different, often repeating the words or arguments of the friends.⁹² The only improvement offered by Elihu is his emphasis upon the chastening nature of a righteous man's afflictions,⁹³ and a statement that the friends had failed.

(4) Elihu's name contrasts with the other characters in the story. His is a Hebrew name and the names of the other characters are not Hebraic. He is called "Elihu, the son of Barachel the Buzite

⁹¹Cf. 33:15 with 4:13; 34:3 with 12:11; 35:5 with 22:12; 35:8 with 22:2; 37:8 with 38:40; see also 33:8,9; 34:5,6; 35:2,3.

⁹²Driver and Gray, *op. cit.*, p. xli, and note 33:9,19,26; 34:8,8-11,21f.; 35:5-7; 36:5-7,21-25; 37:23,24.

⁹³Cf. 33:14-30 and 36:8-12,15,16.

of the family of Ram." Ezekiel's father was named Buzi (Ezekiel 1:3) and Ram was a Judean clan name (Ruth 4:19).⁹⁴

(5) Marked difference occurs here in the literary style. Here the style is labored and heavy, lacking the power and poetic beauty so evident in other sections of the book. Rarer particles and pronominal suffixes used often in the other parts of the book are very infrequently used in the Elihu section, suggesting at least, another hand. Such poetic forms as $\text{כִּי} , \text{לִי} , \text{וְיָ} ,$ used in the other parts of Job, are not used here at all.⁹⁵ Only here is Job addressed by name. It is at least a little unusual that the same author who had written the preceding chapters without having him called by name, would suddenly begin calling him by name.⁹⁶ Another indication of stylistic difference is the presence of Aramaisms at this particular point.⁹⁷

⁹⁴Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 75.

⁹⁵Driver and Gray, op. cit., p. xlv.

⁹⁶Friedrich Bleek, An Introduction to the Old Testament, ed. Johannes Bleek and Adolf Kamhausen (London: George Bell and Sons, 1875), II, 283.

⁹⁷Strahan, op. cit., p. 24.

To be certain, the above position does not go unchallenged. Many of the writers make a determined stand to retain the Elihu speeches. Not all approach them, however, in the same manner. T. H. Robinson weighed the evidence and then suggested that the original author, later in life, realized the imperfections of Job's attitude, and tried to remedy the mistakes by adding these speeches.⁹⁸ Had the original author added these speeches, however, it certainly seems that he would have done a better job of smoothing the transition into the speeches and of harmonizing them in style and pattern with the bulk of the book. Another point is well taken by Yates in his thesis. If the original author wrote these speeches, giving a final answer to Job of a condemnatory nature, why did he allow the appraisal of Job in the Elihu speeches and the appraisal in the Prologue, to be so contradictory?⁹⁹

Most of those who make an attempt to defend the speeches do so on the basis that the speeches were part of the original book, and designate the speeches as the

⁹⁸Robinson, op. cit., p. 77.

⁹⁹Kyle M. Yates, "The Elihu Speeches," (unpublished Doctor's thesis, University of Edinburgh, Edinburgh, 1932), p. 43.

author's own answer to suffering.¹⁰⁰ But if this be true, why then is it necessary to have the Yahweh speeches? To hold the Elihu speeches as original, or as the author's own later addition, is to indicate that Yahweh was trying to bring Job to a position which Elihu had already succeeded in establishing.¹⁰¹

Kissane's defense of the speeches on the basis of their interruption of the context in order to show the impetuosity of a young upstart is not satisfactory. Yahweh still answers, not Elihu, but Job.¹⁰²

The better conclusion to the matter is that the speeches do not belong, as their removal from the book will indicate, for when the speeches are removed, the smoothness of the over-all book is enhanced, not hindered. Ewald's suggestion is as valid as any when he theorizes:

A poet, some century or two centuries later than our author, observed in the book that many questionable, dangerous, and offensive thoughts had been uttered by Job with great force and without any hesitation, thoughts which taken by themselves might seem really to border on blasphemy

¹⁰⁰Cf. Budde, Cornill, Wildeboer, Kissane, Stickler, Kamphausen.

¹⁰¹Peake, op. cit., p. 25.

¹⁰²Kissane, op. cit., p. xxxviii.

and to grievously offend every calm and sound mind.¹⁰³

It is on the above basis that the Elihu speeches are dropped from further consideration and will not enter into the comparative analysis.

d. Yahweh Speeches. By the general term, "Yahweh Speeches," reference is made to Job 38-40:2, and 40:6-41.

(1) A late addition. There are a number of scholars, among whom are Jastrow, Vernes, Studer, Cheyne, Hoonacker, Volz, Hemper, Kraeling, and Irwin who are happy to throw out these speeches en toto.¹⁰⁴ Of those mentioned, Jastrow is perhaps the most cruel, for when he starts cutting out material, he almost seems to have no conscience. His opinion of the Yahweh Speeches is that they are a series of nature poems which were "intended to illustrate the manifestations of the Divine will in the creation of the world, in the movements in the heavens, and in the phenomena of the rain and snow." From there, he continues in a discussion which illustrates. He says:

¹⁰³Georg Heinrich August von Ewald, Commentary on the Book of Job, trans. J. Fredrich Smith (London: Williams and Norgate, 1882), p. 326.

¹⁰⁴Terrien, op. cit., p. 891.

God's forethought in providing for his creation, while the powerful beasts introduced in the poems, such as the hippopotamus and the crocodile, suggest by contrast man's insignificant stature and his physical weakness.¹⁰⁵

Jastrow calls them simple "nature poems," and extracts them on the basis of a literary style which he holds to be inferior even to that of the Elihu speeches, exhibiting much repetition and poor transition with the rest of the material.¹⁰⁶ He further argues, and his arguments more or less summarize the opinions of others who desire to cut out the material, that the speeches do not touch on the problem of the book and had they not later been attached to the book, no one would ever have thought to so associate them.¹⁰⁷ Further argument for demolishing the Yahweh Speeches is that they blame Job (38:2), whereas in the Prologue and Epilogue Job is praised. In addition, Job had previously confessed to the might and wisdom of Yahweh.¹⁰⁸ There is little need then to rebuke him for not having done so.

¹⁰⁵Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 76.

¹⁰⁶Ibid., p. 82.

¹⁰⁷Ibid., p. 76.

¹⁰⁸Ranston, op. cit., p. 119.

(2) An original part. No less persons than Driver and Gray, Peake, and Ranston are quick to defend the Yahweh Speeches as having a legitimate and original place within the book. It is a mistake to attribute to these speeches an inferiority of literary style. Of the speeches, only one section (40:15-41:46), the behemoth-leviathan section, is less grand. Elsewhere "they are quite on a level with the dialogue in poetic grandeur and fit into the development of its thought in a very satisfying way."¹⁰⁹

It is difficult to see how those who take out the speeches could try to do so on the basis that they add nothing to the solution of the problem. Besides the fact that the Epilogue presupposes these speeches (42:7), the entire work falls apart without them, for this was just what Job had been pleading for--a personal encounter with God.¹¹⁰ As stated earlier when introducing the criticism of Job, a once and for all solution to the problem of suffering is neither the major theme nor the purpose of the book. Job's demand was not that he should have a final answer to suffering, but that he

¹⁰⁹James, Personalities of the Old Testament, p. 516.

¹¹⁰Ranston, op. cit., p. 119.

should be vindicated by having the privilege of meeting God privately. This is the point of the entire story; many times suffering brings us not an answer, but a face to face experience with God. The interest here is in portraying such an experience. An actual experience is much more satisfactory than an answer to the academic question as to why men suffer.¹¹¹ Millar Burrows states the above in a superb fashion:

May it not be that to the poet's mind the absence of any answer was the answer? It is better to recognize that there is no answer than to hold to one which is false.¹¹²

The answer was to be found, not in traditional dogma, but in an "immediate experience of contact with God."¹¹³

Job is not criticized in the Yahweh Speeches in the sense which the critics would have us believe. He is not said to have failed. God has not been renounced by Job nor does God renounce Job, though Yahweh does lead his servant to a deepened experience. It is in this new spirit of humility that Job recognizes here the greatness of God, in contrast to the

¹¹¹Millar Burrows, "The Voice from the Whirlwind," Journal of Biblical Literature, XLVII (1928), 119.

¹¹²Ibid., p. 123.

¹¹³Ibid., p. 205.

arrogant spirit in which he alludes to God's greatness in Job 9 and 10.

(3) Interpolations within the Speech.

For the reasons outlined above, the Yahweh Speeches must be considered as an integral and necessary part of the book, though with Ewald, Peake, Stevenson, Barton, et al., it must be agreed that the behemoth-leviathan passage (40:15-41:26), does not belong. One is impressed that the passage involved is a digression from the immediate context and also disturbs the smooth transition of the text. The description of these two animals does not have the lightness of touch which is used in describing the other animals in the Yahweh Speeches. It is odd that of the other animals, you have only a brief glimpse while here there is such a lengthy description. In addition, the irony and boldness of chapter 39 are missing.¹¹⁴ This passage also violates the main theme of the Yahweh Speeches. Throughout, the main theme of these speeches is Job's denial of divine righteousness and an attempt to substantiate his own righteousness. God's might and Job's weakness is a subordinate thought. It is hardly likely that forty-four verses would have been given to a subordinate

¹¹⁴Ewald, op. cit., p. 320.

theme with a much shorter space dedicated to the major purpose of the speeches. Thus, Peake is probably right in his suggestion that the two divine speeches should be combined as one, with the two penitent confessions of Job also being combined as one.¹¹⁵ Therefore, the Yahweh Speeches will be retained though 40:15-41:26 will be omitted from consideration in the remainder of this thesis.

D. The Problem of the Date and Literary Completion of Job

That the Elihu speeches were a later addition to the book of Job as perhaps was 40:15-41:26, is generally conceded. It would be quite odd if the disciples of the Wisdom school, scribes, and others did not allow other minor interpolations and corruptions to slip into the text, as happened apparently with most of the canonical books. The date, then, both of the central core, including the Prologue, Dialogue, Yahweh Speeches, and Epilogue, and of the completed work, becomes something of a problem. Of course, this very problem is at the crux of the conclusions to which this thesis hopes to arrive. Though a date for Job cannot be arrived at until the comparative

¹¹⁵Peake, op. cit. (2)

study of the two books has been made, it is pertinent here to look at the suggested dates which many attribute to the book. Basically, three general periods have been suggested for the date of the book.

1. The early Mosaic period. Because Baba Bathra 15a states that "Moses wrote his own book and the portion of Balaam and Job," some few have attributed the book to the hand of Moses, considering it to be the oldest book of the Bible. Gerry W. Hazelton¹¹⁶ seems to have been the last one in this country brave enough to make an open attempt to establish Mosaic authorship. Cheyne conveniently lists for us the reasons some would place it so early.

a. It avoids the use of "Yahweh," the sacred name revealed to Moses.

b. Great age is ascribed to Job in the Epilogue.

c. Uncoined silver (42:11) is mentioned elsewhere only in Genesis 33:19 and Joshua 24:32.

d. Musical instruments referred to in 21:12 and 30:31 are also mentioned in Genesis 4:21 and 31:27.

e. No protest against idolatry is included in either Job or Genesis.

¹¹⁶Gerry W. Hazelton, "The Book of Job--Who Wrote It," Bibliotheca Sacra, LXXI (1914), 573-581.

f. Job himself offers sacrifices just as did the patriarchs.¹¹⁷

Peake is certainly right when he says, "It is needless to waste many words on the old-fashioned view that the poem dates from the time of Moses or earlier."¹¹⁸ To assume such a date is to attribute Mosaic authorship to the Pentateuch and to overlook the literary art of the writer in deliberately painting such a setting for his story.

2. The Solomonic period. Franz Delitzsch, Gregory of Nazianzen, Luther, and Samuel Cox attribute Job to the Solomonic period, though their reasons for doing so are vague generalities and bear no real substantiation. An appraisal of their reasons follows:

a. The book bears the tone and style of the creative Solomonic period.¹¹⁹

Such an idea assumes that the concepts of Solomonic literary style are categorized and stable. It also assumes that the poem in the form in which it is now available to us was set and unchanged through the succeeding years.

b. The extensive knowledge of natural

¹¹⁷Cheyne, op. cit., p. 71.

¹¹⁸Peake, op. cit., p. 37.

¹¹⁹Cox, op. cit., p. 7.

history and general science shown in Job is the result of the wide observation which Israel had under Solomon.¹²⁰

This in itself is almost no argument at all, for Israel increasingly had opportunity for observation during the ensuing years.

c. Job has many echoes in later books. Amos, for instance, describes the creator in words taken from Job 4:13; 5:8; 9:8; 10:22; and 38:31.¹²¹

Here again is a suggestion which begs the question. The fact that similar notes are sounded in two different books gives no evidence of authorship. One does not simply decide "by a snap of the fingers" which book preceded the other. Job could just as easily have quoted from Amos.

In all probability, the very idea of a meeting of wise men for the purposes of discussing problems is post Solomonic. To be sure, Solomon's was a time of cosmopolitanism, but it was also a time when a strong nationalism was fostered by the newly built temple. The book of Job reflects a period when the old nationalism has failed to satisfy questioning and reflecting minds. A very striking note definitely marking off the

¹²⁰Delitzsch, op. cit., p. 23.

¹²¹Ibid., p. 28.

poem from the patriarchial or the Solomonic period is the absence of the age old Jewish theory concerning prosperity and adversity. Striking also is Eliphaz's reference to the pure religion of the fathers. This points to a day long prior to Eliphaz, a day subsequent to the appearance of Assyria in Palestine.¹²² Furthermore, when Job was written, a monogamy was the accepted custom, a characteristic hardly true of Solomon's day.¹²³ It was a period, not of peace as in Solomon's time, but of general unrest.¹²⁴

3. The Jeremianic period and following. It is fairly evident that the age of the writers cannot be judged by the circumstances of the hero, though there are internal evidences which help to arrive at the date, though these are mostly evidences relative to religious thought. Though it is not appropriate at this point to try to fix the date, the bulk of scholarship agrees that the terminus a quo is hardly earlier than the time of Jeremiah. The very problem of the book, individual suffering, is a problem which would not have come out into the open until after the

¹²²Cheyne, op. cit., pp. 72f.

¹²³See Job 2:9f.; 19:17; 21:10; 27:15.

¹²⁴See Job 3:18ff.; 7:1; 9:24; 12:6f.,17-25; 14:1f.; 24:12; 15:19.

time of Jeremiah's initial teaching on the individual. It was then and after, that the value of the individual independent of the community was recognized. It is also possible to set the terminus ad quem. By 200 B.C., or shortly thereafter as may be noted in Daniel 12:2, a full belief in resurrection and in real immortality was generally accepted. Job seems to give rise to such a belief, at least in an incipient stage, but he does not develop the belief or rely on it. Again, Driver and Gray are helpful as they write:

. . . had there been a general belief in the survival after death of the personality with undiminished or enhanced relations with God, this must have affected the discussion by Job and the friends of the sufferings of the righteous and the prosperity of the wicked in this life.¹²⁵

Such a full grown concept would have been helpful in the understanding of his problem. Thus, the book must be earlier than Daniel, yet late enough to allow the question of the possibility of life after death to arise.¹²⁶

A date somewhere between the close of the seventh century and the beginning of the second century appears most likely, though probably not near either extreme.¹²⁷

A look at the problem of the date would be incomplete, however, without the suggestion that there

¹²⁵Driver and Gray, op. cit., p. lxix.

¹²⁶Ibid., pp. 127f.

¹²⁷Ibid., p. lxix.

are many internal evidences which would place the book quite a bit later than the time of Jeremiah. Albright, Bennett, Battenwieser, Dillon, Driver, Duhm, Jastrow, King, Peake, Robinson, Schmidt, Sellin, and Strahan are among the scholars who are so agreed. There follow some of the reasons for placing the book later than the Jeremianic period.

a. The universal control of Yahweh, a theme very prevalent in these poems, was not stressed by the pre-exilic prophets.¹²⁸

b. From the standpoint of language and literary style, a time considerably later than Jeremiah is demanded. There is within the vocabulary an admixture of Aramaic words, many more in fact than are found in Deutero Isaiah. So many Aramaic words, grammatical forms, and constructions indicate a time of transition with Aramaic gradually supplanting Hebrew as the spoken language. This condition was characteristic of the exilic period and later.¹²⁹ In the book, the preposition γ is quite often used as the nota accusative;¹³⁰ usually this is considered to be an indication of a

¹²⁸Jastrow, The Book of Job Its Origin Growth and Interpretation, p. 35.

¹²⁹Kissane, op. cit., p. xlviiii.

¹³⁰See Job 5:2; 8:8; 9:11; 12:13; 14:21; 19:28; 21:22; 23:8.

later development in the language. A further late indication is the very idiomatic syntax.¹³¹ This is to say nothing of the author's originality, his "singular freshness and independence in his mode of handling his subject, the points of view, the illustrations, the poetical figures, the terminology. . . ."¹³²

c. Various theological considerations in the poems are characteristic of exilic and later literature. A pure monotheism is presupposed throughout the book and it is a monotheism expressed in terms of breadth and loftiness. By the time of the book, there was a developed angelology. Indeed, Ranston says that:

. . . the nearest parallels to the highly developed angelology are to be found in the late book of Daniel. Cf. xv.15 and Daniel iv.14, v.1 and Dan. x.13,20,xii.11. The Satan is found in the Old Testament only here and Zech.iii.1 (519 BC), 1 Chron. xxi.1 (c.300-250 B.C.). The conception seems more developed than in the prophets but earlier than in the chronicler.¹³³

Chapter 31 presents ethical concepts which express the outward application of an inward religion beautifully portrayed in a form higher than that of the

¹³¹S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1931), p. 434.

¹³²Ibid., p. 433.

¹³³Ranston, op. cit., p. 127.

pre-exilic prophets.

d. A time of general disorder and confusion has preceded these passages. Things have happened to nations, kings, and people. Political changes have been wrought. Now has come a time for reflection on these disasters which have involved the righteous with the wicked. Such a time was that after the Exile, at Ezra's time and later.¹³⁴

From the considerations above, it is easy to agree with a date not quite so early as the aforementioned terminus a quo. The general area then is somewhere in the vicinity of Deutero Isaiah. Just now, it is possible to state no more than what Albright has already said:

. . . it remains exceedingly probable that the author of Job lived in the cosmopolitan atmosphere of the fifth or sixth century B.C., and he was certainly conversant with a wide range of lost pagan Northwest-Semitic literature, though Hebrew was still his literary (probably no longer his spoken) language.¹³⁵

¹³⁴Driver, loc. cit.

¹³⁵W. F. Albright, "Some Canaanite-Phoenician Sources of Hebrew Wisdom," Wisdom in Israel and in the Ancient Near East, ed. M. Noth and D. Winton Thomas (Leiden: E. J. Brill, 1955), p. 14.

CHAPTER FOUR
PHILOLOGICAL ASPECTS OF DEUTERO ISAIAH AND JOB

CHAPTER IV

PHILOLOGICAL ASPECTS OF DEUTERO ISAIAH AND JOB

Introduction

The term "philology," or "philological," does not carry the same meaning for all men. Brought over into the English from the Greek φιλολογία, it simply means love (φίλος) of speaking (λογία). An enlarged and more formal definition is given in Dwight's work on philology where he says:

Philology is that science which treats of the origin, history and structure of the words composing the classical languages and those connected with them, whether cognate or derived. It comprehends what is usually included in the separate departments of etymology and grammar, as well as both the history and philosophy of language.¹

Some definitions of the term include even more latitude, including within its domain grammar, etymology, phonology, morphology, accent, syntax, semantics, and textual criticism.² But whatever the definition, the center and determinative basis of philology is grammar.³

¹Benjamin W. Dwight, Modern Philology: Its Discoveries, History, and Influence (New York: Scribner, Armstrong and Co., 1877), p. 193.

²William Allan Neilson (ed. in chief), Webster's New International Dictionary of the English Language (2nd ed., unabridged, Springfield: G. and C. Merriam Company, Publisher, 1948), p. 1841.

³Dwight, op. cit., p. 194.

It is in this sense of grammatical considerations that the term "philological" is used here. Historical investigation is not at the moment pertinent except as its crystallized results are seen in the language used in the two books of Deutero Isaiah and Job.

I. The Reliability of the Hebrew Text

But one cannot make such a study until he knows the text with which he is dealing. How reliable are the texts used for the basis of such a study? Trying to discover the reliability of the text with which one is dealing is not as easy in the Old Testament as it is in the New Testament, for in the study of the New Testament, there are numerous manuscripts for comparison. This is not true relative to Old Testament study. Older manuscripts of the Old Testament were not preserved, but rather, were thrown into the genizah of the synagogue and eventually were destroyed. Thus the oldest Hebrew Old Testament manuscript is dated as ninth century A.D.⁴

A. Deutero Isaiah

Gray, Smith, Ottley, Torrey, and Swete have long realized the general validity of the Masoretic text

⁴Millar Burrows, The Dead Sea Scrolls (New York: The Viking Press, 1955), pp. 301f.

relative to the study of the book of Isaiah.⁵ In earlier years, there might have been some question as to the advisability of basing comparative study on Septuagint translations, but this certainly is not true today. Sidney Smith fairly well summarizes the outlook on the Septuagint translation of Isaiah when he says:

Recently, intensive study of the Septuagint version has finally proved that it is not a literal translation; the original intention was not merely to translate, but to interpret, and the interpretation belongs to its own time.⁶

Ottley's work with the Septuagint text of Isaiah also led him to the conclusion that the Masoretic text is superior and worthy of use in an intensive study. The workers with the Masoretic text did strive for accuracy in preservation, whereas the Septuagint shows a poor comprehension of Hebrew idiom, and glaring inaccuracies in translation and in rendering. These inaccuracies, according to Ottley, "seldom, if ever, place the Septuagint rendering as preferable to the Hebrew."⁷

⁵By the term, "Isaiah," at this point, reference is made to the entire book.

⁶Sidney Smith, Isaiah Chapters 40-55 Literary Criticism and History (London: Oxford University Press, 1944), p. 4.

⁷R. R. Ottley, The Book of Isaiah According to the Septuagint (Cambridge: University Press, 1900), p. 49.

Though the Septuagint does not compare too favorably with the Hebrew text of Isaiah, it does help to strengthen the validity of the use of the Masoretic text of Isaiah as a guide in comparative study. Some stability in the text of Isaiah is indicated when the Greek and the Hebrew texts of Isaiah are placed side by side. There is no difference of order or divisions as is found, for instance, in Numbers, Kings, Malachi, and Ezekiel. What additions and omissions do occur in the Septuagint text of Isaiah, never extend beyond a single verse.⁸ Many of the omissions found in the Septuagint are included in other Greek versions, thus showing that originally these things omitted did belong in the basic Hebrew text. The most frequent differences are discrepancies which the Septuagint translators made in number, person, case, and the insertion or omission of pronouns. The most gratifying note is that the basic Greek text shows so many similarities to the Hebrew text, in spite of the differences noted, that it testifies to the belief that the Masoretic text does transmit an old and early tradition.⁹ Segal in his emphasis on

⁸Ibid., p. 46.

⁹Ibid., p. 49.

the validity of the Masoretic text says:

Writers of the history of the Hebrew text have observed that the later Greek versions of the second century post, those of Aquila and Theodotian and Symmachus, all reflect a Hebrew original similar to MT, if not identical with it in all details.¹⁰

Though the general consensus was that the Masoretic text of Isaiah was an authoritative text for study, this view was enhanced with the discovery and investigation of the second century Dead Sea or Qumran finds.

Actually, in Deutero Isaiah there are sixty-six quite noticeable differences, according to the rather minute counting of Millar Burrows¹¹ in the St. Mark's Manuscript of Isaiah, many of which have been checked by this present writer against the Masoretic text. There is no need here to list these variants since Burrows, followed by Orlinsky and Martin, has already done so. These variants are of the following nature:

Omission of a word or words six¹²

¹⁰M. H. Segal, "The Promulgation of the Authoritative Text of the Hebrew Bible," Journal of Biblical Literature, LXXII (1953), 36f.

¹¹Millar Burrows, "Variant Readings in the Isaiah Manuscript," Bulletin of the American School of Oriental Research, Nos. 111, 113 (October, 1948).

¹²Ibid., No. 11, p. 17.

Additions to the scroll of a word or words.	five
Clear case of dittography	one ¹³
Instances of agreement with the Keri rather than the Kethiv text.	three ¹⁴
Cases of agreement with the Septuagint against the Masoretic text	seven ¹⁵
Apparent mistakes of hearing.	one
Confusion of letters.	seven
Smoothing of style.	three ¹⁶
Substitution of synonyms and changes attributable to slips of memory or to conjectural emendations	twenty-two ¹⁷
Promiscuous treatment of the divine name with apparent inconsistency	three ¹⁸
Readings not definite enough to be classified in one of the above categories	eight ¹⁹

At first, these differences seem numerous and imposing but when checked more closely, it will be seen that practically all of them can be accounted for by the usual scribal errors of homoeoteleuton, haplography, dittography, transposition, or errors of hearing or memory.²⁰ As evidence of this fact, the committee

¹³Ibid., p. 19.

¹⁴Ibid., p. 20.

¹⁵Ibid., p. 21.

¹⁶Ibid., No. 113, p. 26.

¹⁷Ibid., p. 27.

¹⁸Ibid., p. 31.

¹⁹Ibid., p. 30.

²⁰Cf. J. J. Owens, "The Value of the Septuagint in Correction of the Masoretic Text in Hosea" (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1943), pp. 21-54.

charged with the responsibility for the Old Testament section of the Revised Standard Version of the Bible, found only thirteen readings in the Dead Sea Scrolls of Isaiah which they considered to be major variants. Support in ancient versions such as the Greek, Aramaic, Syriac, and Latin could be found for only eight of the thirteen readings. Of these variant readings, only four are found in Deutero Isaiah, and the difference in meaning supplied by these variants is so slight as to be of little importance.²¹

This recent evidence establishes beyond doubt the reliability of the text upon which the study of Deutero Isaiah is based. The Dead Sea Scrolls show remarkable agreement with the Masoretic text, and a study of the variants shows them to be mainly void of significance.²² The DSIa text and the DS Ib text, along with the fragments found in Cave Four, support the Masoretic text against the Septuagint.²³ At least since the second century B.C., the text has been virtually in its present form and "it provides a

²¹Burrows, The Dead Sea Scrolls, p. 306.

²²W. J. Martin, The Dead Sea Scroll of Isaiah (London: The Bookroom, Westminster Chapel, 1954), p. 11.

²³Burrows, The Dead Sea Scrolls, pp. 314f.

reliable basis for historical deductions."²⁴

B. Job

Unfortunately, the same confidence which may be placed with reference to Deutero Isaiah is not by many maintained for the book of Job. Over the years, labors have been exerted in pointing out the discrepancies between the Greek and Hebrew texts of Job. In recent years, however, the pendulum seems to have been swinging towards a greater respectability for the Masoretic text of Job.

The original Septuagint recension of the book of Job was one-sixth shorter than the present Hebrew text.²⁵ Instead of 1,070 verses, or 2,200 lines, there were approximately 890 verses with 1,830 lines. In addition, in 1883, there was found in the library of the Museum Borghianum in Rome, a second century A.D. version from Greek into the Sahidic dialect which also had about four hundred lines less than the Hebrew text. Though information from the second century A.D. version of Theodotion helped to bring the Greek text up to the approximate length of the Hebrew text,²⁶ the realization

²⁴Smith, op. cit., pp. 22f.

²⁵Cf. Frederick Field (ed.), Origenis Hexaplorum (Oxford: E. Typographeo Clarendoniano, 1875), Tomus II, pp. 1-82.

²⁶Morris Jastrow, Jr., The Book of Job Its Origin Growth and Interpretation (Philadelphia and London: J. B. Lippincott Company, 1920), p. 93.

of these earlier, shorter Greek texts laid the Hebrew texts open to serious suspicion.

Thus it is that such men as Dillon, Hanson, Jastrow, Peake, Strahan, and Terrien place practically no reliance on the present Hebrew text. Strahan's criticism of the text, that it is "far from being in a perfect state,"²⁷ is mild compared to other more harsh comments. Terrien carries the criticism of the text a little further when he says that "to say that the Hebrew text of Job is not well preserved is therefore an understatement."²⁸ Jastrow and Hanson do even more to shake the validity of the text. According to Jastrow:

. . . it is no exaggeration to say that barring the two introductory chapters, which tell the story of Job in prose form, and the prose epilogue at the end of the book, there are not ten consecutive verses in the Symposium between Job and his friends or in the speeches of Elihu or in the mouth of Yahweh, the text of which can be regarded as correct.²⁹

Hanson's opinion is about the same as he writes:

²⁷James Strahan, The Book of Job Interpreted (Edinburgh: T. and T. Clark, 1913), pp. 26f.

²⁸Samuel Terrien, "The Book of Job Introduction and Exegesis," The Interpreter's Bible, ed. Nolan B. Harmon et al. (New York and Nashville: Abingdon Press, 1954), III, 897.

²⁹Jastrow, op. cit., p. 9.

What our surviving Hebrew manuscripts contain cannot in many places be what the author wrote. The problem is to guess on the basis of these mistakes, what he did write.³⁰

It is admittable that the problem is a difficult one, but the critics do not seem to deal with it fairly and in non-prejudiced fashion. In the omissions in the Greek text, there are only twelve sections of any length. They are:

21:28-33; 24:14c-18a; 26:5-11; 28:14-19;
32:11-17; 34:28-33; 36:7b-9; 36:10b-13; 36:26, 31
27b,28a; 36:29-32; 37:2-5a, 37:11,12ab,13.

It is noted that all but three of these major omissions are in the Elihu speeches, which above by other considerations, have already been declared as missing from the original draft of the book. The fact that the Septuagint left so much out of these speeches is not indicative of a poor Hebrew text. It simply indicates that serious questions about the place of the Elihu speeches arose at an early date and the Septuagint translators made some attempt to ferret out what they felt did not belong.

The other lengthy omissions were also intentionally left out by the Septuagint translators.

³⁰Anthony and Miriam Hanson, The Book of Job ("The Torch Bible Series," London: SCM LTD, 1953), p. 35.

³¹George A. Barton, Commentary on the Book of Job (New York: The Macmillan Company, 1911), p. 20.

Any time there occurred the repetition of a thought, the workers with the Septuagint left it out, thinking it not needed since such a thought had been expressed elsewhere. Thus 21:28-33, though very fitting in the mouth of Job, is left out because it is quite similar to the thought of 20:7.³² Gard is no doubt right in suggesting that 24:14c-18a was left out because of a desire to tone down theologically what seemed to the translators as hinging on blasphemy. In the minds of the Greek translators these verses which state some arbitrariness in the punishment of the wicked, detracted from the perfect character of God. Thus the verses were omitted.³³ Barton also agrees that here the Greek writer was trying to bring harmony of tone and theme into the section.³⁴ A glance at the Hebrew text with reference to 26:5-11, will show that verse 12 does not connect at all well with verse 4, indicating that something originally stood between the two verses. No doubt it was because of the similarity of the theme to 9:1ff., that they were omitted.³⁵

³²Ibid., p. 22.

³³Donald H. Gard, The Exegetical Method of the Greek Translator of the Book of Job (Philadelphia: Society of Biblical Literature, 1952), p. 64.

³⁴Barton, op. cit., p. 33.

³⁵Ibid., p. 22.

While it is true that the twenty-eighth chapter will read smoothly by omitting 28:14-19, Gard probably is correct in again pointing out a Septuagint omission because of a bias toward theological toning down so as to avoid the mythological reference to Tiamat and the personification of the deep and the sea.³⁶ There is nothing in the omitted passages which is inconsistent with the general harmony, tone, theme, and development of the chapter. The Hebrew text no doubt contained these verses.

Many of the other omissions and differences between the Septuagint and Hebrew texts are due to the standard irregularities found in the transmission of any book. These standard errors involve haplography, dittography, homoeoteleuton, errors of hearing and errors of memory, just as they were found in the book of Deutero Isaiah. Possible errors have also been caused because of difficulties with strophic arrangement, poetic style and subtle, repetitious argument.³⁷ These partially account for the differences between the Greek and the Hebrew.

³⁶Gard, op. cit., p. 75.

³⁷Edward J. Kissane, The Book of Job (Dublin: Browne and Nolan Limited, 1939), pp. xliff.

There is, however, an additional cause for difference, hinted at above but not specifically stated. The very nature of the content of the book gave rise to a shortening of the text by the Greek translators. H. S. Gehman³⁸ and Donald H. Gard have made a significant contribution at this point.³⁹ By an analysis of the Greek and Hebrew texts, Gard has pointed out tangible evidence that the Septuagint translators were not theologically prepared for the openness and frankness of discussion which was found in the book of Job. Thus it was that they changed and omitted passages in four areas which Gard calls "theological toning down," "anti-anthromorphisms," "detraction from the perfect character of God," and "theological omissions from the Greek text."⁴⁰

When these matters are taken into consideration, greater respect can and will be maintained for the Masoretic text. Even when there is no question of a difference between the Greek and the Hebrew, the Greek text is exceedingly free and paraphrastic. On the

³⁸H. S. Gehman, "The Theological Approach of the Greek Translator of Job 1-15," Journal of Biblical Literature, LXVIII (1949).

³⁹Gard, op. cit.

⁴⁰Ibid.

other hand, the Targum differs little from the Masoretic text. If these considerations do not prove the early opinion of Driver and Gray that "in the main the Hebrew text is earlier than the Greek,"⁴¹ it does at least indicate "further proof for holding that the Vorlage behind the LXX of Job differs but little from that of M."⁴²

Summary statement. Consequently, this thesis can proceed with equal confidence in the Masoretic text of Deutero Isaiah and Job. Providence would be gracious if at some time in the future some cave in Palestine would also yield early Hebrew manuscripts to attest the validity of the Masoretic text for Job, as already has been the case for Deutero Isaiah.

II. The Rhythmic and Metric Structures

Introduction

Though there are of course, many differences, one essential characteristic is evident in the larger parts of both Deutero Isaiah and Job, and that characteristic is that both are superb poetry. To be sure,

⁴¹Samuel Rolles Driver and George Buchanan Gray, A Critical and Exegetical Commentary on the Book of Job ("The International Critical Commentary," New York: Chas. Scribner's Sons, 1921), I, p. lxxvi.

⁴²Gard, op. cit., p. 93.

according to Weatherspoon, "the Massorettes gave only the Psalms, Proverbs, and Job poetical accentuation, but this was soon found to be erroneous. . . ."43

That there is general agreement on the poetic nature of much of the so-called "prophetic" material, as well as the poetic books is in evidence in the Revised Standard Version of the Bible. A very valuable service has been rendered, for instance, in Deutero Isaiah, in its arrangement in poetic form.

But as the poetic nature of these books, as well as that of other books, is examined, it must be borne in mind that the Hebrew poets had in mind "a far higher object than that of the delectation of their hearers."44 These poets had a message to give and a testimony to bear. They were more concerned with the bearing of that message than they were in a regular poetic pattern which would result in "art for art's sake." Thus it can be suspected that at times the regularity of rhythm and meter will be interrupted for the sake of content emphasis.

⁴³Jesse Burton Weatherspoon, "Hebrew Metre in Isaiah," (unpublished Doctor's thesis, The Southern Baptist Theological Seminary, Louisville, 1911), p. 51.

⁴⁴Isaac Taylor, The Spirit of the Hebrew Poetry (Philadelphia: Smith, English and Company, 1873), p. 56.

Hebrew poetry is usually spoken of in terms of rhythm and meter, but it will soon be found that the "distinction between rhythm and metre cannot be maintained,"⁴⁵ for Hebrew rhythm in Deutero Isaiah and Job as elsewhere, is a rhythm of sense. The meter is the manner in which that rhythm of sense is expressed.⁴⁶

This rhythm of thought, a feature found in Babylonian, Aramaic, Arabic, and Egyptian as well as Hebrew poetry,⁴⁷ was first mainly discovered and pronounced by Bishop Lowth in his study of the book of Isaiah.⁴⁸ It was there that he first outlined the now familiar three types of parallelism which present the rhythm of thought, and he used examples from both of the books involved in this present study. There is the synonymous parallelism which restates in the second line the theme of the first. Typical examples may be found in Deutero Isaiah 41:28; 44:26; 46:3; 49:4; 50:10;

⁴⁵William Henry Cobb, A Criticism of Systems of Hebrew Metre (Oxford: Clarendon Press, 1905), p. 185.

⁴⁶George Adam Smith, The Early Poetry of Israel in its Physical and Social Origins (London: Oxford University Press, 1910), p. 17.

⁴⁷Nathaniel Schmidt, The Messages of the Poets (New York: Charles Scribner's Sons, 1911), p. 30.

⁴⁸Robert Lowth, Isaiah (2nd ed., London: J. Nichols, 1779), pp. i-lxxiv.

51:7-8; 54:4; 55:3; 55:6-7, and in Job 8:5-6; 26:5.⁴⁹

Less frequently, one finds antithetic parallelism in which the second member of the parallelism states the substance of the first member in a negative form or contrast. Deutero Isaiah 54:10 is a worthy example.⁵⁰

Lowth used a third category which he called synthetic parallelism, which involves similar construction though it does not involve similar thought. Actually the thought of the first line simply runs on into the second, as may be noticed in Deutero Isaiah 50:5-6, and in Job 12:13-16.⁵¹ T. H. Robinson, basing his work mainly on Gray, suggests three other categories.⁵² They are the emblematic, stairlike, and introverted parallelism, though these appear simply to be variations of the three basic types outlined by Lowth.⁵³ But again the major

⁴⁹Ibid., pp. xvff.

⁵⁰Ibid., pp. xxviff.

⁵¹Ibid., pp. xxviiff.

⁵²T. H. Robinson, The Poetry of the Old Testament (London: Duckworth, 1947), pp. 23f.

⁵³Since there is some confusion as to classification, there seems to be merit in a simplified classification suggested to the author by J. J. Owens in a telephone conversation, November 26, 1955. The suggestion was made that the phrase "level parallelism" be used with references to lines actually synonymous, whereas the phrase "progressive parallelism" should be used with reference to any variations of the basic type.

emphasis to be remembered here is that "the essential principle of parallelism requires that sound should be very much subordinate to sense."⁵⁴

At this point it is appropriate to mention the meter in which rhythm is expressed. Lowth's advice is followed here, for in his third lecture on Hebrew poetry in relation to meter, he urged caution, admitting difficulty and uncertainty.⁵⁵ The many diverse attempts of present day writers to reconstruct the poetic texts in proper fashion are evidence that Weatherspoon's statement that "no two 'metriker' have the same rules for counting the number of stresses in a line,"⁵⁶ is still essentially true.

It is generally agreed today that the meter in Hebrew poetry is governed by the strong accents or stresses within a line, rather than by the number of syllables within the line. These accented syllables come at intervals, "the intervals being filled by a somewhat free choice of weaker elements, their number being limited, in fact, solely by the demands of musical

⁵⁴Robinson, op. cit., p. 25.

⁵⁵Robert Lowth, Lectures on the Sacred Poetry of the Hebrews, trans. G. Gregory (Andover: Codman Press, 1829), p. 31.

⁵⁶Weatherspoon, op. cit., p. 50.

time."⁵⁷ Meter exhibits itself in the standard unit, generally called the foot or tone phrase, being a word or combination of words having a single beat or accent. This tone may be an accented word of one syllable, one or two words making two syllables with the second one accented, or one or more words making three syllables with the second or third accented, or one or more words making four syllables with the third or fourth accented.⁵⁸ The number of syllables is of no consequence; it is the tone syllable which matters.

These metric feet or tone phrases are then combined into lines, the most usual being the dimeter, made up of two tone phrases or the more common trimeter which consists of three tone phrases. Rarer combinations are the tetrameter, the pentameter, and the hexameter.⁵⁹ These are then united into parallelisms, or poetical periods as Harper prefers to call them. The most common parallelism is the double trimeter (3 / 3). Sometimes one finds a double tetrameter (4 / 4), and quite

⁵⁷Alex. R. Gordon, The Poets of the Old Testament (New York: Hodder and Stoughton, 1912), p. 17.

⁵⁸William Rainey Harper, Amos and Hosea ("The International Critical Commentary," Edinburgh: T. and T. Clark, 1936), XXIII, p. clxvii.

⁵⁹Ibid.

frequently there appears the combination of the trimeter and the dimeter (3 / 2), the so-called Qinah measure.⁶⁰

One further combination is apparent though by no means universally accepted among scholars. It is the strophe, or stanza, a combination of parallelisms and independent lines. While parallelisms are always found, these may or may not according to the inclination of the author, be combined into strophic arrangement.⁶¹

Usually, the poem or book in question employs a dominant meter which occurs more frequently than any other meter, and most of the time occurs more often than all of the other meters put together.⁶² However, to express changes in tones and emphases, two types of meter may sometimes be used in the same poem. For instance, Deutero Isaiah 50 begins in a 3 / 3 meter and then changes to a 3 / 2 meter.⁶³ Gray agrees that this dominant meter is characteristic and even cites Deutero Isaiah and Job as examples. He says:

⁶⁰Ibid., p. clxviii.

⁶¹Robinson, op. cit., p. 43.

⁶²George Buchanan Gray, A Critical and Exegetical Commentary on the Book of Isaiah ("The International Critical Commentary," New York: Charles Scribner's Sons, 1912), p. lxvii.

⁶³Charles Cutler Torrey, The Second Isaiah (Edinburgh: T. and T. Clark, 1928), pp. 160f.

Some such rhythmical principle, whether or not its nature can ever be exactly and fully explained, seems to govern much of the present text of the Old Testament, sometimes for long consecutive passages, as for example in Lamentations and many parts of Job and Isaiah xl.-lv., sometimes for a few lines only, and then to be rudely interrupted by what neither accomodates itself to any rhythmical principle that can be easily seized, nor produces any rhythmical impression that can be readily or gratefully received.⁶⁴

Deutero Isaiah and Job have this in common, that the typical line has three beats, thus using the 3 / 3 or 3 / 3 / 3 measure when more than two lines are involved.

A. Deutero Isaiah

That Torrey's analysis of Deutero Isaiah as principally 3 / 3 or 3 / 3 / 3 is correct is agreed in the thesis of Weatherspoon.⁶⁵ Such three beat stress may be seen in the following verses used as examples:

40:6

וְאָמַר מָה אֶקְרָא	קוֹל אֲמַר קְרָא
וְכָל-חֲסִדּוֹ כְּצִיר / הַשָּׂדֶה	כָּל-הַבְּשָׂר חֲצִיר

41:4

קְרָא הַדְרֹת מְרֹאֵשׁ	מִי-פָעַל וְעָשָׂה
וְאַת-אַחֲרָיִם אֲנִי-הוּא	אֲנִי יְהוָה רֹאשׁוֹן

51:6a

וְהַבִּיטוּ אֶל-הַאֲרָז מִמִּזְרָח	שָׂאוּ לְשָׁמַיִם עֵינֵיכֶם
וְהַאֲרָז פִּגְגֵי חֲבֵלָה	כִּי-שָׁמַיִם כְּעָשָׂן נִמְלָחוּ

⁶⁴George Buchanan Gray, "The Elements of Hebrew Rhythm," The Expositor, Eighth Series, VI (1913), 222.

⁶⁵Weatherspoon, op. cit., pp. 151f., 159.

53:1

מִי הָאֱמִיץ לְשִׁמְעָנִי וְנִרְוַע הַזֶּה עַל-מִי נִגְלָה

Other examples of the 3 / 3 stress throughout Deutero Isaiah are: 41:1; 42:1; 44:26; 45:1; 46:9; 49:3, and 54:4.

At times in Deutero Isaiah, the accentuation demands three rather than two lines; then this dominant beat occurs as 3 / 3 / 3. Such may be seen in at least two places in chapter 40:12a.

מִי-סוֹךְ בְּשָׁעֵלֹו מַיִם וְשִׁמְיָם בְּיָרֵחַ חֲסֹו וְכָל בְּשָׁלֵשׁ
עֵפֶר תִּהְיֶה

Other examples of the 3 / 3 / 3 meter, which Torrey says is common for almost any chapter in Deutero Isaiah, are 41:24; 42:9; 43:7; 43:13; 44:20; 45:7; 46:2; 48:11; 49:26, and 54:10.⁶⁶

Frequently the monotony of the 3 / 3 or 3 / 3 / 3 pattern in Deutero Isaiah is broken, having been interrupted by the well known 3 / 2 pattern. Here the second line with the two beat unit is just an echo of the first line with its three beat unit. Ordinarily, following Budde, this measure is called the Qinah or "dirge" measure, and was so named by Budde because in his work with Lamentations, it was the predominant measure found. Since then it has been generally

⁶⁶Torrey, op. cit., p. 155.

recognized that the 3 / 2 beat is used at anytime the expression of strong feeling or emotion is desired. This strong feeling may be that of joy or grief, so to call this pattern a "dirge" is no longer appropriate.⁶⁷

It will also be helpful to notice a few examples of this pattern in Deutero Isaiah.

40:1
 41:14a
 48:7a
 51:9

נְחֻמְךָ נְחֻמְךָ עָמִי יֹאמֶר אֱלֹהֵיכֶם
 אֵל-בְּרָאִי מוֹלְעָה בְּעֵקֶב מִתִּי יִשְׂרָאֵל
 עָטָה נְבִרְאוֹ וְלֹא מָאֵז וְלִפְנֵי-יְיָ וְלֹא שָׁמַעְתֶּם
 עֵינַי עֵינַי לְבַשִּׁי-עוֹ דוֹרוֹת עוֹלָמִים מְחוֹלְלֵה תְנִין
 עֵינַי פִּימִי אֲרִיִם הִלּוּא אִם-הִיא הַמְחַצְבֶּת בְּהֵב מְחוֹלְלֵה תְנִין

But though the 3 / 2 measure is used to interrupt the context, there is always an eventual return to the basic motif, the 3 / 3 pattern. This conscious fluctuation indicates that a genuine artist was at work. If 3 / 3 measure was used because it made the production easier to memorize and recite, 3 / 2 was used to break the established rhythm so that the poems would not become monotonous or mechanically taken for granted. Such a scheme developed the sense of a passage as well as its rhythm.

⁶⁷Ibid., p. 159.

B. Job

Terrien's statement about Job, that like "Second Isaiah, he was an authentic poet, linking truth with beauty,"⁶⁸ can be partially substantiated by a look at the meter of Job, for like Deutero Isaiah, it too has a predominant and underlying poetic rhythm. Most of the recent writers, with the exception of Pfeiffer, are agreed upon the particular beat pattern which appears. Pfeiffer follows G. Bickell, B. Duhm and Hölscher who are influenced by the Syriac pattern of accentuation which places the accent on the penult, rather than on the ultima as in regular Hebrew.⁶⁹ Thus it is that he comes out with a 4 / 4 meter.⁷⁰

Stevenson's study of Job will not support the 4 / 4 meter. Accordingly he says:

In the poem of Job a normal line has six accented, or stressed, syllables, three before and three after a medial "pause" similar to that at the end of each line. Such lines may be called 3 # 3 lines.⁷¹

⁶⁸Terrien, op. cit., p. 894.

⁶⁹Charles Lee Feinberg, "The Poetic Structure of the Book of Job," Bibliotheca Sacra, CIII, No. 411 (1946), 287.

⁷⁰Robert H. Pfeiffer, Introduction to the Old Testament (Harper and Brothers Publishers, 1948), p. 687.

⁷¹William Barron Stevenson, The Poem of Job ("The Schweich Lectures of the British Academy 1943," London: Oxford University Press, 1948), p. 57.

It was not a matter of Stevenson's pioneering in Job, for the consensus among earlier, contemporaneous, and later scholars, is for 3 / 3 rhythm. Driver and Gray, Hanson, Feinburg, Kissane, T. H. Robinson, and Schmidt support the contention that 3 / 3 is the more apparent beat in the book. This pattern is so readily accepted in the "International Critical Commentary" that the authors write that "the dominance of the 3:3 rhythm is too obvious to call for proof here. . . ."72

That 3 / 3 is the meter pattern used is apparent when an attempt is made to scan the poetry in which the book is written. Several examples are presented as evidence.

3:18

זָחַד אִסְיָרִים שְׁאֲבָנָה לֹא שָׁמְעוּ קוֹל נִגְשׁ

4:9

מִנְשָׁמַח אֱלֹהֵי יֶאֱבֹד וּמְרֹחַ אִפּוֹ יִכְלֹה

7:1

הֲלֹא-צָבָא לְאַנּוֹשׁ עַל-אֶרֶץ וְכִימִי שְׁכִיר יָמָיו

9:3

אִם-יִחַפֵּץ לְרִיב עִמּוֹ לֹא-יִצְעֲנֶנּוּ אַחַח מִנִּי-עֲלֶהָ

12:11

הֲלֹא-אִזּוֹ מַלְיוֹ תִבְקָר וְחָרָה אֶכְל יִטְעֵם-לוֹ

⁷²Driver and Gray, *op. cit.*, p. lxxvii.

Additional illustrations are 14:9; 15:10; 17:3; 19:9; 21:3; 23:2; 25:2; 27:2; 28:5, and 30:6. Though not included as having a major share in the interest of this thesis, it is interesting to note that even in the Elihu speeches, there is evidence that the interpolator recognized the 3 / 3 meter as characteristic of the book at large, and sought to imitate it. Thus the 3 / 3 pattern is to be found throughout the Elihu sections. By way of example, one can see the pattern in 32:8; 33:6; 34:2; 35:11; 36:22, and 37:15. The same is true of the interpolated Yahweh Speech as will be seen in 40:16.

Though the 3 / 3 pattern is dominant throughout, it is true with Job as it was with Deutero Isaiah that at times the basic meter is interrupted for the sake of special emphasis, or to avoid monotony. Several different meters are used. Quite often it is a 4 / 4 count as will be found in 3:3; 3:17; 5:10; 15:20; 16:4; 27:13, and 30:26. At other times, as apparent in 3:10; 5:3; 6:3; 7:20; 10:12; 12:10; 15:11; 19:21; 19:23, it is a 4 / 3 accentuation. In several instances, the 2 / 2 beat is also used.⁷³ As with Deutero Isaiah, however, the characteristic pattern used to break the

⁷³Stevenson, loc. cit.

dominant scheme is 3 / 2. There are frequent occurrences.

3:21	וַיִּחַפְּרֶהָּג מִמַּטְמוֹנִים	הַמְּחַפִּים לַפֹּחַ וְאֵינָנוּ
4:17	אִם מַעֲשֵׂהוּ יִטְהַר-גְּבוּר	הָאֵנוֹשׁ מֵאֵלֹהִים יִצְדָּק
7:15	מִן הַמַּעֲצָמוֹתִי	וּבִבְחַר מַחֲנֶק נַפְשִׁי
8:21	וְשִׁפְתֶיהָ חָרוּעָה	עַד-יִמְלִיחַ שְׁחוֹק בִּיהָ

Other evidences of 3:2 are scattered throughout the book, but again there is a return eventually to the basic metric system of 3 / 3.

Summary statement. This brief investigation has revealed the similarities in the rhythm and meter of the two books under consideration. It is interesting that two books dealing with what later will be seen to be similar themes, should also have similar poetic structure. Since they are so much alike, it is no wonder that both are recognized as literary masterpieces.

III. The Linguistic Similarities

A. Vocabulary

Much of the vocabulary used in Deutero Isaiah and Job is quite similar. There are so many points of

contact that it will be best to break the similarities into individual groups.

1. Nouns and verbs. When this study was first begun, following Pfeiffer,⁷⁴ it was thought that there were a number of nouns and verbs which occurred only in Deutero Isaiah and Job and in some post exilic books. When many of these supposedly unique terms were traced in Solomon Mandelkern's Veteris Testamenti Concordantiae, it was found that Pfeiffer had simply used his own judgment and evaluation as to what was late and what was early. Thus, it has been discovered that there are very few words which are used only in Deutero Isaiah and Job and in post exilic literature.

There are, however, a number of expressions quite characteristic of the books individually, and which appear in this peculiar usage in both books. Cheyne, Delitzsch, Levy, and Pfeiffer have all shown interest in such a study and most of the words used here, though not all of them, were suggested by one or the other of these men. It will be noticed that the material in the Trito Isaianic section and the interpolated chapters of Job are omitted in the count.

⁷⁴Robert H. Pfeiffer, "The Dual Origin of Hebrew Monotheism," Journal of Biblical Literature, XLVI (1947), 203f.

וַיִּשָּׁן. This is the characteristic expression in Job (5:17; 7:17; 9:2,25; 10:4,5; 14:19; 15:14; 25:6; 28:13; 4:17; 13:9; 7:1; 28:4) and in Deutero Isaiah (51:7; 51:12) for man. It is interesting that both books use a term which places emphasis on the sickly, weak nature of man,⁷⁵ when some other term could have been used. From the fact that the term occurs only seldom outside of the poetic literature, it is safe to assume that it is a poetic term.⁷⁶

וַיִּשָּׁן. With a preposition, this word is found in Isaiah 11:1. Otherwise the root occurs only in Job 14:8 and Deutero Isaiah 40:24. If a disciple from the Isaianic school was the author of Deutero Isaiah, as seems likely, it is understandable that he would use this term for "shoot" or "stock" which he had learned from his master. Influence from the Deutero Isaianic tradition would consequently account for its appearance in Job.

וַיִּשָּׁן. An adjective indicating famine, hardness, or barrenness,⁷⁷ it occurs only in Job 3:7;

⁷⁵Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1952), p. 60.

⁷⁶The term occurs more often in the Psalms than elsewhere.

⁷⁷Brown, Driver, and Briggs, op. cit., p. 166.

15:34; 30:3 and in Deutero Isaiah 49:21. It is hardly an accident that the words occur only in two of the Biblical books. It of itself is insufficient proof, but it certainly is a strong hint of the influence of an author or an atmosphere created by a particular school of thought.

אָרֶז This is the noun for "vault" or "horizon,"⁷⁸ and it is used twice in Deutero Isaiah (40:22; 44:13) and once in Job (22:14). Elsewhere it occurs only in Proverbs 8:27, a late passage which could have been influenced by the vocabulary of either of the above writers. Again proximity of either influence or time, or both, is indicated in its use by both books under scrutiny.

אֶבֶן אֶבֶן A rare word, it is used only in Deutero Isaiah 50:7 and Job 28:9, and Psalms and Deuteronomy, making five usages of the word altogether. There are other words for rock; it is odd that two writers should have fallen upon its usage "by chance."

חָכְמָה Sometimes translated "discernment," the word occurs only in Psalms, Proverbs, Job, and Deutero Isaiah, with the exception of one appearance in Judges 5:16. Deutero Isaiah 40:28 has the term and quite

⁷⁸Ibid., p. 294.

frequently it appears in the portions of Job under scrutiny (5:9; 11:7; 8:8; 38:16) as well as twice in the Elihu speeches.

רִיבָּ This participle from רִיב, used as a noun, occurs rarely in the Hiphil stem, but it is used in Deutero Isaiah 43:27 and in Job 16:20. It also occurs in Job 33:23, a passage in the deleted Elihu speeches. Rare usage elsewhere would indicate a studied attempt to use style and language similar to the original author's so as to have his interpolation accepted as an original part of the work.

רָבַח Twice the root occurs as a participle, once in Deutero Isaiah 41:2, and once in Job 13:25. It is used only twice more in participial fashion, and both of those times are post exilic.⁷⁹

רָבָה The substantive, usually translated "moth," occurs alone without prefix or suffix only in Deutero Isaiah and Job.⁸⁰ With a prepositional prefix, it appears also in Job 27:18 and in another poetical passage, Psalm 39:12. One passage neither poetical nor post exilic used the form but it is considered by some to be spurious.⁸¹

⁷⁹Leviticus 26:36; Proverbs 21:6.

⁸⁰Deutero Isaiah 50:9; 51:8; Job 4:19; 13:28.

⁸¹Cf. Pfeiffer, op. cit., p. 202, on Hosea 5:12.

אָרְמֵי Of course, many occurrences of this word, used as "army," "host," or some such figure, are to be found in the Old Testament, but it is only in four places that it occurs in the metaphorical sense of "hard service or troubled life."⁸² These times are Deutero Isaiah 40:2; Job 7:1; 14:14, and Daniel 10:1. It is hardly fair to classify the Daniel passage with these other three, for it refers to a vision, not an actuality. Even so, it is again the case of an impression of singular style in Deutero Isaiah and Job, and that usage was later borrowed by the writer of Daniel.

רִיחַ Both Deutero Isaiah and Job use some form of this when they are talking about fading flowers.⁸³ It may be that the "flower that fades" was something of a proverb common to many. However, [it is used only ten times in all of the Old Testament,] these appearances being in Exodus, Leviticus, Numbers, Isaiah, Kings, and Psalms.

סִימָנִים This term for plant growth occurs three times in Deutero Isaiah and four times in Job.⁸⁴

⁸²Brown, Driver, and Briggs, *op. cit.*, p. 839.

⁸³Cf. Deutero Isaiah 40:6,7,8; 48:9, and Job 14:2.

⁸⁴Deutero Isaiah 42:5; 44:3; 48:19; Job 5:25; 21:8; 27:14; 31:8.

Twice it occurs in First Isaiah and twice it is found in Trito Isaiah. All of these usages are tied up with the descending influence of the Isaianic school which was continued through Trito Isaiah and possibly farther, as suggested earlier in this thesis.

נִצָּן. Some form of the root נִצָּן occurs frequently but an interesting connection is the use of the form above in connection with אֲרָצֹת in the idea of "ends of the earth," as a characteristic usage in both books. The combination is found three times in Deutero Isaiah (40:28; 41:5,9) and once in Job (28:24).

תַּנְיָן. The use of this mythological monster is confined to poetic literature and occurs only three times outside of Deutero Isaiah and Job. The first instance is Isaiah 30:7, a passage with which Pfeiffer, Cheyne, and Skinner have some difficulty. But if one accepts the Isaiah 30:7 reference as genuine, it is not difficult to understand that the Isaianic disciple used this adopted literary reference (Deutero Isaiah 51:9), which again reappears in Job 9:13; 26:12.. Psalms contains the other two references.

קָרַע. Here is a term which is used only three times and these three times are in Deutero Isaiah and Job. The appearances are Deutero Isaiah 50:6, and Job 7:19; 30:10. In all three places, the lowliness

of the individual is involved. Thus again the vocabulary used indicates a certain thought pattern.

אֲבִינֵנוּ In Deutero Isaiah 40:14, this word for intelligence or discernment occurs in the plural just as it is listed here. The plural also occurs in Job 32:11 though there it has a pronominal suffix. Poetic literature again contains the only other occurrences, with two each in Psalms and Proverbs.

אָזַד Deutero Isaiah 51:23 and Job 19:2 use the verb to indicate intense suffering or affliction. Otherwise it is characteristic of the book of Lamentations and post exilic literature. A general time element is indicated by its usage though there is not given any insight as to authorship.

A number of other verbs are used by both books, as well as some other nouns, though perhaps not in as distinctive a fashion as for the words above.⁸⁵ Words in peculiar usage, and possibly indicating some specific relationship of the two books, have been used here.

2. Prepositions and other particles. A number of prepositions and particles are particularly favored by Deutero Isaiah and Job. It would be impractical because of the time and space it would require, to discuss

⁸⁵See הלל, נחה, עשה, and רגע.

each of these at length, individually. The frequency with which these expressions occur in both books is indicative of a peculiar or stylistic orthography. A general remark about each will have to suffice.

יְזַּבֵּן instead of זַּבֵּן . The syllable יְזַּבֵּן is characteristic of poetry and when attached to זַּבֵּן , it is equivalent to זַּבֵּן . Ordinarily it is used only in poetry, though there are times when it is used in prose.⁸⁶ Yet, only Psalm 11:2 uses it outside of Deutero Isaiah and Job. Once, Isaiah 25:10, the Keri prefers יְזַּבֵּן over זַּבֵּן which is the Kethiv reading. The three times in Deutero Isaiah (43:2; 44:16; 44:19), are indicative of a stylistic preference pointing to a certain school of discipleship. The Elihu speeches appropriate the term once.

וְיִשְׁמַח rather than וְיִשְׁמַחֵהוּ . It hardly seems necessary to list all of the references, but from actual count, Deutero Isaiah prefers the short interjection sixteen times while the reliable portions of Job use it twenty-one times. Though וְיִשְׁמַחֵהוּ is used by both books, וְיִשְׁמַח is used more often, thus no doubt it was

⁸⁶E. Kautzsch, Gesenius' Hebrew Grammar (2nd English ed., rev. in accordance with the Twenty-Eighth German Edition (1909) by A. E. Cowley, Oxford: Clarendon Press, 1949), p. 303.

preferable to the writer.

יָמַלְ for מָלַל . There may be some question of interpretation involved here but according to Pfeiffer's count,⁸⁷ this substitution is made five times in Deutero Isaiah and ten times in Job. Deutero Isaiah 44:7 and Job 3:14 are apparent examples of such usage.

יָמַלְ for מָלַל . Though מָלַל is the more regular form in both the earlier and later books,⁸⁸ the poetic form is used in Deutero Isaiah 46:3, and fourteen times in the relative parts of Job.

יָמַלְ The interrogative particle יָמַלְ is used in connection with the root מָלַל several times in the sense of "who can change, reverse it?" That this peculiar expression, found in Deutero Isaiah 43:13 and Job 9:12; 11:10; 23:13;⁸⁹ stems from a particular school, is likely.

B. Syntax

Some of the syntax structure in the two books is quite similar and indicative of an inter-relationship

⁸⁷Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers Publishers, 1948), p.467.

⁸⁸Kautzsch, op. cit., p. 298.

⁸⁹T. K. Cheyne, Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), p. 252.

between the two books.

1. Adverbs and conjunctions.⁹⁰ לֹא Here is an adverbial negative of "comparatively rare occurrence,"⁹¹ yet there is a characteristic liking for it in Deutero Isaiah (40:24; 44:8; 44:9), and it is adopted in Job 41:15.

וְכִי A conjunction "denoting addition, esp. of something greater,"⁹² it occurs in the impassioned style of Deutero Isaiah fourteen times and in Job four times.⁹³

2. Infinitive subordination to a previous verb. T. K. Cheyne caught this syntactical relationship which is used in both books⁹⁴ and which may be observed in Deutero Isaiah 42:21 and in Job 19:3. An infinitive would have fitted in perfectly in both of the above instances, but instead, a finite verb was used.

3. The relative conjunction. The relative

⁹⁰Cf. Pfeiffer, Introduction to the Old Testament, pp. 467f.

⁹¹Kautzsch, op. cit., p. 115.

⁹²Brown, Driver, and Briggs, op. cit., p. 64.

⁹³Pfeiffer, Introduction to the Old Testament, p. 467.

⁹⁴Cheyne, op. cit., p. 256.

אֲשֶׁר is omitted in Deutero Isaiah almost sixty times when relative clauses are introduced. Similar omission is prevalent in Job.⁹⁵

4. Participial descriptions. Usually these are participial clauses which ascribe some particular attribute to deity, especially in relation to his creative ability. This usage is so striking in both books that it leaves a strong suspicion of some kind of relationship. These participles may or may not have the article. The following illustrative list of clauses from Deutero Isaiah and Job has been compiled with the aid of Cheyne and Driver.⁹⁶

Deutero Isaiah: 40:22,23,26; 42:5; 43:16f.;
44:26-28; 44:24-26a; 45:7,18; 46:10f.; 51:13,15.

Job: 5:9,10ab,12f.; 9:8-10; 12:17; 26:7-10.

These references are simply illustrative, and do not constitute all of the participial clauses in the books. That not only the construction is similar but that sometimes these participial clauses are identically worded is to be seen in the phrases below lifted from their respective verses:

⁹⁵Ibid.

⁹⁶Cf. Cheyne, loc. cit., and Pfeiffer, Introduction to the Old Testament, p. 468.

Deutero Isaiah 44:24

נִטָּה שְׁמַיִם לְבַדִּי

Job 9:8

נִטָּה שְׁמַיִם לְבַדּוֹ

C. Style

1. Idiomatic expressions. Numerous similar idiomatic expressions are used in Deutero Isaiah and Job. Pfeiffer has ferreted out illustrative examples.⁹⁷ The roots used are the same in these expressions though sometime the structure called for a different inflection. The examples used are directly lifted from Deutero Isaiah. It is hardly possible that there could be so much resemblance in idiomatic usage without some kind of dependence.

^{חִסַּר}
אֵין מִסְפָּר Deutero Isaiah 40:28 and Job 5:9; 9:10.

נָטָה...נָטָה Deutero Isaiah 44:13 and Job 38:5.

יִקְפָּצוּ...פִּיָּהֶם Deutero Isaiah 52:15 and Job 5:16.

וַיִּחַזְקוּ...נִסְתַּרְהָ ^{דָּרַח} Deutero Isaiah 40:27 and Job 3:23.

עַל לֹא-הָמַס Deutero Isaiah 53:9 and Job 16:17.

הַמּוֹצִיא...כֹּחַ ^{פָּאָא} Deutero Isaiah 40:26 and Job 9:4.

לְרִיק...נִגְעַתִּי Deutero Isaiah 49:4 and Job 39:16.

רַבּוֹחַ Deutero Isaiah 42:20 and Job 16:2.

2. Figures of speech. In the introductory

⁹⁷Robert H. Pfeiffer, "The Dual Origin of Hebrew Monotheism," Journal of Biblical Literature, XLVI (1947), 203.

material earlier in the thesis, it was established that the authors of the two books were literary masters and capable of using deliberate, planned, and vibrant literary style. Such is seen in their use of figures of speech. Many of the usages are quite similar, one passage or another showing knowledge of the previous passage.

a. Comparisons. Comparisons are frequent and many of these comparisons are identical in nature.

(1) Men are like the grass that withers: Deutero Isaiah 40:7f. and Job 8:12.

(2) Men are like worms: Deutero Isaiah 41:14 and Job 25:6.

(3) Men are like the garment which the moth devours: Deutero Isaiah 51:8 and Job 13:28.

b. Metaphors and metonymy, miscellaneous. Many of these are again not only used, but often are quite similar. The following illustrations are typical.

(1) God is לֵאֱלֹהִים : Deutero Isaiah 43:14 and Job 19:25.

(2) Human life is a time of service or warfare: Deutero Isaiah 40:2 and Job 7:1; 10:17; 14:14.

Often, both authors use metaphors which are not exactly similar, yet through which similar thoughts are presented. For instance, by metaphorical language

Deutero Isaiah 40:6ff. and 51:12, present the transitory nature of life. Though with a little different metaphor, it is nevertheless through a metaphor that the same emphasis is given in Job 4:19ff. Again, man is clay in the hands of the potter as expressed in the metaphors of Deutero Isaiah 45:9 and Job 10:9. A very excellent discussion and listing of the many figures of speech in Deutero Isaiah, such as personifications and dramatic notes appears in both Pfeiffer's Introduction to the Old Testament, and in S. R. Driver's Introduction to the Literature of the Old Testament.⁹⁸ William B. Stevenson does a similar service for the book of Job in his work, The Poem of Job.⁹⁹

While not exactly classed as a figure of speech, the dialogue used in Job is strangely reminiscent of the soliloquies used in Deutero Isaiah. The Servant Poems are especially illustrative of the soliloquy pattern. Job simply went a step further and gave a reply to the speaker indicating a possible building upon an already established literary pattern.

⁹⁸Cf. Pfeiffer, Introduction to the Old Testament, p. 466 and S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1931), pp. 241f.

⁹⁹See pp. 63-71.

3. Dramatic note. The dramatic element in the book of Job has already been established in the introductory material on the book. Sometimes, however, the dramatic character of passages in Deutero Isaiah such as in 40:3ff.; 49:1ff.; 50:4-9; and 53:1f., is overlooked.¹⁰⁰

4. Mood variation. Deutero Isaiah contains variable moods. Chapters 40 and 41 are at a high peak of exhortation and challenge when almost without notice, 41:25ff., sinks to a level of despair because of the lack of a worthy man. A similar exaltation is to be found in chapter 42. But then an abrupt change in mood takes place at verse 19 as it is asked, "Who is blind but my servant?" A similar change in mood is to be found in chapter 51 between verses sixteen and seventeen. Job too exhibits variable mood change. The author is an artist in presenting the depressed state of feeble Job, but without building to it at all, he was capable of changing the mood to one of hope, presenting it as a sharp jab as in 14:14, and in 19:25f., but almost as soon as it was presented, bringing the tone back to the monotonous complaint so characteristic of the poem.

5. General similarities of expression. A

¹⁰⁰Driver, loc. cit.

passage by passage break down of the two books would indeed reveal a great many similarities of expression and thought, sometimes amounting to verbal identity as already has been noted. It is not the purpose here to discuss these similarities but a sufficient number of comparisons will be listed. A reading of the verses listed in contrast with each other will leave no doubt as to a relationship between the two books.

Deutero Isaiah	Job
40:2	7:11
40:6f.	14:2
40:7; 42:5	12:2
40:12-15	38:1f.
40:14	21:22
40:15; 17	12:23
40:23, 24; 44:25	12:17-21, 24
40:27; 49:14	3:23; 19:7, 8; 27:2
41:14	21:22; 25:6
41:20	12:9
44:24	9:8
44:25	5:12; 12:17, 20
45:9	40:2
49:4	16:19-21
50:6	12:4, 5; 16:10; 19:18 19:19; 30:10
50:8	13:18, 19; 16:9
50:9	13:28
51:8	13:28
51:9b, 10a	26:12, 13
52:14, 15; 53:3	2:12
53:3	19:14; 19:18
53:9	6:30; 16:17; 27:4

IV. The Peculiar Usage of Divine Names

The artistic design of the book of Job imagines an ancient setting. Consequently it is only natural that the author's usage of divine names be that which

is in keeping with the supposed antiquity. "Shaddai" is used thirty times in the book of Job and only about twenty times in the rest of the Hebrew Bible. The singular "Eloah" occurs about fifty-five times in the entire Old Testament, and forty of these occurrences are in Job.¹⁰¹ "El" is used fifty-five times in the book while "Elohim" occurs six times.¹⁰² This belabored use of the early names for divinity indicates the author's effort in trying to be certain the ancient setting of the story was realized in the mind of the reader.

That the terms used in Job do not imply an early date, however, is evident in Deutero Isaiah, for there "El" is used fifteen times; "Elohim" is used fourteen times, and "Eloah" occurs once (44:8). "Eloah" is also used as late as Daniel 11:38. Deutero Isaiah's emphasis is that Yahweh is Lord, consequently, such terms are used in Deutero Isaiah which lend this emphasis. Adonai alone occurs twice while Yahweh in combination with Adonai or Sabbaoth occurs nineteen times. Nineteen other times the God of Israel is referred to as "King," "Rock," or the "Holy One of Israel."¹⁰³

¹⁰¹Robinson, op. cit., p. 71.

¹⁰²Kissane, op. cit., p. xiv.

¹⁰³Cheyne, op. cit., p. 254.

Despite the variable usage as to divine names, close scrutiny will reveal that in the Prologue, Yahweh Speeches, and Epilogue of Job, the covenant name Yahweh is used some twenty-eight times. The mysterious ways and powers of this Yahweh are dominant throughout. The Yahweh Speeches announce God's superiority and Lordship over Job. Thus the variable names in both books are used in such a way as to establish God as Lord. Consequently, the stylistic usage of the divine names, rather than drives the books apart, pulls them together.

Summary statement. From the philological standpoint there is an unmistakable relationship between the two books. Evidence from the philological point of view seems to be in favor of Deutero Isaiah's appearance as the earlier book, though of course, this by itself is inconclusive. Further judgment must be withheld until the study of the theological aspects is completed.

CHAPTER FIVE

THEOLOGICAL ASPECTS OF DEUTERO ISAIAH AND JOB

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CHAPTER V

THEOLOGICAL ASPECTS OF DEUTERO ISAIAH AND JOB

I. The Concept of God

That the two books are essentially "theological" books has been generally recognized. Both are quite theological and are occupied with many ideas. Whether one could go as far as does Davidson and say that in Deutero Isaiah one can find a proof-text "for everything which theology asserts regarding God," is debatable.¹ Such a statement does, however, furnish a basic insight into the storehouse of theological gems of which Deutero Isaiah is composed. Such has long been recognized as true of the book of Job. Many of the books and commentaries on Job have been given theological titles, because of the content of the book. Emil G. Kraeling's The Book of the Ways of God, Israel J. Gerber's The Psychology of the Suffering Mind, and John F. Genung's The Epic of the Inner Life, are suggestive, to mention only three. Basic to any of the other theology in the books is their concept of God.

A. The Character of God

1. His monotheistic nature. In terms of what

¹A. B. Davidson, "Israel, The Servant of the Lord," The Expositor, Second Series, VIII (1884), 253.

Eiselen called "the sole deity of Jehovah,"² the entire structure of Deutero Isaiah is built on the monotheistic conception of the one and the only God.³ According to Cheyne, in Deutero Isaiah "the writer exhausts language in admiring affirmations of the sole divinity. . . ."⁴ Other of the prophets, such as Amos and Jeremiah, had of course placed their allegiance in Yahweh and worshipped him alone, but always there was the theoretical recognition of "other gods." It is in such words as may be found in Deutero Isaiah 44:6b, "I am the first and I am the last, and beside Me there is no God," that in explicit fashion, Deutero Isaiah "drops the keystone of the monotheistic arch into its place, for all the future of Israel."⁵

The writer formulated and expressed his monotheism by pointing out the folly and vanity of idol worship. Idols, as contrasted with the true God,

²Frederick Carl Eiselen, Prophecy and the Prophets (New York and Cincinnati: The Methodist Book Concern, 1921), p. 237.

³A. B. Davidson, "The Book of Isaiah Chapters xl.-lxvi.," The Expositor, Second Series, VI (1884), 85.

⁴T. K. Cheyne, Introduction to the Book of Isaiah (London: Adam and Charles Black, 1895), p. 242.

⁵H. Wheeler Robinson, The Religious Ideas of the Old Testament (London: Duckworth, 1949), p. 60.

cannot predict; therefore Deutero Isaiah 41:29 speaks of them as "wind and confusion." The absurdity of idol worship is pointed out, for the idol is identified with its maker.⁶ In contrast, the only God had no maker; again and again he is spoken of as "the first and the last."⁷ By showing the absurdity of these false concepts of Gods, Deutero Isaiah thus "achieved the basis for a genuine monotheism, which was the result of practical instead of speculative considerations."⁸ As opposed to the false gods, the writer went two steps further and proved the genuineness of monotheism by pointing out his superiority over all creation as proof of his oneness and soleness.⁹ Deutero Isaiah 45:6-7 then establishes the fact that this God is the true God, thus eliminating any possibility of dualism or demonology.¹⁰ It was possibly because of the pressing presence of such belief, inherited from the exilic Babylonian and Persian cultures, that this strong gospel of monotheism was made

⁶Deutero Isaiah 40:18-20; 41:6f.; 44:9-20; 45:20; 46:1,2,5.

⁷Deutero Isaiah 41:4; 43:10; 44:6f.; 48:12.

⁸Otto J. Baab, The Theology of the Old Testament (New York: Abingdon-Cokesbury Press, 1949), p. 27.

⁹Cf. Albert Knudson, The Religious Teaching of the Old Testament (New York: Abingdon-Cokesbury Press, 1948), p. 88, and Deutero Isaiah 42:5; 44:24; 45:12; 48:13.

¹⁰Paul Heinisch, Theology of the Old Testament, trans. William Heidt (Collegeville, Minnesota: The Liturgical Press, 1950), p. 59.

necessary. Finally, the fact that reference is so often made to the material nature of the idols, is evidence that the school or writer of which Deutero Isaiah is a product, believed Yahweh to be the only "living God."¹¹

It is also from the standpoint of an absolute monotheism that the book of Job was written. Indeed, had the author not believed in monotheism, the book with its problem would never have developed. It was because there was the belief in the sole, omnipotent God that the problem of the book, God's permitting the righteous to suffer, came into being. Not once is the suffering attributed to jealous gods or competing powers. It is the one sole God who is charged with all. Job 9:24 is a demonstrable verse which illustrates the fact that "the very strickness of Job's monotheism is what makes the problem of evil so baffling and tormenting to him."¹²

This great monotheism which, excepting Deutero Isaiah, is "expressed with a breadth and loftiness which are without parallel elsewhere in the Old

¹¹W. H. Bennett, The Religion of the Post Exilic Prophets (Edinburgh: T. and T. Clark, 1907), p. 50.

¹²James Strahan, The Book of Job Interpreted (Edinburgh: T. and T. Clark, 1913), p. 100.

Testament,"¹³ may be traced from the beginning to the end of the book of Job. In the Prologue, Yahweh is absolutely supreme and in control of all things and of all beings.¹⁴ Even Satan remains in the background, under God's control and exists only as a permissive agent.¹⁵ Again, as Peake shows, the main theme of the dialogues is God. Here, the friends always uphold the integrity of the true God, and one of the main purposes of the Dialogue section is to portray Job's changing attitudes towards the supreme God.¹⁶ In the Dialogue, Job sometimes questions God's behavior and feels that justice is not being done, but he always believed that the personal, living God was there.¹⁷ That the true God is alive and omnipotent is self evident in the Yahweh Speeches. In the Epilogue, it is Yahweh, the

¹³S. R. Driver, An Introduction to the Literature of the Old Testament (New York: Charles Scribner's Sons, 1931), p. 434

¹⁴See Job 1:6ff. and 12:16.

¹⁵Albion Roy King, The Problem of Evil (New York: The Ronald Press Company, 1952), p. 50.

¹⁶A. S. Peake, "The Significance of the Book of Job," in A. H. Mumford, The Book of Job (London: Hodder and Stoughton, Limited [n.d.]), p. 21.

¹⁷W. G. Jordan, The Book of Job: Its Substance and Spirit (New York: The Macmillan Company, 1929), p. 80; cf. also Job 27:2 and 29:2,3.

supreme and covenant God, who in his might and will restores the blessings to Job.

As a matter of fact, it can almost be said that the author of Job began with the writer of Deutero Isaiah's conclusion on the matter of monotheism. Pfeiffer in his article on "The Dual Origin of Hebrew Monotheism,"¹⁸ is very unfair to the author of Job at this point and, of course, would not agree with the present writer. There he takes what is certainly not the final conclusion of Job, and says that the book of Job views God as no more interested in men that he is in the beasts of the field, and that furthermore, Job's God is an impersonal, though irresistible cosmic force.

First of all, Pfeiffer is contradicting his own position elsewhere stated, for he wrote in another place that the author didn't find it necessary to state explicitly his monotheism as was done in Deutero Isaiah. Everywhere throughout the book, monotheism is taken for granted.¹⁹ Secondly, the fact that Yahweh is

¹⁸See Robert H. Pfeiffer, "The Dual Origin of Hebrew Monotheism," Journal of Biblical Literature, XLVI (1947), 198.

¹⁹Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers Publishers, 1948), p. 702.

still in Job spoken of in anthropomorphic terms defeats the idea that God was considered to be an impersonal cosmic force.²⁰ The personal appearance of Yahweh in the Yahweh speeches also contributes to the substantiation of a personal, and one God in Job.

Deutero Isaiah found it necessary to argue for the monotheistic belief by comparing God's acts and deeds to the inactivity of the false idols. Thus with the battle already fought, "a lofty monotheism . . . such as Deut.-Isaiah had argued for, is presupposed in all parts of the book"²¹ of Job. No longer was it necessary to introduce descriptions to prove that there was no room for other gods. It could be taken for granted. Indeed, verses 26-28 of chapter 31 indicate that inclination to heathenism would be grievous sin, especially to those who had acknowledged the true God. With Deutero Isaiah as a background, Job was a strict monotheist with no place for rival deities. The passage in chapter 31 is the only reference in the book to any of the old idolatries.²² It is with such a

²⁰See 9:14-20; 10:3,7f.; 10:13; 11:4,5,9; 13:20,25; 23:12,15; 16:9; 40:9.

²¹Samuel Rolles Driver and George Buchanan Gray, A Critical and Exegetical Commentary on the Book of Job ("The International Critical Commentary," New York: Charles Scribner's Sons, 1921), p. lxix.

²²King, loc. cit.

background as described above in mind that Gerber says:

Furthermore, the author of Job outdistances Deutero-Isaiah in his monotheism. Whereas the latter feels God cannot be compared to any image and has no likeness (Isaiah 40:18-19,25), the author of Job feels that God surpasses human understanding because of man's infinite intelligence (11:7-9; Yahweh Speeches).²³

2. His transcendence. A natural corollary of monotheism is transcendence. Consequently, what Glazebrook said about Deutero Isaiah, that he "exhausts the resources of language to express the internal, physical, moral, intellectual which separates the creator from the creature,"²⁴ might well be said of both Deutero Isaiah and Job. It is this divine transcendence which differentiates God from man.²⁵

Ever and again there is the emphasis that an impassable gulf separates God and man, for God is hidden from man and man cannot find him.²⁶ The gulf is widened by the fact that man cannot possibly have

²³Israel J. Gerber, The Psychology of the Suffering Mind (New York: The Jonathan David Company, 1951), p. 96.

²⁴M. G. Glazebrook, Studies in the Book of Isaiah (Oxford: Clarendon Press, 1910), p. 218.

²⁵Bennett, op. cit., p. 157.

²⁶Deutero Isaiah 45:15; Job 4:17-21; 9:11; 15:15; 23:8f.; 25:4-6.

insight into the thought and wisdom of God.²⁷

In both books, this transcendence comes because of God's superiority over the different areas of life. Snaith is probably right in pointing out God's transcendence in Deutero Isaiah as embodied in that peculiar phrase which emphasizes God's separateness, "the Holy One of Israel."²⁸ A similar term is used in Job 6:10, but doesn't emphasize the distinctive sense of separateness which is characteristic of Deutero Isaiah. Herein again lies the difference between Deutero Isaiah and Job. Deutero Isaiah formulated and established the doctrine by showing God's transcendence in creation and the present course of nature (40:12,26,28), in the affairs of men and nations (40:22,23), in the past history of Israel (43:12), and in the events of the present (41:2,25).²⁹ He said that the world was but a "drop in the bucket" compared to God (40:15), and that God transcended the earthly temple and even the earth itself (46:1).

²⁷Deutero Isaiah 40:14,18,27,28; Job 3:23; 5:9; 9:10; 11:7; 21:22.

²⁸Norman H. Snaith, The Distinctive Ideas of the Old Testament (London: The Epworth Press, 1953), p. 29; cf. also Deutero Isaiah 40:25; 41:14,16,20; 43:3,14,15; 47:4; 48:17; 49:7; 54:5; 55:5.

²⁹Eiselen, op. cit., p. 238.

This meant that the divinity and eternity of God subsequently had to be postulated.³⁰ Deutero Isaiah's ideas about Yahweh's transcendence are actually summarized in the last chapter of his book when he announces:

For as the heavens are higher than the earth,
so are my ways higher than your ways, and my
thoughts than your thoughts. 55:9

It is just at this point that the writer of Job was disturbed. He understood the transcendence of God, but where did he as a human being stand in relation to this transcendence? With Deutero Isaiah, the problem had been one of a general nature with main reference to the earth and nation at large. The book of Job confronts the transcendence of God in a personal, face to face fashion. One can almost sense the magnitude of the problem as it is expressed in exaggerated terms which bespeak fear in the heart of the sufferer.³¹ Rankin is right in his suggestion that it was this already formulated, deep consciousness of transcendence which actually gave birth to the book of Job. He knew man's moral limitations before God (4:17f.), and the

³⁰Cheyne, *op. cit.*, p. 242; cf. also Deutero Isaiah 41:4; 43:10,13; 44:6; 46:4; 48:12.

³¹Job 4:17f.; 5:9; 7:20; 9:10,11,19,20; 10:4; 11:7; 15:15; 22:2-3; 23:3-8; 25:1-6; 26:9,14; ch. 38.

impossibility of understanding the will and way of God (chapter 38), and it afforded what at times seemed to be an insurmountable problem.³²

3. His immanence. But this emphasis on transcendence was never carried to the harsh and cruel extreme which Eliphaz the philosopher stressed when he asked:

Can a man be profitable unto God?
Or can he that is wise be profitable unto Him?
Is it any advantage to the Almighty,
that thou art righteous?³³

Deutero Isaiah beautifully presented the theme of transcendence and the author of Job had to place an undue and extreme emphasis on the theme, but it was not in either place to the exclusion of the doctrine of immanence. Strahan was writing about Job, but it is possible also to include Deutero Isaiah within the boundary of his thoughts as he says:

Whilst, however, the transcendence of the God-head is the first article of his creed, he realizes that God did not make the world in order to leave it, but that He fills heaven and earth for ever with the glory of His Presence.³⁴

³²O. S. Rankin, Israel's Wisdom Literature Its Bearing on Theology and the History of Religion (Edinburgh: T. and T. Clark, 1936), p. 17.

³³Job 22:23.

³⁴Strahan, op. cit., p. 315.

The God of Deutero Isaiah certainly was not indifferent to the needs of the earth. From the very first, according to 45:18, it had been God's desire that the earth which he controlled and created should be filled with his people. As a result, he had remained through the generations, present within the midst of them (41:4). It was a beautiful stroke of the pen which led to the expression of God's concern in 54:8:

In a little wrath I hid my face from thee for a moment;
But with everlasting kindness will I have compassion on thee,
Saith the Lord thy Redeemer.

Tender expressions of condescension, care, comfort, and concern express a depth of feeling to which none of the other prophets ever arrives in depicting the God-man relationship.³⁵ Indeed, the prophecy of Deutero Isaiah is dedicated to the end of convincing Israel that God is near and is about to bring redemption.³⁶ The omnipresence of God caused an announcement of comfort to a people who had been in servitude. The comforter was like a shepherd about

³⁵A. B. Davidson, The Theology of the Old Testament, ed. S. D. F. Salmond (Edinburgh: T. and T. Clark, 1952), p. 162.

³⁶Snaith, op. cit., p. 84.

to feed his flock. Strength and help were to be given by God who was close enough to hold the people by their right hand. People dying of thirst would receive refreshment from his hand and the blind would see a guiding light. A protective covering issued by Yahweh would safeguard from devouring fire and even the lowest parts of earth would know that the Lord had done it.³⁷ These are but a few of the figurative expressions used to show the close relationship of God with his people.

The God of Job is no different. At times, Job's shrill wails and long laments almost obscure God's presence, but the emphasis is there. As a matter of fact, one can almost say that the book of Job was written for the purpose of skillfully and artfully confronting man with the immanent presence of God. In spite of all the seeking, no definite and conclusive answer as to why man suffers is presented, but the book concludes by confronting man with God.

Scattered throughout the book are tender passages which show, in spite of the turmoil, a loving relationship between Job and his God.³⁸ At least in these passages

³⁷Cf. Deutero Isaiah 40:2,11; 41:10,11,13,17ff.; 42:16; 43:2,25; 44:1,21,23; 48:20; 49:3,9,15; 51:16; 52:10.

³⁸See 7:7,8; 10:8,9; 14:13-15; 16:18-21; 19:23-29; 23:3-7,10.

and perhaps also in 9:33, there is thought that the gap between God and man can be bridged.³⁹

The climax was reached in chapter 38, for God spoke to Job and it was Job who in 42:1-6 responded in conversation, as friend with friend. Then when the Epilogue is done and the climax is reached, one remembers that the book began the way it ended--with God present in the world with an abiding concern for Job, as demonstrated in his conversation with Satan, which gave setting to all which followed.

Thus it is that the book of Job reaches a grander climax even, than does the work of Deutero Isaiah, for Job narrows God's immanent concern to be focused on an individual.

4. His incomparable purity.⁴⁰ This emphasis might very well be called "the Holiness of God," but the above term seems to express better the keynote as found in the speeches of Eliphaz. It should be borne in mind that the emphasis here is on the characteristic

³⁹Samuel Terrien, "The Book of Job Introduction and Exegesis," The Interpreter's Bible, ed. Nolan B. Harmon (New York and Nashville: Abingdon Press, 1954), III, 900.

⁴⁰This phrase, as well as the next two phrases in the outline, was coined by A. S. Peake and appeared first in Peake's introductory comment in A. H. Mumford, The Book of Job (London: Hodder and Stoughton, Limited [n.d.]), p. 20.

purity and morality of God, and not on a ceremonial holiness or even holiness in the sense of just being separate from man. This is actually more predominant in Job than it is in Deutero Isaiah.

Though the term the "Holy One of Israel," or its equivalent is used some ten to thirteen times in Deutero Isaiah, it still retains more of a transcendent emphasis than it does that of the ethical qualities which would be common to God and man.⁴¹ To be sure, Deutero Isaiah 40:25 uses the word שׁוֹרֵף by itself, where it has come to be, not an epithet, but in itself the idea of God, and is used as a name or title without any emphasis of a distinctive force.⁴² Relative to the holiness emphasis in Deutero Isaiah, agreement is expressed with Baab who writes:

So it may be affirmed that holiness is essential character of deity which places the God concept in a completely exclusive category, sharply distinguishable from the human and the naturalistic.⁴³

On the other hand, there is a different note in Job. Eliphaz, for instance, is so conscious of the purity of God in his speeches, chapters 4, 5, 15, and

⁴¹Bennett, op. cit., p. 161.

⁴²Davidson, The Theology of the Old Testament, p. 151.

⁴³Baab, op. cit., p. 36.

22, that he speaks like a "theologian chilled by his creed."⁴⁴ It is God's implied purity which makes it impossible for anyone to stand before him and boast of purity. God is so holy that even the stars with all of their brightness, are impure in his eyes.⁴⁵ In spite of all of his complaint to the contrary, even Job himself makes reference to God's moral behavior. This is especially true in chapter 31, for as Gerber says:

In chapter 31, Job enumerates those ethical qualities through which man sanctifies God's name. He lists the type of moral behavior that is accepted as giving honor and dignity to both God and man.⁴⁶

5. His unswerving righteousness. It is here that the book of Deutero Isaiah surpasses the book of Job.

Two words are used for the expression of righteousness. The first is the masculine form, קִיָּם , and the second is the feminine, קִיָּמָה . Both are identical in meaning, having within them the idea of "straightness," or "conformity to a norm."⁴⁷ Job 31:6 uses the

⁴⁴Strahan, op. cit., p. 59.

⁴⁵Job 4:17; 15:14; 25:5.

⁴⁶Gerber, op. cit., p. 98.

⁴⁷Snaith, op. cit., p. 72.

word $\text{p}^{\text{r}}\text{x}$ with reference to proper weights.

To be sure, a general assumption of the book of Job is that God is righteous and that he will not act against his norm. Bildad makes an effort in his repetitious speeches of chapters 8, 18, and 25, to establish this fact. Particular emphasis is given in verses 3 and 20 of chapter 8. By and large, however, Job's claim of his own righteousness diverts attention from the righteousness of God. Indeed, Job claimed that he did conform to the norm but questioned whether this kind of behavior belonged to God (28:16).[?]

In Deutero Isaiah, there is no question about it; God is righteous. As Bennett explains:

His righteousness is the agreement of His present and future dealings with what men have been led to expect by His Revelation of Himself.⁴⁸

Some form of the root $\text{p}^{\text{r}}\text{x}$ is used in Deutero Isaiah twenty-seven times as against its appearance thirteen times in the accepted portions of Job. But the striking difference is that the Deutero Isaiah occurrences are mainly in connection with the character and activity of God. Deutero Isaiah's God is trustworthy because he does righteousness (Deutero Isaiah 41:10; 45:13), and he speaks righteousness (45:19).

⁴⁸Bennett, op. cit., p. 148.

Furthermore, 41:26 indicates that his activities verify what he has spoken.⁴⁹ Thus, God acts as well as speaks. Since his activity is in accordance with his inner purpose and norm, that purpose being the deliverance and salvation of his people, God's righteousness in Deutero Isaiah quite often becomes parallel to, or is equated with, salvation.⁵⁰ One final thing brought certainty to Deutero Isaiah's mind; however God acted, he would be consistent, in action and utterance, with himself.⁵¹

It is difficult here, in connection with this particular teaching, to see in the two books definite information which might indicate the earlier of the two books. Certainly it is true that Deutero Isaiah gives better insight into the unswerving righteousness of God, but again, it is Job which definitely involves the righteousness of God in an individual problem.

6. His impenetrable wisdom. One would expect to find in Job great comment on the matter of wisdom, for Job specifically set out to get God's comment on

⁴⁹J. Skinner, The Book of the Prophet Isaiah, Chapters XL-LXVI ("The Cambridge Bible for Schools and Colleges," Cambridge: University Press, 1930), p. liii.

⁵⁰See 45:21; 46:13; 51:5,6,8,10.

⁵¹See 43:25; 45:19f.; 55:19,23.

the matter since his own personal wisdom was not adequate to help him find a solution to his problem. But Deutero Isaiah was also aware of God's wisdom, though wisdom is not in Deutero Isaiah carried to the fulness of development which is found in Job.

God has all of the secrets of wisdom, which is quite a contrast to the limited knowledge and understanding of men.⁵² Man would like mightily to find wisdom and secure her for himself, but only God knows where wisdom dwells.⁵³ Wisdom can neither be found by scientific search nor through religious technique. God alone knows her way.⁵⁴ More than knowing the secret dwelling place of wisdom, part of the very essence of God's being is wisdom, according to Job 9:4.

Since God is the only one who knows true wisdom, and since wisdom lodges in his heart, it is utterly foolish to try to teach God anything,⁵⁵ or to try to deceive God, for he has foreknowledge of all thoughts and events.⁵⁶ Finally, it is in the Yahweh Speeches

⁵²Deutero Isaiah 40:28; Job 11:6,7; 12:13.

⁵³Job 28:23-27.

⁵⁴Terrien, *op. cit.*, pp. 1100ff.; *cf.* also Job 28:1-22.

⁵⁵Deutero Isaiah 40:14; Job 21:22.

⁵⁶Deutero Isaiah 40:13-14,21; 41:22,23; 42:9; 44:7; 45:21; Job 13:9.

of Job, chapters 38-39, that the climax is fully reached, for there "God's knowledge and wisdom are all-encompassing and discernible in the order and unity of the universe."⁵⁷

From the foregoing discussion, if the scripture references have been followed, it will have been noticed that wisdom discussion in Deutero Isaiah merits an incidental, though important place. In the book of Job, it is a major note. An entire chapter, chapter 28, is devoted to its discussion. That chapter has already been accepted in this thesis as a basic part of the text. In this chapter wisdom has an objective and independent existence similar to that which is found in Proverbs 8:22-31.⁵⁸ Knudson admits that it "reaches the verge of a true hypostasis."⁵⁹ This very proximity to the thought and date of Proverbs 1-9 places the material later than Deutero Isaiah.⁶⁰

B. The Work of God

1. His sovereign action. Actually, after having outlined the character of God, his monotheistic

⁵⁷Gerber, op. cit., p. 99.

⁵⁸Strahan, op. cit., p. 238.

⁵⁹Knudson, op. cit., p. 77.

⁶⁰Rankin, op. cit., p. 240.

nature, his transcendence, immanence, purity, righteousness, and wisdom, one need not labor too long to stress God's sovereign action, for such is implied by all of his characteristics. Such a God could act in no other fashion than in agreement with his nature.

This is certainly well illustrated in both the Prologue and the Epilogue of Job, for in both the destruction and the restoration of Job's property and blessings, it was because of the permissive and deliberate will of the sovereign God that it occurred. As a matter of fact, it was because Job recognized the sovereign action of God that he had his problem. He knew that God permitted no evil dualism. Thus the only thought to Job was that God in his sovereign action had brought the calamity upon him, a righteous man.

Both books exhibit similarities with reference to God's sovereign action, and even express the irresistible nature of his actions in similar phraseology.⁶¹ Both consider man to be as clay in the hands of the potter.⁶² Deutero Isaiah, however, perhaps includes a wider scope in depicting God's sovereign action, for

⁶¹Deutero Isaiah 43:13; Job 11:10; 23:13.

⁶²Deutero Isaiah 45:9; Job 10:9.

while such control in the book of Job is presented mainly through the realm of nature, in Deutero Isaiah such control is demonstrated through nature, nations, and man's actions. A striking illustration of God's sovereign action with reference to men and nations was in his use of Cyrus. The Israelites would never have chosen the ruler of the Persians to be an anointed deliverer, but God demonstrated that he could and would use whom he so desired (45:1-13). Once God had decided to bring Israel back from Exile, there was no power on earth able to stop him (43:13; 46:10). After all, he could do with the nations anything he desired (40:15ff.). Consequently, he directed the course of history (43:12). To the author of Deutero Isaiah, God was sovereign in all areas of life.⁶³

Though not so specific in giving details of God's sovereignty, the book of Job includes two sweeping statements about it. His power is equal to every task, for what he desires he does. Thus, nothing is impossible to God as may be seen below:

23:13b

. . . And what His soul desireth, even that He doeth.

⁶³Deutero Isaiah 40:12,22,23,26; 42:5; 45:7; 55:8,9.

42:2

I know that Thou canst do every thing,
And that no purpose can be withholden from Thee.

Chapter 26, Job's reply to the last speech of Bildad, is perhaps the most all-inclusive statement in the book as to God's sovereign power. He is depicted as sovereign over the heaven, the earth, the sea, and even the underworld.⁶⁴

2. His creative action. Thoughts of the sovereign action of God are continued in a survey of his creative action. Here, it is simply the fact that both books do stress his creative activity, which is to receive attention. Cosmology will be dealt with in a later section.

Though the creative action of God receives a great deal of attention in both books, it is important to notice that the main interest is not that of giving a complete account of the order of creation. It is the religious value in the creative concept which is of major importance. In Deutero Isaiah, the attention of the people is called to God's creative activity so that those who are downhearted might take courage. On the other hand, the purpose of bringing God's creative action into view in Job is mainly that of humbling man

⁶⁴See also Job 5:1,9,15; 9:4-10; 12:13,16; 15:15; 25:2-3.

to dependence upon God.⁶⁵ In both books then, as H. Wheeler Robinson says:

The doctrine of divine creation thus becomes the great confirmation of the sufficiency of Yahweh to carry out His purposes.⁶⁶

It is in this emphasis on God's creative activity that similar expressions such as the ones which follow, most often occur in both Deutero Isaiah and Job.

<u>Expression</u>	<u>Deutero Isaiah</u>	<u>Job</u>
God stretched forth the heavens	44:24	9:8
He founded the earth	48:13, 51:16	38:4
Stirred up the sea	51:15	26:12
Pierced Rahab	51:9	26:12
Circle of earth, of heaven	40:22	22:14 ⁶⁷

Knudson and Rankin agree that it was first Deutero Isaiah who "gave to this conception profound, religious significance."⁶⁸ Chapter 40:12 introduces the magnitude of God's work as creator. Thus, he is the creator of the heavens and the earth,⁶⁹ and of

⁶⁵Baob, op. cit., p. 44.

⁶⁶Robinson, op. cit., p. 71.

⁶⁷Pfeiffer, Introduction to the Old Testament, p. 475.

⁶⁸Knudson, op. cit., p. 124; cf. Rankin, op. cit., pp. 198f.

⁶⁹Deutero Isaiah 40:12,21,26,28,29; 41:20; 42:5; 44:3,24; 45:7,12,18; 48:1,7,13; 51:13; 54:6,16.

man,⁷⁰ and of all other things.⁷¹ Pfeiffer emphasizes that this creation was by fiat as seen in 41:4; 44:27; 45:12, and 48:13f., and declares that creation by fiat is ignored by Job.⁷² He uses this to try to establish Job as prior to Deutero Isaiah. Pfeiffer, however, forgot that the prime purpose of Job was not to give the "how" of God's creative activity, but simply to establish it as a fact. Again, Pfeiffer overlooked verses like Job 23:13, which indicate creation and all else, simply by God's own volition.

The greatest stress on God's creative activity in Job appears in the Yahweh Speeches, and the words which compliment the author of Job for his description of the creative action of Yahweh are almost as beautiful as are the words which Job used in his description. Having placed Deutero Isaiah prior to Job, Driver expresses his opinion in which he says:

The first speech of Job transcends all other descriptions of the wonder of 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

⁷⁰Deutero Isaiah 41:4; 45:12.

⁷¹Deutero Isaiah 45:7; 54:16.

⁷²Pfeiffer, "The Dual Origin of Hebrew Monotheism," Journal of Biblical Literature, XLVI (1947), p. 205.

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.⁷³

Even Pfeiffer agrees that the description of the creative activity of God as it occurs in the Yahweh Speeches, is far more complete than that which is included in scattered places in Deutero Isaiah.⁷⁴ It is entirely possible that the author of Job got his inspiration from Deutero Isaiah and decided to elaborate on the ideas suggested by this earlier work. Other than the Yahweh Speeches where it is the "poet's purpose . . . to glorify God's omnipotence, omniscience and love as revealed in creation,"⁷⁵ important creative emphasis is to be found in 4:17; 5:9; 12:7-9, and 27:3, where God is presented as the creator and source of life of all that exists.

3. His redemptive action. Upon first looking at the two books, one would gather that in a comparative study, emphasis on the redemptive action of God is one-sided, appearing only in Deutero Isaiah. And to be

⁷³Driver, op. cit., p. 427.

⁷⁴Pfeiffer, Introduction to the Old Testament.

⁷⁵Heinisch, op. cit., p. 147.

sure, there certainly is a strong emphasis in Deutero Isaiah on God's redemptive action. Some sixteen times in Deutero Isaiah, there occurs some form of the root לָאָה , usually in the sense of Yahweh as the Redeemer of his people.

Brown, Driver, and Briggs give the meaning, "to redeem, act as near kinsman," for the root לָאָה .⁷⁶ It is in this sense that the term לָאָה is ordinarily used in the Old Testament. The לָאָה was a kinsman who avenged blood shed by murder (2 Samuel 14:11), or he was a kinsman who had the right to redeem a dead person's estate or raise up heirs for the dead person to preserve his honor.⁷⁷ No tie then, was any stronger than that between the Goel and his kinsman. For Deutero Isaiah to use the term לָאָה with reference to God's redemptive action was to say that God was bound by a blood-bond to support and avenge his kindred, Israel. As Bennett says:

To an oriental no other figure could so forcibly express the idea that Yahweh was absolutely certain to intervene on behalf of Israel;

⁷⁶Francis Brown, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Clarendon Press, 1952), p. 145.

⁷⁷Terrien, op. cit., p. 1051; Cf. Deuteronomy 25:5-10; Leviticus 25:5; Numbers 5:8; Ruth 2:20; 3:9; 4:4ff.

it implied that the redemption of Israel was his first and supreme duty.⁷⁸

Yahweh's redemptive action in Deutero Isaiah is mainly with reference to redeeming Israel from exilic bondage. This preserved the honor of both Yahweh and Israel. Yahweh is pictured as the Redeemer from Exile in 41:14; 43:14; 44:6,24; 47:4; 48:17; 49:7,26; and in 54:58. Numerous times some form of the verb is used with reference to Yahweh's freeing his people from Exile.⁷⁹ Yahweh reclaimed, or rescued them.⁸⁰

Other terms than *לָצַד* are used in Deutero Isaiah to speak of the redemptive work of God. "Savior" and "salvation" are characteristic features of the book.⁸¹ As Skinner notes, however, all of this redemptive action is not directed only to redemption from Exile.⁸² For instance, in Deutero Isaiah 45:22, the challenge is issued:

⁷⁸Bennett, *op. cit.*, p. 49.

⁷⁹Deutero Isaiah 43:1; 44:22,23; 48:20; 51:10; 52:3,9.

⁸⁰Driver, *op. cit.*, p. 418.

⁸¹Deutero Isaiah 43:3,11,12; 45:8,15,17,21; 46:13; 49:6,8,25,26; 51:5,6,8; 52:7,10.

⁸²Skinner, *op. cit.*, p. liv.

Look unto Me, and be ye saved
 All the ends of the earth;
 For I am God and there is none else.

Though the verse is in the context of redemption from Exile, it is an all-inclusive redemption, even of the heathen, which is spoken of here. Thus, Deutero Isaiah emphasizes the redemptive action of God in a larger, more spiritual sense, over and beyond its emphasis on physical redemption. It is in this connection, of course, that the Servant Poems are of importance. In the section on the "Concept of Suffering," the Servant Poems will be dealt with in more detail. Just now, however, it is worthwhile to notice that the poems delineate Yahweh's means of spiritual redemption, and they are further evidence of God's redemptive action.

The evidence is not as strong as one would desire, but there is at least the possibility that Deutero Isaiah's disciples later identified the לְעַבְדִּי with the Servant. Trito Isaiah, chapter 59, pictures the people as unable to rescue themselves. Consequently Yahweh agreed to intervene in their behalf as a "redeemer come to Zion." In this instance, the Redeemer is not Yahweh himself, for in verse 21 which immediately follows, the description is of the Servant. Even Slotki agrees that the description is of the Servant, though he

identifies the Servant as "the faithful Israelites personified in the prophet."⁸³ God's covenant with the people (אֱלֹהִים) is his spirit, אֱלֹהֵינוּ , אֱלֹהֵינוּ , אֱלֹהֵינוּ . The second masculine singular pronoun indicates a change from the people to an individual, the Servant.

It is at this point that attention needs to be turned from the redemptive action of God as it occurs in Deutero Isaiah to a comparative study of redemptive action as it occurs in Job. The Epilogue of the book is certainly indicative of God's redemptive action, for in the Epilogue, Yahweh redeems Job from his poverty and dishonor by a doubled restoration. There are four passages, however, of much greater significance. The first three prepare the way for the fourth in which the term אֱלֹהֵינוּ actually occurs. Thoughts of a kind and considerate God envelope Job in 10:8-12. Again in chapter 14:13-15, he has hope that in some fashion, God will bring him relief. More progress is made in 16:18ff., for here he expresses a strong conviction that a Witness in heaven will vindicate his innocence.⁸⁴

⁸³I. W. Slotki, Isaiah ("Soncino Books of the Bible," London and Bournemouth: The Soncino Press, 1949), p. 291.

⁸⁴Driver, loc. cit.

Vindication of innocence and honor is a duty of the
 לְקַיֵּם . The fourth step is chapter 19:25ff. The
 passage will be of interest later with reference to
 a statement about the future life. Job is made to
 say:

But as for me, I know that my Redeemer liveth,
 And that He will witness at the last upon the dust;

Snaith and Terrien argue that the term "Redeemer"
 here, does not refer to God at all. They indicate that
 God has been hostile to Job, even to the extent of un-
 fairly persecuting him. Therefore, in speaking of a
 Redeemer, Job is referring to someone who will vindicate
 and defend him against God.⁸⁵ These men overlook the
 fact that verse 26 mentions God in connection with the
 Redeemer. It is when the Redeemer witnesses in Job's
 behalf that he sees God. Could anyone other than a
 divine being usher Job into the presence of God? The
 context of the verse makes it imperative that the Re-
 deemer be divine; thus it does indicate God's redemp-
 tive action.

As to method of redemptive action, there are
 two views prevalent. Kraeling relies on some finds
 among the Ras Shamra tablets which refer to Baal

⁸⁵Terrien, op. cit., p. 1052; Snaith, op. cit.,
 p. 86.

through the words, "I know that Aleyan Baal lives." Baal was the god who at times died and who later was resurrected. By contrast, absence of divine help may have led the poet to think of the pagan situation. The sudden realization that God was alive to help him may have been pictured as his resurrection. Consequently, Kraeling remarks:

In fine then, the famous passage alludes to redemption brought about by God. The hero is looking forward to seeing him on his side--as his goel--and not as an adversary, as was seemingly the case hitherto.⁸⁶

Kraeling thus sees in the passage a sudden change in attitude on God's part towards Job. Oesterley and Robinson are representatives of the other prevailing view which holds that Job was of the opinion that after he himself died, God would in some way appear and have the last say, thus indicating to the world that Job was right and that the friends were wrong.⁸⁷

There is a third position which appears as an even more legitimate theory. The term used in verse 25 is יְלֵאָה. The term "Redeemer" has the first person

⁸⁶Emil G. Kraeling, The Book of the Ways of God (New York: Charles Scribner's Sons, 1939), p. 89.

⁸⁷W. O. E. Oesterley and Theodore H. Robinson, Hebrew Religion Its Origin and Development (London: S. P. C. K., 1952), p. 356.

singular pronominal suffix. Thus it is "my" personal and individual Redeemer. Heretofore in this general time setting, as was seen in Deutero Isaiah, the divine Redeemer worked with reference to the nation, or with reference to people collectively. Even the redemptive action of God through the Servant seems to have been mainly with reference to the national rather than individual deliverance. Above it was seen that the disciples of Deutero Isaiah apparently identified the Redeemer and the Servant in Trito Isaiah 59:20. Is it unreasonable to believe that Job progressed even further and saw the action of the Redeemer-Servant working in behalf of an individual? It appears quite possible, especially since the term וְאַחֲרָיו in the verse is, according to Brown, Driver, and Briggs, to be considered adjectivally in the sense of the "one coming after me."⁸⁸

It is apparent that emphasis on the redemptive action of God is present in both books, but it is heightened and individualized in Job.

4. His relation to Israel. All of the discussion thus far has indicated Yahweh's great concern for Israel in Deutero Isaiah. Over and over again

⁸⁸Brown, Driver, and Briggs, op. cit., p. 31.

there appears the covenant, election, and redemptive relationship. Is such a national interest manifest in the book of Job? Snaith suggests the possibility, and even hints that Job is a personification of Israel in Exile.⁸⁹ The suggestion finds little support, however. As Rankin says, "Job is scarcely to be considered Israel."⁹⁰ In fact, Deutero Isaiah and Job are distinctly different at this point. Peake is right in asserting that Job progressed beyond the national emphasis of Deutero Isaiah, to apply some of the lessons learned there to an individual situation.

II. The Concept of Man

A. His Worth

Jeremiah is usually hailed as "the father of religious individualism."⁹¹ Whether Jeremiah was actually the father of individualism or whether he simply intensified concern for the individual, is debatable. But at least one thing is sure, that beginning with the Exile, "inconsistencies between belief and the facts of national history, between belief and personal experience, are felt acutely and

⁸⁹Norman H. Snaith, The Book of Job (London: The Epworth Press, 1945), p. 26.

⁹⁰Rankin, op. cit., p. 470.

⁹¹Ibid., p. 53.

find utterance."⁹² These problems of life, coupled with an increasing awareness of the creatorship of God such as is manifested in Deutero Isaiah and Job, led to the affirmation of man's individual worth. To be sure, the realization of the fleeting and insignificant nature of man is still retained, as is doubly illustrated by Deutero Isaiah 40:6-8, and Job 14:1-2. But such emphases as God giving breath to all men (Deutero Isaiah 42:5), providing the principle of life within men (Job 27:3), preserving life (Job 10:12), and holding life in his hands (Job 12:10), contributed to man's importance and to the realization of his individual worth. After all, as a creature of God, he was an object of God's concern.

Being a product of the prophetic school, Deutero Isaiah is concerned mainly with the doctrine of national solidarity and does not contribute nearly so much to the doctrine of the worth of the individual as does Job.⁹³ As we are reminded by Knudson, however, this is not to say that the individual had no place in Deutero Isaiah's vision,⁹⁴ for Deutero Isaiah 43:6ff., indicates God's

⁹²Ibid., p. 74.

⁹³Ibid., p. 73.

⁹⁴Knudson, op. cit., p. 346.

evaluation of individual man's worth. It is to say that the national emphasis is more predominant.

On the other hand, Job built upon the doctrine of God as Creator, originally best enunciated in Deutero Isaiah, and subsequently gave the individual's position in society a thorough consideration.⁹⁵ The individualism of the book of Job is important; otherwise the problem of reward and retribution would not have occupied the basic center of discussion. Indeed, all of the way through, the book is testimony for itself that it did contribute progressively toward giving man a worthy place. In Job 21:16-34, there is the old idea of family solidarity with the children suffering for their parents. Job establishes in his rebuttal to the idea, that it will not do.⁹⁶ The author made even the three friends, especially in the second cycle, to accuse Job of personal sin as a reason for his suffering. Thus, throughout the poem, Job reveals a spiritual insight which "made a very important contribution . . . by asserting the independence and worth of the individual in a way that had not been done before." As Knudson further states:

⁹⁵See Job 4:17; 10:8f.; 12:7f.; 31:15.

⁹⁶Robinson, op. cit., p. 90.

As against all of these forces of authority Job championed the rights of the individual, and for their vindication turned with longing and budding faith to the God of his own ideal, the God demanded by the enlightened conscience of men.⁹⁷

B. His Sense of Ethics

"Ethics" has been defined as "that science which deals with human acts, or such as men perform consciously and deliberately, after reflection and with the realization of what they do."⁹⁸ It is in the sense of man's duty and actions towards his fellow men that the "ethics" of Deutero Isaiah and Job are under surveillance here.

There is in Deutero Isaiah a great deal of ethical emphasis, but it is mostly in connection with the characteristic and inherent ethical nature of Yahweh. Both in First and in Third Isaiah, there appears more concern for the proper relationship man to man, than in Deutero Isaiah. One might say then that the ethical relationships based on Deutero Isaiah are mostly "implied" relationships. Two things in the area of social life are specifically condemned; these two are cruelty (47:6), and hypocrisy (48:1). Thus,

⁹⁷Knudson, op. cit., p. 348.

⁹⁸Charles C. Miltner, The Elements of Ethics (New York: The Macmillan Company, 1925), pp. 17f.

from a negative presentation, two elements of Deutero Isaiah's ethics come to light. Two other elements which were expected of man in Deutero Isaiah's society are more positively presented. Righteousness was to be known man to man as well as God to man.⁹⁹ Thus, man in his dealings was supposed to be "like God." Equal emphasis is given to the love of one's neighbor. This requirement usually occurs in the challenge to Israel, or to the Servant, to be concerned about the Gentiles.¹⁰⁰ In addition to these two positive elements which are stated in forthright fashion,¹⁰¹ the character of the Suffering Servant suggests qualities which should be present in ethical society. Thus, the ideal man of Deutero Isaiah's day would have possessed a quiet humility (42:2; 49:7); he would have been gentle and sympathetic (42:3; 50:4; 53:9); he would have been of a patient and understanding disposition (50:6);¹⁰² and he would willingly and voluntarily have given himself

⁹⁹Cf. Deutero Isaiah 42:24; 45:8,19-25; 51:1-8; 54:17.
¹⁰⁰Cf. 42:1-9; 49:6; 45:20-25; 51:4-6; 52:1-9; 55:6.

¹⁰¹Charles Ryder Smith, The Bible Doctrine of Society in Its Historical Evolution (Edinburgh: T. and T. Clark, 1920), pp. 195, 211.

¹⁰²Hinckley G. Mitchell, The Ethics of the Old Testament (Chicago: The University of Chicago Press, 1912), pp. 240f.

for the welfare of others (52:13-53:12). If Israel was supposed to have been the Servant, God expected her people to bear these qualities.¹⁰³

But whereas the ethical duties of man are only implied in Deutero Isaiah, they are set forth in specific and almost code-like fashion in the book of Job. Especially in chapter 31 is this true. In spite of all of the calamities which had befallen him, Job had two precious things remaining--his life and his moral integrity.¹⁰⁴ Thus, not in a boastful sense but in factual humility, Job tries to establish his righteousness by enumerating a list of some sixteen possible sinful acts, and by announcing that he has been guilty of none of them. Through this process of consideration and denial, he clears himself, thus "revealing in exquisite terms the highest moral conscience to be found in the O.T."¹⁰⁵ Of chapter 31, James says that the "ethical standard attributed by our author to Job is as high as any we find in the Old Testament,"¹⁰⁶

¹⁰³Charles Foster Kent, The Social Teachings of the Prophets and Jesus (New York: Charles Scribner's Sons, 1921), p. 135.

¹⁰⁴King, op. cit., p. 159.

¹⁰⁵Terrien, op. cit., p. 1117.

¹⁰⁶Fleming James, Personalities of the Old Testament (New York: Charles Scribner's Sons, 1951), p. 517.

whereas Samuel Cox praises the Job ethic in even higher terms:

But if the morality of this chapter be not that of the Sermon on the Mount it would be hard to say where that morality is to be found.¹⁰⁷

Of one thing it is possible to be certain, that Job was well aware that how he behaved toward his fellow men and how he accepted his responsibility in society had a direct bearing on his walk with God.¹⁰⁸ A significant feature of Job's ethical attitude was that it involved his thoughts as well as his deeds (31:1-4). Mitchell has outlined chapter 31 in the following fashion:

- (1) Honesty in word and deed; vss. 5f.
- (2) Respect for other's rights and possessions; vss. 7f.
- (3) Loyalty in the marital relation; vss. 9-12.
- (4) Consideration for servants; vss. 13-15.
- (5) Charity toward the unfortunate; vss. 16-20.
- (6) Scorn of injustice; vss. 21-23.
- (7) Freedom from avarice; vss. 24f.
- (8) Devotion to God on high; vss. 26-28.
- (9) Superiority to resentment; vss. 29f.
- (10) Generosity toward dependents and strangers; vss. 31f.
- (11) Courage backed by a good conscience; vss. 33f.¹⁰⁹

The above illustrates the high level of Job's

¹⁰⁷Samuel Cox, A Commentary on the Book of Job (London: C. Kegan Paul and Co., 1880), p. 390.

¹⁰⁸King, op. cit., p. 158.

¹⁰⁹Mitchell, op. cit., p. 308.

actions but the book as a whole intensifies that ethic. Since Job didn't fall to temptation, he showed man to be capable of disinterested goodness.¹¹⁰

Once again, the superiority of Job is in evidence. By implication, at least, Job on the matter of ethics is placed later than Deutero Isaiah.

C. His Destiny After Death

E. J. Dillon has voiced in his words the sentiment of a host of scholars who are dogmatically reluctant to see any possibility of future life in the general time setting of Deutero Isaiah and Job. Dillon announces:

Indeed, if the hero or his friends had even suspected the possibility of a solution based upon a life beyond the tomb, the problem on which the book is founded would not have existed. To ground, therefore, the doctrines of the Resurrection, the Atonement etc., upon alleged passages of the poem of Job is tantamount to inferring the squareness of a circle from its perfect rotundity.¹¹¹

A cursory look at both books would suggest that Dillon is right for Deutero Isaiah has very little to say about the problem and Job says a great deal which seems directly to support Dillon's claim. Job often makes reference to Sheol and usually the reference

¹¹⁰Driver, op. cit., p. 411.

¹¹¹E. J. Dillon, The Skeptics of the Old Testament (London: Isbister and Company Limited, 1895), p. 16.

indicates a desolate shady existence according to the usual Old Testament pattern (26:5). Sheol was the residence of both the good and the bad (3:17; 14:13), who resided there in a semi-conscious state (3:13). Those who went to Sheol would never return for there was neither release nor deliverance (7:9; 10:20; 14:12; 16:22; 17:13ff.). For some it seemed to mean complete extinction (7:21). It was a land of gloom and deep darkness (10:21), guarded by gates and bars (17:16; 38:17). Those who lived in this guarded place had no interest in those who were left behind (14:21; 21:21). It was a place a long way off (26:5), prepared for the shades of men (30:23). The above is a fair representation of what the Old Testament generally has to say about the future life. But it must be remembered that the book of Job is poetry. How much of it the author intended to be literally true and how much of it was poetic symbolism, it is impossible to tell. However, on the basis of other material in the book, "such passages as these are perhaps not to be taken in strict literalness. They may be expressions of a passing mood rather than final reasoned convictions."¹¹²

Against such a background as that given above,

¹¹²Knudson, op. cit., p. 392.

can there be any other future life emphasis in Deutero Isaiah and Job?

As was mentioned before, Deutero Isaiah has little to say on the question, but it does contain one passage of paramount importance. That passage is Deutero Isaiah 53:8-12. Properly translated, it reads:

From oppression and from judgment he was taken
 And his generation, who considered
 For he was cut off from a land of living,
 For the transgression of my people, a stroke
 to him.
 And so thus he made with sinners his grave,
 And with a rich man in his death;
 No violence has he done, and no fraud in his
 mouth.
 And Yahweh pleased to bruise him; he has put
 him to grief;
 When you set an offering his life
 He will see seed, he will lengthen days
 And the purpose of Yahweh will prosper by his
 hand.
 From the travail of his soul he will see; he
 will be satisfied,
 By knowledge of him, my righteous servant will
 make righteous many
 And their iniquities he upon himself will carry.
 Therefore I will divide to him a portion among
 the great
 And with strong ones he will divide spoil
 Because he has poured to death his life and with
 the transgressors he was numbered,
 And he himself the sins of many has borne,
 And for the transgressors he will make inter-
 cession. 113

Pfeiffer neglects the passage and argues:

Since nothing indicates that the author of

113 The author's translation.

52:13-53:12 held the doctrine of the resurrection from the grave--a doctrine unknown in the Old Testament before the third century. . . . the Servant can hardly be conceived as an historical individual.¹¹⁴

Glazebrook agrees with Pfeiffer, though he breaks down and confesses that if 53:8-12 contains any reference to future life it had to be added later for it forms no part of Deutero Isaiah's creed.¹¹⁵ However, the scholars here are incredible. Just to say that something can't mean what it plainly seems to mean simply because it occurs only one time, seems neither fair nor scholarly.

Even if one were to admit that the passage was not conclusive, it is generally admitted that in the late period, thoughts concerning the after-life were undergoing a change. It is not at all out of place to believe that the author of this Servant passage had a burst of inspiration which enabled him to see that which previously had been hidden. He was smitten to death and after that, he made intercession. This certainly indicates resurrection.¹¹⁶

Thus as Skinner says:

¹¹⁴Pfeiffer, Introduction to the Old Testament, p. 478.

¹¹⁵Glazebrook, op. cit., p. 268.

¹¹⁶Oesterley and Robinson, op. cit., p. 353.

The idea of a resurrection from the dead appears to be necessarily implied. If the Servant be a personification of Israel, this is merely a figure for national restoration from exile; but if he be an individual, then his resurrection must be accepted as literal fact, just as his death must be literally understood.¹¹⁷

Viewed as an individual, the Servant was, through a glorious resurrection, to take his place with the mighty.¹¹⁸

The reference in Deutero Isaiah is a special case, for it refers to the Servant who in all other aspects of his nature was also quite unusual. It remained for Job to build upon this background which seems to have been initiated by Deutero Isaiah, and to apply the concept of future life to people in general. Even from the early passages in Job, one might be led to suspect that the other side of death was not as dark as was usually suggested, for the book contains the only references where there is an actual longing for death.¹¹⁹

It is in Job 14:13-15 that Job first, in a positive fashion, "toys with the prospect of an after-life."¹²⁰ Though he does not cling to it, Job advances

¹¹⁷Skinner, op. cit., p. 146.

¹¹⁸Bennett, op. cit., p. 58.

¹¹⁹Job 3:11; 6:9; 10:1; 13:15.

¹²⁰Terrien, op. cit., p. 901.

a longing hope that Sheol may be simply a temporary abiding place from which the righteous will again return to life.¹²¹ The crucial passage, however, is Job 19:25-27. It reads as follows:

For I know my redeemer lives,
And in the latter time, upon earth he will
arise.
And after my body, this has been destroyed,
Then apart from my flesh, I will see God.
Whom I myself will see for myself
And my eyes will have seen, and not another;
My inmost being pines away within me.¹²²

Baab is among those who are quick to renounce the possibility of having in these verses a reference to future life. According to Baab, no interpretation which is "truly critical supports the hope of a real resurrection, a view which would be entirely in contradiction to other passages in the book of Job."¹²³ But why should one worry even if Job 19:25-27 does contradict other passages? Such a height of insight and revelation as is here displayed shows the great literary art and skill of the author. On the other hand, though Baab is not guilty, any author who assumes that interpretations which differ from his are not "truly critical," is over-stating his own case. However, the idea

¹²¹Knudson, op. cit., p. 397.

¹²²The author's translation.

¹²³Baab, op. cit., p. 218.

here is representative of those who feel that *יִמְנָקֵרִי* should be translated "from my flesh," meaning that though buffeted around a great deal in life, before he finally died, Job would get a glimpse of God and see his cause vindicated.

The thought of the above school is continued, though varied, in Waterman's interpretation. He expresses the view that the tense of the verbs in verses 26 and 27 is present, rather than future. Thus Job is saying that apart from, or in spite of, the condition of his flesh, he now sees God.¹²⁴

Strahan opens the gate just a little bit in his view that Job believes he will receive a summons to come back momentarily from Sheol to hear a favorable verdict.¹²⁵ To admit the possibility of momentary return is to agree to the principle of resurrection.

As the verse stands, it cannot be pressed to support clearly the idea of resurrection in the physical sense. However, it can be positively asserted that it does have reference to after-life.¹²⁶ There will be

¹²⁴Leroy Waterman, "Note on Job 19:23-27: Job's Triumph of Faith," Journal of Biblical Literature, LX (1950), 379.

¹²⁵Strahan, op. cit., p. 13.

¹²⁶King, op. cit., p. 123.

some kind of individual resurrection in the sense that after Job's diseased and decayed flesh has been cast aside, God will vindicate him, and he will in the next world have knowledge of that vindication.¹²⁷ This is a long way from the old idea of Sheol, for Job felt that death would not break his communion with God. The passage continues to be controversial for it was a pioneer passage, and as Cox says:

It commands attention, for it breaks from the context like light from darkness; it soars and towers above it, like a mountain rising precipitously from the plain.¹²⁸

Men at an early age realized the unique nature of the passage, and, if tradition has any weight, it is worthwhile to notice that at the conclusion of the book of Job, the LXX translators added, "And it is written that he will rise again with those whom the Lord raises up." Thus, there is evidence that from an early date, Job 19:25-27 was interpreted as having reference to the resurrection.¹²⁹ Consequently, there

¹²⁷Arthur Samuel Peake, The Servant of Yahweh (Manchester: The Manchester University Press, 1931), p. 47.

¹²⁸Cox, op. cit., p. 241.

¹²⁹A. S. Peake, Job ("The New-Century Bible," New York: Oxford University Press; Edinburgh: T. C. and E. C. Jack, 1904), p. 347.

seems to be reason for believing that the Old Testament's epitome of suffering, the book of Job, should make the first demand for life after death.¹³⁰

For the idea of the future life, a relatively foreign idea to much of the Old Testament, to appear in both of the books under discussion, is good evidence that some kind of relationship exists between them. Since the concept was narrowed from the exceptional case of the Servant in Deutero Isaiah to be applied more generally to the common man in the book of Job, it is suggestive that Job as a book followed Deutero Isaiah.

III. The Concept of Satan and the Problem of Evil

A. Types and Symbols of the Adversaries

1. The Satan. Though the term "Satan," or "The Satan," does not occur in Deutero Isaiah, there is found in Deutero Isaiah 45:6-7, what may be a reference to the earlier strata of Jewish thought relative to the problem of evil. The passage reads in part:

. . . I am the Lord, and there is none else;
I form the light, and create darkness;
I make peace, and create evil;

In Persian thought, the world was ruled by two

¹³⁰Robinson, op. cit., p. 94.

antagonistic gods, Ahura Mazda, the god of light and goodness, and Ahriman, the god of darkness and evil. Though Skinner disagrees, feeling that not enough time is devoted to the problem, and suggests that the author is speaking in general terms of dualism latent in all polytheism,¹³¹ it seems likely that the background to the passage was the dualistic emphasis and influence which had brushed off on the Jews during the time of the Exile.¹³² Even if the author did have reference to dualism in general, the instigation of such thoughts probably came from the Persian contact.

Thus, when one studies the book of Job he sees an advance in the Jewish thought process. God is no longer specifically the creator of both good and evil. Satan¹³³ takes part in the process.

Once before, in Zechariah 3:1-5, about 520 B.C., Satan had appeared as a particular personage, a minister of Yahweh, who represented God's justice as contrasted with his mercy. But even in Zechariah, Satan is not without guilt, for Yahweh rebuked him, showing that he

¹³¹Skinner, op. cit., p. 66.

¹³²Cf. Julian Morgernstern, "Satan," The Universal Jewish Encyclopaedia, ed. Isaac Landman et al. (New York: The Universal Jewish Encyclopaedia, Inc., 1943), IX, 379, and Davidson, The Theology of the Old Testament, p. 302.

¹³³"The Satan" is viewed in the general category of adversary, or oppressor, or enemy. Hereafter shall, for convenience, be translated as Satan.

did not approve of such harshness in the execution of his task.¹³⁴

The concept in the book of Job reaches beyond that in Deutero Isaiah and Zechariah. Satan is still one of the "sons of God," (1:6-12; 2:1-10), and thus occupies a position in the heavenly court similar to that which he occupied in the book of Zechariah. Now, however, Satan is more bold, and even dares to maintain an opinion as opposed to the opinion of Yahweh himself.¹³⁵ He has served so long as the examiner of men, or as God's "chief investigator," that he has become cynical, even to the point of holding men in contempt. Thus he not only accuses Job, but by oppressing him, hopes to incite him to evil. He has progressed from the position of accuser and prosecutor to that of being an actual enemy of man. As Terrien says, he "is a kind of devil in the making, already more enamored of his fault finding than is quite decent."¹³⁶ His domain has grown, for in Zechariah he was concerned only with Israel, while in Job he seems to be concerned with all humanity.¹³⁷

¹³⁴Knudson, op. cit., p. 211.

¹³⁵C. J. Ball, The Book of Job (Oxford: Clarendon Press, 1922), p. 102.

¹³⁶Terrien, op. cit., p. 914.

¹³⁷Crawford Howell Toy, Judaism and Christianity (Boston: Little, Brown, and Company, 1892), p. 156.

One should note, however, that though Satan appears under no guise of hypocrisy, but in the proper light of tempter,¹³⁸ he is still under superior restraint. Thus in Job, Satan is only semi-independent of God. The basic monotheism of Deutero Isaiah is maintained but it is modified in Job to approximate "dualism as nearly as the basic monotheism of Judaism would permit."¹³⁹ King calls it a "provisional dualism," for Satan is not pictured as an independent cause of evil. The following explanation is logical, for as King says:

The ideal of Yahweh was gradually moralized so that it became increasingly difficult to assign evil directly to him as in primitive Hebrew thought.¹⁴⁰

Some have compared the satan of Job to the "lying spirit" of 1 Kings 22:19-23. The lying spirit and Satan do have similar functions but the Job presentation is quite different. In the book of Kings, Jahweh proposed that Ahab be deceived. The evil which befalls Job was instigated by Satan.¹⁴¹

In noting this later concept of Satan which is

¹³⁸William Henry Green, The Argument of the Book of Job Unfolded (New York: Robert Carter and Brothers, 1874), p. 41.

¹³⁹Morgernstern, op. cit., p. 380.

¹⁴⁰King, op. cit., pp. 63f.

¹⁴¹Gerber, op. cit., p. 114.

presented in the book of Job, one must remember that the contest with him is not so much to test Job, as it is to prove Satan wrong. Thus in spite of the fact that the view of Deutero Isaiah is modified in Job to a "provisional dualism," with Satan instigating trouble, the book establishes Yahweh's superiority over Satan.¹⁴²

2. Sons of Elohim. Satan's appearance in Job is as one of the "sons of God," בְּנֵי קְדָלְהִים, who came to present themselves before their master. Ewald says that the phrase "sons of God" is an ancient phrase used to denote celestial beings whose particular sphere of operation is heaven, and that when similar beings function on earth, they are called angels.¹⁴³ This distinction would perhaps be difficult to prove for many hold that "the sons of Elohim" in Job 1:6; 2:1, and 38:7, should be translated as "angels."¹⁴⁴ There are other terms for heavenly beings used in Job for beings whose functions are both heavenly and earthly. They appear also to be members of the heavenly court

¹⁴²Peake, op. cit., p. 61.

¹⁴³Georg Heinrich August von Ewald, Commentary on the Book of Job, trans. J. Fredrich Smith (London: Williams and Norgate, 1882), p. 88.

¹⁴⁴Cf. William George Heidt, Angelology of the Old Testament (Washington: The Catholic University of America Press, 1949), pp. 4f.

and thus may be interchangeable with "the sons of God." Such beings are His servants (בְּעֲבָדָיו) which in Job 4:18 are parallel to His angels (וּבְנֵי לַאֲלֹהִים), the holy ones (מְקֹדְשִׁים) of Job 5:1 and 15:15, and the intercessor (מְלִיץ) of Job 33:23. Driver summarizes his discussion of בְּנֵי הָאֱלֹהִים in the Prologue of Job as an expression which means "angels."¹⁴⁵

In all probability, the terminology is a remainder from the literary background which was borrowed by the Hebrews, or what Ball calls "a fossilized relic of primitive Semitic polytheism."¹⁴⁶ These beings are now "sons of Elohim" in the sense of superhuman agents or intelligences who belong to the sphere of service immediately connected with Elohim; they are court servants to God. It is not in the sense of physical or moral kingship that they are called "sons of Elohim."¹⁴⁷ They are members of the divine guild. Each of these beings seems to have had a stated task and found it necessary to come together from time to time to make a report to Yahweh. From the later expression in

¹⁴⁵S. R. Driver, The Book of Job in the Revised Version (Oxford: Clarendon Press, 1906), p. 2.

¹⁴⁶Ball, op. cit., p. 101.

¹⁴⁷Ibid., p. 37.

Daniel 10:13,20,21; 12:1, it would seem that each had a fixed station or province in which to work.¹⁴⁸

If Deutero Isaiah and Job are within the same general chronological framework, it might seem odd that this emphasis on heavenly beings is found in Job but is not found in Deutero Isaiah. Apparently the Deutero Isaianic author was attempting to get away from anything which could possibly be interpreted as having Persian flavor. Divine transcendence became his major theme. But divine transcendence afforded a problem, a problem which began to be explored by the disciples of Deutero Isaiah,¹⁴⁹ and which bloomed more fully in the book of Job. To the Jewish mind, an emphasis on divine transcendence demanded some kind of intermediary between God and man. Thus the heavenly beings came into service, or as Rust puts it with reference to Job 38:7:

As the divine transcendence and the universal power of Yahweh were increasingly stressed, the pagan deities of other nations became either nonentities or else Yahweh's servants.¹⁵⁰

¹⁴⁸Peake, Job, p. 58.

¹⁴⁹See Trito Isaiah 63:9, which makes use of an interceding angel.

¹⁵⁰E. C. Rust, Nature and Man in Biblical Thought (London: Lutterworth Press, 1953), p. 126.

Since Satan was one of these serving beings, it would seem that, according to the Jewish mind, Yahweh gave these beings a place in the democracy of the universe which enabled them to choose either to be obedient or disobedient. Of course, this democracy was not one of equality, for even Satan remained under Yahweh's control. The book of Job thus furnishes an insight into the initial stages of Satan's rebellion.

3. Other symbols of evil. Though a discussion of such would better fall under cosmology, it is at least worthwhile to notice here that the writers of Deutero Isaiah and Job have borrowed several figures from Sumerian-Babylonian-Egyptian cosmology and have connected them with the existing evil in the world. These monsters are represented as powers which God subdued in order to bring order into a chaotic world. It is not intended here that they be accepted as literal, but instead as symbolic of forces which are antagonistic to the true God.¹⁵¹ Those creatures now symbolic of evil are Leviathan in Job 3:8, Rahab in Deutero Isaiah 51:9 and Job 9:13; 26:12, the Tannin of Deutero Isaiah 51:9 and Job 7:12, and the Nahash of Job 26:13.

¹⁵¹Terrien, op. cit., p. 926.

B. The Problem of Evil and Sin

From the foregoing discussion, it can be concluded that there is no established doctrine or explanation of the origin of sin and evil in the works of Deutero Isaiah and Job. Deutero Isaiah 45:6,7, seems to maintain the old Hebraic idea that all things, even evil, are within the province of God. Progress is made in the book of Job, for there, God is dissociated from evil and the responsibility is tentatively placed on Satan and other subservient powers.

IV. The Concept of Suffering

Introduction

Both collectively and individually, the people of Israel had been dealt hard blows through suffering, a fact which at the time of the schools of thought responsible for Deutero Isaiah and Job, was causing much consternation and discussion. The authors of Deutero Isaiah and Job were aware of the situation, and realized what Blake has since put into words, that:

Suffering not understood, wrongly explained, or misinterpreted may so completely overwhelm a man as to destroy not only all his belief in the wise government of the world, but also in God Himself.¹⁵²

¹⁵²Buchanan Blake, The Problem of Human Suffering A Study of the Book of Job (New York: Hodder and Stoughton, 1911), p. 139.

Consequently, there is much in both books which deals with the problem of suffering. The whole of both books is involved, but of course, in Deutero Isaiah the concept of suffering is more concentrated in the Servant Poems than elsewhere in the book. The very mention of the Servant Poems causes to arise the question of the identification of the Servant, but it is not felt that a long and tedious discussion of the various views as to the Servant's identity is appropriate to this thesis, for as Wheeler Robinson writes:

In any case, our theological concern is with the conception of suffering which the Songs present, and this is largely independent of the identification of the Sufferer.¹⁵³

It is only fair, however, that the reader should know the author's view on the matter. Simply stated, the view of C. R. North is here adopted, which holds that the Servant was narrowed from the collective Israel of the first poem to an individual who was to come sometime in the future. As North suggests, the prophet spoke of "an individual who was neither himself nor anyone else who had lived hitherto."¹⁵⁴ To this position, Oesterley also lends support,

¹⁵³H. Wheeler Robinson, The Cross in the Old Testament (London: SCM Press LTD, 1955), p. 91.

¹⁵⁴Christopher R. North, The Suffering Servant in Deutero Isaiah (London: Oxford University Press, 1950), p. 216.

for he says:

However difficult, or rather impossible, it may be to form any idea as to whom it was that the prophet referred, these lines force one to the conviction that it was an individual that he had in mind; to maintain that they are spoken in reference to the nation seems altogether unnatural.¹⁵⁵

The study of the two books reveals that neither of them endeavors to solve the entire problem of suffering. Both did dare, however, "to believe that pain may be something differing toto caelo from penalty," and they dared to suggest some of the deeper and more mature suffering concepts.¹⁵⁶

A. The Trial of the Righteous

During the earlier years of Israel's life, the doctrine that God held the children accountable for not only their sins, but for those of their fathers, was generally accepted. The idea of unity with the subsequent belief that the descendant belonged to the original offender was uppermost. The standing of the children as individuals was little considered.¹⁵⁷ More and more in the exilic and post exilic periods, questions arose as to the suffering of the righteous. The answers

¹⁵⁵W. O. E. Oesterley, Studies in Isaiah XL-LXVI (London: Roxburghe House, 1916), p. 93.

¹⁵⁶Strahan, op. cit., p. 3.

¹⁵⁷Davidson, The Theology of the Old Testament, p. 282.

involved an admixture of the old and the new.

1. As retribution. Both books retain the traditional answer to suffering, that it is retribution or punishment for sin. The prevalence of the view of retribution is seen in the Servant Poems for the suffering and disease of the Servant led folk to think of him as smitten by divine judgment (Deutero Isaiah 53).¹⁵⁸ Retributive thought is continued elsewhere in Deutero Isaiah. Jerusalem is said to have passed through a time of servitude because of guilt (40:2,10), and Israel was condemned because of transgressions (43:27,28).

It is in the book of Job, however, that an issue is made of the teaching concerning retribution. As the book of Job opens, all of the characters are represented as holding that God sends suffering only when there has been sin. Then rapidly, because of his own personal experience, Job progresses beyond that view. Even the friends weaken a little, for Eliphaz in 4:7, in his question, hints that the righteous may suffer misfortune, and in 5:3 admits that the wicked may at times see some measure of prosperity.¹⁵⁹ But of course, such admission is the

¹⁵⁸Bennett, op. cit., p. 285.

¹⁵⁹Gerber, op. cit., p. 128.

exception rather than the rule, and the major argument of the friends is that Job's condition is due to sin.¹⁶⁰

Neither book completely casts the doctrine aside, for it contains some truth, but in Job an actual attack is made on the traditional view, for Job is convinced that to hold to the doctrine would be a miscarriage of justice.¹⁶¹ The fact that the author of Job is bold enough to attack the problem from an individual standpoint may indicate a date for Job later than that of Deutero Isaiah.

2. As discipline. Genuine progress was made when the thought of the time turned to consider whether suffering might not be discipline for those who suffered. It might be the discipline of chastisement, arising out of the sins of the righteous man, but still not the workings of God's wrath.¹⁶² It might be discipline to prove and test to see whether man had disinterested goodness. Even so, through the process of testing, he would be strengthened to greater disinterested

¹⁶⁰See Job 4:8,12-17; 8:3ff.,13,16-19; 11:6-9,20; 15:18-20,35; 18:17; 20:4,5,12-16; 22:21f.

¹⁶¹See Job 4:17-19; 9:22; 21:19-21,23-26.

¹⁶²F. Delitzsch, Biblical Commentary on the Book of Job, trans. from German by Francis Bolton (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), II, 3.

good.¹⁶³

Deutero Isaiah was perhaps the first to see such a possibility in suffering. But again, Deutero Isaiah applies the concept to the nation Israel rather than to an individual. In 40:25, the chastening of Jacob is pictured, but it is concluded with the sad phrase, "Yet he laid it not to heart." It is implied, at least, that the discipline should have taught a lesson. A phrase which indicates discipline, rather than retribution, is used in 48:10. There the suffering of Israel is pictured as a refining process.

Eliphaz in the book of Job was the first to suggest the possibility of suffering as discipline.¹⁶⁴ Elsewhere in Job the idea occurs in 8:5-7; 11:13-15; 22:21-30. A section of the book, not considered to be an original part (chapters 32-37), picks up the idea of suffering as discipline and gives it its greatest expression.¹⁶⁵

The interesting factor in suffering as discipline, was that the suggestion received little attention until the religious unit ceased to be

¹⁶³Blake, op. cit., p. 132.

¹⁶⁴Job 5:17-27.

¹⁶⁵See 23:15f.; 19f.; 36:10,15,22.

primarily the nation, and became more individualistic.¹⁶⁶

3. As prelude to experience with God. Israel had certainly had her share of suffering, so much so that it looked as if God didn't care. It was at just such a moment as this (Deutero Isaiah 40:28-31), that the prophet challenged Israel to be faithful and endure, for in so doing, she would see God whose ways are past discernment and whose strength is available for every need. Thus Israel was urged to be comforted, for in and through her affliction, she would see God. Her affliction was to become a prelude to experience with God.

What in Deutero Isaiah is a warm, but vague challenge, becomes in Job a very real solution to the problem of suffering. Even Eliphaz showed some understanding of this concept, but he seems to have lost it as the drama progressed.¹⁶⁷ One plods his way through the book of Job looking for an answer, and finally the answer comes out of the whirlwind of the Yahweh Speeches. These are the important words:

I had heard of Thee by the hearing of the ear;
But now mine eye seeth Thee;

¹⁶⁶Robinson, The Religious Ideas of the Old Testament, p. 171.

¹⁶⁷See Job 4:6; 5:8.

Wherefore I abhor my words, and repent,
Seeing I am dust and ashes.¹⁶⁸

As soon as Job uttered those words, the complexity of the entire picture changed and one learns that it is not necessary to understand the cause of suffering. Job no longer asks, for he has found his satisfaction in a personal experience with God, realizing now that his suffering is an instrument of blessing and that the agony of it is calling him to consecrated service.¹⁶⁹

Thus as Peake says:

The most valuable thing the Old Testament has to offer is not a speculative solution. It is the inner certainty of God, which springs out of fellowship with Him, and defying all the crushing proofs that the government of the world is unrighteous, holds its faith in Him fast.¹⁷⁰

It is in this sense that the book of Job is the climax of individualism and it is not difficult to understand why such men as Peake, Barton, Oesterley, Robinson, King, Gerber, and Rowley see in Job a climax which was reached after the time and work of Deutero

¹⁶⁸Job 42:5,6, and also 40:4.

¹⁶⁹H. H. Rowley, Submission in Suffering; A Comparative Study of Eastern Thought (Cardiff: University of Wales Press Board, 1942), p. 50.

¹⁷⁰Arthur S. Peake, The Problem of Suffering in the Old Testament (London: Primitive Methodist Publishing House, 1904), p. 144.

Isaiah.

B. The Atonement of the Guilty

The above explanations of suffering had to do with suffering from the standpoint and advantage of the sufferer. But in these two books there is a wider explanation and usage of suffering.

1. The element of sacrifice. In both books, suffering is interpreted in terms of the element of sacrifice, or in the sense of what might generally be called "vicarious" suffering. But of course, the major emphasis of this element is in the Servant Songs of Deutero Isaiah.

Having all four of these Songs in mind, Oesterley and Robinson say:

The writer of these songs teaches--and he was the first to put forth the doctrine--that since sin must be atoned for, and since the "Servant," as a righteous man, cannot be atoning for his own sins, therefore he is atoning for the sins of others.¹⁷¹

However, this exalted teaching which appears in the Servant Songs may have partially been initiated and prepared for by the very first part of Deutero Isaiah. Israel had suffered much, so the prophet announces that "her guilt is paid," (נִרְצָה עֲוֹנֶיהָ).¹⁷² This same verb

¹⁷¹Oesterley and Robinson, op. cit., p. 306.

¹⁷²Deutero Isaiah 40:1,2.

stem (קצב), is used in Hosea 8:13 with reference to God accepting sacrifices. Thus the indication here in Deutero Isaiah is that a sacrifice has been accepted in payment of a debt, as it were, incurred by sin against God. The idea here then, is not iniquity "pardoned," but iniquity "paid for." The payment here is not an ordinary Old Testament sacrifice, but it is enforced labor in captivity which constitutes payment. The first step was that suffering atones for the sin of the sufferer.¹⁷³

The next step was to look beyond the sufferer to see what the sufferer could mean for someone else. And of course the answer is that the sufferer can be a sacrifice for the sins of others, in the sense of vicarious suffering. Parker reminds that this is no cause for alarm, for it is the underlying principle of sacrifice which by the time of the Servant was well established in Hebrew religion. The only new element is that of a special agent of Yahweh doing the suffering.¹⁷⁴

It is through the four poems then, that one

¹⁷³Oesterley, op. cit., p. 70.

¹⁷⁴N. H. Parker, "The Servant Poems in Deutero-Isaiah," (unpublished Doctor's thesis, Southern Baptist Theological Seminary, Louisville, 1926), p. 54.

sees the element and concept of suffering which Montefiore has so well expressed:

Voluntary self-sacrifice for the sake of others: their spiritual healing through his voluntarily accepted pain. This is the finest palliative of suffering which human thought and human love have yet devised.¹⁷⁵

Though the vicarious nature of the Servant's suffering was very clear, it did not postulate a general principle for life, for it was a once and for all suffering--a special person and a special case. It did not answer the question of suffering at large. Did ordinary people suffer vicariously?¹⁷⁶ The fact that the book of Job was recited on the Jewish Day of Atonement may give some indication that tradition did in some sense consider the suffering of Job as atoning or vicarious.¹⁷⁷

Robinson seems to favor finding a certain vicarious element in Job's suffering for he notes that in the Prologue, God gave his permission for innocent suffering to an end that justified it. Consequently

¹⁷⁵Claude G. Montefiore, The Old Testament and After (London: Macmillan and Co., Limited, 1923), p. 156.

¹⁷⁶Rankin, op. cit., p. 88.

¹⁷⁷Gunnar Östborn, Cult and Canon (Uppsala: A.-B. Lundequistska Bokhandeln, 1950), p. 74.

God's honor was at stake against the satan who challenged not only Job, but also God.¹⁷⁸ Job's suffering thus benefited Yahweh by vindicating his honor, and in the Epilogue, Job's suffering benefited the friends, for after Job made intercession for them, they were blessed.¹⁷⁹

Summarizing his position, Robinson writes:

The author of Job taught (in the Prologue) that the suffering of the innocent could be a proof of disinterested service, and (in the Epilogue) that Job could be an intercessor for his faulty friends. The author of the Songs said that disinterested service involving suffering could both touch the hearts of men by its generosity, and form a way of access for others to God by its sacrificial character.¹⁸⁰

A position similar to Robinson's was advocated by Cheyne who emphasized that Job's sufferings were not so much due to himself, but to prove a point for the world in general. Thus he says, "Job is not indeed a Saviour, but the imagination of such a figure prepares the way for a Saviour."¹⁸¹

While it must be agreed with Knudson that the

¹⁷⁸Robinson, The Cross in the Old Testament, p. 52.

¹⁷⁹Green, op. cit., p. 216.

¹⁸⁰Robinson, The Cross in the Old Testament, p. 88.

¹⁸¹T. K. Cheyne, Job and Solomon (London: Kegan Paul, Trench and Co., 1887), p. 103.

vicarious idea did not lend itself as obviously to an ordinary individual's problem,¹⁸² as it did with reference to the Servant, it does seem apparent that something of the vicarious nature is included in Job's suffering. It at least added something to the world's understanding of the Servant, for once and for all it proved that sufferers are not necessarily unrighteous. This aided Jews in accepting a Suffering Servant.¹⁸³

2. The individual and the type in suffering.

The Servant's suffering was individualized, either as an actual individual or as the portrait of an individual. Yet his suffering was the type of suffering which Yahweh had desired the nation to use as an experience in helping others. It was through the suffering of the nation that the Servant was finally narrowed to an individual. Now as he is pictured in the last Servant Poem, he is the "type" of Israel. Cheyne would also make Job both an individual and a type, and uses several scriptures which he says are hardly suitable to just the sufferings of an individual.¹⁸⁴ However, Cheyne does not have

¹⁸²Knudson, op. cit., p. 284.

¹⁸³Cheyne, loc. cit.

¹⁸⁴T. K. Cheyne, The Prophecies of Isaiah (London: Kegan Paul, Trench, and Co., 1889), II, 260; cf. Job 6:2,3; 7:1-3; 9:25; 14:1-3.

sufficient support for making Job a messianic person or type. Though there is a vicarious element in his suffering in that it indirectly blesses others, still his sufferings mainly have reference to himself as an individual. It is to be admitted that the sufferings of the Servant are much more profound, for his sufferings are for the sins of the guilty.¹⁸⁵

3. Universalism. Throughout the material involved, there is never any doubt about the universal message and application which it has to offer. The Suffering Servant was "for a light of the nations"; he was to come that Yahweh's "salvation may be known to the ends of the earth"; all kings were to "shut their mouths because of him."¹⁸⁶ Earlier in the thesis it was noted that neither Job's name, country, nor friends was Jewish. This book has a universal setting with application for all men everywhere, while the universal appeal of Deutero Isaiah was limited to a narrow historical setting.

C. The Correspondence Between the "Two Suffering Servants"

That there is a difference in the suffering of

¹⁸⁵Davidson, The Theology of the Old Testament, p. 286.

¹⁸⁶Deutero Isaiah 42:1-7; 49:1-6; 52:13-53:12.

the Servant and Job has already been mentioned, but the striking similarities between the two individuals who suffered cannot go without notice. The term עֶבְדִי, "my servant," is used of both.¹⁸⁷ The suffering which the Servant (Deutero Isaiah 53:9) and Job (1:8) bear, is not their own, for both are righteous. Even the description of their righteousness is in almost identical terms.¹⁸⁸ Such disease is endured by both that they are objects of disgust and horror to those who behold them-- such disgust and horror that those who behold them are convinced that they are smitten by God because of terrible sin.¹⁸⁹ The disease which the Servant (Deutero Isaiah 53:3,4), and Job suffered (Job 2:7; 7:5,15), is pictured in both places so as to be suggestive of leprosy. Disgust turned into attack and both knew what it was to be smitten and attacked.¹⁹⁰ Restoration and prosperity are either known or promised to both the Servant (Deutero Isaiah 53:10ff.), and Job (19:25-27; 42:10). An intercessory task is accepted by both as

¹⁸⁷Deutero Isaiah 42:1; 49:3; 52:13; 53:11; Job 1:8; 2:3; 42:8.

¹⁸⁸Deutero Isaiah 53:9 and Job 16:17; 27:4 and Reuben Levy, Deutero Isaiah (London: Oxford University Press, 1925), p. 25.

¹⁸⁹Cf. Deutero Isaiah 52:14; 53:4; Job 7:5; 9:17.

¹⁹⁰Deutero Isaiah 53:3; 50:6; Job 16:10; 19:13ff.; 30:10.

the Servant makes intercession for the rebellious (Deutero Isaiah 53:12), and Job makes intercession for his guilty friends (Job 42:8,10).

So many points of affinity are not accidental.¹⁹¹ Their very similarity is indicative of either authorship by the same school of disciples or of the dependence of one upon the other.

V. The Concept of the World

A. The Purpose in Creation

From the earlier discussion of the concept of God to be found in the two books, it will be remembered that both books emphasize the incomparable nature of God. Consequently, what mention they make of God's creation is made with the purpose of manifesting the power and control of God over creation. There is no cosmology here in the scientific sense in which the workings of nature are set forth for their own sake. The emphasis upon creation and the world is incidental, and is only intended to be illustrative of the magnitude of the sole God.¹⁹²

Until the time of Deutero Isaiah and Job, the

¹⁹¹See the discussions by Cheyne, The Prophecies of Isaiah, p. 265, and Levy, loc. cit.

¹⁹²King, op. cit., p. 37.

prophets had mainly been concerned with political activities as they involved Israel, but beginning with Deutero Isaiah and continuing through Job the universal rule of Yahweh as it relates to all nations is given real significance. It is through emphasis on creation that this universal rule is implemented, for repeatedly the author pictures God's control over all creation.¹⁹³ Thus, neither of the books tries to "explain" the universe. They enumerate and catalogue the various divisions of the universe so as to bring out the sovereign and universal control of God.¹⁹⁴

In expressing this control, Deutero Isaiah lays down the general framework, arguing that the Yahweh who has ability to create has ability to sustain creation.¹⁹⁵ Then Job, especially in the Yahweh Speeches, builds on the argument of Deutero Isaiah and by a more detailed outline, gives the best description of the wonders of creation or of the greatness of God to be found anywhere.¹⁹⁶

¹⁹³Knudson, op. cit., p. 124; cf. also Deutero Isaiah 40:12,26; 42:5; 45:12; 44:24; 48:13.

¹⁹⁴Bennett, op. cit., p. 171.

¹⁹⁵Baab, op. cit., pp. 44f.; Deutero Isaiah 40:26, 29,31; 42:5-7; 43:6-7.

¹⁹⁶Strahan, op. cit., p. 14.

An immediate objective is reached in both books through this emphasis. In Deutero Isaiah, it is used to encourage the people; in Job it is used to teach humility.¹⁹⁷

B. The Pattern in Creation

1. Mythological allusions. It is generally agreed that the cultural influences which the Sumerians, Babylonians, Egyptians, and the Phoenicians exercised on the creation stories of Palestine, are to be detected in both Deutero Isaiah and Job.¹⁹⁸ The writer of Deutero Isaiah was strongly influenced by the Babylonian thought which he met in the Exile, and he used material dealing with the creative functions of Marduk and other Babylonian deities to express Yahweh's creative nature.¹⁹⁹ Job also borrowed references from this foreign mythology, probably for the purpose of giving creative ornamentation to his work and because he saw in this form a method of giving vivid expression to the living God.²⁰⁰

In Deutero Isaiah 51:9, Yahweh is said to have

¹⁹⁷Robinson, The Religious Ideas of the Old Testament, p. 85.

¹⁹⁸Rust, op. cit., p. 20.

¹⁹⁹Baab, op. cit., p. 43.

²⁰⁰Cheyne, Job and Solomon, p. 76.

"hewed Rahab in pieces and pierced the dragon (רַיָּאָן)."
 Here Rahab and the dragon are a symbol of defeated Egypt. Thus the literary form of the Marduk struggle and victory over Tiamat was borrowed to show deliverance from Egypt. This comes in the midst of Deutero Isaiah's emphasis on the creatorship of Yahweh and thus reveals that the God of the universe is the same God who has been active in Israel's behalf during all the years.²⁰¹ The book of Job similarly shows the influence of the times and uses even more of this literary medium. Job's author may show more of a familiarity with the surrounding cultures. The Leviathan of Job 3:8 is suggestive of the evil serpent Apap, who is described in chapter 39 of the Egyptian Book of the Dead as he struggles with the sun-god Ra.²⁰² In Job 7:12, the רַיָּאָן , or "sea-monster," reference is used by Job to accuse God of treating Job very much like Marduk treated Tiamat. Heinisch calls attention to Enuma Elish IV, 139-140.²⁰³ The 9:13 reference to Rahab, the name in Hebrew folk-lore corresponding to Tiamat in Babylonian mythology, is used again to

²⁰¹Rust, op. cit., p. 40.

²⁰²Cheyne, loc. cit.

²⁰³Heinisch, op. cit., p. 149.

indicate the invincible might of God in overcoming chaos and all of its allied hosts. The same is true of 26:12,13.²⁰⁴ The singing of the morning stars in 38:7, is again not an actuality, but a literary usage borrowed from mythology, for when Tiamat and her hosts were defeated, all of the gods raised a hymn of praise to Marduk. Symbolism depicts the victory of God. The shutting up of the sea with doors is also an allusion to the Babylonian myth, for Marduk, replaced here by Yahweh, also closed the doors against the destructive primeval seas.²⁰⁵ According to Cheyne, even the synonyms which the book uses for Sheol are borrowed from myth. These are the terms "death, Abaddon, shadows of death," from Job 26:6; 28:22, and 38:17.²⁰⁶

2. The creative process. It is generally agreed that the books borrowed mythological patterns to show the power of God in bringing order to his creation. But the method Yahweh used in creation is another matter. It takes both books coupled together to give a clear picture. The word אָרַץ , "create," occurs fifteen times in Deutero Isaiah and only about

²⁰⁴Victor E. Reichert, Job ("Soncino Books of the Bible," Hindhead, Surrey: The Soncino Press, 1946), p. 41.

²⁰⁵George A. Barton, Commentary on the Book of Job (New York: The Macmillan Company, 1911), pp. 289f.

²⁰⁶Cheyne, Job and Solomon, p. 77.

nine times in all of earlier literature. No other language has a word used so exclusively for divine activity, yet within itself, it does not express creatio ex nihilo, though it does seem to express God's effortless production by mere volition.²⁰⁷ In Deutero Isaiah, אָבַרַן is used in a parallel relationship with יָצַר (45:7), which means "to model" something. In turn, יָצַר is used in conjunction with הִשָּׂרַף (45:2; 45:18), which generally means "to make out of pre-existent material." Basically then, the three words seem to mean about the same.²⁰⁸ If this be true in Deutero Isaiah, then it is in general agreement with what is found in the book of Job, for there are indications in Job of pre-existent material prior to the creative process. God's creative act, according to Job 26:8, was to build up and hold back the waters of the deep. This same separation of land and water is indicated in 38:10-15, while 38:7 suggests that the stars and angels were in existence prior to creation. At least part of the time in Job, there seems to be the concept that God had both chaos and the principle

²⁰⁷Skinner, op. cit., pp. 13f.

²⁰⁸Rust, op. cit., p. 33; cf. also Heinisch, op. cit., p. 142.

of wisdom with which to start his work.²⁰⁹ Pfeiffer agrees and suggests that God's work, as depicted in Job, consists in placing the norm of wisdom on the primeval elements of chaos.²¹⁰

On the other hand, there are indications that both books are in the formative stages of a greater concept of the world's creation, for in Deutero Isaiah's usage of *אֵלֶּיךָ*, Yahweh is always the subject; something extraordinary is implied (48:7); and the accusative of the verb is always the object created rather than the material from which it is created.²¹¹ The same insight is also seen in Job, for here too God is pictured as having made all (12:9; 35:10), even to the point of having designed and established the order of things (28:23-27; 38:33). There is at least a strong hint that God even created the primeval waters (38:8-11), out of which this order was brought.

In summarizing the picture of the method of the creative process, it is necessary to conclude that the writers of Deutero Isaiah and Job were mainly interested

²⁰⁹King, *op. cit.*, p. 40.

²¹⁰Robert H. Pfeiffer, "The Growth of Old Testament Religion," *The Shane Quarterly*, VII, No. 1 (January, 1946), p. 21.

²¹¹Rust, *op. cit.*, p. 34.

in using creation as a demonstration of the sole Yahweh's control and power. The method of creation received little attention, for such was subsidiary to the main purposes of the books. The germ of creatio ex nihilo is to be seen in both books. The use of אָרָץ in Deutero Isaiah makes the creatio ex nihilo implication stronger in Deutero Isaiah than in Job where the term is not used. But, after all, the author of Job was interested in the concrete here and now, so as to reduce Job to humility, rather than in speculation on the past, so his omission of אָרָץ is not alarming. Neither is it indicative of an earlier date for Job.

3. The world's cosmology. The character and order of the universe depicted in Deutero Isaiah and Job is very much like that of the Babylonian concept.²¹² A division of the universe is more defined in Job than in Deutero Isaiah. Basically, its structure is of three parts, namely heaven, earth, and the underworld, with the earth being the center of the universe.²¹³ There is the firmament of the heavens which rests on the mountainous rims of the earth (Job 26:11). There

²¹²Cf. the Babylonian concept in S. H. Hooke, In the Beginning ("The Clarendon Bible," Oxford: Clarendon Press, 1950), VI, 23.

²¹³Job 11:8-9.

is some dispute as to whether the firmament is hard and molten (Job 37:18), or whether it is pliable like a tent or covering (Deutero Isaiah 40:22).²¹⁴ Both agree that the stars are set in particular orbits in the heavens (Deutero Isaiah 40:26; Job 38:31,32), while God's throne is beyond the heavens (Job 22:12-14; 26:9), where he can control heaven's trap doors to release the hail and the snow at the proper seasons (Job 38:22). Rain is pictured too, as the releasing of the water-skins (Job 38:37), or the turning loose of the springs (38:16). The God of the heavens has given the various elements set norms and seasons to follow (Deutero Isaiah 55:10; Job 28:25,26; 38:24-30; 39:29).

In addition to the heavens, there is the earth, a flat disc (Deutero Isaiah 40:22) of more or less solid mass (Job 26:7; 38:4-7), seemingly suspended in empty space. This seems to be a step beyond Deutero Isaiah's belief that the earth rests on mountain supports with foundations in the depths of the sea (Deutero Isaiah 40:22; 44:24; 45:12; and 51:13). The author of Job seems to have had more recent knowledge than the writer of Deutero Isaiah, for it was not until the time of Pythagoras, 540-510 B.C., that the concept of the earth

²¹⁴Heinisch, op. cit., p. 141.

as being in space without supports was first conceived.²¹⁵ Two seeming contradictions to this advanced idea are contained in Job 9:6 and possibly 38:6, where pillars are mentioned, but Barton is probably right in asserting that these two passages simply constitute the phraseology of poetic language and are not dogmatic assertions of cosmology.²¹⁶ Somewhere, located in the deepest part of the earth, there is the underworld (Job 26:5-6), while beneath it all, there is an abundance of waters (Deutero Isaiah 40:12; Job 38:16).

References to cosmology are scattered in Deutero Isaiah as well as in Job, but in the Yahweh Speeches of Job, a more systematic arrangement is outlined, particularly in 38:4-38.

4. The world's creatures. Creation is still pictured in Deutero Isaiah in the usual pattern of the relationship of God, and man, and Israel, but in the book of Job, the creation is pictured as between God and man. Here also, then, one sees more of a personal element.²¹⁷ Thus God not only sustains man (Deutero Isaiah 42:5; 50:2), but he personally controls the

²¹⁵Reichert, op. cit., p. 134.

²¹⁶Barton, op. cit., p. 289.

²¹⁷Montefiore, op. cit., p. 56.

hippopotami and crocodiles, lions, ravens, wild goats, asses, ostriches, horses, and all other animals and fowl (Job 38:-42:6). The entire world, whether of men or animals, is under the sustenance and dominion of God.

And so both books in their concept of the world, depict it as God's world, to use as he will.

SUMMARY AND CONCLUSION

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SUMMARY AND CONCLUSION

It has been possible to see that, contrary to former opinion, the priest, the prophet, and the wise man were not widely separated functionaries. At times, the prophet encouraged, or even performed, priestly functions. From an early time, the wise man functioned alongside of the prophet. Consequently, each at times reflected the other in his work. Schools of disciples continued the influence and thought of the prophets, and in later years when prophetic activity seems to have lost some of its popular following, the wise men came to the prophet's aid and popularized much of the prophetic teaching. With such a relation between prophet and wise man, a study of a "prophetic" book in relation to a "wisdom" book, was quite appropriate.

Having narrowed the Deutero Isaianic material to chapters 40-55, and having established the Joban material to include all except the Elihu speeches (chapters 32-37), and the behemoth-leviathan section (40:15-41:26), it was found that the two books of Deutero Isaiah and Job included many similarities, both in literary structure and in theological content.

Both books present a superb poetic style which settles in a rhythm of sense based mainly on the 3 / 3

meter with a 3 / 2 variation. Linguistic similarities are striking, as is true also of the syntactical relationship. Style, based on idiomatic expressions, figures of speech, dramatic notes, and variable moods, shows close resemblance. Numerous passages are alike in expression and wording.

Throughout the two books there are kindred underlying themes, such as the concepts concerning God, man, Satan and evil, suffering, and the world. These underlying themes are quite similar in their expression, the basic difference being that those ideas which receive mainly a national emphasis in Deutero Isaiah, are heightened and individualized in the book of Job. It is primarily on the evidence of the narrowing of emphasis from the nation to the individual that it is concluded that the work of Deutero Isaiah was finished prior to the book of Job.

The similarities of the two books must not erase the notice that there are also distinct dissimilarities. While Deutero Isaiah appears within a definite and limited historical framework, no such outline can be positively stated for Job. The author of Deutero Isaiah writes from the Jewish standpoint, while the writer of Job seems to desire that his setting be outside of Jewish confines. A national emphasis

occupies the center of attention in Deutero Isaiah while in Job the individual emphasis is given major attention. Philological and theological heightening in Job has already been noticed.

Such differences would indicate that the same author, or authors, did not write both books. On the other hand, the similarity of emphasis and the close point of contact, as well as the doctrinal emphasis, like the monotheistic nature of God which Job takes for granted, would indicate that the author of Job relied a great deal on Deutero Isaiah. Thus Job's author either deliberately borrowed from Deutero Isaiah, or else was a disciple of the school which continued Deutero Isaiah's emphases, and unconsciously presented as his own that pattern of thought and expression which originally belonged to another.

If Deutero Isaiah was first, between 546-536 B.C., then the book of Job could not be prior to that period. It was said earlier that the date of Job was between the time of Jeremiah and 200 B.C.

Again, it is the individualistic expression, the diction, the sprinkling of Aramaisms, the idiomatic syntax, and the boldness of expression, coupled with the problem-searching method, the angelology, the ethical ideas, the accepted monotheism, and the reach for

an after-life, which would lead the present author to set the date for Job, along with Albright, Battenwieser, Driver, Jastrow, King, Kissane, Peake, Robinson, and Strahan, as between 500-400 B.C., and perhaps nearer 400 B.C. than 500 B.C. Dogmatism on the date is out of place, but it is safe to conclude that it was far enough after Deutero Isaiah, perhaps as much as a century later, to allow the "religious dogmas which the prophet of the exile had helped to fix," to become both established and questioned.¹ Fleming James well expresses the most-likely hypothesis:

About the time when Ezra was carrying out his reforms one of the world's greatest classics was being written by a nameless Jew who we know only as the author of the Book of Job.²

But regardless of author or date, at least two divinely revealed teachings of the books will ever receive the eternal thanks of man; these teachings are Deutero Isaiah's introduction of the Suffering Servant, who was ultimately realized in Jesus Christ, and Job's emphasis on the reality of a personal experience with God, an experience which must become a fact in the life of every man.

¹Albion Roy King, The Problem of Evil (New York: The Ronald Press Company, 1952), p. 26.

²Fleming James, Personalities of the Old Testament (New York: Charles Scribner's Sons, 1951), p. 515.

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