The Eschatological Judgment in Job 19:21-29: an Exegetical Study

Gordon E. Christo
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The eschatological judgment in Job 19:21–29: An exegetical study

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Andrews University, 1992
Andrews University
Seventh-day Adventist Theological Seminary

THE ESCHATOLOGICAL JUDGMENT IN JOB 19:21-29
AN EXEGETICAL STUDY

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Gordon E. Christo
May 1992
DEDICATED TO DAD
G. J. CHRISTO, D.D.
ABSTRACT

THE ESCHATOLOGICAL JUDGMENT IN JOB 19:21-29
AN EXEGETICAL STUDY

by
Gordon Eugene Christo

Adviser: Jacques B. Doukhan
ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University
Seventh-day Adventist Theological Seminary

Title: THE ESCHATOLOGICAL JUDGMENT IN JOB 19:21-29: AN EXEGETICAL STUDY.

Name of researcher: Gordon Eugene Christo

Name and degree of faculty adviser: Jacques B. Doukhan, Dr. esLt. Hebraique, Th.D.

Date completed: June 1992

Practically all scholars today acknowledge the juridical features of the book of Job. The purpose of this study is to identify the legal event that Job is understood to believe would take place in the eschaton.

Chapter 1 first analyzes the significance of the place of our passage in the structure of the book. Job 19 is found to be the center of a structurally balanced composition. Further study of structure reveals that vss. 25-27b can be viewed as: (1) the heart of the chiasm in 19:21-29, (2) the node of that speech, and (3) a pivot of the book. The immediate context of Job 19 is considered next. Though he echoes the vocabulary and imagery of
Bildad, Job rejects his tenets: (1) that there is no future life, and (2) that rewards are given in this present life. In contrast, Job is seen to affirm a belief in vindication in a future life.

Chapter 2 examines the vocabulary of Job 19:21-29. OT usage suggests that numerous words are technical terms from both the juridical and eschatological 'associated fields'. Comparison with other OT texts, whose contexts are considered established and which utilizes similar clusters of terms as our passage, confirms that Job 19:21-29 combines technical terms of both the juridical and eschatological 'associated fields', to describe an eschatological judgment.

Chapter 3 begins with an interpretation of the passage by attending to its form. The poet appears to have selected the genre, structure, and poetic devices to give body and shape to his message and to highlight the significance of vss. 25-27b in his thinking. The explanation of Job 19:21-29 is built upon the arguments of the previous chapters, and further confirms the thesis that Job believed he would die, but be raised for the purpose of vindication in the eschaton.

The eschatological judgment is central to the solution of Job's problem. Ultimate vindication resolves the theological problem for the moral order of the universe, and trust in his redeemer enables Job to endure the existential problem of his suffering.
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<td>AB</td>
<td>Anchor Bible</td>
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<tr>
<td>AJSL</td>
<td><em>American Journal of Semitic Languages and Literature</em></td>
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<tr>
<td>ANET</td>
<td><em>Ancient Near Eastern Texts</em></td>
</tr>
<tr>
<td>BDB</td>
<td><em>Brown, F., S. R. Driver, and C. A. Briggs, A Hebrew and English Lexicon of the Old Testament</em></td>
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<td>BHK</td>
<td><em>Biblia Hebraica Stuttgartensia</em></td>
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<tr>
<td>BZAW</td>
<td><em>Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft</em></td>
</tr>
<tr>
<td>CBC</td>
<td><em>Cambridge Bible Commentary</em></td>
</tr>
<tr>
<td>CBQ</td>
<td><em>Catholic Bible Quarterly</em></td>
</tr>
<tr>
<td>CJ</td>
<td><em>Conservative Judaism</em></td>
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<tr>
<td>FOTL</td>
<td><em>The Forms of Old Testament Literature</em></td>
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<tr>
<td>FRLANT</td>
<td><em>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</em></td>
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<tr>
<td>HTR</td>
<td><em>Harvard Theological Review</em></td>
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<tr>
<td>IB</td>
<td><em>The Interpreter's Bible</em></td>
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<tr>
<td>ICC</td>
<td><em>International Critical Commentary</em></td>
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<tr>
<td>ISBE</td>
<td><em>The International Standard Bible Encyclopedia</em>, edited by G. W. Bromiley</td>
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<td>JATS</td>
<td><em>Journal of the Adventist Theological Society</em></td>
</tr>
<tr>
<td>JB</td>
<td><em>Jerusalem Bible</em></td>
</tr>
<tr>
<td>JBL</td>
<td><em>Journal of Biblical Literature</em></td>
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<tr>
<th>Abbreviation</th>
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<tr>
<td>JETS</td>
<td>Journal of the Evangelical Theological Society</td>
</tr>
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<td>JNES</td>
<td>Journal of Near Eastern Studies</td>
</tr>
<tr>
<td>JR</td>
<td>Journal of Religion</td>
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<tr>
<td>JSS</td>
<td>Journal of Semitic Studies</td>
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<tr>
<td>JSOT</td>
<td>Journal for the Study of the Old Testament</td>
</tr>
<tr>
<td>JSOTS</td>
<td>Journal for the Study of the Old Testament Supplement Series</td>
</tr>
<tr>
<td>JTS</td>
<td>Journal of Theological Studies</td>
</tr>
<tr>
<td>LTP</td>
<td>Laval theologique et philosophique</td>
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<tr>
<td>NEB</td>
<td>New English Bible</td>
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<tr>
<td>NICOT</td>
<td>New International Commentary on the Old Testament</td>
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<tr>
<td>NIV</td>
<td>New International Version</td>
</tr>
<tr>
<td>OTL</td>
<td>Old Testament Library</td>
</tr>
<tr>
<td>OTS</td>
<td>Oudtestamentische Studien</td>
</tr>
<tr>
<td>PEGLMBS</td>
<td>Proceedings, Eastern Great Lakes and Midwest Biblical Societies</td>
</tr>
<tr>
<td>PEQ</td>
<td>Palestine Exploration Quarterly</td>
</tr>
<tr>
<td>RB</td>
<td>Revue biblique</td>
</tr>
<tr>
<td>SR</td>
<td>Studies in Religion/Sciences religieuses</td>
</tr>
<tr>
<td>STK</td>
<td>Svensk teologisk kvartalskrift</td>
</tr>
<tr>
<td>SVT</td>
<td>Supplement to Vetus Testamentum</td>
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<tr>
<td>TDOT</td>
<td>Theological Dictionary of the Old Testament, ed. G. J. Botterweck and H. Ringgren</td>
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<tr>
<td>THAT</td>
<td>Theologisches Handwörterbuch zum Alten Testament, ed. E. Jenni and C. Westermann</td>
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<th>TWOT</th>
<th>Theological Wordbook of the Old Testament, ed. R. Laird Harris, Gleason Archer, and Bruce Waltke</th>
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<tr>
<td>TZ</td>
<td>Theologische Zeitschrift</td>
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<td>VT</td>
<td>Vetus Testamentum</td>
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<tr>
<td>WBC</td>
<td>Word Biblical Commentary</td>
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<tr>
<td>WO</td>
<td>Die Welt des Orients</td>
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<tr>
<td>WTJ</td>
<td>Westminster Theological Journal</td>
</tr>
<tr>
<td>ZAW</td>
<td>Zeitschrift fur die Altttestamentliche Wissenschaft</td>
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ACKNOWLEDGMENTS

As relieved as I am at the completion of this research, it must in no way compare with Job's joy at the end of his experience. Unlike him, however, I enjoyed the support of many around me.

The three members of my committee helped considerably in this dissertation. Special mention must be made of Dr. Jacques Doukhan who contributed many valuable insights into the meaning of the Hebrew text. My efforts would have been primitive without his guidance. Credit is also due to him for never taking more than a week to read anything I submitted to him. I am also grateful to Dr. Richard Davidson who provided useful ideas and the encouragement to keep me going. Dr. Bjornar Storfjell helped much with the tedious task of initial proofreading.

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fallibility in keyboarding the corrections.

Final appreciation goes to yet another three. My wife Rosenita, who like Job's wife, maintained my integrity to the end, and our two children, Gerald and Cheryl, who provided cheerful diversion from study.

Needless to say, in my most trying moments I too have been sustained by my \textit{P X r t}. 

x
INTRODUCTION

Background to the Problem

The book of Job has traditionally been considered a treatise on the suffering of the righteous. Franz Delitzsch starts his commentary on the book of Job with an introduction that deals with the problem of the book of Job. The first sentence reads thus:

Why do afflictions upon afflictions befall the righteous man? This is the question, the answering of which is made the theme of the book of Job.¹

But recent discussion focuses elsewhere. It is now claimed that the 'problem of suffering' theme is the motto only for those approaching the book for the first time. The major problem of the book raises a theological problem, and we should ask "What theology does this book present?"²

If the book of Job is a treatise on the suffering of the righteous, one can see that it also raises legal questions,³ and indeed scholars today recognize the presence


and significance of the legal language and metaphor in which
the book of Job is couched. The following quotation is
typical of their opinion:

Recent studies on the legal pattern in the Book of Job attest to the importance of this metaphor for
a full appreciation of the book's theology.4

But as the above quotation suggests, only recently
have scholars taken note of the legal aspect of the book of
Job. Less than forty years ago it could be said:

As to the forms of the proceedings [of the legal
assembly] we have information concerning the basic
methods and the individual turns of phrase in a
writing whose significance as a source of this kind
has not been recognized. It is the book of Job.5

There is a growing body of literature attempting to
define the key to interpreting the legal motif in Job, and
we must note certain factors that allow for an appreciation
of the variety of views expressed by scholars thus far.

Legal language does not constitute a distinct
literary genre,6 for the judicial sphere blankets a large
area of human experience and expression, and does not

4 Michael Brennan Dick, "The Legal Metaphor in Job 31",

5 Ludwig Köhler, "Justice in the Gate," appendix to

6 H. W. Hoffmann, "Form—Funktion—Intention," ZAW 82
correspond to a particular situation.

Therefore, in order to understand the use of the legal metaphor in Job, the legal jurisdiction involved must be established, and then we may proceed to define the exact situation alluded to in the book.7

A complication is the flexibility of the roles of participants in Hebrew jurisprudence. The functions of accuser, witness, judge, etc., are not only somewhat undefinable, but also interchangeable.8 God appears to be Job's accused, his advocate, and his judge.9 It has also been observed that Job, though obviously the plaintiff, is depicted even as the defendant.10 A close study of the legal motif in Job indicates that these complications are due to multiple and progressive applications of the legal metaphor in the book. Some of the juridical terms pertain to the dispute between Job and his friends,11 others to his

7Dick, 37.


10Dick, 38-49, devotes most of his article to illustrating Job as the defendant.

11Claus Westermann, The Structure of the Book of Job (Philadelphia: Fortress Press, 1981), 4-10, contends that initially Job's dispute was with his friends, but when they refused to hear his case, he appealed to a higher court.
controversy with God, and some to a climactic eschatological judgment.

Job 19:21-29 contains aspects of all the above three legal elements. Though the first two will be commented on, focus will be on the eschatological judgment.

Statement of the Problem

The term used, 'eschatological judgment', describes a legal event at the end of time, and therefore suggests the two major aspects of this research: (1) the juridical and (2) the eschatological. Both of these areas will be given equal attention.

The Juridical Event

This research sees as its focus the identification and definition of the juridical event suggested by the legal terminology of Job 19:21-29. Most commentators today recognize at least a few of the legal terms used here, but do not apply them to a legal event.

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13 David J. A. Clines, Job 1-20, Word Biblical Commentary, vol. 17 (Dallas: Word Books, 1989), 440 (on Job 19:25), maintains that Job did not believe death to be the final act in the drama, for his case would be raised again in the heavenly court, until 'in the end' it received full and favorable adjudication.

14 With the exception of Heinz Richter and Sylvia Schölnick, whose works will be discussed in the review of literature. See pp. 9 and 10 of this dissertation.
Clarification of this legal event is necessary because several elements of this passage appear to be in contrast to Job's expressions regarding God's justice in his preceding speeches.

Earlier Job had made statements lamenting his inability to get into court with God. He made several statements such as:

He is not a man like me that I might answer him, that we might confront each other in court (9:32). 15

If only I knew where to find him; if only I could go to his dwelling! I would state my case before him and fill my mouth with arguments (23:3, 4).

However, in 19:21-29, Job is confident. It is possible that Job has changed his mind, now believing God accessible. On the other hand, it is also possible that Job speaks here of a different kind of judgment, of justice at a different level.

This is the only time Job uses מִצַּע as opposed to the many times he uses מִצַּע. This research intends to explore the reasons for Job's singular usage of this term here, and to investigate its relationship to his expression of confidence.

Simultaneously, the meaning of the other legal elements (terms and images) in the passage must be examined,

15Job 9:32. (The NIV is used throughout unless specified otherwise.)
and the way they contribute to an understanding of this event, discerned.

The Event Related to Eschatology

The nature of the juridical event alluded to in Job 19 hinges considerably on the context. Therefore, the concept of death and resurrection which occupies three verses of the passage must also be ascertained, for Job's attitude to death, and belief regarding the possibility of resurrection, are fundamental to an understanding of what he can or cannot be affirming.

Did Job envisage an existential solution or an eschatological event? The nature of the juridical event will be understood depending on the answer given to that question.

Review of Literature

The eschatological judgment involves study of two major themes: (1) the juridical event itself, and (2) the concept of the resurrection of man, in order to benefit from that eschatological event.

As mentioned, only recently have scholars begun to appreciate the legal language in the book of Job. The review will first trace the main developments in that area.

In the second section, the views of scholars on the concept of death and resurrection in the book of Job, and especially in the passage, Job 19:21-29, will be summarized.
Legal/Judgment Motif in Job

The presence of legal language in the book of Job has long been acknowledged. Here, developments in the recognition of the juridical features of the book will be treated.

In 1928 Cyrus Gordon suggested that the book of Job presented an interesting example of an appeal against a judgment, but Gordon neither defines nor analyzes the appeal. He refers to the book for legal language which he uses in his analysis of ancient Israelite vocabulary.

Ludwig Köhler, commenting on the form of the book of Job in 1956, likened it to the speech and counterspeech pattern typical of a legal assembly. However, Köhler's interest was more in the form of the book than in its content and theology. Köhler regarded the book an immense source of legal formulas and advocate phrases of the Hebrews.

B. Gemser recognized the pattern of the book of Job suggesting:

The book cannot be better understood than as a record of the proceedings of a between Job and God in which Job is the plaintiff and prosecutor, the friends of Job are witnesses as well as co-


\[\text{Kohler, 127-150.}\]

\[\text{Ibid., 136.}\]
defendants and judges, while God is the accused and
defendant, but in the background, and finally, the
ultimate judge of both Job and his friends.

He cites references from Job rather extensively in
his enumeration of judicial phraseology. 20

Roland de Vaux 21 and Z. W. Falk 22 also used the book
of Job as a source for understanding Hebrew legal procedure.
Both of them quote numerous passages of the book of Job to
document several aspects of the Hebrew system of law and the
process of litigation.

These observations stimulated further research.
Claus Westermann in his analysis of the book saw two
interwoven legal disputes. The first is between God and Job
and the second is between Job and his friends. In his
analysis, Westermann is just as interested in the laments,
wishes, and petitions. He sees the book of Job as a
dramatized lament. Legal language is incorporated into the
dramatization of the lament in order to develop Job's
complaints and his accusations against God. The Yahweh
speeches are also seen as a disputation between God and Job.

19Gemser, 123.

20Other major sources for Gemser's הֵרֹּר vocabulary are:
Genesis, Exodus, Joshua, Judges, 1, 2 Samuel, the Psalms,
and Nehemiah.

21Roland de Vaux, Ancient Israel, 2 vols. (New York:

22Z. W. Falk, Hebrew Law in Biblical Times (Jerusalem:
Westermann believes the disputes express the friends' theological response to Job's complaints. However, Westermann's major concern is analysis of the forms of the speeches, and not description of the legal event.

Heinz Richter's *Studien zu Hiob* analyzes the entire book as a dramatization of two lawsuits. Job first attempts to reach a settlement through a pretrial hearing (4-14). Since this attempt fails, a formal trial follows (15-31). Silence after Job's avowal of innocence indicates that the friends have conceded defeat. Not satisfied, Elihu appeals the decision (32-37). Finally God appears as litigant (38-41), under whose questioning Job withdraws his complaint, so that reconciliation between Job and God is achieved (42:1-6). A limitation of this study is that Richter is almost totally dependent on the German text for his research. The Hebrew text is not considered in identifying key words and phrases.

Scholnick's dissertation, "Lawsuit Drama in the Book of Job," followed up on Richter's suggestion that the form of the drama in the book of Job is related to the proceedings of a lawsuit. In her dissertation, she discusses various Hebrew terms used to describe the innocence of Job. In the second part she considers evidence that the hero's legal status is resolved in a drama through

---

a lawsuit in which God and Job are litigants. In the final section she deals with the meaning of הַשָׂדָן--the meaning of the term 'justice' in the book of Job.

However, she examines only Hebrew terms relevant to her thesis--the innocence of Job. She does not comment on the scores of other terms of the court. Nor is she concerned with an eschatological juridical event.

J. J. M. Roberts considers the extensive legal language in the book of Job as an extended use of a metaphor. He feels that the reason that Job expressed himself contradictorily regarding the judgment is that at times he uses the metaphor in the traditional sense, but at other times he transfers the metaphor out of that realm into literal prose. In these passages, Roberts believes, Job expressed confidence in a tangible God.

George Harrison suggests that out of extreme despair, Job made "leaps in faith." Though Job sensed the lack of a mediator, he "put his finger on the pulse of an attractive alternative to facing God alone"--an umpire who could reconcile the two parties. A further stride in faith was the expression that this umpire would be a


kinsman-redeemer. Harrison believes Job found what he was searching for.

We have seen that the legal element in the book of Job has been the focus of recent attention. Some have applied it to a metaphorical level, others have taken it as literal proceedings.

In summary, it may be noted that the juridical features of the book of Job were first acknowledged by the presence of legal terms. Later, whole speeches were observed to follow the pattern of legal rhetoric. Finally, the entire book came to be recognized as a recording of legal proceedings. The legal features are multifaceted because the juridical roles of God, Job, and the three friends may be observed from different angles.

Eschatological Interpretation of Job 19:21-29

Clement of Rome was the first of the early church fathers on record to quote Job 19:25-27 in the context of resurrection. Origen, on the basis of late Jewish use of Ἰησοῦς as a messianic title, seems to have been the first to identify the Ἰησοῦς with Christ. Augustine referred to the passage as teaching the resurrection, and Jerome plainly

26 Clem. 26.3.


28 Augustine, City of God, 22.29.
translated it as such in the Vulgate. Chrysostom rejected this interpretation and maintained that Job hoped for a restoration within his lifetime. However, Chrysostom failed to find followers outside the Eastern Church.

The use of Job 19:25-27 as a prophecy of resurrection was standard interpretation until the period of the Reformation. Among the Catholics of the Middle Ages, this tradition dominated the thoughts of the school of Anselm and Thomas Aquinas.

The Reformers continued the trend. Luther translated it into his Bible, and Calvin included it in his Institutes. From the Reformation on until the nineteenth century, the majority of commentators in Catholic, Protestant, and Evangelical traditions maintained the view that this passage taught a resurrection.

Since the nineteenth century, interpretations have been more diverse. The basic trends may be considered

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30 Naturally based on the Vulgate.
32 The end of vs. 25 reads: "und er wird mich hernach aus der Erde aufwecken."
33 Calvin, Institutes of the Christian Church, 2, 10, 19; 3, 25, 4.
34 Speer, 54.
ante-mortem and post-mortem. Those who upheld the view supporting resurrection are listed as Delitzsch, Smend, Davidson, Driver, Gray, and Green.\textsuperscript{35}

Current views may be classified according to the four categories of Kissane.\textsuperscript{36} These are: (1) Job will die, but will be raised from the dead by God, and vindicated; (2) Job will not die, but be restored to health and prosperity by God's intervention; (3) Job will die, but even in death will be conscious of God's activity in vindicating him; and (4) Job is expressing a wish as in a conditional clause: "If he were to see God, he would see Him as friendly."

This last view has not gained much ground because of the strength of Job's assertions in the introduction to this sentence. The "I know" distinctly sets this thought off as affirmative, in contrast to the wish of vs. 23.\textsuperscript{37}

The current prevailing view\textsuperscript{38} appears to be that Job expects a post-mortem encounter with God, but in a disembodied state. The \textsuperscript{72} is taken as privative (i.e.,

\textsuperscript{35}Speer, 55, lists those who are of the ante-mortem view as Eichhorn, Ewald, Hitzig, Budde, Kuenan.

\textsuperscript{36}E. J. Kissane, The Book of Job (Dublin: Browne & Nolan, 1946), 120-121.


\textsuperscript{38}According to Clines, Job 1-20, 464. He cites the following to support his claim: Ewald, Duhm, Dillman, Lamparter and Weiser.
without his flesh Job would see God). Such a view expects that Job will see God not with his physical eyes but with spiritual ones. The event is seen as more important than the manner. This view is supported by the translation of the RSV footnote, "without my flesh I shall see God."

However, this view does not do justice to the many elements that suggest the physical nature of the experience Job is describing.

The view which holds that Job envisaged a restoration of his health and fortunes before his death also overlooks certain obvious details. If Job is so confident of his return to health, why should he still have reason to contemplate death? These problems have not yet been reconciled satisfactorily.  

However, there are many who still espouse the traditional view. Among those who believe Job will die and later be resurrected are Young, who speaks of a bodily resurrection, and Archer, who translates Job 19:26 as "And from the vantage point of my flesh, I shall see God."

J. G. Janzen refers to Job's multilevel participation in existence, and also to thematic vectors

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39 Ibid., 464.


relevant to the passage, in forming one of the most
telligent defenses of the traditional view.\textsuperscript{42}

M. Dahood adjusted the pointings of \textsuperscript{42} in order
to read it as a pual participle with a suffix, which then
translates as "refleshed by Him, I will gaze upon God."\textsuperscript{3}

S. Terrien translates vs. 26 as:

"And after I wake up, I shall stand up,
And from within my flesh shall I see God."

Terrien does not believe Job expressed faith in a
universal resurrection of the righteous. Job just knows
that death will not be the end, and that he will later be
brought before the very face of God.\textsuperscript{4}

N. Habel feels Job expected to see his divine
adversary face to face with a physical body in a post-mortem
event which is neither visionary, mystical, nor
metaphorical.\textsuperscript{5}

In this survey of literature on the eschatological
aspect of Job 19, we have seen that from the ante-Nicene
fathers down through history, Job was understood to have
expressed a belief in resurrection from the dead.

\textsuperscript{2}J. Gerald Janzen, \textit{Job}, Interpretation (Atlanta, GA:

\textsuperscript{3}Mitchell Dahood, \textit{Psalms II}, AB (Garden City, AL:
Doubleday, 1968), 196.

\textsuperscript{4}Samuel Terrien, \textit{Job: Poet of Existence} (Indianapolis,

\textsuperscript{5}Norman C. Habel, \textit{The Book of Job: A Commentary}, OTL
While recent scholars, however, have understood Job either to espouse a restoration to health and prosperity without seeing death or to believe that even after death he would be conscious of vindication, there are a number who still uphold the traditional interpretation.

In examining the literature on eschatology in Job 19, we note that no one has commented on the significance of the legal terminology of this passage with relationship to the eschatological context in which it is set. The two areas of study are pursued independently. The purpose of this study is to build on the separate research of these two fields, and to show the connection between them.

**Methodology**

Exegesis will be based on the present canonical form of the text. Such an attitude has been demonstrated as valid by recent studies in rhetorical criticism and by Childs' approach of the 'canonical context'. Moreover, in recent years the text of the book of Job has been illumined by Northwest Semitic studies, with the conclusion that "radical emendations of the consonantal text ... are no longer considered necessary."

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Questions of introduction involving the date and composition of the book will not be addressed because such studies have provided conflicting results for the book of Job. As Clines puts it, "Of its author and date of 1:3.

composition I frankly know nothing, and my speculations are not likely to be worth more than the many guesses that already exist." Therefore while it is useful to place themes in their historical context, such is not possible for the book of Job.

This research involves exegetical methodologies, but does not pretend to be a comprehensive exegesis. The


Clines, Job 1-20, xxix.
purpose of this study is to determine whether or not Job 19:21-29 implies an eschatological judgment.

The foundation of this interpretation consists of linguistic and literary studies because these are the means by which a poet gives body to his thoughts. The words which Job and the author used, convey the message of the passage, and the form that the poet gave to this passage highlights the significance of his message. Thus the poem is interpreted with the poet's intent.

Literary Analysis

The literary features of the book and chapter will be examined with special attention to Job 19-21-29. Genre, poetic features, and literary structure of the book and passage will be noted. The passage will be examined with reference to its place in the debate, because structure is important to interpretation.

The book is obviously drama. Therefore, one must also look into the speeches of the preceding and following characters to determine what Job was responding to and what Job said that was responded to subsequently.

Linguistic Analysis

This includes a philological study of words and expressions, and the semantic range of cognates and

\[50\text{See Meir Weiss, The Bible from Within (Jerusalem: Magnes Press, 1984), 272.}\]
associated words, especially as they constitute technical terminology in their respective associated fields.

One way of recognizing technical usage in a particular field is when the term consistently occurs in a pair with another term in a number of OT texts which have the same setting.

Etymology and extra-biblical usage will be noted and grammatical and syntactical irregularities in conjugations and morphology will be referred to, when they are relevant to this research.

Plan and Procedure for Research

In chapter 1 we will first study the general context of Job 19. This will be done by examining the structure and design of the whole book, with a view to understanding why Job 19 occupies the particular place it does.

The immediate context of Job's speech will then be examined by comparing Job's speech with Bildad's speech that precedes it and Zophar's speech that follows it.

This chapter will conclude with an analysis of the form and style of the passage itself. This analysis will help determine the genre and structure of Job 19:21-29.

Chapter 2 will focus on the technical terminology of the passage. This terminology is derived from two major fields: (1) legal and (2) eschatological. After identifying the technical terms, the key words and phrases of this
passage will be compared with other texts in the OT, in order to confirm the meaning and usage of these terms.

The final chapter will concentrate on the text. The words and phrases of the passage are explained within the parameters and directions indicated by the preceding conclusions.
CHAPTER I

LITERARY ANALYSIS

The first concern in this chapter is to examine Job 19:21-29 in the context of the whole composition of the book. Ultimately this passage needs to be interpreted in the light of the total message of the book, and in turn the contribution of the passage to the whole book must be taken into account.

This may be done not only by noting the message of the book in relationship to the message of the passage, but also by noting the placement of the passage in the structure of the book—whether it occupies an introductory, core, concluding, or perhaps even an irrelevant position. This placement will enable one to evaluate the significance of the passage in the context of the whole book.

The next concern is to examine the passage in the context of the speeches that precede it and follow it. The preceding speech will provide us with a background. One must ask "What did Bildad say, that Job could be responding to?" One needs to verify whether Job is responding to Bildad or introducing new material.

If Job is found to be responding to Bildad, one can
then proceed to determine whether he is in agreement or disagreement. Similarly, investigation of Zophar's speech in chap. 20 should also help one to understand what Job had said in chap. 19 by providing a foreground. The speech of Bildad, in particular, will be examined fairly extensively because there are many correlations in Job's speech which follows. Likewise, investigation of Zophar's subsequent speech is expected to verify the contents of Job's speech.

The final section of this chapter deals with a literary analysis of the passage itself. This is a necessary prerequisite to interpretation because it is through selected genre and structure that a poet expresses himself, and gives body to his thoughts.

The Place of Job 19 in the Book

Job 19 occupies a central location in the book. It is the object of the first half of this chapter to demonstrate how precisely central that location is. The chapter occupies such a pivotal position in the book's systematic structure that one is led to conclude that this passage must hold the key to the interpretation of the book.

If this passage occurred in any other chapter of the book, it would not carry the same structural weight it presently does. Because of this, one must ask: "How does the theme of the book relate to this passage?" and also "How does this passage illuminate the message of the book?"
One may view the context of Job 19:21-29 by looking at an outline of the book. Most commentators recognize the following major divisions of the book of Job:

I. Prologue (1:1-2:13)

II. Dialogue (3:1-42:6)
   A. Job's Curse-Lament (3:1-26)
   B. Three Cycles of Speeches
      1. First Cycle
         a. Eliphaz (4:1-5:27)  
            Job (6:1-7:21)
         b. Bildad (8:1-22)  
            Job (9:1-10:22)
         c. Zophar (11:1-20)  
            Job (12:1-14:22)
      2. Second Cycle
         a. Eliphaz (15:1-35)  
            Job (16:1-17:16)
         b. Bildad (18:1-21)  
            Job (19:1-29)
         c. Zophar (20:1-29)  
            Job (21:1-34)
      3. Third Cycle
         a. Eliphaz (22:1-30)  
            Job (23:1-24:25)
         b. Bildad (25:1-6)  
            Job (26:1-14)
         c. Job (27:1-23)
   C. Job's Hymn to Wisdom (28:1-28)
   D. Job's Speeches (29:1-31:40)
   E. Elihu's Four Speeches (32:1-37:24)
   F. Yahweh's Speeches (38:1-41:34)

III. Epilogue (42:7-17)

The prologue and the epilogue form the narrative framework for the drama which is also set apart by being composed in poetry. Most scholars are content with the terminology prologue-dialogue-epilogue (e.g., see Roland Murphy Wisdom Literature, FOTL, vol 13 [Grand Rapids, MI: William B. Eerdmans, 1981], 15). Clines, xxxv, goes further and labels the prologue, the 'exposition'; the dialogue, the 'core';

'1Hartley, 36, 37, presents a typical outline.

2Most scholars are content with the terminology prologue-dialogue-epilogue (e.g., see Roland Murphy Wisdom Literature, FOTL, vol 13 [Grand Rapids, MI: William B. Eerdmans, 1981], 15). Clines, xxxv, goes further and labels the prologue, the 'exposition'; the dialogue, the 'core';
which include monologue (for which the speaker does not expect an answer), but which are dominated by dialogue (which appears to be speech and counterspeech). This dialogue comprises speeches of Job and his friends in systematic sequence.

The speeches of the three friends speaking in rotation alternately with Job, in three successive series, are referred to as cycles. It is immediately obvious that these cycles of speeches form the bulk of the body of the book, occupying twenty-four of the forty-two chapters of Job. The passage for this study, Job 19:21-29, constitutes the last part of Job's second (middle) speech in the second cycle. It follows the speech of Bildad and precedes that of Zophar. Determining the place of Job 19 in the book, however, first necessitates an examination of the integrity of the book. One must decide on the structural relationship of the prose to the poetry, because, as will be observed, their original unity is often called into question.

Relationship of the Prose Framework to the Poetic Body

Literary criticism of the book of Job peaked in the 1950s and its disunity was, in general, accepted by the majority of scholars. Marvin Pope in 1973 declared, "The

and the epilogue, he calls, the 'resolution'.

'Murphy, Wisdom Literature, 15, uses the term 'soliloquy' for some of the monologues.
Book of Job in its present form can hardly be regarded as a consistent and unified composition by a single author."

Though most critics accepted the unity of the prose story\(^5\), and separately, the unity of the poetic body,\(^6\) they

\^4\ Marvin H. Pope, *Job*, AB (Garden City, AL: Doubleday, 1965), XXX.

\^5\ Some argue that the heavenly scenes could be removed from the prose without hurting the flow of the story. Eduard König, *Einleitung in das Alte Testament* (Bonn: Eduard Weber, 1983), 415; Morris Jastrow, *The Book of Job* (Philadelphia: J. B. Lippincott Co., 1920), 52; Johannes Lindblom, *La Composition du Livre de Job* (Lund: C. W. K. Gleerup, 1945), 22-24; and R. H. Pfeiffer, *Introduction to the Old Testament* (New York: Harper & Bros., 1940), 669. This view implies that Yahweh was the original source of Job's troubles, which a later editor could not accept, and thus he inserted the figure of Satan. However, the presence of Satan and his afflictions highlights the innocence of Job and makes his legal case all the more tenable.

\^6\ Pope, xxvi. "The essential unity of the Dialogue has not been seriously questioned. . . . A marked unity in style and consistency in the opposing viewpoints suggests a single author."

See H. H. Rowley, "The Book of Job and its Meaning." *From Moses to Qumran* (New York: Association Press, 1963), 147, for a review of literature. The Elihu speeches, however, came under attack by Kamphausen, Bunsen, and Merx in the last century. More recently, Gordis, Pedersen, and König believed that the Elihu speeches were added by the original author at a later period. Their main argument is that, though the Elihu speeches are not structurally part of the original poem, since their contents fit so well into the general scheme they were probably drafted by the original poet. Among those who contend that the Elihu speeches were added at a later period are Helen Nichols, Barton and Jastrow.

The Elihu speeches have come under severest attack largely because neither Job nor God takes notice of him in the epilogue. God commends Job and condemns the three friends, but ignores Elihu. It is therefore asserted by some that the Elihu speeches could be dropped without being missed. In addition, it is argued that the Elihu speeches presuppose the rest of the book (i.e., they pick up on arguments from preceding speeches). This suggests to some
are most sharply divided on the relationship of the prose to the poetry.

The main differences that critics point to in attempting to demonstrate the discrepancies between the prologue-epilogue and the dialogue are:

1. Job is portrayed as a patient sufferer in the prose narrative, but an impatient accuser in the dialogues. Nevertheless it must be noted that though Job questions God, he neither condemns nor curses him. His faith is strong throughout his experience.

2. The prose knows God as Yahweh, but not the dialogues. In the dialogues, El occurs thirty-three times, Eloah, thirty-three times, and Shaddai, twenty-four times.

However, since the dialogues consist of speeches by foreign friends and Job's replies to them, it is but natural that they should not be represented as worshipers of the God of the Israelites. Only once in the cycles of speeches scholars that they were added later—either by the original author, or by another hand.

7 Clines, Job 1-20, lviii.

8 H. L. Ginsberg, "Job the Patient and Job the Impatient," CJ 21/3 (1967): 12-28. Ginsberg contrasts the Job of the dialogue with the earlier portrayal. In the dialogue, Job is full of bitter complaints and charges of injustice. His friends are the ones who defend divine justice.

9 Pope, XXII; Rowley, 179; Clines, Job 1-20, lviii.


11 Job 12:9.
does the name Yahweh occur. While some suppose that this is a copyist's error,\textsuperscript{12} the use of Yahweh makes sense in the mouth of Job. Furthermore, if the use of divine names is employed to prove the later date of the dialogues, then one must exclude the introductions to the speeches of Yahweh and Job's answer, which also use the name Yahweh.\textsuperscript{13}

3. The cause of Job's misfortunes is recounted in the prose, but not in the dialogues.\textsuperscript{14}

Yet if it has been dealt with in the prologue, why should it be duplicated in the dialogues? The fact that the prologue is assumed as an introduction can account for the absence of that material in the dialogues.

4. In the prose, Job is scrupulous in his observance of sacrificial cultus, but the dialogues demonstrate no such concern on his part.\textsuperscript{15}

It has been observed, though, that Job in the drama is a defective specimen, and thus he is ineligible to

\textsuperscript{12}Dhorme, 174, believes that Eloah was the original reading, but that Yahweh was introduced with reference to the reminiscence of Isa 41:20. He also cites a few manuscripts and Ibn Ezra.

\textsuperscript{13}Rowley, 182.

\textsuperscript{14}Clines, \textit{Job 1-20}, lvii, lviii.

\textsuperscript{15}Pope, XXIV.
mediate for or to represent others.\textsuperscript{16} 

5. The prologue displays an objective mood, but the dialogue is subjective.\textsuperscript{17} 

This is to be expected because the narrative is by an objective observer--away in the distance--whereas the drama is the expression of anguish of a tortured soul.

6. The prologue is in prose and the dialogues are in poetry throughout.\textsuperscript{18} 

While the prologue is in prose, its epic style has such poetic quality that Pope arranges portions of it as poetry.\textsuperscript{19} Actually, the very fact that the dialogues are in poetry accounts for many of the other differences in the two aspects of the book. Poetry is known to bring out details that prose neglects.\textsuperscript{20} 

One group contends that the poetry dialogue was written earlier and that the prose framework was added later.\textsuperscript{21} However, it is difficult to imagine the dialogues

\textsuperscript{16} Bullock, \textit{An Introduction to the Old Testament Poetic Books}, 75-79. 
\textsuperscript{17} Ibid. 
\textsuperscript{18} Ibid. 
\textsuperscript{19} Pope, XXIV. 
\textsuperscript{20} Cf. Judg 4 and 5 for prose and poetry accounts of the same battle. 
\textsuperscript{21} Samuel Terrien, "The Book of Job," IB, vol. 4 (New York: Abingdon Press, 1954), 885, lists the early proponents of this view as Richard Simon (1685), de Wette (1807), J. Louis Bridel (1818) and S. Lee (1837). More recent critics of the same view have been: R. Pfieffer, \textit{Le Probleme du}
without a setting being provided for the story.

In the dialogues, one is not told who the friends are or what the dialogue is all about. It can be seen that Job is suffering, but the background is not provided. Indeed, divestation of the recorded setting leads to the creation of other rather bizarre settings for the dialogue.\footnote{Rowley, 178, and footnotes.}

Another group hypothesizes that the prose story was the original and that the author of the poetry used that story as framework for his composition in poetry.\footnote{Early advocates of this position were Wellhausen, Budde, Vandenhoeck, Vernes, Cheyne, Bickell, Duhm, Laue, and MacDonald. More recent supporters have been W. O. E. Oesterly and T. H. Robinson, and Driver and Gray.} This view, too, runs into difficulties.

The narrative of the arrival of the three friends (2:11-13) is plainly intended to preface their speeches, and Yahweh's condemnation of the friends for their wrong speeches, makes sense only as one considers what they had spoken.\footnote{Clines, Job 1-20, lviii.} The framework and dialogue are obviously complementary.

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Structural Unity of the Book

There is an increasing current of scholars who assert the unity of the book, believing that the author of the prologue and epilogue is also the author of the dialogues and speeches and wrote the prose deliberately as a framework for the poetry. It is asserted that:

We have the work of a sophisticated thinker who, under the guise of naivete, has oriented the book in such a way as to convey through the whole structure, a message of his own.25

The problems with attempts to view the book in symmetry have been: (1) the poem on wisdom, and (2) the speeches of Elihu. These seemed to "intrude in this rather nicely balanced, symmetrical structure."26 In his structure of Job, Ellison refers to these two sections as 'interlude', and 'interruption'.27 No wonder, then, that these passages have been considered later additions--because they did not fit an otherwise absolutely symmetrical structure.


26Daniel J. Simundson, The Message of Job--A Theological Commentary, Augsburg Old Testament Studies (Minneapolis: Augsburg Publishing House, 1986), 24, 25, believes it more likely that these were added by a later hand than by the author himself.

Proposed Structures

Westermann, accordingly, excludes the Elihu speeches (chaps. 32-37) from his structure of the book so that he could outline it in a somewhat systematic structure. The prologue is seen balanced by the epilogue; Job's first lament, is balanced by his later monologue; and the Yahweh speeches are seen to balance the dialogue of Job and his friends, as follows:

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1-2 3 4-27 28 29-31 38-42 42:7-17
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Wilcox reminds us, though, that even if the speeches of Elihu were added, they could have been added by the original author. Surely, he argues, the book of Job was not written in a day. He goes on to point out that the Elihu section also has a contribution to make, even if it does create problems of detail. In his own words, "smoothness of fit is not everything."
Recent years, have witnessed structural defenses of minor segments of the book. The poem on wisdom, the second divine speech, and the Elihu speeches are now being seen not as additions that confuse, but parts that contribute to the overall structure and meaning of the book of Job. It is now claimed that:

No part of the book, least of all chapter 28, and the Elihu speeches can be rejected without destroying this symmetry.

The coherence of the whole text is now seen through a systematic pattern in the whole book. Though Dermot Cox looks at the book as a bi-polar proverb, he nevertheless demonstrates through that means, the unity of the book.

The overall symmetry of the book as it stands is being increasingly appreciated. Alan Cooper was the first to argue that:

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32 John Briggs. Curtis, "Why Were the Elihu Speeches Added to the Book of Job," *PGLMBS* 8 (1988): 93-99, asserts that the speeches were not added, but were planned as an integral part of the book.


to offer a detailed chiastic plot-structure of the book. He also was the first to note that the prose framework was palistrophic.

His outline of the narratives as recorded in the prologue and epilogue is essentially as follows:

A  Job is perfect (1:1)
B  He sires children (1:2)
C  He possesses flocks (1:3)
D  Family feasts (1:4, 5)
  E  Job afflicted (1:6-2:8)
     F  Friends arrive on the scene (2:9-13)
     F'  Friends mediated for (42:7-9)
  E'  Job restored (42:10)
D'  Family feast (42:11)
C'  Possesses flocks (42:12)
B'  Job sires children (42:13-15)
A'  Job dies old and successful (42:16, 17)

Cooper found enough markers to satisfy himself that the entire book of Job was organized in chiastic structure. He has outlined his plot-structure of the book of Job as follows:

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37 Ibid., 39-51.
38 He believes that Job is suitable for literary analysis even though he subscribes to its 'composite nature." Ibid., 35.
Cooper's analysis was based on his assumption that the book of Job dealt with man's response to suffering. Thus the lack of Zophar's speech in the dialogue's third cycle reveals structural disorder. In addition, Job is accused of being contradictory, and is said to "recognize his lack of wisdom." To Cooper, this disorder contrasts neatly with the order in the framework. Habel also recognizes the significance of the symmetrical structure of the book. So symmetrical, indeed, that he too identifies a chiastic structure of the whole book of Job.

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39 Cooper insists that only in that theme is the literary integrity of the book manifest. Ibid., 41.
40 Ibid.
41 Habel, The Book of Job, OTL, 46.
Habel also takes into account the significance of the recent work of scholars on the legal metaphor and the centrality of that metaphor in the book of Job. While Habel does not subscribe to the lawsuit-drama concept, he has outlined the book of Job as a chiasm structured around the legal motif.

As can be observed, the center of the book for Habel is the speeches of Job, which include his testimony and challenge at the conclusion of the dialogue. His structure follows:

A  Ironic Anticipation (1:6-11; 2:1-6)
B  Contemplating Litigation (9, 10)
C  Challenging the Accuser (13)
   D  Announcing an Arbiter (16:18-21; 19:21-29)
   E  Testimony of the Accused (29-31)
   E1 Oath and Challenge by the Accused (31)
   D1 Verdict of an Arbiter (32-37)
C1 Challenging the Accused (38:1 ff.; 40:6)
B1 Retracing Litigation (42:1-6)
A1 Ironic Exculpation (42:7-9)

Habel's structure, like Cooper's chiasm, naturally follows the order of the text. However, themes are picked and fitted into the structure as they comply with the overall design perceived. Habel declares that the turning

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42 Richter, Gemser, Scholnick, Frye, Roberts, and Dick. See review of literature.
point of the legal process is the public testimony and final challenge which Job throws out to those assembled (29-31). Habel sees this assembly as the court of Job. He also regards Elihu as a self-appointed arbiter, who steps in because unless either an adversary or arbiter shows up and answers him, Job will be exculpated. Habel, however, lays aside the structure suggested by the cycles of speeches and leaves out entirely the poem on wisdom.

Francis Anderson's view of the plan of the book has the advantage of allowing for 'architectonic balance' without forcing symmetry. The structural design, according to him, is a succession of basically threes, but some twos and fours, as follows:

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THE BOOK OF JOB

INTRODUCTION
(1:1-5)

SPEECHES
(1:6-42:6)

CONCLUSION
(42:7-17)

TWO INTERVIEWS
OF YHWH WITH SATAN
(1:6-2:13)

DIALOGUE OF JOB
WITH FRIENDS
(3:1-37:24)

TWO INTERVIEWS
OF YHWH WITH JOB
(38:1-42:6)

FOUR ROUNDS OF
SPEECHES WITH JOB
(3:1-31:40)

FOUR SPEECHES
BY ELIHU
(32:1-37:24)
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43Habel, The Book of Job, OTL, 56.

Anderson, observing that the poem on wisdom and the Elihu speeches fulfill special purposes (to serve as interludes between the important speeches of Job and Yahweh), lays them aside to continue his structuring, thus:

One reason why Anderson's balanced structure is to be preferred to strict chiasm is that the third cycle is not complete and therefore does not 'reflect' the first cycle. However, in a 'balanced' structure it does not have to.

The benefit of this view is that it still allows one to gradually narrow a focus by identifying successive centers, till one comes to the structural heart of the book.

Analysis of Structures

The most obvious literary feature of the book of Job is the A-B-A pattern—the poetic body set within a prose framework. The story of Job's loss and subsequent restoration naturally lends itself to such mirror construction. Indeed, as Cooper so effectively pointed out, the prologue and epilogue are constructed in detailed palistrophic pattern, with the restoration in the epilogue a
step-by-step reversal of Job's losses in the prologue.

This reflection in the framework cannot fail to impress on the reader that one needs to investigate further into the book for more detailed structure and identification of 'center'--the intersecting points of chiastic lines. Cooper looked further and came up with a chiastic pattern for the body.

His chiastic reconstruction for the body is weak, however, for the following reasons:

1. He ignores the structure inherent in the cycles as the main part of the body. Cooper sees a reflection of the first two cycles in the speeches of Elihu and Job. The center for Cooper is the third cycle. It appears illogical that the center would not be the middle of three cycles.

2. That 'disorder' would be the heart of the book does not appear to justify the use of complicated structure. Indeed, the disorder is not as apparent as Cooper claims.

3. Cooper resorts to skipping portions not relevant to his structure. This last objection can also be leveled against Habel's chiastic structure. He has to pick a verse or two in the second half to reflect whole chapters in the first. The reader, while impressed with Habel's chiasm, is left with the thought that the chiastic structure has been imagined to some extent and presented with clever terminology.

Habel also does not present a strong center. He
suggests E and El, which are the 'testimony' and 'challenge' by the accused.

Truly, as both Cooper and Habel demonstrate, there are some reflections in the second half of the book to the first part. However, as Anderson noted, the story does not move steadily to a peak and then down through the denouement to the end.45

Thus the structure of 'balance' presented by Anderson, rather than chiastic reflection, is to be preferred. This can lead one to a center, pointed to by the chiastic framework, without our looking for mirror images on either side.

A number of objections may be raised to Anderson's view of the structure:

1. Anderson has to discard the Elihu speeches before he can continue his search into the dialogues as the main thrust of the book.

2. The two interviews of Yahweh with Job, balanced in Anderson's diagram with Yahweh's two interviews with Satan, create problems. The interviews with Satan are in prose and include material loss that is in obvious palistrophic structure with the restoration in the epilogue (also in prose); whereas the interviews of Yahweh with Job are in poetry.46 Yahweh's words to Eliphaz in the epilogue

45Anderson, 19.

46Ibid., 20. He recognizes this difficulty, but
correspond better to the conversations in the prologue.

**Balanced Structure**

The following structure which incorporates elements of the above theories is suggested. The chiastic structure of the framework cannot be denied—it also suggests a center. However, as Anderson has noted, the contents in the second half of the book do not reflect, obviously, the contents of the first half. They do, however, balance them, and through that balancing, one may locate the pivot. Anderson, however, did not look deeper than the 'debate in cycles', which is surprising because the elements in the debate lend themselves well to his structure. In actual fact, Anderson was not trying to locate a center or fulcrum for the balance.

Threes lend themselves more easily than any other number to the location of a center. In Job, the debate occurs in three cycles, and further, three friends participate in the cycles in rotation, to each of whom Job responds. By focusing on the center of these successive balances, beyond the efforts of Anderson, one may get to the structural fulcrum of the book.

The structure of the book can then be depicted as follows:

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insists that there are other elements to justify his opinion.
Conclusions

According to such an analysis, chap. 19 thus can be viewed as at the structural heart of the book. The chiastic nature of the prologue/epilogue hinted strongly at a balance and center. While the material in the body does not present an obvious chiasm, the organization in successive threes aids the location of center. Chap. 19 contains Job's middle speech of three, in the middle of three cycles. Those cycles form the main part of the poetic body framed in prose.

Because this chapter is a structural pivot of the drama, one is justified in expecting the thoughts contained herein also to be pivotal in interpreting the book.
In the next section, we now proceed to an examination of the immediate context. This study is expected to aid in identifying the concepts which Job is espousing in chap. 19, and which, by reason of structure, should be instrumental in determining the message of the book.

The Immediate Context Of Job 19

The immediate context of Job's speech in chapt. 20 is the speech of Bildad in chapt. 18 and the speech of Zophar in chapt 20. Elements in Job's speech acquire significance when studied in the light of the preceding and succeeding speeches.

Relationship of the Speeches

The majority of works on Job consider the speeches in the heart of the book to be comprised of dialogues because, while the friends do speak in rotation through three cycles, Job speaks in between, each time, giving the impression that he is responding to each speech.

Most commentators have traditionally labeled the utterances of the friends 'speeches', and Job's words 'responses' to those speeches, affirming the concept that the friends accuse and that Job defends himself.
Murphy, however, labels all discourses of the dialogue 'speeches', suggesting that the characters are not necessarily responding to previous utterances.

Illustrating this belief in contrast to traditional practice, Clines places Job at the opening of each new cycle with the friends following him in turn, rather than the friends first, and Job responding.

In this respect, the speeches do not constitute dialogue in the true sense of the word. Rather than addressing one point at a time, each speaker speaks at great length. It appears that each speaker is concerned with debate rather than discussion.

However, while it can be argued that neither Job nor his friends refute earlier arguments point-for-point, recent studies show a definite relationship between speeches. Habel illustrates specific ways in which one speaker responds to another in the dispute—by repeating phrases and recalling images of the earlier speaker.

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47 Murphy, *Wisdom Literature*, FOTL 13, 32-34.

48 Clines, *Job 1-20*, xxxvi-xxxviii. He does, however, refer to the whole book as a series of speeches, and he recognizes that it is Job who initiates conversation, with the friends replying to him.

49 Habel, *The Book of Job*, OTL, 205, 206, illustrates his point well with reference to the Elihu speeches, and in detail to the speech of Zophar in 11:13-20, which has at least ten points of reference to earlier speeches of Job.
Job, in particular, is seen to do this. He quotes the utterances of his critics, even twisting them somewhat, before refuting them.\textsuperscript{50} Gordis argues that this is a rhetorical device favored by the poet. Furthermore, being a highly important element in the author's style, it is a significant key to the meaning of the book.\textsuperscript{51}

Job 19 must therefore be studied in the context of the preceding and succeeding speeches. Job 19, occurs in the middle of the second cycle (i.e., between Bildad's second speech and Zophar's second speech.

Investigation of the speech of Bildad is necessary in order to determine what it might be that Job is responding to. An examination of the following speech, the response of Zophar in chap. 20, ought also to help to determine what Zophar perceived Job said.

Links with Bildad's Speech

The language of chap. 19 suggests a progression in the focus of Job's speech. Job appears to be responding (1) to all that has been said, (2) more particularly to Bildad's two earlier speeches, and (3) most pointedly, to Bildad's just-concluded speech.

\textsuperscript{50}Gordis, \textit{The Book of God and Man}, 185. Gordis demonstrates that by recognizing the use of quotations in Job's speech in 21:19-24, one will not be led to excise and emend the text to make it intelligible.

\textsuperscript{51}Ibid., 188, 189.
1. The opening formula used by the author is practically identical in all the speeches which are responses—"(and he answered saying"). The speech of each character is in general a response to all that has been said by everyone. Each speech is made in the context of all that has gone before (i.e., what has been said in the past). In contrast, the monologues which are not responses are not introduced with this formula.\(^{52}\)

2. The opening formula that tied Job's speech with the others is immediately reinforced by a further echo that connects Job's speech with both of Bildad's previous speeches.

Bildad: \(\text{נאָ תֵאָנָה תֵאָמְרָה קָנְנָה} \) קָלֵלָנָה \(\text{ךְָּלְָלָנָה} \) How long will you make snares of words (18:2)?

Job: \(\text{נֵאָנָה תֵאָמְרָה} \) בַּלְּכְָּלָנָה רָאְפָּנָה} קָלֵלָנָה \(\text{ךְָּלְָלָנָה} \) How long will you torment me and crush me with words (19:2)?

Such an opening remark occurs only once elsewhere in all the speeches— to introduce the earlier speech of Bildad:

Bildad: \(\text{נֵאָנָה תֵאָמְרָה} \) קָלֵלָנָה \(\text{ךְָּלְָלָנָה} \) How long will you say such words (8:2)?

This suggests that Job's reply in chap. 19 also has some reference to Bildad's first speech.\(^{53}\)

\(^{52}\) See Chaps. 3:1; 27:1; 29:1; 32:6; 34:1; 35:1; 36:1; and 40:1.

\(^{53}\) This connection has also been observed by Daniel Simundson (he observes that Job turns the expression back on his counselor); and Habel, The Book of Job, CBC, 100. Dhorme, 270, notes the echo, but still asserts that Job is addressing all the friends because the verbs are in the
J. Yet a number of literary features indicate that Job 19 is indeed to be interpreted with special reference to Job 18. Chap. 19 contains numerous verbal echoes, borrowed imagery, and allusions.

Job also reacts to Bildad's insinuations. Rather than launching out on a completely new line of thought, Job can be seen responding to what has been said, in particular to Bildad who has just spoken.

**Verbal Connections**

The following verbal connections between the two speeches demonstrate that Job employs words that Bildad used, though sometimes in different contexts. But the quantity of verbal parallels impresses the reader with the fact that Job is deliberately echoing Bildad.⁵⁴

It is obvious that Job is attempting a parody—or a play on words. Bildad's introduction could be an accusation to that effect.

ךָָיָּתָּה גָּרְבָּהּּ קָנִי לַמִּלַּיִּים

How long will you make *snares of words*?

plural.

In fact, further study will reveal a number of parallels with the first speech of Bildad too, besides repetition of the opening formula, such as justice, intervention by God, and imagery of the tent, plants, and punishment of enemies.

⁵⁴I am indebted to my guide, Jacques Doukhan, for his directing me to the fact that Job does echo the speech of Bildad. These insights were gained in a class lecture on Old Testament Eschatology and also in discussion on this research.
Bildad's use of the word יִיפ (snare), a hapax, could be a reference to Job's tendency to hunt for words, either to make up for the deficiency of solid arguments or to play games with words.

Though the integrity of יִיפ has been questioned, yet it will become more obvious from the further study following that Job indeed plays with words, borrowing terms of his antagonists and twisting them to suit his own arguments.

1. Bildad used two words in parallel to depict his feelings of Job's view of them. Job uses the same two words to describe how he felt viewed. Bildad says:

Why are we regarded as cattle, (and) stupid in your eyes (18:3)?

55BDB, "יִיפ"; Revised Version; Revised Standard Version; Jewish Publication Society Version; and Gordis, 188.

56Gray, 156.

57Job is accused of setting snares for words. Pope, 133. Habel takes this to mean an equivalent of playing word games. Habel, The Book of Job, OTL, 281.

58Jewish commentators Rashi, Gersonides, Joseph, Qimhi, and Ibn Ezra took the יִיפ to be a form of יִיר. See Pope, 133; the King James, and New International Version also. The מ is considered inserted to replace an Aramaizing dissolving of the gemination. See Clines, 404. The 11 QtgJob reads וַיַּעַבְרָה נְפֶשׁ לָאָמָר [יִיר וּיִיפָ].

59This has reference to a previous speech. In his first speech, Bildad had asked Job to ask former generations for instruction (8:8-10). Job twists this into asking cattle for instruction (12:7). Now Bildad wonders if Job is calling them cattle.
Job also feels unjustly slighted by his servants:

My maidservants regard me a stranger. I am an alien in their eyes (19:15).

The subject and object are not the same, but the words still contribute to the overall effect of echoes.

2. Bildad accuses Job of tearing his own self (ות(values), 18:4a) to pieces in anger. Job declares that they are the ones tormenting him (ות(values), 19:2).

3. Bildad claims Job is tearing himself in his anger (ות(values), 18:4), whereas Job asserts that it is God's anger (ות(values), 19:11) that is burning him.

4. Bildad uses ] נ (earth) and ] ר (rock) in 18:4c, to describe the futility of Job's case:

Is the earth to be abandoned for your sake?
Or must the rocks be moved from their place?

Job recognizes the usefulness of that rock-permanence imagery and uses it for his own argument:

Oh that my words were recorded, . . . (19:23a)
or engraved in rock (ות(values)) forever (19:24b)!

A few lines later, Job declares that his Redeemer lives and will stand upon the earth (ות(values), 19:25).

5. Bildad uses several terms in describing the lot of the wicked in this life, which Job uses to depict what God has done to him. Common words in both speeches are ] ו (darkness), ] מ (tent), and ] מ (path). Bildad's words are:
The light in his tent becomes dark (18:6).

A trap lies in his path (18:10).

Fire resides in his tent (18:15).

He is driven from light into darkness (18:18).

Job's use of those terms are:

He has shrouded my paths in darkness (19:8).

His troops . . . encamp around my tent (19:12).

6. Bildad makes obvious reference to Job's physical affliction by referring to his deteriorating הֲרֵשָׁל (skin):

It eats away parts of his skin (18:13).

Job uses the word thrice, twice to describe his narrow escape and once as the foundation of his strong assertion:

I am nothing but skin and bones,
I have escaped with only the skin of my teeth (19:20).
And after my skin has been destroyed (19:26).

7. Bildad envelopes the body of his speech with the words בָּרוֹפָּם (vss. 4, 21), and declares that what he has discussed is the place of one who knows not (יָדִיעָה) God (יהוה). Coming at the conclusion of his speech, this stands out as important. The last words of his speech are: "Such is the place of one who knows not God." Job acknowledges that he is presently estranged from God, but he does not accept that he does not know God.

Then know that God has wronged me (19:6).

I know that my redeemer lives . . . yet in my flesh I will see God (19:26).

See Habel's comments, The Book of Job, OTL, 282.
Job concludes his speech with: Then you will know that there is judgment (19:29).

Significance of Parallels

It is important to recognize the significance of these echoes of words, phrases, and statements. The number of words and phrases used by Bildad and echoed by Job, noted above, are too many to be coincidental. The reasons for the echoes in Job's speech are several and may be listed as follows:

1. **Association.** The use of another person's words and phrases creates the impression of connection. A context is thus provided in which an interpretation can be made. For example, Zophar's language in 11:10, 11, and Job's in 9:11, 12, are so close that some commentators consider Zophar's words spurious. However, what the repeating speaker is doing is providing a context for his speech.

2. **Irony.** Edwin Good suggests that the repetitions and quoting of previous speakers by later speakers are actually ironic expressions, and do not necessarily express agreement. In fact, they actually negate the argument.

3. **Rhetorical effect.** While certain devices enhance poetic beauty, the purpose of rhetorical devices is to capture the hearer/reader and persuade him. Studies have

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61Ibid., 205.
also shown that the Yahweh speeches match Job's speech in chap. 3 in terms of key images.\textsuperscript{63} Han has coined the term "resumptive rhetoric" to describe these echoes and allusions in the Yahweh speeches to earlier foreshadows.\textsuperscript{64} Arguments are more forceful when they employ terminology of the opponent.

4. Answer/response. Habel argues that one of the ways in which one may detect responses in the dispute is to note a speaker who cites a statement of the opponent and then refutes it directly or indirectly.

Other ways to detect response according to Habel's observations are: (1) isolation of key motifs and developments of counter arguments and (2) ironic innuendo, association, and word play.\textsuperscript{65}

The above rhetorical elements in Job's speech following Bildad's speech lead one to accept Job's speech as a response most specifically to Bildad in chap. 18, and therefore, it must be examined in that sense.

\textsuperscript{63} Habel, The Book of Job, OTL, 24. Robert Alter, The Art of Biblical Poetry (New York: Basic Books, 1985), 88-110. While Alter focuses on Job's initial soliloquy and the Yahweh speeches, he does show some correspondence to Zophar's and Elihu's speeches. Alter does, however, observe that the Yahweh speeches do not have major correspondence with Job's later speeches.

\textsuperscript{64} Jin Hee Han, "Yahweh Replies to Job: Yahweh's Speeches in the Book of Job, A Case of Resumptive Rhetoric" (Ph. D. Dissertation: Princeton Theological Seminary, 1988), 39-44.

\textsuperscript{65} Habel, The Book of Job, OTL, 205.
Job 19 as Answer/Response

Analysis of verbal echoes leads one to accept Job's speech as a response to Bildad. Additional rhetorical features will confirm this observation that Job's speech is a direct response to Bildad. Later in the chapter, we will examine the content of Job's speech with the goal of determining the nature of Job's response. Job will be seen to concede some points, but to dispute others.

Signs of response

A number of additional factors further confirm that the true connection between chaps. 18 and 19 is that the latter is a response to the former.

1. Opening formula. The opening formula referred to earlier provides the clue for further study of Job 19 as a response:

   נָתַן אֵלֶּהَا וַיָּשָּׁר (19:1)
   And Job answered saying:

   The author uses the same formula to introduce the preceding speech:

   נָתַן חַלֶּהָה וַיָּשָּׁר (18:1)
   And Bildad answered saying:

   That, in itself, is not significant as the author uses the same opening for all the speeches of all characters in the three cycles but only when a new speaker takes his turn in the cycles. The narrator does not use the formula...
when a speech is made by the same character as before. 66

The phrase נ الحديث appears to indicate that the narrator wishes to convey that the speeches in the dialogue are in response to a previous speaker.

2. "I know" as response. The formula ידע (I know) typically indicates an answer. 67 "I know," and "You should know," are typical of speakers in a heated debate. The characters in this drama use "know" very frequently. 68

Note especially Job's statement:

What you know, I also know;
I am not inferior to you (13:2).

and the response of Eliphaz:

What do you know that I do not know?
What insights do you have that we do not have (15:9)?

The speaker could be either affirming what has just been said or he could be in contradiction. The knowledge that Job professes in 19:25 ("I know that . . .") applies to all that he believes in vss. 26 and 27. Though this is in

66 The speech of Job (chap. 27) which immediately follows his response to Bildad (chap. 26) because Zophar does not speak in the third cycle, is introduced by וייעו דברי צופר, "And Job continued his discourse saying . . ." which indicates continuation rather than answer/response. See also chap. 23:1. Elihu's speeches are introduced by "Elihu said" (chaps. 34 and 35) and "Elihu continued" (chap. 36).

67 Hartley, 535, indicates an answer to an oracle given in response to a supplicant's prayer or lament.

answer to Bildad, yet it is in contradiction rather than agreement, as will be observed later in the study of the immediate context.

3. Use of second person. Bildad addresses Job with the plural "you" יִתְנָכָה (lost in the English translation, though the LXX translates it in the singular⁶⁹). This appears to be Bildad's attempt to class Job with the wicked.⁷⁰

Job, in response, indeed accepts many features of Bildad's portrait of the wicked and admits that they apply to his own situation.

4. Parallel structure of the speeches. While the structure of Job 19:21-29 itself will be examined in detail in the last chapter of this research, one may observe here the correspondence of the general structure of Job's speech and Bildad's speech.

As the two speeches are compared, it will become obvious that Job is providing Bildad with a complete response. He is addressing every issue raised and practically in the same order.


⁷⁰ Pope, 133, suggests Bildad is trying to negate Job as an individual and address him as belonging to the class of the impious. However, Habel, 280, proposes that Bildad is using a "traditional exordium style" to emphasize his sarcasm by echoing the plural language used by Job.
From the outline of the two speeches below, it becomes clear that Job was indeed answering Bildad, point for point, from the opening formula to the conclusion. A "How long?" is answered with a return "How long?" The friends are considered "stupid" because they (wrongly) reproach and attack him; the course of nature that Bildad talks about is not fair—Job has been wronged.

The correspondence in structure and progression of the introduction, body, and conclusion of Bildad's speech and Job's response, may be observed as follows:

BILDAD'S SPEECH, CHAPTER 18
Introduction (1)  "Then Bildad the Shuhite replied."
I. Address to Job (2-4)
   A. How long will you speak like this? (2)
   B. Why do you consider us stupid? (3)
   C. Should nature change just for you? (4)
II. Body of the Speech (5-20)
   A. The wicked punished in this life. (5-15)
   B. No future existence. (16-20)
Conclusion (21)
   Fate of one (like you) who knows not God.

JOB'S RESPONSE, CHAPTER 19
Introduction (1)  "Then Job Replied."
I. Address to Bildad (2-7)
   A. How long will you crush with words? (2)
   B. You reproach me falsely. (3)
   C. Nature has wronged me. (4-7)
II. Body of the Speech (8-27)
   A. I am being punished now. (8-20)
   B. Vindication in Future Existence. (21-27)
Conclusion (28, 29)
   Your fate: sword and judgment.

The repetition of specific words served, as was seen earlier, to determine the definite relationship between Bildad's speech and Job's response. However, the parallels also include the echoes of certain images and motifs that do not necessarily involve identical words.71

71 Han, 82, contends that the primary clue to identifying the relationships of motifs is relevant key words, but one may not need to find the same word or root in order to discuss allusions. Han adds that frequently the interplay of words in the immediate and remote context yields a unique contour of the motifs which would not be adequately described even with a number of key words of the
The following examples do not employ verbal echoes but they demonstrate the parallel nature of the speeches. Job's response to Bildad may be viewed in two aspects. The first is the acceptance of most of the features and images of Bildad's portrait of the wicked and their lot in life. The second is his rejection of the tenets and beliefs that Bildad espouses.

Acceptance of Bildad's portrait

Job cannot help but admit that Bildad has accurately described his plight. He echoes many of Bildad's images:

1. Bildad: The light of the wicked goes out (18:5, 6).
   Job: God has shrouded my paths in darkness (19:8).

2. Bildad: He succumbs to traps in the way (18:7-10).
   Job: God has blocked my way (19:8).

   Job: God tears me down on every side (19:9, 10).

4. Bildad: Disease eats his body (18:13).
   Job: I am nothing but skin and bones (19:20).

5. Bildad: He is dragged from his tent (18:14, 15).
   Job: God's troops besiege my tent (19:12).

   Job: God uproots my hope like a tree (19:10).

passage under consideration. However, where identical words are found, they strengthen the relationship of the two passages, more than if the only connection were common motifs.
   Job: This is the aspect of Bildad's description of the wicked—death is the absolute end of existence—which Job refuses to embrace and apply to himself. There is nothing in Job's response that acquiesces to this concept.

8. Bildad: Men are appalled at his fate (18:20).
   Job: Brothers and acquaintances are estranged (19:13); kinsmen and friends have abandoned him (19:14); guests and maidservants have left (19:15); he is offensive to even his wife and brothers (19:17); and even little boys scorn him (19:18).

   It is significant that Job has accepted and applied all the features of Bildad's description of the wicked to his personal experience, except one. He has accepted (1) that his light is gone out, (2) that his way has been snared, (3) that he has been afflicted, (4) that his tent is no longer secure, and (5) that he has become a object of derision.

   In contrast, the one figure that applied to the future—or the lack of it for the wicked—Job refuses to accept. Job's use of the figure of the plant only has to do with his hope that is uprooted, not to his life that is exterminated, as Bildad describes for the wicked.

   There is nothing in Job's speech to parallel the imagery of vanishing of memory and descendants that Bildad
described. Bildad's depiction of their fate was:

His roots dry up below
and his branches wither above.
The memory of him perishes from the earth; . . .
and is banished from the world.
He has no offspring or descendants among his people,
no survivor where once he lived (18:17-19).

Rejection of Bildad's beliefs

Though Job is forced to admit that it certainly
looks as though Bildad is right in many observations, he is
nevertheless unwilling to concede Bildad's tenets.

Having seen that Job's speech has definite reference
to Bildad's speech in terms of vocabulary and imagery, it is
next necessary to analyze exactly what Bildad said and to
what expressed beliefs Job was responding.

The immediate impression the reader gets is that
Bildad's focus is on the present.

1. Bildad's basic tenet is that there is no
existence beyond this life for the wicked. Memory of evil
ones—even memory of their name—perishes once they are
banished from this world. They have no offspring or
descendants to carry on their name. This is the ultimate
blow at a belief in any type of existence after death.

2. Bildad's second tenet is that rewards are given
in this life, on this earth. The wicked, he claimed, do not
prosper. With four parallel lines, Bildad described the
extinguishing of the lamp of the wicked. In six parallel
lines, he described how the wicked one falls into traps.
Terrors startle him; disaster dogs his every step. His body is afflicted and his dwelling is destroyed. His roots dry up and his branches wither. Death is the inexorable end (18:5-16). All of these things happen in this life.

These are the tenets of Bildad—the context in which Job's response is to be investigated. These themes are similar to those expressed in Bildad's earlier speech. The difference is that now judgment has been passed on Job.72

Job cannot accept these principles of Bildad because he knows that what is happening to him cannot be his just reward. In spite of all the evil that has befallen him, despite all the evidence to the contrary, he insists:

Though I cry 'I've been wronged!' I get no response; though I call for help, there is no justice (19:7).

Because the system of rewards apparently did not work, he had to seek arbitration. In his earlier response to Bildad, Job (chap. 9:32-35) despaired of an opportunity in this life of vindication. In this response, he therefore looks to the future, that is not of this world, and asserts his vindication in the future judgment.73

Whereas Bildad concluded by implying that Job was as those who "know not God" and would suffer the fate of such

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72 Murphy, Wisdom Literature, FOTL, 32, finds the implication that Job is that wicked person.

73 This conclusion will be strengthened in the next chapter, which will demonstrate Job's use of technical terms for the eschaton and judgment.
wicked (18:21), Job responds as strongly as he can, "I know that my Redeemer lives" (19:25), and asserts that the fate of the wicked is reserved for Bildad and the others.

Zophar's Speech

Besides the repetition of the opening formula that marks a speech in the dialogue as response, Zophar's introduction leaves no doubt that he is reacting to Job.\(^7^4\)

\[
\text{I hear a rebuke that dishonors me,}
\text{and my understanding inspires me to reply (20:3).}
\]

He takes a personal affront to the concluding indictment of Job in which he stated that the friends should fear the sword and that they are due for retribution in the judgment.

His response has been outlined thus:\(^7^5\)

- I. Introduction \(^1\)
- II. Description of Reaction to Job \(^2-3\)
- III. Fate of the Wicked \(^4-29\)

Satire in the Response

Throughout his speech, Zophar makes so many ironic allusions to earlier statements of Job\(^7^6\) that the speech has

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\(^{7^4}\) See Habel, The Book of Job, OTL, 314. The source of Zophar's humiliation is Job's rebuke.

\(^{7^5}\) Murphy, Wisdom Literature, FOTL, 33.

\(^{7^6}\) Habel, The Book of Job, OTL, 314, 315 lists five examples of verbal parodies from Job's earlier speeches. Clines, 482, disputes, though, the validity of the citations.
been termed a 'satire'. Examination of the text does indeed reveal a number of correlations. Some of these are:

1. Job introduces the high point of his speech (his 'conviction' in vs. 25) with "I know" (יָאוֹר) and follows it in vs. 26 with "this" (칭). Zophar opens the main body of his address with "Don't you know this?" (יָאוֹר וּרְאוֹת, 20:4).

2. Job is thinking of himself in terms of dust of death (10:9) and avows that God will arise on that dust (יָאוֹר, 19:25). Zophar coldly depicts the wicked as lying in the dust (יָאוֹר, 20:11) with the vigor of his bones, יָאוֹר—another echo of Job in 19:20—"I am skin and bones יָאוֹר." Zophar also attempts to reverse other hopes of Job.

1. Job looks for a witness in the heavens, but Zophar asserts that though Job's pride reaches the heavens, he will perish forever like his own dung (20:6, 7).

2. Though Job anticipates a heavenly Redeemer standing to defend his innocence, Zophar attempts to refute Job's hope by saying, "The heavens will expose his guilt,"

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77 J. C. Holbert, "'The Skies Will Cover His Iniquity': Satire in the Second Speech of Zophar (Job XX)," VT 31 (1981): 171-179.

78 Janzen, 151. Zophar appears to be taking up the language of Job in chap. 19, and turning it back on him in a portrayal of the wicked.

79 See Good, 202.
and even "the earth would arise to condemn him" (20:27).

3. While Job seeks an everlasting memorial, Zophar talks of the brevity of the joy of the wicked, who will perish forever (20:7).

4. Job pronounced the fate of the companions, whereas Zophar reiterates the fate of the wicked, as asserted by Bildad earlier (20:29).

Clines describes the violence of the response in this way: "What disturbs Zophar is that if Job is right, everything Zophar stands for is wrong." Zophar is flustered because "he now knows that Job seriously means to overthrow the retributionists' world order. . . . Zophar's response to Job's new theology is an appeal to reason." Reiteration of Bildad's Tenets

In the main body of the speech (4-29), Zophar asserts that surely Job knows how it really has been for the wicked from of old, contrary to what Job had asserted. He assures Job that what Bildad had said was right by affirming the same tenets that Bildad espoused and which Job apparently contradicted (otherwise why the need to reiterate them?). The body of Zophar's speech falls into two parts.

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80 Clines, Job 1-20, 482.
81 Ibid., 483.
82 Janzen, 153, illustrates the parallels in imagery of Bildad's speech in chap. 18, and Zophar's of chap. 20.
illustrating the same two tenets of Bildad in chap. 18.

No future life

There is no future life, especially for the wicked (vss. 4-11). The prosperity of the wicked is brief (vs. 5); he will perish forever (vs. 7); like a dream he flies away, no more to be found (vs. 8); and will not be seen again (vs. 9) once he lies in the dust (vs. 11).

Rewards in the present

One gets his due rewards in this life.\textsuperscript{83} His prosperity is only for a moment. What was sweet in his mouth will be sour in his stomach (vss. 12-14); he will have to spit out the riches he swallowed (vs. 15); snakes will kill him (vs. 16); distress will overtake him (vs. 22); and God vents his anger upon him (vs. 23).

In case it is not clear as to whether Zophar speaks of punishment in this life or of eschatological retribution, Job's next speech (chap. 21) removes all doubt as to what Zophar had said. Job's whole speech is contrived to show that what Zophar said was not true. The wicked indeed do prosper in this life, in every aspect.

The speech of Zophar, by reiterating the same two tenets of Bildad, shows that he understood Job to deny those

\textsuperscript{83}Solomon Freehof, 150, sees the bulk of Job's answer as the usual declaration that the wicked do not endure in their prosperity.
beliefs that Bildad had asserted were true.  

He attempted to assure Job that what Bildad said was indeed true. Zophar's speech then indicates that Job had expressed belief in a future life, especially since man did not receive just rewards in this life.

Thus, examination of the context reveals similar tenets espoused by both Bildad in chap. 18 and Zophar in chap. 20. By mirroring Bildad's speech, Zophar's speech suggests that Job had contradicted Bildad. In the words of Janzen: "Framing chapter 19 as they do, chapters 18 and 20 throw the solitary visionary into bold relief." This is the context in which one must interpret Job 19.

**Form and Style of Job 19:21-29**

The form and style of the passage will be examined because "the essence of a poem can be apprehended only through the form of its expression." Understanding of the poem's genre will help one interpret this stanza with relationship to the rest of the poem. Further, since this passage is poetry, one must examine the poetic devices used by the author to convey his message. This study of the

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84 Simundson, 87, finds nothing new in this speech of Zophar. He repeats earlier arguments of Eliphaz and Bildad. Pope, 151, uses the figure of "harping on the same string as his two colleagues."

85 Janzen, 140.

86 Weiss, *The Bible from Within*, 272.
poet's form and style will be seen to support the
delimitation of the passage for study, and will eventually
have bearing on the structural significance of the passage
with regard to the interpretation of the entire book.

Job 19 is basically a disputation within the context
of wisdom. Yet the elements of the genre and subgenre are
more complex, and are related to the structure which follows
a definite chiastic pattern. The arrangement of these
elements is seen as part of a design intended (1) to
highlight the importance of Job's conviction by placing it
in central focus, and (2) to provide a basis for
interpretation by recognition of the significance of the
conviction.

Genre

Recent scholarship has labored to clarify the
literary genre of the book of Job. Pope believes that no
single classification does justice to the book; rather, the
book "shares something of the characteristics of all the
forms that have been ascribed to it." 87

In studying the last stanza of Job 19, one may
observe three genres, namely: (1) wisdom, (2) disputation,
and (3) lament. All three have been incorporated by the
author to convey his message as will be observed next.

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87 Pope, xxx.
Wisdom

Job 19 is first of all to be included in the body of wisdom literature. Two perspectives of wisdom are presented as: (1) the attempt to establish a practical and meaningful relationship between oneself and God, other human beings, and the world in general, and (2) as an emanation of the glory of the Almighty—the divine purpose by which the universe is directed. Both of these perspectives are treated in this passage.

The doctrine of retribution (the belief that there is an exact correspondence between one's behavior and one's destiny) addresses the moral order by which the world is directed, and is addressed in this passage. Job asserts his innocence, and therefore blames his suffering as an injustice from the hand of God.

The conservative friends bring a dialectic element to the situation by proposing the premise that Job is not innocent. They see that the "root of the trouble lies in him" (vz. 28). To that, Job responds that there is an

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88 From a linguistics point of view, though the root (to be wise) does not occur in our passage, the root occurs twice. Evan-Shoshan, A New Concordance of the Bible (Jerusalem: Kiryat Sepher Publishing House Ltd., 1982) lists as occurring 25 times in the book, which suggests that the whole book belongs to wisdom literature.


90 Clines, xxxix.
element of the divine order of the world which the friends
do not understand, but they will eventually know that there
is judgment (vs. 29).

**Disputation**

Job 19 also incorporates the category of
disputation, which includes all the forms that one would
use in opposition to another, such as rebuke/reproof,
scolding, admonition, accusation, questions, complaint,
confession, and warning, etc.

Two different disputes may be detected in Job 19:21-
29: (1) his controversy with his friends, and
(2) his controversy with God. The language of disputation
in this passage is present especially in Job's admonition
and accusation directed towards his friends, and in his
indirect accusation directed at God. Job accuses the
friends of pursuing him as God does.

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91 Evan-Shoshan lists eleven occurrences of י"י, thirty-one of י"י, and four of י"י in the book of Job, which suggests to us that the bulk of the book pertains to disputes. See also Harold Louis Ginsberg, "Critical Analysis of the Book of Job," *Encyclopaedia Judaica* (1971), 10:112. He classifies the book as 'wisdom' and the poetic drama as 'disputation'. See also Westermann, 26.


93 Westermann, 4-6.

94 See especially Gemser, 122-125.

Much of Job's speech of chap. 19 comprises lament.⁹⁶ In the genre of lament, three subcategories have been observed: (1) lament directed to God, (2) self-lament, and (3) lament about enemies.⁹⁷ In this speech of Job, there are elements of all three subcategories. Job laments the situation he finds himself in, attributing it to God’s actions (vss. 7-12), and then he laments the abandonment of friends and family (vss. 13-20).⁹⁸

Shifts in mood in vss. 21-29 are related to other elements here. Westermann identifies vss. 23 and 24 as 'wish'.⁹⁹ Clines in vss. 23-27 recognizes, in addition, 'belief' and 'desire'.¹⁰⁰ Habel's classification is more detailed. He sees 'admonition', 'indictment', 'hope', and

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⁹⁹ Ibid., 68. Westermann recognizes an accompanying "avowal of trust," both here and in the next speech.

'conviction', in chiastic symmetry. All of these are considered elements of 'lament'.

The genre of this passage can thus be seen as indeed multifaceted, incorporating elements of wisdom, disputation, and lament. Job is seen in disputation with his friends concerning the traditional doctrine of retribution. Part of this disputation is in lament, which itself has elements of admonition, accusation, aspiration, and conviction.

Structure and Delimitation

Though many interpreters begin by analyzing the genre of a passage, Weiss argues that the first question should be "What is its structure?" The uniqueness and contribution of a passage is certainly to be found through a study of its structure, rather than genre, but in this passage the two are inextricably bound together, as will be demonstrated. Four major units in chap. 19 are as follows:

a. 1-6, Address to the friends: 5 lines
b. 7-12, Complaint against God: 6 lines
c. 13-20, Complaint against man: 8 lines
d. 21-29, Conviction (and context): 9 lines

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101 Habel, The Book of Job, OTL, 296, 297.
102 Westermann, The Structure of the Book of Job, 31, considers petition, wish, motivation, conviction, and in fact "every sort of speech that gets addressed to God," as elements of lament.
103 Weiss, The Bible from Within, 273. Weiss's position is that "it is the structure of the literary unit that enables us to hear all that can be heard from the work of literary art."
These divisions are signaled in a number of different ways which will be examined below, and commentators and Bible translators, having recognized these signs, do indicate movement to new thought by separating these sections.\textsuperscript{104}

Some observe three distinct sections in vss. 21-29.\textsuperscript{105} The same factors which mark the different stanzas of the poem indeed suggest these divisions of the last stanza, but for reasons to be discussed later, these divisions in the last group, vss. 21-29, are better considered as subdivisions within a larger unit.

Divisions of the Chapter

Shifts in subject of the verb

Shifts in the subjects of the verbs is our first indication that a new section of the speech is beginning. Due to the nature of the lament, first-person verbs are expected in each stanza, but dramatic shifts are to be noted in the third person and second person as subjects of the verbs.

1. The focus of the first stanza (1-6) is the friends whom Job addresses directly. The second person


\textsuperscript{105}Clines, \textit{Job 1-20}, 436; and Gordis, \textit{The Book of God and Man}, 263, 264.
dominates as subject of the verb. Imperatives and second person subjects of the verb occur 8x in vss. 1-6, while the first person occurs only once, and the third person, 3x.

2. In the next stanza (vss. 7-12), Job describes what he thinks God has done. The third person dominates as subject of the verbs (11x). The second person as subject is totally absent, and the first person occurs 7x.

3. In the third stanza (13-20), while the third person is still the subject of verbs (11x), the subjects tend to have first-person suffixes. It is "my brothers," "my kinsmen," etc. (11x) who are the subject of the verbs. While the first person as subject occurs 7x, the second-person verbs are again totally absent.

4. From vss. 21-28, a number of shifts may be observed. The second person dominates again, especially in vss. 21-22 and 28-29 (7x), but otherwise the third person (often with first person suffixes on subjects, e.g., my words, my redeemer) occurs 11x, and the first person, 4x.

Changes in mood

The above changes in subject of the verbs are paralleled by changes in the mood of the text. This serves to confirm our divisions of the chapter.

1. The chapter opens with an accusatory mood (vss. 1-6). Job begins by admonishing his three friends, accusing them of tormenting and attacking him. He then tells them
that even if he had sinned, it was none of their concern.

2. Then Job changes the mood to a reflective complaint, lamenting what God has done to him (vss. 7-12). He has received no response; his way is blocked; darkness has shrouded it; and he has been stripped of honor.

3. In the third section (13-20), the mood is still complaint, though the source of distress is now Job's friends, family, and servants. They have abandoned him.

4. In vs. 21, Job switches the mood again to admonition of the friends (vs. 21, beginning "Pity me, my friends"). The mood in the fourth section goes through a number of shifts which will be treated under the section "structure of the passage." However, it is obvious that a mood shift from lament to admonition marks the beginning of verse 21, thus allowing us to begin a new stanza.

Relationship of mood and subjects of verbs

It is thus observed that when Job uses the second person in addressing his three companions (first strophe, vss. 2-6), the mood is invariably one of accusation and admonition. The second and third strophes (vss. 7-12, 13-20), which utilize third-person verbs, detail Job's lament/complaint against God and his friends, all of whom are absent. In the final section (vss. 21-29), the second-person verbs are again used to accuse and to admonish.

In this last strophe, Job uses the first person to
express conviction. In earlier stanzas, he had used the first person in lament against God. However, one must keep in mind the earlier observation that this conviction or avowal of trust is a recognized aspect of lament.

The relationship of mood to subjects of the verb may be summarized as follows:

<table>
<thead>
<tr>
<th>Stanza</th>
<th>Vss.</th>
<th>Dominant Subject of Verb</th>
<th>Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2-6</td>
<td>2d person</td>
<td>accusation to friends</td>
</tr>
<tr>
<td>2</td>
<td>7-12</td>
<td>3d person</td>
<td>lament against God</td>
</tr>
<tr>
<td>3</td>
<td>13-20</td>
<td>3d person</td>
<td>lament against man</td>
</tr>
<tr>
<td>4</td>
<td>21-22</td>
<td>2d person</td>
<td>admonition/accusation to friends</td>
</tr>
<tr>
<td></td>
<td>23-27</td>
<td>3d/1st person</td>
<td>aspiration/conviction</td>
</tr>
<tr>
<td></td>
<td>28-29</td>
<td>2d person</td>
<td>admonition/accusation to friends</td>
</tr>
</tbody>
</table>

It may be observed from the above, that subjects of verbs and mood are related to the stanza divisions. Yet these same factors appear to indicate divisions even within what has been identified as the last stanza. Treatment of vss. 21-29 as one stanza will next be justified by demonstration of the bonds that hold it together.

Unity of Vss. 21-29

The markers which allow one to separate vss. 21-29 from the rest of the speech have been observed. One must next confirm that the verses of this passage do indeed belong together and should therefore be treated as a unit. Two factors that demonstrate the unity of the stanza are phonological links which appear throughout the unit and the structure of the unit.
Phonological connections

The outstanding feature of this stanza of chap. 19 appears to be phonological—alliteration and assonance. The foremost examples occur at the outer borders of the passage.

The first strophe (vs. 21) opens with a repetition נִבְּרָה. In vs. 23, both cola begin with שָׁלֹשׁ. Vs. 24 has three sibilants—l and s's in two adjacent words. Vs. 25 has assonance in y endings of the words of the first colon—יָנֵי וְיָבֵית, and vs. 27 concludes with alliteration of cognate words—כֶּלֶם כֶּלֶם. The first two cola in vs. 29 end in דָּבָר. Finally, all three words in the last colon of the stanza end in פָּסָן.

Habel points to many repetitions in this stanza, asserting this confirms that these verses are to be considered an integrated section. This is especially true because these repetitions are largely unique in the chapter, and even, at times, the entire book. One may observe the following:

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107 Habel, The Book of Job, OTL, 297.
1. Repetition of "pity me, twice in vs. 21
(This phrase does not occur anywhere else in the entire book.)

2. Repetition of persecute, vss. 22 and 28
(The verb occurs twice more in the book, but not anywhere else in chapter 19.)

3. Repetition of the formula "if only, twice in vs. 23 (This phrase occurs singly five times, and is repeated in chap. 14 [vss. 4, 13] and in chap. 31 [vss. 31, 35]. However, the repetition and even the occurrence are the only ones in chap. 19.)

4. Repetition of I will see, vss. 26 and 27
(Job uses this verb twice in other speeches, but nowhere else in this speech.)

5. Repetition of the sword, twice in vs. 29
(The word occurs 12x in other contexts, but not otherwise in chap. 19.)

6. Repetition of flesh, vss. 22, and 26 (This word occurs 15x in the book, and is one of only two words

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109Job 6:8; 11:5; 13:5; 23:3; and 29:2.
110Job 23:11; and 34:32.
111Job 1:2, 4; 3:14; 5:15, 20; 14:11; 15:22; 27:14; 30:2; 39:2; 40:2; and 41:18.
from this list which occurs outside our passage [vss. 21-29], and within the same chapter [see vs. 20].)

7. Occurrence of נַּחַל--end, vs. 25, and נַחַל--after, vs. 26 (נַּחַל is not used elsewhere in the book. נַּחַל occurs 25x but not elsewhere in this chapter.)

8. Dual occurrence of נַּחַל--I know, vs. 25, followed by "you will know," vs. 29 (This word is used twice in its participial form נַחַל to describe Job's acquaintances [vss. 13 and 14]. As a verb, it occurs once before in the first stanza of the chapter [see vs. 6].)

Eight repetitions of words within our passage have been observed. This is significant because only one of the eight words occurs again outside our passage, within this speech in chap. 19 (though another occurs in a participle form of the verb), and only one of the eight occurs in repetition elsewhere in the book.

This observation, that phonology is significant in this stanza, supports the view that vss. 25-27 form a unit. together by a double chiasm based on sound.113 (A study of the chiastic structure of the entire stanza which follows, will present additional arguments that these verses are a unit.)

113 I am indebted again to my professor, Dr. Jacques Doukhan, for pointing out that phonological links hold these lines together in double chiastic structure.
Phonological connections in vss. 25-27b hold the three lines together. In addition, sense and thematic relationships serve to confirm the structure suggested.

1. Between 25a and 26b the sound links are to be found in (a) אֲלֵהַ בֹּלֶלֶל יְהוָה and אֲלֵהַ בֹּלֶלֶל יְהוָה. The correspondence is both in sound and sense. The redeemer is to be identified with God. The connection of these cola is reinforced by another resemblance: (b) emphasis on the first person. In 25a there is the first person pronoun אֵלְיָהוּ as well as the first-person suffix to the verb רָדַע. In 26b the first person is represented by בְּכֶשֶר יְהוָה (my flesh), followed by the first-person prefix of בְּכֶשֶר. These may be shown as "I, I know," and "my flesh, I will see."

2. Between 25b and 26a, correspondences are in the alliterative repetition of sounds q, r, p, and the vowel u, in גֶּרֶם קְפַר על עַפֶּרֶב and גֶּרֶם קְפַר על עַפֶּרֶב. An additional sound and sense correlation is in the opening words of each phrase--
and נאה. The latter qualifies the former. The נא is after the change that comes to Job's skin. It will later be argued that both נא and נאה have resurrection implications.

3. Between 26a and 27b, the associations are alliterative and assonantal in נא (my skin), and נא (my eyes). In terms of sense association, both are also parts of Job's body. There are also echoes of the sounds נא and נא.

4. Between 26b, and 27a, the connection is in the dual occurrence of נא (I will see), in the middle of both phrases, followed by the נ sound. Additional connections are in the emphasis on the first person. That has already been noted in 26b.

In 27a the emphasis is present in the occurrence of the first person pronoun נא and the first person pronoun suffixed to the preposition ל. In addition the pronoun נא in 27a is to be identified with נא in 26b.

It is thus possible to demonstrate not only that vss. 25-27b are linked together, but that this significance should be taken into account in interpretation. Correspondence in sound often extends to correspondence in sense. Sound connections also suggest to the reader that all of vss. 25-27 form a sub-unit and comprise the conviction of Job.
The connections may be demonstrated as follows:

Chiastic Structure of 19:21-29

Analysis of the contents of this passage show that they follow a chiastic arrangement. Such a systematic structure also demonstrates that these verses are to be considered bound together in one unit. Though varying elements exist in the passage, they belong together because they are bound by structure.

Kissane noted the connections between vss. 21-22 and 28-29 and thought they were originally all together.114 Janzen recognized chiasm in verses 25-27,115 but Habel demonstrated that the chiasm is larger and includes

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114 Kissane, 118, 123.
115 Janzen, 140.
vss. 21-29.\textsuperscript{116} Clines accepted Habel's structure with the modification that saw the node not just as vs. 25, but also including vss. 26 and 27.\textsuperscript{117}

With further modification, the following structure is presented. The translation of the NIV has been adapted to highlight chiastic elements of the Hebrew, and will be discussed in the final chapter of this research.

A1 Admonition 21 Pity me, pity me, my friends, for the hand of God has struck me.

B1 Accusation 22 Why do you persecute me as God does? Will you never get enough of my flesh?

C1 Aspiration 23 Who will grant a record of my words, who will grant an inscription on a scroll.

D Conviction 24 With an iron tool on lead, or engraved in rock as a witness!

25 But I know that my redeemer lives.

And that in the end he will stand upon the dust.

26 And after my skin has been restored, then in my flesh I will see God;

27 I will see him myself, my eyes will behold him --and not another.

C2 Aspiration How my heart yearns in my bosom (for him)!

B2 Accusation 28 If you say, "How we will persecute him since the root of the trouble lies in him."

A2 Admonition 29 Fear the sword yourselves; for wrath will bring punishment by the sword, and then you will know that there is judgment.

Admonition. Vss. 21 and 29 form the outer framework of this chiasm. In both A1 (vs. 21), and A2 (vs. 29), Job

\textsuperscript{116}Habel, The Book of Job, OTL, 296.

\textsuperscript{117}Clines, Job 1-20, 437, recognizes 23-27 as a unit. See also "Belief Desire and Wish in Job 19:23-27. Clues for the Identity of Job's 'Redeemer'," 364, 365.
admonishes the friends by beginning with imperatives (גש, pity, and חש, fear), and both provide reasons (introduced by себ) in the clause that follows.118

**Accusation.** An inner frame of 'accusation' pertains to the role of the friends as מנה in both B1 (vs. 22), and B2 (vs. 28).119 In B1, Job accuses them of persecuting him. In B2, they are accused of plotting to persecute him.

**Aspiration.** An intense yearning envelopes the core of the chiasm. C1 is expressed by כי and has the sense of "if only," but it literally means "who will grant." It is repeated twice in vs. 23 for force. Job, literally, yearns intensely for someone to grant him something. C2 is an expression describing how his heart yearns for that person. The alliterative compound expression in vs. 27, המ',120 again expresses the strength of the emotion within him.

The twofold search of כי (vs. 23) is balanced and fulfilled by the twofold repetition of "I will see God," and "I will see him myself."121 This confirms that the

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118 Habel, The Book of Job, OTL, 297, calls these 'motive' clauses.

119 Kissane, 118, points to the מנה echo and contends that vs. 22 leads into vs. 28.

120 Dhorme, 286, points out that these two terms attract each other by "alliteration." But it is more than that, as the two words are more closely related than just initial sounds. They are derived from the same root.

121 Habel, The Book of Job, OTL, 297.
aspirations are directed towards a person.

The first expression in C1 is an open wish which has not seen fulfillment yet. It turns Job from accusing his companions to a search for a רוח. The expression in C2, כל הצלח, reaches passionately to one he knows exists, and serves as a transition to transport him back to resuming his accusation of the companions.

Conviction. The core of the chiasm is the conviction of vss. 25-27b. In the previous section, it was also noted that these verses are bound together phonologically by their own double chiastic structure.

The conviction is also held together by numerous emphatic elements that are distributed throughout three lines: (1) the additional, emphatic presence of pronouns רוח before verbs I know, I will see, (2) the repetition of thought (three verbs for "see"), and (3) the clarifications after the verb, ול (I myself,\textsuperscript{122} vs. 27), and another clarification רוח (and not another, vs. 27).

Both the repetitions and the chiasm in this passage have served to demonstrate that vss. 21-29 are indeed to be considered as an integrated unit. However, this passage is not to be studied completely in isolation because

\textsuperscript{122}See Bruce Waltke and M. O'Connor, An Introduction to Biblical Hebrew Syntax (Winona Lake, IN: Eisenbrauns, 1990), 305, for the reflexive and emphatic function of personal pronouns suffixed to prepositions occurring after a verb.
connections exist between this last stanza and the earlier stanzas of the chapter. These connections will be examined next.

Connections of the Last Stanza with the First Three Stanzas

Having dissociated verses 21-29 from the rest of the chapter due to linguistic and structural considerations, it must, however, be recognized that there are strong thematic connections between this passage and the earlier verses.\(^{123}\)

Desire for a kinsman

Most obvious in vss. 13-20, the third stanza, is the fact that close humans have abandoned Job. He has no earthly redeemer. His family,\(^ {124}\) acquaintances,\(^ {125}\) and servants\(^ {126}\) are all estranged from him. The word utilized is יד (vs. 13, 15).

But in the last stanza, in contrast to the failure of human kinsmen, Job affirms a heavenly kinsman-redeemer.\(^ {127}\)

\(^{123}\)The first two connecting themes were noted by Janzen, 135.

\(^{124}\)Brothers (צא, vs. 13); kinsmen (זא, vs. 14); wife (םה, vs. 16); brothers (ץ, vs. 17).

\(^{125}\)Ones knowing him (י, vs. 13; and ר, vs. 14).

\(^{126}\)כן, vs. 15; עב, vs. 16.

\(^{127}\)Habel, Job, Knox Preaching Guides (Atlanta: John Knox Press, 1981), 74, shows how the Great Redeemer standing, is in contrast to the failure of human redeemers. Simundson, 84, believes Job turned to a Heavenly Redeemer because there were no human volunteers for the task. See

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occurs again, this time negated, in vs. 27. One interpretation is that Job will see God as on his side, and not as one estranged. The heavenly redeemer must be seen in the context of the estrangement of human kinsmen.

Skin and flesh

Job refers to his deteriorated skin and flesh in vs. 20, the third stanza. All that remains is the skin (עַרְלָה) of his flesh (דָּשַׁן), which sticks to his bones.

However, in the last stanza, the deterioration of his body is no obstacle to his faith in vs. 26, and in fact enhances it. For though he has contemplated death, he still has skin (עַרְלָה), and in his flesh (דָּשַׁן) he will see God. The ultimate physical situation that Job envisages in vss. 25-27 is a reversal of the deteriorated body that he described earlier.

Address to friends

This is the only speech in which the address to friends is taken up again in the course of a speech. Job addresses the friends not only in vss. 1-6, the first stanza, but twice more in the last stanza, once in the beginning (vs. 21, 22), and again at the end (vss. 28, 29).

also Freehof, 144; Hartley, 299; and Ellison, 69.

Janzen, 135, also cites the reading of the RSV, "on my side . . . and not another," in support.

See Janzen, 135.
He pleads with his friends in the opening stanza (2-6), accusing them of tormenting and crushing him with words (vs. 2) and of reproaching and attacking him (vs. 3).

In the last stanza, reversing the tables, Job is moved to indict them. His tone is surprisingly sharp compared to the earlier plea. They have persecuted him and sought his flesh (vs. 21). Therefore he warns them of impending doom in the judgment (vs. 29). This warning should be understood in the context of the earlier accusation (vss. 2-6).

Injustice and justice

Job views God's justice ( Heb: תָּשֶׁד) as elusive in the first three stanzas. God has wronged Job (vss. 6, 7-12). The mood is one of despair. However, in the last stanza Job affirms God's ultimate justice (vs. 29). He knows his case ( עֹלֵה) will be taken up, and his detractors punished.

Pattern in the Connections

In all the four connections noted above, change may be detected. These connections are not between identicals, but themes reintroduced with a twist. Next, one may observe an underlying pattern in the change. The shift is consistently from the negative to the positive. Job's mood changes to the positive because he has found the solution to his problem.
Change in mood: negative to positive

One may note consistency in Job's mood changes. He always moves to the positive at the end of this speech.

1. Job shifts from lamenting the lack of human kinsmen in the third stanza to confidence in his heavenly kinsman in the last stanza. The shift is from the lament to affirmation.

2. Whereas Job formerly referred to his skin as deteriorating in the third stanza, in the last stanza it forms an instrument of his expression of faith.

3. Whereas he earlier spoke to his friends as a beggar, asking for mercy in the first stanza, he concludes by denouncing them from a position of superiority.

4. Though he deplored the lack of God's justice in the first, second, and third stanzas of his speech, he ends by affirming God's eventual justice in the last stanza.

Two aspects of the pattern are that connecting elements are contrasted between negative and positive, and that they are consistently negative in the first three stanzas, and consistently positive in the last stanza.

The fact that Job moves from a negative attitude in the first three stanzas to a positive mood in the last stanza further justifies the isolation of vss. 21-29 for special study. But this abrupt change in mood must be accounted for. The reason for Job's sudden change to
optimism in the last stanza may now be examined.

Basis for change: dual-level participation

One may understand the above change in mood in Job 19 by recognizing Job's participation in existence at two levels simultaneously. These different levels have already been adequately demonstrated by Janzen.\(^{130}\)

By presenting the heavenly scenes in the prologue, the author presents to the reader a different angle of viewing events on earth.\(^{131}\) From the higher vantage point, the reader knows all along that Job is innocent and must be vindicated. Though Job knows nothing of the background to his problem in the heavenly councils, he is able to elevate his viewpoint to the higher level by faith.\(^{132}\)

Viewing his situation from only the lower level, Job sees himself as inferior to his friends. He looks to them for grace (vss. 21-22). Apparently he did not find favor with them, for he looks elsewhere.

\(^{130}\)See Janzen, 135-150; and Stuart Lasine, "Bird's-eye and Worm's-eye Views of Justice in the Book of Job," JSOT 42 (1988): 29-53, especially p. 42-47 where he discusses the possibility of a total perspective. See also A. vanSelms, Job, Text and Interpretation (Grand Rapids: William B. Eerdmans, 1985), 16. He points to the conflict on two levels, asserting that if Job were to lose his battle with the three friends, God would lose His with the satan.


The expressions of yearning suggest that Job moves to a different level than the one he was operating on. His search for support on one level had failed, so his yearning takes him to another level where his search found fulfillment. After expressing his conviction, Job utters another expression of yearning. "How my heart yearns within me," is his response to what he has envisioned. He longs passionately for the one whom he has envisioned.

Whereas the earlier wish served to transport him to the higher level, the second expression ends his participation at that level and brings him back to the present situation, whereupon he resumes his accusation of the three friends—with a difference, however, because he has viewed his situation from a perspective of the cosmos and eschaton. At that vantage point, the tables are reversed, and not only is Job sure of ultimate vindication, but the three friends are addressed as the ones in need of pity.

Within the conventional earthly frame his friends operate in, Job feels injustice, but on a higher level, Job knows that justice will prevail.133 In the midst of despair he turns to hope; in the midst of his suspicion of God's justice, he can return to affirming God's ultimate justice.

133 Janzen, 138. "The new vision of justice, when it comes, will not be seen totally to deconstruct the old, but to revitalize and to de-ultimize it."
But that affirmation has reference to the cosmic level and the eschaton.

Summary

From our study of the genre and structure of Job 19:21-29, the following conclusions may be drawn:

1. Changes in subjects of the verbs and shifts in mood in chap. 19 indicate that a new section begins in vs. 21, and justify the delimitation of the passage.

2. Common themes link the final stanza with the earlier three stanzas. But the themes are reintroduced with a positive attitude, contrasting with the negative expressions of all three earlier stanzas. This served to further justify the delimitation of the passage. Job's new optimism is observed to be possible because he now views his situation from a higher level which sweeps the cosmos and extends to the eschaton. Apparent contradictions in Job's speeches may be attributed to the different levels at which he functions.

3. Phonological bonds and repetitions in the passage were identified. These provide interconnecting links holding the stanza together. They also suggest that vss. 25-27 are tied together in a double chiasm. This indicates that all the ideas there are part of Job's conviction.

4. A chiastic structure can also be seen to tie
vss. 21-29 together. This chiasm, besides indicating the unity of the passage, also serves to indicate the unity of the heart of the stanza—vss. 25-27—which is Job's conviction.

Job's conviction must be recognized not only as the core of this chiasm, but as the node of the whole speech. As the whole chapter is not involved in the chiasm, one must conclude that the node of the chapter is not the mechanical center of the chapter, but rather this chiastic strophe which brings the speech to a conclusion.

The significance of these verses is not limited to this speech of Job in chap. 19, because this second speech of Job is observed to be a structural pivot for the three cycles, which in turn form the main body of the book.

It is not surprising that many have considered these verses to be the high point of the book. Chap. 19 first ushered in the low point of Job's experience, but quickly

134 See Clines, Job 1-20, 456.

135 Ibid., 437. He sees the nodal verses as 25-27.

136 See chapter 2 of this research.

137 Note the following descriptions: "Job's attacks of his friends were carried to a pitch of rage which could hardly be worse." Ewald, 199. "His suffering was the most extreme, and the torture the most full of temptation." Ibid., 200. Job was now "an extreme bony figure of death." Janzen, 131. "This is Job's profoundest lamentation. He is in an abyss of despair and helplessness which could not be deeper." Ewald, 199. "From the abyss of despair, his faith reaches a new high." Habel, Job KPG, 74. "Job uses the strongest possible language, enumerating his calamities with greater force than in any of the earlier discourses."
reaches what has been considered the highest point of the

What follows is anticlimactic.

Commenting on Job 19, Vischer claims:

The book of Job could have closed with this
chapter. This is the highest, the deepest, the total.
God's honour is vindicated. The horizon has been
widened beyond the personally private formulation to
the cosmic—the Kingdom of God, his total Lordship.

The central theme of the book has been presented so
well that some think the author was having a hard time in
the third cycle finding something for Job to say, because he
was running out of material. They claim that though there
is nothing new from chap. 20 on, the author has to continue
because he is committed to a structure which he designed at

Thomas, 236.

138"These verses occupy the highest central point of
contention and of the action of the whole drama." Ewald,
203. "This is the turning point in Job's words; he never
quite rises to the same heights again, but the strain is
relieved, he can think more calmly." Ellison, 70. "A most
important and interesting section of the poem." Tur Sinai,
302 (though he believes it says the opposite of what the
others say). "This is the summit of Job's reach in his
struggle." Terrien, Poet of Existence, 154. "This passage
is one of the highest summits on the mountainous road to the
vast mystery of God. 'I know' is one of the peak
passages in the book." Reichert, 99. "He turned the helm at the
right moment." Ewald, 203. "The poem ascends to heights
here, and then relapses into the elegiac strain." Emil G.
Kraeling, The Book of the Ways of God (New York: Charles
Scribner's Sons, 1938), 81.

139William Vischer, trans. Donald Miller, "God's

140Norman H. Snaith, The Book of Job: Its Origin and
Purpose, Studies in Biblical Theology, series 2, Naperville,
However, the subsequent speeches of Job must not be seen as strangely lacking in reaffirming his convictions of this speech. This is all to be seen as part of the overall design of the author. Job expresses his convictions at the most important time, in the most significant structural position.

Summary and Conclusions

The first task in this chapter was to note the context of Job 19:21-29 in order that one might better interpret the passage. The place of chap. 19 both in the book and also in its immediate context—chaps. 18 and 20, was examined.

It was observed that the unity of the book of Job is increasingly being accepted and is further attested by a study of its structure. The systematic structure of chiasm in the framework and balance in the drama points to a pivot, which is chap. 19. This chapter is Job's middle speech in the middle cycle, spoken in response to Bildad (chap. 18), and to which Zophar responds (chap. 20).

Ibid. Snaith feels that the three-cycle poetic dialogue framed in prose is demanded by the kind of writing in which the author is engaged. The author, according to Snaith, has difficulty halfway through his program, finding his original design hard to sustain.

Clines, Job 1-20, 464, sees chap. 19 contradicting everything said earlier by Job about death. He further sees Job ignoring the concept of resurrection in subsequent speeches.
The implications of this perspective are, that a chapter which forms the structural pivot of the book must also be examined to see if it holds the key to the interpretation of the book. This will be addressed in the last chapter.

The speeches of the characters of the drama, occurring alternatingly in cycles, are not strictly dialogue. They are more like longer speeches in a debate. There is nevertheless a definite relationship between them. The special correspondence between Bildad's speech in chap. 18 and Job's in chap. 19 was noted.

The opening formula common to all speeches in the dialogue indicated speeches were made in answer to past speeches. Verbal echoes tied Job's speech in chap. 19 with both of Bildad's speeches, but seven verbal parallels overwhelmingly indicated that Job was responding to Bildad's just-concluded speech. Seven other correlations, while not based on verbal parallels, nevertheless echo the imagery. Furthermore the structure of the speeches indicated that the response was practically point for point.

While Job accepted Bildad's portrait of the wicked as descriptive of the situation he found himself in, he nevertheless refused to subscribe to the tenets of Bildad which were determined as: (1) that rewards are dispensed in this life, and (2) that there is no future life--at least with reference to the wicked, and by implication, for Job.
Job contradicts these. He asserts both a future life and the dispensation of rewards at that time. He would be vindicated and his friends would be condemned.

Examination of Zophar's speech demonstrated that Job had obviously attempted to contradict Bildad. Zophar made it clear he was reacting to what Job had just said, and then he proceeded to reiterate the tenets of Bildad.

In the second part of this chapter, analysis of the form and style of Job 19 revealed that vss. 21-29 may indeed be isolated for study. New stanzas are indicated by changes in subject of the verb and shifts in mood. In addition, the unity of the last stanza is suggested by the chiastic framework of vss. 21-29 and the many sound interlinks within the passage. The chiastic structure of the stanza and the sense and sound connections also point to vss. 25-27b as its structural heart.

Four themes were observed that connect the last stanza with the earlier stanzas of the speech: (1) desire for a kinsman, (2) skin and flesh, (3) address to friends, and (4) justice and injustice. These thematic connections are relevant for the interpretation because they provide a context.

The pattern in these connections further confirmed delimitation of the passage, because the themes in the last stanza are consistently positive, in contrast to the negative view of the same themes in all the earlier stanzas.
The positive attitude and optimism of Job was observed to be possible because he was elevated to a different level, from where he viewed the cosmos and the eschaton. The dual levels that Job participates in accounts for the alleged contradictions in his assertions regarding: (1) the prospect of justice, (2) his attitude to death, and (3) his attitude to God.

Chapter 2 will deal with the technical terms of both the eschaton and judgment that are in Job 19:21-29, attesting to the eschatological and juridical nature of Job's avowal, which will be in contradistinction to the tenets of Bildad and Zophar as described in this chapter.
CHAPTER II

STUDY OF THE CLUSTER OF TECHNICAL TERMS
FROM THE LEGAL AND ESCHATOLOGICAL
ASSOCIATED FIELDS

Introduction: Associated Fields

Many words and phrases, used by the author of Job especially in 19:21-29, are technical terms that will be shown to be from the associated fields of eschatology and biblical jurisprudence.

This study of terminology is not intended to be an extended lexical study of the key words of Job 19:21-29. Instead this study is limited to justifying the claim that these words are indeed used in a technical sense. Neither is it my intention to examine etymology in this type of study, unless it contributes to the overall understanding of the motifs of eschatology or judgment. As Barr expresses it:

"Etymology is not, and does not profess to be, a guide to the semantic value of words in their current usage, and such value has to be determined from the current usage and not from the derivation."

James Barr, The Semantics of Biblical Language (Oxford: Oxford University Press, 1961), 109-112. Barr concedes that there are reasons why it is valuable to know the etymology of a word. Its meaning is influenced by past history of usage. But "past history is different from original or ultimate meaning."
Determining usage can be a much more complicated matter than tracing etymology, because when a poet uses a word, he/she may mean something other than just the dictionary definition. Meir Weiss asserts:

Sometimes the poetic word pays no heed to its historic associations, but only to the personal association assigned to it by the poet. Sometimes there are emotional overtones, much more powerful than the conceptual meaning of the word. Sometimes the poet intends the word to be understood in several senses simultaneously.²

However, one of the ways that has been used to determine usage is to take note of the presence of the semantic context indicated by the surrounding words and the relationships between those words. This study, then, does not involve necessarily rare or obscure words and phrases, but common words, which, in certain contexts, occurring with related words, have technical meaning.

The importance of the relationships of related words to translating individual words was initially described by Coseriu in the last century.³ The concept of Wortfeld

²Meir Weiss, The Bible from Within, 75, introduces those statements by declaring the word to be "a wild growth in the personal garden of the poet."

³E. Coseriu, "Zur Vorgeschichte der strukturellen Semantik: Heyses Analyse des Wortfeldes 'Schall,',' in To Honour Roman Jakobson: Essays on the Occasion of His Seventieth Birthday (The Hague: Mouton, 1967), 489-498. However, it has been suggested that this is one area which is still wide open to study. See Richard J. Erickson, "Linguistics and Biblical Language: A Wide-open Field," JETS 26/3 (1983): 257-263. He includes semantic fields and meaning relations among prospective areas of study.
recognizes that many words have similar meanings which overlap. Though each word has a range of meaning, its meaning is limited by other words and ideas in the same passage. It in turn limits the meaning of other terms near it.4

It has been suggested that the best method of defining words is not by giving the English equivalents, but by showing the relationships between those words as clearly as possible.5

Relationships are important because words are not isolated symbols, but are combined to convey ideas as an artist uses colors and as a musician combines sounds.6

These relationships go beyond the lexical field of synonyms and antonyms which Coseriu discussed. The associated field is also described to include words which occur a number of times in the same context words which rhyme with it and even words which look like it or sound


6Weiss, 76, quotes Samuel Hanagid (from lectures), and Sartre's statements anthropomorphizing words. They are said to hate some words and love other fellow words. Some are coupled as bride and groom. They attract, burn and repel other words.
like it. J. F. A. Sawyer asserts that words which are in any way associated with it may be included.\textsuperscript{7}

For this study, the labels 'eschatological terminology' and 'legal terminology' have been selected because the review of literature demonstrated that the book of Job is rich in legal terminology, and a steady succession of scholars have maintained the eschatological aspect of Job 19:25-27. A few have pointed out the technical nature of such terminology in the passage.

These labels, if found appropriate and if they can be seen to describe the terminology of Job 19:21-29, will contribute to the confirmation of this thesis by creating a clearer context for exegesis and interpretation.

A further benefit of identifying technical terminology is that other passages with similar clusters of terms can be used to illuminate the passage under study.

\textbf{Eschatological Terms}

This area begins with the study of the usage and interpretation of \textit{j'hnx}. No extensive study has been done on this term, but investigation shows that \textit{"inx} covers a similar range of meaning as \textit{ri'inx}. Both \textit{"inx} and \textit{ri'inx} are often found in eschatological contexts.\textsuperscript{8} It will be


\footnotesize\textsuperscript{8} Dahood, \textit{Psalms III}, LI. Dahood lists words that recur more frequently in texts that presumably profess a
observed that in these eschatological contexts a pattern for interpretation may be detected.

The eschatological field also includes the area of resurrection from the dead. B. Pryce recognizes eight terms in his passage (Hos 5:8-6:6) which he refers to as 'death-resurrection' terminology. Three of these terms are in Job 19:21-29. G. Hasel lists six terms in Isa 26:19 that are used in a technical sense with reference to death and resurrection. Three of these terms and a synonym for another occur in our passage. From Dahood's list of thirteen common terms, three occur in this passage, with synonyms for two more.

There is no technical term for "resurrection from the dead" itself in biblical Hebrew, so that term cannot be expected in our passage. But Sawyer has pointed to as many as nine words related to the resurrection of the dead found in Job 19:21-29.12

faith in the afterlife.


11 However מתיהו מֵאָמַר is attested 4x in the Mishna and 41x in the Talmud. C. J. Kasowsky, Thesaurus Mishnae (Tel Aviv: 1957), in Sawyer, 219.

12 Sawyer, "Hebrew Words for Resurrection," 233. Sawyer himself doubts that Job 19 was originally about the state of the dead, but he admits the weight of these nine terms could account for the passage being associated with the resurrection. Yet, he does not rule out the possibility
The relationship of these words to, and their effect upon each other and to עִדּוֹת, will be examined in this section. It is expected that they will combine to add weight for interpretation.

ניָָּה with עִדּוֹת, the Eschaton

As mentioned earlier, all theological word books lack studies of עִדּוֹת. Perhaps the reason is either that עִדּוֹת is not accepted as having theological significance or, more likely, that its usage so closely parallels that of מָשְׂרָה (which is treated in all theological word studies) that another study of עִדּוֹת would be superfluous. These two words may therefore be studied together.

Unfortunately there is nothing in ancient Near Eastern Literature with which to compare either this word or מָשְׂרָה and their usage.13 And in his study of "מָשְׂרָה" and "עִדּוֹת," Pfandl concludes that because מָשְׂרָה may be employed in a variety of ways, the context alone remains decisive in determining the meaning;14 therefore one must study the range of meanings for this word in the context of OT usage.

that this concept was inherent in the historical context of the book.


14 Pfandl, 291.
Range of Meaning

יִנָח is derived from רָחַשׁ which means "behind," or "afterwards." Both in terms of space and of time, יִנָח and רָחַשׁ can mean either "what immediately follows,"15 or the general "beyond" or "future,"16 and finally, even the limits of space17 or the very end of time.18

15 Leah and her children were the ones "immediately behind" (בְּנֵי לְהָעָן) the maidservants, and Rachel and her children were the ones "immediately behind" (בְּנֵי רָחַשׁ) Leah. In such cases it will be noted that what precedes is mentioned, and the term is used to describe what will follow that which has just preceded. The "second" husband (Deut 24:3); the "following" generation (Ps 48:13); the "next" temple (Hag 2:9); and the "subsequent" sign (Exod 4:8).

16 In local terms, הָעָן is often used to denote the general west. (R. L. Harris, "חָנִים," TWOT, I:33.) An example would be Joel 2:20—the land towards the west.

In a temporal sense, it refers to the general future. The generation to come in Ps 102:18 is not the immediate following one, because, unlike Ps 48:13, the message is to be conveyed not by "telling" the next generation, but by "writing" it for them to see.

17 The local extremity is exemplified by usage to refer to the far (western) sea (יִנָח in Deut 11:24; 34:2; Joel 2:20; and Zech 14:8).

In this way יִנָח occurs as antonyms of both meanings of הָעָן, which means besides "in front," (Holladay cites Ps 139:5) and also "the east" (see Gen 2:8, 14; 3:24; 4:16). It even refers to the eastern mountains (Gen 10:30; William Holladay, A Concise Hebrew and Aramaic Lexicon of the Old Testament [Grand Rapids: William B. Eerdmans, 1985], 313).

18 A number of uses signify a meaning like "end" or "last" part of a period. 2 Sam 23:1 refers to the last (יִנָח) words of David. In combination with רָחַשׁ the meaning is from "beginning to end" of a king's reign (2 Chr 9:29; 12:15; 16:11; 25:26; and 28:26). Yahweh is "the first and the last" (Isa 41:4; 44:6; 48:12).
Like אֶלְהָדֹד, אַחֲרֵיהּ, אֵלְהָדֹד אַחֲרֵיהּ is also derived from אַחֲרֵיהּ. אַחֲרֵיהּ, אֵלְהָדֹד אַחֲרֵיהּ also means "what immediately follows" both in terms of space and of time,19 or the general future.20 It also can indicate the extreme end of space,21 or the end of time.22

אַחֲרֵיהּ and אֵלְהָדֹד אַחֲרֵיהּ are not invariably technical terms for the eschaton. Unless qualified by an eschatological context, they usually mean some future day.23

19 Holladay illustrates the local by the "hind" (תַּחְרִית) part of cows (Amos 4:2).

20 Though a case may be made for the technical use of אַחֲרֵיהּ and אֵלְהָדֹד אַחֲרֵיהּ, it has been argued that אַחֲרֵיהּ usually refers just to the general future. (See R. L. Harris, "The Last Days in the Bible and Qumran," in Jesus of Nazareth, Saviour and Lord, edited by Carl F. Henry (Grand Rapids: William B. Eerdmans, 1966), 74-79.

It has been argued that אֵלְהָדֹד אַחֲרֵיהּ is indeed used as a technical term for the end of time with מֵעֲשָׂרָה. Seebass, 210, gives the progression of the use as a technical term, with initial such usage in Isa 2:2, and Mic 4:1 being not entirely technical; Ezek 38:16 opening the way for development into a technical term; and Dan 2:28, 10:14 as completion of the development.

In terms of end, the reference is not only to the chronological end, but the logical outcome (Seebass, 210).

21 The local extremity is exemplified by usage to refer to the far sea (מַעֲשָׂרָה in Ps 139:9).

22 Pss 37:37, 38; and 109:13; Num 32:10; Prov 23:18; 24:14, 20, are the examples cited by Dahood, Psalms III, XLVIII-LI.

23 See Harris, "אֵלְהָדֹד אַחֲרֵיהּ," 34. The Western mind appears to have difficulty understanding how the same word can mean "behind", as well as "what is ahead" or "future," or similarly how מֵעֲשָׂרָה can mean "in front of" as well as "past."

H. W. Wolff (in the work cited above) is said to have tried to explain the matter by using the example of a man rowing a boat. He can see where he has been and is backing into the future--it is behind him.

It is easier to understand the word when one disconnects the meanings of מֵעֲשָׂרָה in terms of spatial and
One may arrive at some criteria by analyzing the eschatological passages of the Old Testament in which נְאָרָה or נְאָרָן occur.

**Criteria for Eschatological Interpretation**

We may observe that eschatological usage follows certain patterns, all of which affirm their technical use. This passage in Job will be found to meet these criteria.

With synonyms for eternity

A number of passages have נְאָרָה or נְאָרָן in proximity with synonyms for eternity, to point to the extreme limits of time: נְאָרָה occurs with עֵת (endless) in 2 Sam 2:26 to indicate that the ultimate end would be bitter if the strife continued unchecked; and with אָרָן (forever and ever) in Isa 30:8 to indicate that the witness would endure till the very end. Though these are not necessarily eschatological, they do point to as far a time in the future as can be comprehended.

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temporal. נְאָרָה/ נְאָרָן mean "behind" in spatial terms, not temporal, and 'ahead' in temporal terms, not spatial. Even the English word "last" can illustrate the dual meanings of נְאָרָה. In spatial terms "last" means behind, but in temporal terms "last" means most recent, or even the end of time, in the future—what is ahead.
Daniel uses מָזַרְע הָאֶפְרָאִים ("end of time," 8:19) to describe the vision of the eschaton, and with מָעָר עָרָיָה (12:8, 9) to indicate that the words were to be sealed "till the end of time."

So the first criterion for assigning an end-time context to מָעָר עָרָיָה or מָזַרְע הָאֶפְרָאִים is association with unambiguous words from the lexical field of 'eternity'.

From that lexical field of 'eternity', Job 19:24-27 has the word wyłą (forever). Job wishes his written record to last forever--till the end, at which time he expected his redeemer to act. If Job anticipated an early vindication, especially before his death, he should not have desired his words to be inscribed on rock forever.

Context of death and resurrection

Dahood has identified six Biblical passages and one apocryphal passage using מָזַרְע הָאֶפְרָאִים in a technical sense, whose eschatological overtones have been illuminated by Ugaritic texts.

All Dahood's seven examples associate מָזַרְע הָאֶפְרָאִים with death. In contrast to the מָזַרְע הָאֶפְרָאִים of the righteous, the

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24 In contrast to vs. 23, the "end" of a king's reign, which has מָזַרְע הָאֶפְרָאִים without a synonym for the end/eternal.

wicked will be destroyed (Ps 37:37, 38); his name will be erased (Ps 109:13); and their lamp will go out (Prov 13:9). The righteous are assured their hope will not be cut off (Prov 23:18; 24:14). One occurrence of נואים is in the context of the death of the just man (Num 23:10), and the apocryphal occurrence is present in antithetical parallel to "descent to the pit" (Ecclus 7:36).

Thus Dahood appears to use the criterion of proximity with death and/or hope as indicative of eschatological use of נואים orMitch.

It will be argued in the following pages that Job 19:21-29 has numerous elements of death and resurrection. The presence of technical terms from this associated field strengthens the eschatological interpretation of נואים.

Context of justice

Significantly, however, the above passages use נואים orMitch in relationship to the sense of "reward" for which "the next life" is the most meaningful interpretation. These texts either ponder the prosperity of the wicked or despair over the plight of the righteous in this present life. But everything tended to become clear when the psalmist contemplated the "end," which implies the future reward.

The author of Ps 73 almost lost his footing when he observed how prosperous the wicked were, until he realized
Ps 109 is situated in juridical language. The author calls for the defeat of the wicked in court (vs. 6, 7); for his name to be blotted out; and for his זכאות to be cut off (vs. 13). Prov 23 counsels, "do not let your heart envy sinners" (vs. 17), because you have a future hope (หมวดหมู่ן) which will not be cut off (vs. 18).

Prov 24 opens with the advice not to envy the wicked (vs. 1 and repeated in vs. 19). He asserts that there is one who weighs the heart²⁶ and who will "repay each person according to what he has done" (vs. 12). The wicked have no future hope (צדק, vs. 20), whereas the wise or righteous person has a future hope (צדק vs. 14), which hope (צדק) will not be cut off.

The acrostic Ps 37 is organized into groups of five strophes each.²⁷ At regular intervals, the נ (first), ג (sixth), ג (eleventh), ג (sixteenth) and ג (twenty-first) strophes all open by contrasting the fate of righteous and wicked men.

²⁶R. N. Whybray, The Book of Proverbs, CBC (Cambridge: University Press, 1972), 116, commenting on Prov 16:2 (Yahweh is the weigher of spirits) claims that the author was probably acquainted with the Egyptian belief that a man's heart was weighed before Osiris in a post-mortem judgment. Whybray claims 16:2 is the only "slip" of inclusion in Proverbs. Dahood, Psalms III, XLVIII, XLV, however, points to Proverbs 21:2 and 24:12 as further examples. All three cannot be slips, he claims.

²⁷Not followed well by the verses in the English versions.
The Ал штrophe opens by counseling the righteous not to fret because of evil men, or to envy wrongdoers—they will wither like grass, die away like green plants.

All the other sections open with a contrast of the fates of the wicked and the righteous:

1. A little while and the wicked will be no more; though you look for them, they will not be found. But the meek will inherit the land and enjoy great peace (vss. 10, 11).

2. The wicked will perish; The Lord's enemies will be like the beauty of the fields, they will vanish—vanish like smoke (vs. 20).

3. They will be protected forever, But the offspring of the wicked will be cut off; the righteous will inherit the land and dwell in it forever (vss. 28c-29).

The За штrophe introduces the conclusion thus:

4. Consider the blameless, observe the upright; There is a future (הָיָהּ) for the man of peace. But all the sinners will be destroyed; the future (הָיָהּ) of the wicked will be cut off (vss. 37, 38).

The repetition of the 'rewards' theme at precisely regular intervals in the acrostic demonstrates the significance of the theme. In the final round, הָיָהּ is assured to the righteous, but denied for the wicked.

If this were the only life, it was not justice that the wicked should prosper and the righteous suffer. What enabled people to endure was a hope (הָיָהּ) of the next life (הָיָהּ), which would be denied the wicked. This satisfied their demands of justice.
When justice was considered in terms of the individual rather than the group, glaring contradictions surfaced.\textsuperscript{28} It has in fact been postulated that this inequity in retribution and justice in this life was what gave birth to the concept of immortality (and more precisely, of the resurrection of the body).\textsuperscript{29}

Job is dying unvindicated; therefore he knows that he shall see God after death. It is the ethical necessity of an unfinished cause.\textsuperscript{30} This theme forms the basis for the composition of the book of Job.\textsuperscript{31} In chap. 19 Job decries the lack of justice and insists that he is wrongly treated (vs. 7). He is about to die without justice in this life, and therefore, he needs another opportunity.

\textsuperscript{28}Israel J. Gerber, \textit{Job on Trial: A Book for Our Time} (Gastonia, NC: E. P. Press, 1982), 95, 96.

\textsuperscript{29}Andre-Marie Dubarle, "Belief in Immortality in the Old Testament and Judaism," in \textit{Immortality and Resurrection}, ed. Pierre Benoît and Roland Murphy (New York: Herder & Herder, 1970), 34, 35. Though Dubarle presents all the reasons why one like Job should profess a belief in resurrection, he makes no reference to the book of Job. Dubarle believes the doctrine to have its origins in the very latest OT writings and noncanonical books. Dubarle also believes early concepts of justice to have reference to group retribution. However, Job has a powerful focus on the individual.

\textsuperscript{30}G. A. Smith, \textit{Modern Criticism and the Preaching of the Old Testament} (New York: A. C. Armstrong & Son, 1901), 207.

\textsuperscript{31}See Clines, \textit{Job 1-20}, xxxix, "The Moral Order of the World." He sees the basic question as "Is there any rule whereby goodness is rewarded and wickedness is punished?"
This passage then demonstrates all the criteria for understanding פִּינָח in an eschatological sense. It (1) has a word for eternity, (2) has elements of death and resurrection, and (3) addresses the plight of a righteous person who is denied justice in this life. Therefore one is led to believe that the author used פִּינָח as a technical term for the eschaton.

Job's faith is in the eschaton. Because he is at the point of death, it is obvious that Job does not expect vindication within this life. He states that vindication was expected after (फ़िन) the destruction of his body. Hence he could not be referring to vindication in the latter part of his own life.

Distinction between פִּינָח and פינ in Job

Though we have just seen how both terms פִּינָח and פִּינ may be qualified to mean the eschaton, in the book of Job a distinction is made between the two terms.

for latter part

In an earlier speech Bildad (the one whom Job is incidentally responding to at this time) in 8:7 declared

The technical terms for this field will be discussed below.

Smith, 146, 156, comes to the conclusion that vindication was not expected within his lifetime, as Job's references to his impending death indicate.
that the end part of Job's life, the "תֹּאֵר תֹּאֵר" part, could turn out blessed.

Your beginnings will seem humble,  
So prosperous will your future (תֹּאֵר תֹּאֵר) be. 34

And indeed the narrator records in the epilogue that the Lord did cause this latter "תֹּאֵר תֹּאֵר" part of Job's earthly life to be more prosperous than the first (42:12).

for eschaton

However, Job makes an important distinction, using the term "תֹּאֵר" instead of "תֹּאֵר תֹּאֵר" which Bildad used, seemingly to indicate that the faith he avowed was different from what Bildad had in mind, and different from what the narrator records eventually happened. Bildad had prophesied God's blessings on the latter part of Job's life and the narrator records that it did turn out like that, whereas, what Job asserted was not that blessing in restoration, but an eschatological vindication.

Job could have used "תֹּאֵר תֹּאֵר" just as easily as "תֹּאֵר תֹּאֵר" to refer to the eschaton, with the same elements of: (1) death/resurrection, (2) justice and (3) eternity, and those terms would have distinguished this meaning from the meaning of Bildad and the narrator who did not use the accompanying eschatological elements. But because Bildad had used "תֹּאֵר תֹּאֵר".

34None of the criteria for eschatological interpretation are present in the text. It is obviously related to this earthly life.
to refer to the end part of his life on earth, Job chose to use another term to refer to the eschaton. The author of Job, aware of the distinction, used Bildad's term to describe Bildad's use of the term.

The presence of יִשְׂרָאֵל, in contrast to the פְּרָצִים that Bildad and the narrator used for the latter part of Job's life, combined with Job's reference to impending death and the failure of justice in this life, plus the presence of a term for "eternity," all point to an eschatological usage of the term and indicate that significance for the passage.

We will next examine the other technical terms from the field of death and resurrection that give eschatological meaning to יִשְׂרָאֵל.

Death and Life

Determining the translation of יִשְׂרָאֵל is not easy. Though the first meaning is "dry earth," or "dust" which yields the extended meaning of "ground" or the "earth," it can also refer to the powder of anything pulverized.

In this passage two possibilities are: (1) the earth or (2) the dust of the grave where Job will lie, or

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35 See Sawyer, "Hebrew Words for Resurrection," for a comprehensive study of terms from this field.

36 יָדִע, BDB, 779, refers us to "ashes," Num 19:17; "debris" of a ruined city, 1 Kgs 20:10, etc.; and the dust to which a dead person is reduced, Gen 3:19, etc.

37 It has been postulated that the most obvious meaning of יָדִע in Job 19:25 is "surface of the earth" similar to the dust of the ground that Moses struck in
even the dust that Job will turn into following death/burial.\textsuperscript{38}

**Technical Usage**

Because man was formed from dust and returns to dust at death,\textsuperscript{39} dust often refers to the grave.\textsuperscript{40} Job has himself used רְדֵּם with this meaning, which is indicated because he uses רְדֵּם in parallel with death and the grave, or with obvious reference to it.\textsuperscript{41}

causing it to become gnats. (Exod 8:16. See R. B. Allen, "רְדֵּם," TWOT, 2:687.) רְדֵּם in this sense is used in parallel to יָגוֹז in Isa 25:12, and 26:5, thus producing the meaning that Job's redeemer will stand upon the surface of the earth. (This interpretation for Job 19:25 is maintained by Janzen.)

This mention of a "redeemer" on the surface of the earth has been postulated as antithetical to the background of a witness in heaven. Smith, 147, points us to Job 16:19. Even now my witness is in heaven; My advocate is on high.

But A. B. Davidson, *Job*, Cambridge Bible for Schools and Colleges, Cambridge (University Press, 1937), 168, believes no opposition or contrast needs to be expressed. Job needs to be vindicated on this earth and it has to be immediate. The vindication that Job seeks must be here and now to be of any use to him. If God were to intervene and clear his name, the best time was now, and the best place, here.

\textsuperscript{38}Clines, *Job 1-20*, 160, and also Smith, 147.

\textsuperscript{39}Gen 3:19, Eccl 3:20; 12:7; Job 4:19; 8:19; 10:9; 34:15; Ps 104:29.


\textsuperscript{41}Just as in Isa 26:19, the parallelism between
Why do you not pardon my offenses and forgive my sins? For I will soon lie down in the dust; You will search for me, but I will be no more (7:21).

Will it go down to the gates of death? Will we descend together into the dust (17:16)?

And similarly in the speech of Yahweh:

Bury them all in the dust together, Shroud their faces in the grave (40:13).

The normal word for earth is ים נ and that term is used 45x in the book of Job. ים used to mean "ground" or "earth" only four other times besides 19:25—one to indicate the dust of a dead plant from which a new one will grow (8:19), twice for the earth with caves/mines (holes) in it (28:2; 30:6), and once (41:33) to say that nothing on earth is equal to the leviathan, a water monster (crocodile?) lives. The use of ים in Job when it is used to mean "earth," therefore appears to have some specialized meaning of "earth" and does not seem to indicate the general "surface of the earth".

Significance of ים and ים נ Together

The underlying relation of ים to death seems to be confirmed by its close proximity to ים here. Note first the text in Job 19:25:

I know that my Redeemer lives (יום), and that in the end he will stand upon the earth (ים).

"dead," "bodies," and "dwellers of dust" identifies them with each other. See Hasel, 272.
Where these two occur in close proximity, they allude to a resurrection, especially when רעם is used to describe the dust of death.\(^2\) This can be seen in the following two examples:

But your dead will live (ךִּי); their bodies will rise.
You who dwell in the dust (רעם), Wake up and shout for joy (Isa 26:19).

This passage has been taken to refer to national resurgence,\(^3\) but a larger group of scholars understand this passage to refer to a new life in a real resurrection.\(^4\) Daniel also uses the two terms in proximity to refer to the resurrection:

"Multitudes who sleep in the dust (רעם) of the earth will awake: some to everlasting life (ךִּי), others to shame and everlasting contempt." (Dan 12:2)

The reference above is clearly to immortality bestowed at the end of time.\(^5\)

\(^2\) The foundation for this connection could be at creation (Gen 2:7) when man was formed from the רעם of the ground and God caused him to live כִּי.


\(^5\) Ringgren, 34.
Though the meaning of Job 19:25 is that Job has a redeemer who lives and will conquer death,\textsuperscript{6} it implies Job's resurrection. This is supported by the next sentences of Job which speak of the destruction of his body, but which yet express the existence of a body after (_rgba) that destruction from which he will see God.\textsuperscript{47}


\textit{תָנֶא} and \textit{תָנֶא}, to See (in Resurrection)

While \textit{תָנֶא} has a wide range of meaning, starting with natural eyesight, \textit{תָנֶא} is more restricted. Its primary use is to describe a nocturnal revelation from God. \textit{תָנֶא} fulfills this function too.\textsuperscript{48}

Technical Usage

One of the usages of these words, especially \textit{תָנֶא}, is to express the vision of God that every righteous person will have in resurrection.\textsuperscript{49} The words for "to see" are associated with the words for waking.\textsuperscript{50} Some would include

\textsuperscript{6}Hasel, 276, "The emphasis on resurrection is a part of the interest in victory over death in the Isaiah apocalypse."

\textsuperscript{47}R. Laird Harris, "The Meaning of the Word Sheol as Shown by Parallels in Poetic Texts, \textit{JETS} 4 (December 1961): 129-135, believes that this passage along with Job 14:13 demands a resurrection.

\textsuperscript{48}See Jepsen's summary of "תָנֶא," \textit{TDOT}, 4:290.

\textsuperscript{49}See Robert Culver, "תָנֶא," \textit{TWOT}, 1:275.

\textsuperscript{50}Sawyer, "Hebrew Words for Resurrection," 224. The example is Ps 17:15, compared with Ps 16:10, and 36:10 (vs. 9 in English).
in this category of passages even those texts that do not have the word "to see," but which nevertheless imply it.51

In Isaiah 53, יִנְדָּה occurs without an object, and one can understand this to indicate simply that after the suffering of death (grave, vs. 9), the Suffering Servant will see again i.e., his eyes will be opened.52 IQIs has the object יִנְדָּה, and because of the support of the LXX, the NIV reads:

After the suffering of his soul he will see the light of life and be satisfied.53

The assurance that he will live again is expressed by seeing again. Seeing is parallel to awakening, for in

51See Dahood, Psalms III, ILIX. He uses Pss 21:7; 27:4; 41:13; 61:8; 63:3; 140:14.

52Dahood, Psalms III, ILIX.


Mention may be made here of Psa 56 which employs many of the same images found in Job 19:21-29 (appeal for mercy, vs. 1; slandersous persecuters, vs. 2; confidence in God, vss. 3-4, 9-10; recording on a scroll, vs. 8; deliverance from death and walking in the light, vs. 13). Some claim that "walking in the light," means nothing more than enjoying the vital light of the sun. (John Calvin, Psalms II, trans. James Anderson [Grand Rapids, MI: William B. Eerdmans, 1949], 359). But others assert it is more than the sunlight of this present life. "The light of life is the opposite of the night of Hades." (See Franz Delitzsch, Psalms II, trans. Francis Bolton [Grand Rapids, MI: William B. Eerdmans, 1959], 171, and Marvin Tate, Psalms 57-100, WBC [Dallas, TX: Word Books, Publisher], 71) and thus must mean heaven. Therefore Dahood (Psalms II, 48), suggests that the psalmist is requesting for a direct transition from terrestrial life to [eschatological] life with God "without the intervening experience of death".
sleep the eyes are closed, it is dark, and one cannot see; in awakening the eyes open, it is light, and one can see again.

Note also references in two Psalms:

And I—in righteousness I will see (נני) your face; when I awake (ייר), I will be satisfied with seeing your likeness (Ps 17:15).

For the Lord is righteous, he loves justice; upright men will see (נני) his face (Ps 11:7).

The context in both psalms is the threat of death at the hands of the wicked. The wicked "bend their bows" to shoot at the upright (11:2) and "have tracked me"—surrounded me "like a lion hungry for prey" (17:11, 12).

In both contexts, the "seeing" is a reward in contrast to the fate of the wicked. On the wicked "God will rain fiery coals and burning sulphur" (11:6), and the men of this world have their reward in this life (17:14). In this context the reward of the righteous is seeing God when he awakes (17:15).

**Emphasis in Job**

Job is most emphatic about seeing God in his resurrected body. He stresses the fact by high redundancy:

Yet in my flesh I will see (נני) God, Whom I myself will see (נני), my own eyes (ֵי) will behold (ננ) [him], and not another (Job 19:26–27, literal translation)

The concept of seeing in resurrection is emphasized in this passage in the following ways:
1. Two synonyms occur together: both הָאָרָה and הָאָרָה
2. הָאָרָה occurs twice
3. Additional emphasis on the personal involvement:
   a. Seeing with אֵשׁ (my eyes)
   b. The clarification "not another"
   c. The number of personal pronouns. Besides the first person verbal forms and the first person suffix for "eyes" used, they are reinforced with two pronouns אֵנִי (I) and לִי (I, myself).

The conviction of Job's statement could not be made any stronger. The presence of two verbs for "see" and the emphasis and clarification of the personal element link this passage strongly with other passages dealing with death/resurrection.

ַּרְפָּא, Arise, Live

A study of the usage of ַּרְפָּא in the Bible reveals that the word occurs in several different contexts. When Yahweh is the subject of ַּרְפָּא, he is portrayed as one personally involved in history. He raises up leaders or foreign nations to discipline his chosen people or rises

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54 See Pryce, 160-167.
55 Including prophets (Deut 18:15, 18; Jer 6:17; 29:15; cf. Amos 2:11), judges (Judg 2:16, 18; 3:9, 15; 2 Sam 7:11), priests (1 Sam 2:35; 1 Kgs 2:27, 35), and kings (1 Kgs 14:14; Jer 23:4, 5; Ezek 34:23; and Zech 11:16).
56 Isa 28:21, 22; 33:10; Amos 6:14; and Hab 1:6.
up to defend. When man is the subject of יָרָה, he gets up from a certain position after having fallen, having been sick, or having died.

Technical Usage

The motif of resurrection is attested within the range of יָרָה, especially when it is used in parallel with לָיָה, when it means "to live again." Commenting on the combination of these two words Habel declares:

The parallelism . . . offers a clear life-death antithesis which may be related to the fact that the verbs "live" לָיָה and "rise" יָרָה form a traditional word pair in some resurrection contexts.

Once when the Israelites were burying a man, they threw him hurriedly into the tomb of Elisha to escape the raiders. As soon as the man's body touched Elisha's bones, he was resurrected and arose (ירושלים לָיָה).

Whether they are taken to affirm or deny the concept of resurrection, the following passages also attest to the relationship of the words under discussion, and their technical usage to describe the concept of resurrection.

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57 The poor and needy (Ps 12:6, 76:10); and Zion (Ps 102:14. See also Ps 68:2; Isa 14:22; and Amos 7:9).
58 Pryce, 167, in his study of the resurrection motif in Hos 5, 6 studies the associated words for resurrection. He investigates the usage of יָרָה fairly thoroughly in all contexts, and comes to the conclusions stated above.
59 Ibid., 166.
60 Habel, The Book of Job, OTL 307.
They are now dead, they live (יָיְנוּ וְלָבָּד) no more; those departed spirits do not rise (יָיְנוּ וְלָבָּד, Isa 26:14).

But your dead will live (יָיְנוּ); their bodies will rise (יָיְנוּ וְלָבָּד, Isa 26:19).

After two days he will revive us (יָיְנוּ וְלָבָּד); on the third day he will restore us (יָיְנוּ וְלָבָּד, Hos 6:2).

It must also be noted that in all these references, יָיְנוּ consistently follows לָבָּד.

Ezek 37 (the vision of the bones) which speaks more of the revival of Israel after the Babylonian captivity than of life after death,61 was later reinterpreted by the rabbis as proof of the resurrection on the basis of לָבָּד and יָיְנוּ.62 "and breath entered them; they came to life (לָבָּד) and stood up (יָיְנוּ) on their feet" (Ezek 37:10).

Examples in Job

Job himself uses לָבָּד in parallel with יָיְנוּ to refer to resurrection. It can be debated whether Job is cynical in this passage regarding the possibility of resurrection, or whether he affirms that it will take place in a cosmological upheaval. That is not important here. What is significant is that Job is uses לָבָּד to describe the concept.

So man lies down and does not rise (לָבָּד) till the heavens are no more
men will not awake (יָיְנוּ, Job 14:12).

61 See R. Martin-Archard, 57, 93, and 123-125.
62 Sawyer, "Hebrew Words for Resurrection," 222, quotes from the relevant midrash.
Therefore, it is logical to associate Job 19:26 with death and resurrection, especially since the order of the word pair follows the pattern observed in other death/resurrection passages— following יְהִי.

I know that my redeemer lives (יְהִי), and that in the end he will stand (יְצַחֶה) upon the earth (Job 19:25).

Both יְצַחֶה and יְהִי are considered to be "near the center of the field of resurrection terms." The examples quoted above clearly express the author's intent to associate them with death and resurrection, whether questioning or affirming the doctrine.

Though Job's "redeemer" is the subject of יְצַחֶה and יְהִי in Job 19, the presence of these terms reinforces the concept of Job's own resurrection hope. Though יְצַחֶה is usually accepted here in its legal sense and will be treated as such later, yet because of its association with יְהִי, it has eschatological value in addition.

Legal Terms and Images

A field of legal terminology was first described by Köhler. He pointed to a series of phrases in the book of

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64 Ibid. An outstanding illustration of this methodology is the example of Deut 31:16 when יְצַחֶה occurs following the death of Moses. Though the subject of the verb is clearly the people of Israel rising up to prostitution, the second-century rabbis used the presence of the verb to prove the resurrection of Moses. Sanh 90.b.
Job which formed, as he put it, "the framework of a legal enactment of speech and counterspeech."\(^{65}\)

Gemser has also drawn up a fairly comprehensive list of terms describing the biblical examples of the persons involved in, and the actions of, the judicial process, from the time the matter was brought to court till the time of the verdict.\(^{66}\) An overwhelming amount of examples of legal terminology in all studies are drawn from the book of Job.

Frye devotes one chapter of his dissertation to legal terminology and discursive uses.\(^{67}\) However, his interest was mostly in the two heavenly councils, its attenders, and the role of Satan.

Even though Gemser's study consists basically of lists and examples of legal terms, they are more comprehensive in range of terminology than those of other studies. Six of the terms he lists are in this passage, attesting to the strong legal nature of Job 19:21-29.

**תִּתְנָה וְתוֹרָה**, Legal Records

With reference to the juridical, "writing in a book" has many functions. The term תִּתְנָה came to be used for

\(^{65}\)Köhler, 127-150.

\(^{66}\)Gemser, 120-137.

important legal documents.\textsuperscript{68} Most of the references that have the term "writing in a book" have either to do with a book of the law\textsuperscript{69} or a book specifically for records, such as records of genealogies or chronicles of the activities of kings.\textsuperscript{70}

It can be observed that writing in the Old Testament has an authoritative significance. The trend is set by the authority of what God himself writes down—the law,\textsuperscript{71} and his book (to be investigated later).

The inscription on the wall of Babylon, written by the mysterious hand sent by God before its fall, was also judgmental.\textsuperscript{72}

\textsuperscript{68}R. D. Patterson, "יִתְנָה," \textit{TWOT} 2:633.

\textsuperscript{69}Exod 24:7; Deut 17:18, 28:58, 28:61, 30:10, 31:24, 26; Josh 8:31, 34, 23:6, 24:26; 2 Kgs 23:21, 24; 1 Chr 25:24 etc.

\textsuperscript{70}Genealogies (Gen 5:1); wars (Num 21:14); acts of kings (2 Sam 1:18; 2 Kgs 11:14; 14:19, 29; 15:7, 23, 31; 16:5, 14, 20, 27, etc.).

\textsuperscript{71}Gottlob Schrenk, "τοῦ τούτου," \textit{TDNT}, 1:744. Exod 24:12, 31:18, 32:15, 32, 34:1; Deut 4:13, 9:10, etc.

Writing was apparently an important aspect of the judicial system. A man divorcing his wife would write out a legal certificate of divorce (יוֹדַע בְּשָׁם נָשׁוֹת) and give it to her. In court, the accuser normally brought his case orally, but he could also hand it in to the court in writing. Gemser cites Job 31:35 as an example:

Oh, that I had someone to hear me!
I sign now my defense—let the Almighty answer me;
let my accuser put his indictment in writing.

This verse also illustrates that besides the accuser, even the defendant could present his defense in writing. Further, the signature lent added authority to the written witness, especially in the absence of the person.

The psalmist exhorts the Israelites "to relate" (בָּאָדָם) God's goodness to the next generation (Pss 48:13 and 78:4, 6), but for a more distant generation, they are asked "to write" (תַּעַל) it down (Ps 102:18/19). As Isaiah puts it, the written record is a future witness, valid after death.

Go now, write (תַּעַל) it on a tablet for them,
inscribe (קָרְטי) it on a scroll (סֶפֶר),
that for the days (יְמֵי הָבָאת) to come
it may be an everlasting witness (Isa 30:8).

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73 Deut 24:1. See also Isa 50:1 and Jer 3:8.

74 Boecker, Law and the Administration of Justice in the Old Testament and Ancient East, 35, believes Job 31:35 clearly depends on Egyptian legal custom. But see Gemser, 110. Dick, 37-50, confirms that at civil hearings, the judge would compel the plaintiff to formalize his accusations, and to present any supporting evidence.
The cluster of terms from the associated field that largely are duplicated in Job 19:21-29 (לְמָזָה, מִזֶר, מָזֶר, and וְנַר), strongly suggest that Job is speaking of the same type of written witness. He wants an engraving on imperishable rock.  

**Divine Legal Records**

One may observe different functions of divine legal records related to their purposes. The records may be either for witnessing or for sentencing.

For witnessing

God's records of a person's actions are also to be used in the final judgment as a witness to a person's deeds. Malachi mentions that a book (מִשְׁפַּט) was written (מִשְׁפַּט) of those who "feared the Lord" (Mal 3:16). Earlier in the chapter God is said to come to judge and to "witness" against those who have done wrong (Mal 3:5).  

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75 An additional term is מִשְׁפַּט which may be read "as a witness" (a legal term) instead of "forever." See Isa 30:8.


77 See also Rev 20:12: "Books were opened. . . . The dead were judged according to what they had done as recorded in the books. . . ., and each person was judged according to what he had done."
For sentencing

זָכָה and יִשָּׂא also invoke thoughts of another book that God is said to keep.⁷⁸ At the time of the end, Daniel records, everyone whose "name" is found written in the book (תְּפִלֵי bilder) will be delivered in the final judgment (Dan 12:1).

The antonym of that expression occurs with רֵעָה (to blot). Moses requests God to "blot me (ינוֹס) out of your book" (ףסונ), to atone for Israel, but God asserts that those who have sinned against him "I will blot (ינוֹס) out of my book (ףסונ)."⁷⁹ The psalmist, too, pleads that the wicked might "be blotted out of the book (ףסונ) of life."⁸⁰ The act of recording the names of those who will be saved is in itself a verdict that will be executed later.

Records, then, may be seen to fulfill two legal functions: witnessing and sentencing, though one evidently leads to the other.

Since it is not his name but his words that Job wants recorded, it therefore seems likely that what Job has in mind is a permanent "witness" of his innocence, rather than having his name on a roll of the righteous, though that idea follows. Written prayers from Egypt also exist in

⁷⁸Patterson, 612. Ps 139:16 "written in your book"; Isa 34:16 "scroll of the Lord," etc.
⁷⁹Deut 32:32, 33.
⁸⁰Ps 69:28 (29 in Hebrew).
which an individual begs for a favorable decision in the final judgment.\footnote{Heinz Richter, *Studien zu Hiob* (Berlin: Evangelische Verlagsanstalt, 1959), 28, 90.} Since Job's wish is for this record to be in stone, one can only presume he wants to ensure that his witness is enduring.

This certainly has its juridical connection. And what enforces its belonging to the associated field is the fact that God also has a book in which his testimony is recorded and also in which names are written and from which names might be blotted. In contrast to that possibility, Job wants his written testimony on imperishable rock, especially because that kind of a witness can transcend his imminent death and survive to the eschaton.

**הֵֽהָֽיָּּֽפֵר, to Take the Stand**

While הבּרָּי was included in the associated field for death and resurrection, it clearly belongs in this associated field of legal terminology too.

הֵֽהָֽיָּּֽפֵר may be defended as a technical cultic term for a theophany, but it is possible both nuances are present in the text. The author likes to use double entendre.\footnote{Hartley, 294.}

Thus we will now examine הבּרָּי from a new perspective --as a technical term in the associated field of legal vocabulary.

The word basically means to rise up from a prostrate
position and is extended as an action showing respect. The word also has legal usage. Logically, this would be in order to show respect to court authority.

Commenting on בִּדּוֹ in Job 19:25, Pope identifies it as a juridical term meaning "to rise as a witness in a trial." Asserting that it is clear that legal language is being used, Clines adds that Job's champion will be the last to rise, and one normally expects that the last to rise in court is the winner. It is obvious that Job expects this witness to be decisive.

Sitting in Court

In preparation for the court session, the judge took his seat first and remained seated throughout the proceedings. Solomon built the "throne hall" from where he judged (1 Kgs 7:7). Isaiah has the promise which implies

84 Pope, 146.
85 Understanding יִהְרָפֵּנ to signify the time in court rather than in history.
86 Clines, Job 1-20, 460. Though Clines concedes that in the book, it is Job who has the last word.
87 Hartley, 294.
88 "Thrones were set in place, and the Ancient of Days took his seat" (Dan 7:9).
89 Gemser, 123.
that the judge sat (on a throne) while the case progressed.

In love a throne will be established;
In faithfulness a man will sit (יָכַת) on it--
one from the house of David--
one who in judging seeks justice
and speeds the cause of the righteous (Isa 16:15).

The others who probably stood when the judge entered also took their seats before the proceedings began.91

Standing in Court

In order to speak, a person would then arise (כִּפֵּר). The standard position for witnesses and advocates was normally at the right hand of the accused.92 We may note various purposes for participants 'standing up' to speak in court.

1. **To plead a case.** The one who had a case was expected to "stand" at the gate and state his case before

90 The wise elders used to stand when Job arrived to take his seat at the public square (Job 29:9; 8 in English). The setting in Dan 7 is of the Ancient of Days sitting first, and then the rest of the court taking their seats (Dan 7:9, 10).

91 The court was seated and then the trial began. Dan 7:10.

92 The accuser (נָא in Zech 3:1; the evil opponent in Ps 109:6) and the defender (the Lord in Ps 109:31; see also Pss 16:8 and 142:4--where the defendant looks for help), all stood at the right hand of the accused. See Gemser, 123.
2. **To defend against accusation.** In the context of God's accusation which he has lodged against Israel (Mic 6:2), the people are challenged to stand (ירמ) and "let the hills hear what you have to say" (6:1).

3. **To witness against.** The Deuteronomic counsel regarding witnesses stipulates that a single witness who will "stand (ירמ) against" was not considered adequate.\(^\text{95}\) And if there were only one witness "standing against" (ירמ), then the two contenders were to "stand" together (שָׁנְ Jeremiah) before the priests representing Yahweh, judging (יָדַע).

The psalmists appeal for help against false (Ps 27:12), and ruthless (Ps 35:11) witnesses who "rise up" against him.

Job asserts his own fair dispensation of justice to the oppressed, for if he had not been fair, he asked, "what will I do when God confronts (ירמ) me?" (Job 31:14).

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\(^{94}\) Ps 74:22: "Rise up, O God, and defend your cause."

\(^{95}\) Deut 19:15,16. "One witness is not enough." At least "two or three" were required to establish a matter.
Job declares that even the cursed situation he found himself in "rose up" as a witness (לָא) against him. In parallel he laments:

My gauntness rises (רָעַב) up and testifies (הָעָמֶד) against me" (Job 16:8).

Yet in the same speech he expressed a conviction that a heavenly witness (בְּשֹׁדַד וְשָׁם בֵּית רָעֹב) would plead his case (16:19). Though circumstantial evidence arises to testify of his guilt, Job is convinced a kinsman-redeemer will rise up in court and vindicate him, as he again asserts in 19:25.

4. To witness in support. A fairly complete court case exists in Jer 26. After Jeremiah preached in the courtyard of the temple, angering the priests and prophets, the officials of the temple court assembled at the gate for the hearing. After speeches by both parties, the officials dismissed the requested death sentence. It was then that the elders stood (רָעֹב) to defend Jeremiah by appealing to past historical actions/decisions (Jer 26:17, 19-24).

The psalmist speaking of the judgment also asks:

Who will rise (רָעֹב) up for me against the wicked?
Who will take a stand for me against evil doers? (Ps 94:16).

He follows these parallel questions by referring to

96 Habel, The Book of Job, OTL, 305.

97 Ps 94:2 opens with "Rise up (נָא) O Judge of the earth".
help God has given him. The answer to these rhetorical questions is obviously that God will stand for him.

5. To judge. כֹּל is also a technical term for the standing of the judge to pronounce the verdict. The imagery is even adapted to God's position as judge.

The Lord takes his place in court; he rises to judge the people (Isa 3:13).

The psalmist refers to the God who rose up for judgment (בֹּא מִלִּי), and repeatedly begs for God to rise and judge his enemies.

The wealth of illustrations places כֹּל firmly in the legal field. Recent commentators agree to the technical nature of the term.

Whether to accuse or to defend against accusation, whether as a witness (either for or against), or whether as a judge to pronounce the verdict, the individual had to stand in order to speak.

Verbs that occur in parallel with כֹּל testify to its consistent legal nature. The main parallel word, which is probably closest in meaning to כֹּל, is מִפְּנוֹ (to ransom).

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98 Ps 76:9 (10 in Hebrew). Also Ps 94.
99 Pss 3:7; 74:22; 76:9; 82:8; 94:2.
100 See commentaries by Clines, Job 1-20; Habel, The Book of Job, OTL; and Hartley.
101 Hos 13:14, Isa 35:10; Jer 31:11; Ps 69:19.
However, another parallel word that also is similar in meaning is derived from ישע (to save). Other words occurring in parallel are from לָעַז (to save, rescue) and לָעַד (to help).

The verb occurs in two realms: the secular sphere involves legal and social life, and the religious relates to the redemptive work of God. Though scholars usually define and illustrate the secular and use that as a basis for discussing religious meaning, one may also fill out the meaning of the concept by examining the figurative uses.

Rather than being exhaustive, the purpose of this section, as with the other technical words we have examined, is just to illustrate the juridical connotations of the term.

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ַַכָּכָכָc and יִדְרָא Together

The deliverance by the redeemer is in the context of the pursuer/persecutor, who is mentioned often. The longest psalm, the one devoted to the law, significantly associates יִדְרָא with the legal action of God.

Defend my cause (רְשׁוּב הַרְעָבָר) and redeem me (וְיִדְרָא לַנוּ) according to your promise (Ps 119:154).

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102 Isa 60:16, Ps 106:10.
103 Mic 4:10.
104 Isa 41:14.
It needs to be stated that the context of the above passage is persecution (רָדָד, vs. 157) at the hand of foes. The term רָדָד usually refers to a man or group pursuing another for the purpose of making war or taking revenge.106 The הָלִיך is described pursuing (רָדָד) for the purpose of revenge.107 However, the הָלִיך also delivered his protege from pursuers (רָדָד).

The Egyptians pursued (רָדָד, Exod 15:9) the Israelites into the Red Sea, but God redeemed (הָלִיך, vs. 13) them.

Ps 69 describes God's redeeming work (הָלִיך, vs. 19/18) from foes who persecute (רָדָד, vs. 27/26) those whom God himself has smitten.108

Job accuses his friends of pursuing/persecuting him (רָדָד, vss. 22, 28) and calls upon his redeemer (הָלִיך, vs. 25) for help. רָדָד is a companion term for הָלִיך and they both contribute to placing Job 19 in a juridical context.

106 William White, "רָדָד," TWOT 2:834. Though in one instance it is used to describe the hunting of a partridge (1 Sam 26:20). Ps 23 uses the term to describe the intensity with which God's goodness and mercy will follow the psalmist (vs. 6).

107 Deut 19:5, 6 and Josh 20: 4, 5 describe the avenger of blood pursuing the murderer of his relative. Also, after the summons to come forward and speak at the meeting place for judgment (Isa 41), God is said to pursue (רָדָד, vs. 3) the nations. He is the Redeemer (הָלִיך, vs. 14) of Israel.

108 Note also Ps 119 above.
Functions of the יִדְּרָד

The participial form of the Qal stem has practically become a noun in its own right, as the "kinsman-redeemer." The noun is better known, though it is properly a derivative of the verb. The person and responsibilities of the יִדְּרָד within a clan or socially determined group are well defined. To illustrate these, we will examine historical and legislative texts as well as those that refer to God as יִדְּרָד for in religious usage, too, there are legal nuances which are figurative usages of the term. Both literal and figurative functions are necessary to determine what Job expects his יִדְּרָד to accomplish.

As avenger/defender

One finds that legal revenge for murder and persecution is the most spectacular task legislated in the Old Testament. It was the duty of the יִדְּרָד to restore disruption of society by maintaining this equilibrium. However, the persecutor (יַלֵּל) was given an opportunity to

109 R. L. Harris, "יִדְּרָד," TWOT, 1:144.
111 Ringgren, "יִדְּרָד," 352.
112 Harrison, 14, 15. See Num 35:19, 21, 24, 25, 27; Deut 19:6, 12; Josh 20:3, 5, 9.
113 See Ringgren, 352.
state his case in court to defend himself. ¹¹⁴

God as redeemer is a special avenger because he is not only able to annihilate the persecutor, but is also able to rescue from certain death, and even to reverse death:

I will ransom them from the power of the grave;
I will redeem (גָּדַל) them from death (Hos 13:14).

As redeemer

More often the גָּדַל acted legally to restore lost property, to redeem from slavery, and to provide an heir for a childless brother, thus redeeming his name—in short, helping in what the hapless relative could not accomplish. ¹¹⁵

The historical incident which involves most use of the term גָּדַל is the story of Ruth. The climax of the story and the setting in which one sees the גָּדַל in action is Ruth 4:1-12. ¹¹⁶ Along with the forms of this root, occur other technical legal terms occur that demonstrate a legal field

¹¹⁴See Josh 20. The city of refuge provided this opportunity.

¹¹⁵Harrison, 14, 15. See Lev 25:25-28, 47-55; Num 35:16-28; Deut 25:5-10; and Josh 20.

¹¹⁶Within the space of these twelve verses the root occurs 13x: 4x the author uses the participle (noun) form which refers to the redeemer/kinsman who ultimately did not do his duty; 4x the imperfect occurs to describe the action of redemption. The imperative form occurs 2x in the direct speech of Boaz and the nearer kinsman, and the infinitive form occurs 3x.
of associated terms. The action is at the gate of the city where legal events took place.

First of all Boaz, sat (אֲבֹא, vs. 1), and not only he, but the kinsman-redeemer, when he was invited, was asked to sit (אֵלֵד, vs. 1). Also, all the elders (אֱלֵד, vss. 2, 4, 11) who were collected all sit down (אֵלֵד, vs. 2). Those people present, including the elders, constituted the witnesses (אֱלֵד, vss. 9, 10, 11) and the transaction was legalized by ratification (אָבֹא, vs. 7) in exchanging the sandal.

Though this did not involve a litigation and adjudication, it constituted a legal transaction, as the location of the event at the city gate suggests, and the presence of the rest of the legal field of associated terms confirms.

Another legal transaction is recorded in Jer 32. The prophet was approached by his cousin and asked to perform the duty of the kinsman (אֱלֵד, vs. 7) regarding the redemption of a field. It was his right (אֱלֵד, vs. 8).

After paying his cousin money, Jeremiah says "I signed on the deed" (אָבֹא, vs. 10, literal translation). Witnesses (אֱלֵד, vss. 10, 12) witnessed (אָבֹא, vs. 12).

117 Words that relate especially to this particular case (buying, selling, land, wife, seed) are not the focus of our attention.

118 They are also referred to as the sitting ones (אֱלֵד, vs. 4).
140

vs. 10) the transaction and also signed the document (נכנן, vs. 12). The courtiers were obviously sitting
(כנתנ, vs. 12) in the court of the guard.

As an advocate

The הער is also apparently expected to help in a
lawsuit as an advocate or defender who might even initiate
the proceedings. Note Prov 23:11:

for their Defender (הער) is strong;
he will take up their case against you."119

Similarly in a psalm referred to earlier, the psalmist begs
God to fight his case against his persecutors (דר, Ps
119:150).

Defend my cause and redeem (הער) me;
preserve my life according to your promise (Ps 119:154).

As judge

We note that in the historical situations in which a
הער appears, we do not observe a separate judge. Perhaps
none was needed. Witnesses were present and attested to the
legality of the transaction (Jer 32:12), sometimes
applauding it (Ruth 4:11), but no judge was needed for a
decision. The act of the הער was to execute justice, and in
that sense, the הער might be said to simultaneously perform
the duty of judge."120

119 Also Prov 22:22, 23; Jer 50:34; Lam 3:58; and Ps
119:154.

120 Note even the Angel of Yahweh, equated by some
with the הער (see Claus Westermann, Genesis 37-50, trans.

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In two texts God is referred to as acting as נְגֵד as well as judge. In Ps 119:154 (referred to above), the psalmist asks God to redeem (נִזָּה) him. (The context is that enemies are persecuting him, זָרָה, vss. 150, 157.) But God is also said to have judged him (נִמְסָס vs. 156).

In Mic 4:3, God is referred to as judging (נָעֲשֶׂה), and in vs. 10 he is described as redeeming (נִזָּה). It appears that this is possible because the act of the נִזָּה is an act of and the execution of justice.

God and King as נִזָּה Redeemer

It has become obvious that God is the ultimate נִזָּה, especially for those who had no one to defend them. For the corporate nation, Yahweh was protector, and נִזָּה describes his actions in relation to two critical periods in Israel's history— the exodus from Egypt and the return from Babylon. For individuals, Yahweh is the נִזָּה deliverer of the fatherless and the widows and pleads their cause.


\[121\] Frye, 323 and note #9.


\[123\] Isa 43:1; 44:6.

\[124\] נִזָּה, in Prov 23:11; Jer 50:34.
is also the deliverer for the one faced by troubles and enemies.\textsuperscript{125}

While the king's role in daily jurisprudence is much debated,\textsuperscript{126} it is fairly certain that he was to be the deliverer of the poor and needy. Jeremiah charged the king to uphold justice for the helpless,\textsuperscript{127} and Isaiah condemned the rulers of his day for neglecting this duty.\textsuperscript{128} David's prayer for Solomon speaks of the king's function of judging, but David included the functions characteristic of a kinsman:

\begin{quote}
For he will deliver the needy who cry out, the afflicted who have no one to help.
He will take pity on the weak and the needy, and save the needy from death.
He will rescue them from oppression and violence, for precious is their blood in his sight (Ps 72:12-14).
\end{quote}

It is suggested that the king was not involved in

\footnotesize{\textsuperscript{125}Lam 3:58. The earlier portions of Lam 3 have much in common with the terminology and images of Job 19. However, the conclusions of both chapters are positive expressions of hope in the deliverance from circumstances and pursuing enemies. (The paths shrouded in darkness [Job 19:8; and Lam 3:2, 6]; effect on skin and bones [Job 19:20; Lam 3:4]; the way being blocked so that he could not pass or escape [Job 19:8; Lam 3:7, 9]; the image of a siege around [Job 19:12; Lam 3:5]; calling for help without response [Job 19:7; Lam 3:8]; facing the scorn and ridicule of mocking bystanders [Job 19: 17, 18; Lam 3:14]; reference to teeth and dust [Job 19:20, 25; Lam 3:16].)

Note also the texts that described the 'avenger' in the context of the 'persecutor'.

\textsuperscript{126}See Boecker, Law and the Administration of Justice in the Old Testament, 41, for a brief discussion.

\textsuperscript{127}Jer 22:1-3, 8.

\textsuperscript{128}Isa 1:23; 10:1, 2.
the court system because neither he nor the state was the author of the laws. Yahweh was the sole legislator. However, it must be remembered that the king was the agent of God and therefore was charged with protecting those who appeal to God.

ֵימ, the Sword of Judgment

ֵימ occurs 407x in the Old Testament and is the most frequently used weapon. The sword, as the main weapon, was a symbol of violence and oppression. But one of the contexts of ֵימ is as the sword of judgment. The concern here is with its literal and figurative uses as an emblem for the execution of justice.

Literal and Figurative Use

It has been felt that the sword was literally used to execute a condemned criminal as part of the judicial process, and hence the development in the use of the term

129 Boecker, Law and the Administration of Justice in the Old Testament, 43.

130 2 Sam 1:14, 16; 26:9; Prov 24:21; Ps 2:7; 110:1, 3. However, the kings did not assume divinity (2 Kgs 5:7; 6:26, 27).


132 Otto Kaiser, "ֵימ," TDOT, 5:161 reminds us, though, that in the case of both a god and of a great king, it is difficult to make a clear distinction between the execution of justice and punitive military action.
"sword" as an instrument of sacral execution.\(^{133}\)

Both the literal and figurative uses of נִזְנֵה appear to overlap. What to the modern Western mind is abstract might have been specific and concrete to the ancient Israelite.\(^{134}\) As synecdoche, the נִזְנֵה was used as a symbol of war and its attendant calamities in contrast to peace.\(^{135}\) Ezek 11:8-10 uses the sword to symbolize a violent end.

The Sword of Yahweh

Ancient Assyrian colonies provide a parallel to the language and concept of the נִזְנֵה-Yahweh. Oath formulas frequently mention the sword of Ashur, which is clearly represented as an emblem of the judicial system.\(^{136}\)

The sword of Yahweh may be identified with the sword of judgment by some specific references especially in poetry:

> When I sharpen my flashing sword
> and my hand grasps it in judgment (Deut 32:41).

> God is a righteous judge,
> A God who expresses his wrath every day.
> If he does not relent,
> he will sharpen his sword;
> he will bend and string his bow (Ps 7:11, 12).

\(^{133}\)Kaiser, "נִזְנֵה," 162, cites Ezek 16:40; Ps 63:11; Jer 18:21; Ezek 35:5; Pss 22:21; and 37:11, as evidence, but concedes that "at this point we are, at least temporarily, at the limit of our knowledge."

\(^{134}\)Ibid. The boundary line is debatable.


\(^{136}\)Kaiser, 162.
Even where "judgment" does not occur, it has been postulated that if the language is that of prayer and the praying one appeals to the sword of the Yahweh, it refers to the sword of judgment in a cultic judicial process.\textsuperscript{137}

The sword of Yahweh has a significant place in the language of prophecy.\textsuperscript{138} Jeremiah shows how the "slaughter" of animals (25:34, 51:40) will be turned onto the shepherds. Earlier in the same chapter, Jeremiah declares:

\begin{quote}
He will bring judgments on all mankind and put the wicked to the sword (Jer 25:31).
\end{quote}

Other prophets make no reference to the slaughter of animals, but refer to the judgment of the sword:

\begin{quote}
My sword has drunk its fill in the heavens; see, it descends in judgment on Edom (Isa 34:5).
\end{quote}

Amos, besides direct statements that Yahweh executes with the sword,\textsuperscript{139} also has references to Yahweh commanding the sword for judgment.\textsuperscript{140} Ezekiel's well-known song of the Sword (chap. 21) anticipates Yahweh's action as judge.


\textsuperscript{139}Amos 4:10; 7:9; 9:1.

\textsuperscript{140}Zimmerli, 432.
The Divine Judge is the owner and only real operator
of the slaughtering sword.\textsuperscript{141}

It has been noted that Ezekiel's song of the sword
is also associated with legal language ("I will \textit{judge} you,"
vs. 30; "causing \textit{guilt} to be remembered," vs. 28).\textsuperscript{142}

From the first time the sword appeared in the
Pentateuch (at the fall in Eden\textsuperscript{143}) to the occurrences in the
prophets (as illustrated above) and the Psalms, it can be
observed that the sword has a very close association with
the execution of justice. In this light, Job's reference to
the sword's use in punishing his friends can easily be seen
as legal terminology in the context of execution of legal
punishment. His words are:

\begin{quote}
You should fear the sword yourselves;
for wrath will bring punishment by the sword,
and then you will know that there is judgment (19:29).
\end{quote}

As Pope puts it: "Though the syntax is confusing, it
is clear that Job is warning his friends of divine
judgment."\textsuperscript{144}

\begin{footnotes}
\item[141]\textls{Walther Eichrodt, \textit{Ezekiel}, Old Testament Library
\item[142]\textls{See Hans Jochen Boecker, "Erw"agungen zum Amt des
Mazkir," \textit{TZ} 17 (1961): 212-216.}
\item[143]\textls{During the investigation, Yahweh allowed the accused
Adam, Eve, and the Serpent to defend themselves. However,
once the punishment was pronounced for each, the couple was
banished from the garden and a flaming sword flashed back and
forth to keep them away (Gen 3:24).}
\item[144]\textls{Pope, 147.}
\end{footnotes}
Judgment

has been considered nearly identical in meaning with וְשָׁם and וְשָׁמַד, occurring in parallel so closely that it is difficult to make a distinction in meaning. The legal connection is so obvious that rather than illustrating it, narrowing its concept in the passage will be attempted.

In association with וְשָׁמַד, Ps 9:4 has "You have upheld my right (וְשָׁם) and my cause (וְשָׁמַד)." It is very difficult to make a distinction here between these two words. It has been thought that וְשָׁמַד is more poetic, archaic, and elegant, and translators use different terms to translate them in the same passage, using "judgment," "sentence," "case," etc., but in truth, in such synonymous parallelisms and some other contexts it is difficult to differentiate among their meanings.

In prose passages it has been considered slightly easier to distinguish meanings. A number of prose passages occur in which the three roots וְשָׁמַד, וְשָׁבָד, and וְשָׁאוֹל all occur.

145 Herbert Wolf, "ירָא," TWOT, 1:188.
146 Very similar associations may be found also in Ps 140:12: "I know that the Lord secures justice (ירָא) for the poor and upholds the cause (וְשָׁמַד) of the needy"; and Isa 10:2, "to deprive the poor of their rights (וְשָׁמַד) and rob my oppressed people of justice (וְשָׁמַד)."
147 Wolf, 188.
An examination of these passages indeed proves helpful.

If cases (נָשָׁה הָיוּ) come before your courts that are too difficult for you to judge (נָשָׂא) — whether bloodshed, lawsuits (נָעַל נָעַל) or assaults take them to the place the Lord your God will choose (Deut 17:8).

This passage suggests that נָשָׂא involves the contention of opposing parties before, during, or after the court case. It may also refer to the judicial procedure as a whole. נל refers to the legal decision—the sentence/verdict or the moral quality of justice, and נא refers to the case or trial.

נָשָׂא and נָעַל in Job

נָשָׂא in the book of Job deals consistently with the question of justice. Job and his friends use the term to refer to God's actions as judge in Job's present unfortunate situation. Job is found sentenced guilty, but he maintains the sentence is not just.

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150 Hamp, 188, 189, declares these nuances to be true in the overwhelming number of cases. Consider also 1 Sam 24:15 (16 in Hebrew):

"May the Lord be our judge (נָעַל) and decide (נָשָׂא) between us. May he consider my cause (נָעַל נָעַל) and uphold it; may he vindicate me (נָשָׂא נָשָׁה) by delivering me from your hand."

However, the poetic passages that contain all three roots (Ps 9:5; 4 in English; and Isa 3:13, 14) blur these distinctions.

151 Scholnick, "The Meaning of נָשָׂא in the Book of Job," 521. See also her dissertation. In contrast God used the term to express his sovereignty, the prerogative of the ruler.
Compared to the 23x that יִדּוּד occurs in the book, the word יִדּוּד occurs only 3x, only once by Job, and twice by Elihu (35:14 and 36:17), both times quoting expressions of Job.

Neo-Assyrian and Babylonian texts take us back to a time when the distinction between יִדּוּד and יִדּוּד were clearer. The sapitu is an administrative official who has only royal authority and makes administrative decisions, while the dayanu is a judge who has legal authority.152

It seems obvious that Job uses the term to refer to a specific event—his trial. He speaks of a specific hearing at which his יִדּוּד will vindicate him. While Job can lament that there is no administrative justice (יִדּוּד) in this life, he asserts that eventually his trial (יִדּוּד) will come.

Elihu's understanding of Job's assertions—the way Job used יִדּוּד—make that even more clear. He illustrates Job's use of יִדּוּד—referring to results on this earth in 34:5-9.153 Elihu denies the need for God to further examine


153 See Scholnick, "The Meaning of יִדּוּד in the Book of Job," 521-524. One can conclude from her research that Job's friends use the term to indicate results on this earth. Job, she thinks, uses the term to include the meaning of a case, which he believes impossible. But obviously that is in an earthly context.
men (vs. 23), and asserts that without inquiring, God
punishes the wicked in full sight of mankind (vs. 26). Both
Job (in 19:7) and Elihu were referring to justice (םשדכ) in
this mortal life. Job claims it does not exist; Elihu
asserts it does. But the reference is "this life."

However, in the next chapter, referring to Job's
vindication (35:1), Elihu also refers to Job's רדנ as the
"trial" that Job has said he cannot see now, but must wait
for (35:14). Whereas תועש was spoken of in the present, רדנ
is spoken of in the future.

In summary one might say that when Job speaks of
םשדכ, he speaks of justice, which for him in this earthly
context is absent. But when he speaks of רדנ, he refers to
a trial, which he is confident he will have in the eschaton.
Even Elihu placed that רדנ in an eschatological setting
(though he was skeptical about it).

The presence of the term רדנ definitely contributes
strongly to the legal tone of the passage. But further, it
appears to specify a legal event—a trial, rather than an
overall sense of justice, for which the term תועש was
employed.

The prose texts which contain all three words, רדנ,
םשדכ, and תועש, supported this "event" concept by assigning
to רדנ the idea "judicial trial."

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Range in Semantics of Legal Terms

It has become rather obvious that many of the legal terms discussed have a range of interpretation. This is not surprising for the term नैरा itself can be interpreted in a number of ways according to the context.154

We noted that the term दिप was used for the action of plaintiff, defendant, witness, advocate, and judge. We also observed that the धू नि functioned as witness, advocate, avenger, and judge. The धेह is used for written witness and also as the sentence. The roles of participants have been observed to be interchangeable. This observation allows us to understand multiple functions of legal elements in the field of Hebrew jurisprudence.

Terms Belonging To Both Fields: Eschatological and Legal

One cannot have failed to notice that a number of the words studied are technical terms belonging to both the eschatological and juridical fields.

We noticed that दिप, especially when following नैरा, is a technical term for resurrection. At the same time दिप is indisputably a technical term from the legal field,155 referring to the standing in court of either the defendant,

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155 Habel, The Book of Job, OTL 305-307, discusses both angles.
the accuser, the witnesses, or the judge.

The phrase "תנוגת ... כי" is rooted primarily in the juridical context, but the fact that God keeps records, too, presents an eschatological angle which reaches its climax in the prophetic writings of Malachi and Daniel. The juridical event is placed in an eschatological setting.

and הָרַכ are historically descriptive of human persecutors/pursuers and kinsman-redeemers in a civil setting. However, when הָרַכ is applied to deity, a soteriological-eschatological dimension is added. Yahweh's action as הָרַכ is used in parallel with renewal of life.

As a literal and figurative weapon for the execution of justice, the term בִּרְכָּה belongs first to the juridical field of terms. But as the "Sword of Yahweh," the term has an eschatological perspective. Jeremiah, Amos, and Ezekiel in particular were seen to comment on the theme of eschatological punishment.

The fact that as many as six words in Job 19:21-29 can be viewed in both legal and eschatological contexts (besides the other terms that belonged in either of the respective fields) speaks strongly for the acceptance of both perspectives and contexts in the passage.

Comparison with Other Passages Having Similar Clusters of Terms

The presence of the wealth of eschatological and legal terms can be better appreciated by the examination of
other passages in which these terms occur in similar clusters. Where the meanings of these other passages are already established, they can be used to assist in the interpretation of this passage.

For the purposes of this study, it is not considered necessary to study these passages in detail. The eschatological and/or juridical contexts of these texts have been established by others, and we will use a comparison to confirm the context of Job 19:21-29.

This study is interested chiefly in the technical terminology recognized in the other passages, and in comparing those with terms in Job 19, in order that it might help verify the identification of such terms.

Isa 26:19

But your dead will live; their bodies will rise.
You who dwell in the dust, wake up and shout for joy.
Your dew is like the dew of the morning; the earth will give birth to her dead.

The majority of scholars consider this passage to speak of the resurrection of the dead, and this is important because it is considered earlier than Dan 12:1, 2.

This passage in Isaiah is also said to be the

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\(^{56}\) See Hasel, 267-284, for lists of scholars with variant views.

\(^{57}\) Ibid., 269.
clearest and, what has been termed as "pure," reference to the resurrection of the body, in that it neither describes a universal resurrection nor mentions the judgment. The main expression is rejoicing in new life.

A strong argument for reading a resurrection in this passage comes from the use of technical terms in the associated field for death and resurrection.

Three widely accepted technical terms for resurrection are: הָיָה (to live), רֹאשׁ (to rise), and יָדוֹ (to awake). Hasel demonstrates that there are also three terms for the dead (which parallel the three terms for resurrection), with "wellers of dust" occurring in parallel with "dead" and "bodies.

Two more images enhance the resurrection overtones of this passage: the mention of light/morning (ราม) of this passage: the mention of light/morning (רָאָם) of this passage: the mention of light/morning (רָאָם) of this passage: the mention of light/morning (רָאָם)

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158 It is restricted to "your" dead.


160 See Sawyer, "Hebrew Words for Resurrection, 219-222, for a discussion on the vocabulary and sectors of terms.

161 See Hasel, 272, and Martin-Archer.

162 S. Amsler "םוֹב," THAT, 2:640, 641.

163 Sawyer, "Hebrew Words for Resurrection," 222, puts these terms in the same sector as 'awakening', and 'seeing', as they all deal with awaking out of sleep. Sanh. x.3 refers to the restoration of the ten tribes in terms of light after darkness. See also John Day, "יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָאֵלִים צְרֵפָה יִסְרָaina in Isa 26:19, ZAW 90 (1978): 265-269, especially 268.
and the depiction of the freshness of dew (עפר).

The sectors of terms represented in Isa 26:19 include (1) "ד (to live) in the sense of "live again"; (2) from the sector of 'rising' or 'standing'--כ (to arise); (3) from the sector of 'awakening', 'light', and 'seeing'--ל (light); (4) from the sector of 'rain', or 'blossoming'--כ (dew); and (5) words for 'dead' (חרב, רבק, and כע).

Job 19 also demonstrates a similar cluster of technical terms as in Isa 26 from the same fields: (1) "ד (to live); (2) from the sector of 'arising'--כ (to arise); (3) from the field of 'awakening' and 'seeing'--ל and בהז (to see); and (5) the term for dead--כ (dust).

Though Job does not in this passage invoke the image of sprouting with rain or dew--the fourth sector mentioned above,--in 14:9-14 he did employ the figure in a reference to resurrection.

Thus, comparison of recognized technical terms for 'resurrection' in Isa 26 (occurring also in Job 19) serve to confirm the death-resurrection context of the passage in Job 19:21-29.

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164 Ibid., 225. This sector contains words for sprouting, blossoming, rain, and dew. See also Ringgren, Israelite Religion, 322, Martin-Archard, 132, and Hasel, 275.

165 The sprouting (שֵׂם, vs. 9) of a stump at the scent of water, and the use of the same term to describe the renewal he awaits (vs. 14).
Then just as the Lord had said, my cousin Hanamel came to me in the courtyard of the guard and said, "Buy (מָנֵן) my field at Anathoth in the territory of Benjamin. Since it is your right (מְנִי) to redeem (מָנָה) it and possess it, buy it for yourself."

I knew that this was the word of the Lord; so I bought (מָנֵן) the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver. I signed (מָנֵן) and sealed the deed (מִסְפָּר), had it witnessed (מְנִי לְעָבָד), and weighed out the silver on the scales. I took the deed of purchase (מִסְפָּר מֶנֶהוּ) — the sealed copy containing the terms and conditions, as well as the unsealed copy — and I gave this deed to Baruch son of Neriah, the son of Mahseiah, in the presence of my cousin Hanamel and of the witnesses who had signed the deed and of all the Jews sitting (מְנִי לְעָבָד) in the courtyard of the guard.

One can immediately observe a cluster of technical legal terms in this passage that offers the most detailed description of the function of the מָנֵן in the transfer of property. ¹⁶⁶

Though Jeremiah is not called a מָנֵן, he is recorded as fulfilling his responsibility of מָנֵן, which is to say that as kinsman, he functioned as מָנֵן. ¹⁶⁷ Even מָנֵן is a term related to the act of redemption, often used in parallel. ¹⁶⁸


¹⁶⁷ Johnson, 69, refers us to Lev 25:26, 29, 31, 32, 48, 51, 52; Ruth 4:6; Jer 32:7, 8; and Ezek 9:15.

¹⁶⁸ Ringgren, "מָנֵן," TDOT, 2:353, points us to Ps 74:2, "Yahweh got (מָנֵן) and redeemed (מָנָה) his congregation." Cf. also Ruth 4:5. Isa 52:3 speaks of a redemption without money, which implies that redemption was redeems with permission of the copyright owner. Further reproduction prohibited without permission.
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deliverance theme, which is typical of God's own work as Remembering the deliverance from Egypt brought hope for deliverance from Babylon as is also detailed in language by the prophet Isaiah.

Of the technical terms discussed in the Jeremiah passage cited above, three ( Nº צ, יִתְמַר, יִתְמַר,) are found in our passage in Job 19, one more from the lexical field ( נִכְנֶס, antonym for יִתְמַר), and yet another one from the associated field ( יִתְמַר, forever/witness).

Job's יִתְמַר is normally discussed in terms of the secular legal meaning of the term, and so is Jeremiah's role. יִתְמַר serves to depict the legal nature of redemption. Job's vindication is rooted in a legal event.

Dan 7:9, 10 and 12:1, 2

As I looked
thrones ( יִתְמַר) were set in place,
and the Ancient of Days took his seat ( יִתְמַר).
His clothing was as white as snow;
the hair of his head was white like wool.
His throne was flaming with fire,
and its wheels were all ablaze.

174 Vss. 21-23. "You brought your people Israel out of Egypt with signs and wonders, . . ."

175 See Ringgren, " יִתְמַר," TDOT, 2:354. Especially in Deuteronomy. See also Exod 15:13; and Pss 77:16 and 106:10.

176 Ibid. In Isa 51:10, יִתְמַר refers to those delivered from Egypt. The restoration from Babylon is described as a new Exodus (Isa 48:20, 21. See also 44:22, 23; 52:9). The term יִתְמַר is used 13x as an epithet of God in Isa 40-66.

177 O. Procksch, " יִתְמַר" TDNT, 4:330.
A river of fire was flowing, coming out from before him. Thousands upon thousands attended him; ten thousands times ten thousands stood (ד"כ וָֽעַל) before him. The court (יֵשָׁנָה) was seated (יִתְבַּנֵּן), and the books ḫסֹֽכּ were opened (Dan 7:9, 10).

At that time Michael (מִיכָֽאֵל), the great prince who protects (כִּֽכְּבָּד) your people, will arise (כִּֽכְּבָּד). There will be a time of distress such as had not happened from the beginning of nations until then. But at that time your people--everyone whose name is found written in the book (נְּאָמַרְתֵּן בְּרָאשָֽׁיִם) will be delivered. Multitudes who sleep in the dust (קָהָל) of the earth will awake (תָּאֻמָּת): some to everlasting life (יְהוָֽה), others to shame and everlasting contempt (Dan 12:1, 2).

In Dan 12:1, 2, one sees technical terminology of both the resurrection field and the juridical field, because for Daniel resurrection has a judicial function.178 The technical terms for resurrection in these passages are from the recognized sectors:

1. A term for 'the dead'--"sleepers of dust" (עָשָׂר בְּרִיָּת עַדְמָה).

2. From the field of 'seeing', 'awakening', or 'light'--לָפֶּה (to awake). In addition, the ones raised to

178 Nickelsburg, 23. However, Nickelsburg believes the judgment to be of Antiochus being struck down, and a division being made between the wicked and righteous of Israel. While some argue that the resurrection is limited to "some of those who sleep"), Gowan, 93, believes that the OT teaches that most people get justice in this life and that the resurrection is only for those whose accounts still have to be settled. Yet a general resurrection can just as easily be understood. Sutcliffe, The Old Testament and the Future Life, 139. He attributes an explanatory use of עָשָׂר (i.e., those who sleep) therefore leading to an understanding of a general resurrection.
life are said to shine like the brightness of the heavens.

3. The word ‘מ.

The juridical field is just as well represented by the "standing" to defend (דועים), of a "protector" (מנין), the "court records" ( FileWriter with הכתוב), and the pronouncement of sentences.

The judgment elements are presented here\textsuperscript{179} as:

(1) the witnesses—Michael the angelic defender, and the presupposed satanic opponent; (2) the book of life; (3) the resurrection by which the dead participate in the judgment; and (4) the consequences of the judgment—good and bad.

The objection is that while the elements of a judgment are in 12:1, 2, it is not a description of a judgment scene.\textsuperscript{180} However, the description presupposes a judgment scene which is actually described earlier in chap. 7:9, 10.

The subgenre of 7:9, 10 has been given as "Description of Judgment Scene."\textsuperscript{181} The elements are listed here as (1) the enthronement of the heavenly judge;

\textsuperscript{179} See Nickelsburg, 31. They are similar to the elements in the other post-mortem passages in intertestamental writings.


\textsuperscript{181} Ibid., 78.
(2) opening of books; (3) the execution of judgment; and even (4) the epiphany of a heavenly figure. Such a combination of technical terms from the same fields of resurrection and judgment are also found in Job 19.

Common resurrection terms and images used are:

død and הָיָה (death and life), in both Daniel and Job; רָאָה and רֵאָה (to see) in Job, and brightness in Daniel; Job's event is at the עֵת הָרֵא (eschaton), and Daniel's is at the עֵת הָרֵא (the time of the end, vs. 4).

Common juridical terms and images in the two passages are also numerous: (1) מִתְמַדֵּד (written in a book) in both passages; (2) דָּבָר (to stand in court) in Job, and כָּל (to stand to defend) in Daniel; (3) in Job a שָׁבַע (redeemer) stands to vindicate, in Daniel שָׁבַע is the defender (שָׁבַע); (4) מִיתּוּ (court trial) occurs in both Job and Daniel 7; (5) in both Daniel and Job we have the dual consequences of judgment—vindication/everlasting life for some, but punishment/contempt for others.

The combination of the juridical and eschatological in both passages confirms that just as in Daniel, Job's resurrection is for the sake of justice. He anticipates the resurrection because his account is not settled in this life.

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182 See Gowan, 93.
Summary and Conclusions

The study of vocabulary in relationship to other words within the same associated field creates a strong case for interpretation. Technical terms combine to create a specific context.

Two different associated fields of technical terminology were observed in Job 19:21-29. Seven terms from the field of eschatology (after; the eschaton; the dust of death; to live; and, to see upon awakening; to arise, all complement each other in presenting an eschatological scenario.

The author of Job also uses six terms from the juridical field (court records; to take the stand; redeemer; the sword of judgment; and judgment itself), thus giving the passage a strong legal context.

We observed other references which illustrated technical use of these terms. Isa 26:19 was found to use a cluster of similar terminology in describing resurrection, confirming the eschatological setting of our passage; and Jer 32 used similar words in placing the function of the Px in a descriptive legal account.

The texts of Dan 7:9, 10, and 12:1, 2 were observed to combine the same two contexts we have been studying, in a similar way as Job 19:21-29. That the passages in Daniel
have been accepted as of an eschatological judgment, helps us to understand the same context for Job 19:21-29.

Job's hearing in heaven is his only opportunity of vindication after his death. He anticipates resurrection for the purpose of finally receiving justice, which was denied in mortal life.

With this study, the analysis of the literary and thematic contexts of Job 19:21-29 is complete. In chapter 1, the literary context of Job 19 was established. Job was seen asserting an eschatological judgment that Bildad and Zophar denied. In this chapter, the thematic context of vss. 21-29 has been further established by demonstrating that the terms in this passage are technical words that convey images eschatology and judgment. The establishment of both eschatological and juridical contexts lays the foundation for interpreting this passage in a combination of both an eschatological and a legal setting. We are now prepared to investigate the interpretation of Job 19:21-29, which will occupy us in the chapter 3.
CHAPTER III

INTERPRETATION OF JOB 19:21-29

In the first chapter of this research it was observed that Job asserted an eschatological judgment to counter the speech of Bildad. In the second chapter we noted that the terms employed in Job 19:21-29 were largely drawn from the two fields of judgment and death-resurrection, and that the terms from these fields have been combined to describe an eschatological judgment. This chapter will give an explanation of the passage, which builds upon the foundation already laid. Note that the explanation of the verses will not follow in the order they occur in the text; rather, verses that are united by chiastic structure demonstrated in chap. 1.

Explanation of Job 19:21-29

This passage is acknowledged by most commentators to be the most perplexing passage in the book of Job, and they preface their remarks by admitting difficulties.' The

'Among more recent commentators, note Pope, 147, "notoriously difficult"; Simundson, 86, "difficulties increase when we get to vss. 26 and 27"; Clines, Job 1-20, 457, "much debated verses." Edwin Good, In Turns of Tempest: A Reading of Job, with a Translation (Stanford:
interpretations are so varied that there are practically no
two that are in agreement.\textsuperscript{2} While we may not be able to
resolve each difficulty, we present our interpretation that
will draw from the observations we have made so far.

Though the interpretations of other scholars will be
acknowledged, attention will be focused on the concept of an
eschatological judgment, because, as has been observed, this
is suggested by (1) the immediate context of Job's speech
and (2) the technical terms of the passage.

Our explanation of the passage will not follow the
order that the verses occur in the text; rather, themes that
are tied by chiastic structure will be treated together.

Admonition (A)

We observed earlier that Job begins and ends this
stanza with admonitions. Both admonitions are characterized
by imperatives (pity and fear), and are followed by motive
clauses (introduced by "for"). Before examining the
admonition, the identity of the ones admonished by Job needs
to be established.

\textsuperscript{2}This is the observation of T. J. Meek, "Job 19:25-
27," \emph{VT} 6 (1956), 100. The variations have increased
considerably since his article was published.
These words are so unexpected, that it has been postulated that Job is addressing not the three companions who are at least present with him, but his family and acquaintances (of vss. 13-20) who had abandoned him. It becomes obvious that these two groups are distinct from each other and should not be confused. The idea put forward by this view is that Job is begging for reinstatement by his family and former acquaintances (vss. 13-20).

However, Job refers to the friends as "you (폭ann) my friends," indicating that the friends he was calling on are the ones present, to whom he is speaking.

Moreover, Job calls them 3'171, a term he did not employ for the acquaintances (3'171) enumerated in vss. 13-20. The term 2'171 is often used to refer to the three companions.

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1 Clines, Job 1-20, 453, cites Job 17:10 ("But attack me again all of you!") as another place where "you" does not refer to the three friends, but to the righteous in general. Clines, 397, admits that "most commentators almost universally see the verse as directed to the friends."

Gordis, The Book of Job, 203, adds that the pronoun makes it emphatic.

Dhorme, 281, points out that 3'171 did not occur in the enumeration of vss. 13-20.

4Job 2:11; 32:3; 35:4; 42:7. Clines points out that these are only in the prose (used by the narrator), and in the speech of Elihu. However, that is discounting Job's use of 3'171 in this passage.
Further, the family and friends of vss. 13-20 had done nothing that could be construed as רדנ- persecution of Job, as vss. 22 and 29 charge. Truly they had abandoned Job, but there is no record of their persecuting him. These three companions, on the other hand, have been accused by Job in 13:25 of persecuting (רדנ) him.

He could still call them friends because although they were persecutors, they were closer to Job than his absent family and friends. It must therefore be concluded that Job is admonishing not his family and acquaintances of vss. 13-20, but his fellow debaters.

In A1 we will give our explanation of the opening admonition (vs. 21), and in A2 the closing admonition (vs. 29) will be treated.

Opening Admonition (A1)

Pity me, pity me, my friends, for the hand of God has struck me (vs. 21).

We have already noted that it is the three friends whom Job is addressing. But this is the first time that he entreats them. This is so unusual that the nature of Job's request as well as the reason why Job requests this of his friends must be determined precisely.

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7See Clines, Job 1-20, 453. There is some mysterious bond between persecutors and their victims.

8Delitzsch, 350, calls it a "strain we have not heard before."
Job's request

Some scholars have felt it difficult to accept these words of request as an actual plea for mercy, so they suggest that Job is sarcastic.\textsuperscript{9} Irony is certainly present because Job attributes his affliction to the hand of God, which is what the three friends have been trying to say all along. That is precisely what has prompted them to withhold their pity from Job. It was obvious to them that God himself was punishing Job.\textsuperscript{10}

Other scholars find it amazing that he who berated them earlier can now stoop to supplicating them.\textsuperscript{11} They have therefore supposed that Job suspends his disputation and yearning for support,\textsuperscript{12} now appeals to the three companions who have not physically abandoned him (like the rest of his family and acquaintances have) to pity him.

One interpretation is that what Job wants at the moment is for them to stop persecuting him. This is clarified further in the next verse. He does not want pity

\textsuperscript{9}Habel, \textit{The Book of Job}, OTL, 302.

\textsuperscript{10}Clines, \textit{Job 1-20}, 453.

\textsuperscript{11}Ibid., 453.

\textsuperscript{12}Driver and Gray, 169, sees Job as abandoning his argument for the moment and appealing to his friends because they were old friends.
so much as he wants silence. He desires that they stop repeating the arguments of tradition.

All the above interpretations have a contribution to make regarding the nature of Job's request. His request is ironic because it is made to his accusers; he does change the nature of his disputation, though even in his request he continues to accuse them; and certainly their silence will be a favor to Job. But we see that there is more to Job's request.

is a request for undeserved grace/favor, and practically always is used to beseech God. This usage to fellowman is an exception. This use of the verb implies subordination to an exalted one, because they are able to withhold favor. We see that Job's friends have already exalted themselves over Job (vs. 5), so it is not completely strange that Job should ask a favor of them. Gracious

H. J. Stoebe, "", THAT, 1:592.

Freehof, 147, believes Job to be asking them to stop giving him the traditional arguments as proofs that he is a sinner.


See J. R. Lundbom and D. N. Freedman, "", TDOT, 5:27.
understanding and sympathy are what he craves most. The repetition of the verb expresses the strength of his expression and is used because of the anguish of his soul.\textsuperscript{17}

Only in one other place in the OT does the phrase appear repeated in the same colon:

Have mercy on us, O Lord, have mercy on us, for we have endured much contempt (Ps 123:3).

This psalm has much in common with Job: (1) both give as the reason for the request that they have experienced the utmost of torment (the verb יָרָא is common to Job 19:22 and Ps 123:4); (2) both humble themselves to the level of servants (Job 19:16, Ps 123:2); and (3) in distress both direct their eyes to God (Job 19:26, 27 and Ps 123:1). Comparison with this psalm leads us to believe that it is grace Job asks for. The psalmist asks for grace because grace has been denied him by those around him. They treat him with contempt (vss. 3, 4) and ridicule (vs. 3). This leads us to the reason for Job's request.

Reason for Job's request

The verse suggests two reasons why Job should ask his friends for grace: (1) God has struck him, and (2) they are his friends.

1. Job states plainly one reason for his request: "for the hand (יָרָא) of God has struck (נָשָׁמָה) me."

\textsuperscript{17}Clines, \textit{Job 1-20}, 453.
The hand of God is associated theologically with God's power, even hostile divine power. Earlier Job had requested God to withdraw his hand (נָדָי), which frightened him with terrors (13:21). He perceived the hand of a relentless deity behind his problems.

In the prologue, Satan had challenged God to stretch out his hand (נָדָי) and strike (נָכַל) everything Job had (1:11). In the second heavenly council, Satan again challenged God to stretch out his hand (נָדָי) and strike (נָכַל) Job's flesh and bones (2:5). Both times God granted Satan permission to accomplish what he had challenged God to do. The narrative states that God gave Job into Satan's hand, and that Satan went out from the presence of the Lord and afflicted Job (2:6/7). The readers know the troubles are from the hand of Satan, but Job does not. By ascribing his suffering to God's hand, Job operates on the level of his friends and conventional wisdom, which stated that suffering was retribution from God for evil.

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19Clines, Job 1-20, 441.
Job thus rejects the idea of asking God, his judge, for mercy. To ask for mercy would have been to acknowledge guilt.\(^{20}\) "יִתְנָנָנָנ is the prayer of surrender if addressed to God,\(^{21}\) but Job does not direct these words to God.

2. The second reason for Job's request is in the same line as the request itself. Job asks his friends for grace because they are his friends. They have not abandoned him as have his other relatives, acquaintances, and servants. They are beside him trying to help him. Job uses the pronoun in the phrase "זַעַ֖י יָבִ֑נ (you who are my friends) to draw them even closer in their relationship with him by reminding them that they are his friends.\(^{22}\)

One must not neglect to tie the plea for grace with the opening verses of this speech.\(^{23}\) The friends had also oppressed him and crushed him (vss. 2, 3) on top of the suffering with which God had afflicted him. Man had joined together with God to drag his honor in the dust.\(^{24}\) The

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\(^{20}\)Job 9:15. Clines Job 1–20, 454, gives the reason that to ask a judge for mercy is to admit guilt and to abandon one's claim to innocence and justice.

\(^{21}\)As an example, Terrien, 146, points to Ps 51:3/1 "Have mercy on me."

\(^{22}\)See Gordis, The Book of Job, 203.

\(^{23}\)Implicit in the opening of Job's speech ("How long will you torment me?") was a plea to stop tormenting him. Once more, Job implores them to pity him. Simundson, 85.

\(^{24}\)Ellison, 69, asserts this was a greater blow to Job than material loss or physical suffering.
companions are no better than God. Job asks them not to add further hurt to his injury.

Closing Admonition (A2)

Fear the sword yourselves; for wrath will bring punishment by the sword, and then you will know that there is judgment (vs. 29).

Job's next admonition closes the stanza and the speech of Job 19. Like the opening admonition, it also starts with an imperative and is followed by a motive clause. In comparing the two admonitions of this stanza, one is immediately struck by a change in the tone of Job's language.

The new tone that we note in this admonition is the severity of Job's denunciation. In the first admonition, Job was a pitiful sight, humbly begging for grace from his friends. Now he completely reverses the situation and suggests in no uncertain terms that his friends are the ones who are in need of grace.

This change in tone is the result of the vindication that Job viewed in his conviction. Job's avenger/redeemer will not only vindicate Job, but will take revenge on his persecutors who have been unjust to him.

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25 Snaith, 52.
26 Janzen, 145.
27 Kissane, 123.
Job's friends had interpreted his plight as the result of divine judgment; Job now warns them that the sword of punishment\(^{28}\) is aimed at them.\(^{29}\)

The sword is a symbol of punishment of the judgment\(^{30}\) by which God is able to make his judicial decisions respected.\(^{31}\) Some believe this was fulfilled in 42:7-9,\(^{32}\) but others assert that it will be at the coming of the Judge in the eschaton.\(^{33}\)

The timing of the judicial event referred to in this verse will be discussed along with the functions of Job's redeemer under the section Conviction. For now we will look into the meaning of the word as we understand Job's intention.

\(^{28}\)Dhorme, 307, reads בַּמָּה as "afraid," or "horrified."

\(^{29}\)Habel, The Book of Job, CBC, 105.

\(^{30}\)See the study of technical terms in the previous chapter. See also Ewald, 209, 210; Freehof, 149; and Hartley, 298. Ball, 280, calls it the "sword of divine justice."

\(^{31}\)Dhorme, 287. In the book of Job, God's sword of judgment occurs in 27:14--the sword is threatened for the children of the wicked; and 40:19--God can approach Behemoth with his sword. See also 5:15.

\(^{32}\)God's rebuke of the three companions in the epilogue. See Hartley, 87.

The judgment (םְפִּי)

Arguments are presented as to why this word should not be taken to be derived from םְפִּי (judgment). They are (1) that the "ם" prefix is a late feature of Hebrew and unknown in the rest of the book of Job, (2) the gere reading, which is םְפִּי, and (3) that םְפִּי is foreign to the vocabulary of Job. These arguments are invalid for the following reasons.

1. Because the "ם" prefix is unknown in the rest of the book of Job, םְפִּי has been emended to read םְפִּי, giving rise to the reading "In order that you may know God Almighty."34 This emendation is not valid because knowing God (םְפִּי) is always presented in a positive sense,35 whereas the statement posited here is a threat. Therefore, we must rule out that interpretation. Moreover, the "ם" prefix does occur as early as the Pentateuch36 and is present in Assyrian and Phoenician texts.37


35Gordis, 208, asserts that the universal meaning of 'knowing God' is the worship of God, through obedience to the law. That 'knowing' is understood to be positive.

36Gen 6:3. See Delitzsch, 365. See also Cleon Rogers, "םְפִּי," TWOT, 2:889. He asserts: "It is a grave mistake to use ם as a criterion for classifying a work, or part of it late."

37Dhorme, 288.
2. Nothing can be made of the *gere* reading יָדוֹ,\(^{38}\) so it makes most sense to accept the word in its *kethib* form, יָדוֹ, and consider it derived from יָד, meaning judgment.

3. The argument presented by some is that יָד is said to be foreign to the vocabulary of Job,\(^{39}\) though Elihu is acknowledged to have used it three times.\(^{40}\)

However, examination of the Elihu usage shows that in each case he is either quoting Job or referring to something Job said. Elihu states "when you say," indicating the concept originated with Job. Elihu declares:

\[
\begin{align*}
&\text{when you say that you do not see him,} \\
&\text{that your case (יָד) is before him} \\
&\text{and you must wait for him (35:14).}
\end{align*}
\]

This quotation seems rather to confirm that Job must have indeed used the term יָד to refer to the trial that he must wait for. He used יָד only in vs. 29, and since Job said his vindication would be at the eschaton

\(^{38}\)Dhorme, 288, claims nothing can be obtained from the *gere* reading. Delitzsch, 365, tells us that the reasons for the *gere* reading have been "lost to view." Tur-Sinai, 308, takes the *gere* reading as an attempted interpretation, indicating a plural for יָד meaning "acts of destruction." That still does not account for the *gere* form, as the *kethib* may be taken as an Aramaic plural declension.

\(^{39}\)See Ewald, 210.

(ץנירא, vs. 25), he would obviously have to wait for it.

Again, Elihu, twice referring to Job's speech, indicates that Job was consumed with the judgment of the wicked:

But now you are laden with the judgment (תַּנְד) due the wicked; judgment (תַּנְד) and justice (םְדַרֶש) have taken hold of you (36:17).

Job 19:29 is the only place where Job refers confidently to any sort of definite reward for the wicked. Elihu is referring to concepts held by Job. Job must be seen to have used those terms Elihu refers to. As we noted in our study of technical terms, those two terms, 'תַּנְד and 'םְדַרֶש, do not mean the same thing.

ןְדַרֶש has a broader range of meaning related to results and effects. By the results due to an individual, we also come to the meanings "due," and "rights."¹

The characters in the book of Job mainly use ןְדַרֶש in this sense: "a system of divine judgment through a system of moral recompense."² They look on the word ןְדַרֶש with regard to "rewards" attained on this earth. But the word is also used elsewhere to indicate the legal case that Job has.

¹See Booth, 108. He gives the range of meaning as: (1) judicial decision, (2) case for decision, (3) commandment of man, (4) commandment of God, (5) proper administration of law by man, (6) administration of law by God, (7) litigation, and (8) that which should be.

prepared, which he believes is sound.\textsuperscript{43}

In comparing the use of כָּעָס with בּוֹל, Hamp concludes that כָּעָס refers to the legal decision, the sentence/verdict or the moral quality of justice, and בּוֹל refers to a case or trial.\textsuperscript{44}

Job's attitude to כָּעָס was negative. He has not received כָּעָס (19:7). Elihu understands Job's use of כָּעָס as negative. He states, "Job says I am innocent, but God denies me כָּעָס" (34:5). But Job used כָּעָס in a positive sense for himself, and negative for his enemies (19:29); and Elihu understood Job's usage of כָּעָס as positive (35:14).

When Job used כָּעָס, in general he referred negatively to God's justice as it seemed evident in the present and on this earth (9:15-19; 19:7, 27:2), but the only time he used כָּעָס, his attitude was positive, because that was in an eschatological setting. Moreover, the nuance of כָּעָס as opposed to כָּעָס indicated it would be the trial that Job longed for, in which he knew that he would be vindicated.

As Elihu stated (36:17), Job was consumed with both כָּעָס (the final judgment trial), and כָּעָס (justice on this earth). He has viewed the final trial positively at the

\textsuperscript{43}Job 13:18; and 23:4.

\textsuperscript{44}Hamp, 201, declares this to be true in the overwhelming number of cases.
higher level, but the second negatively at the lower level.

That judgment which Job anticipates would bring punishment on his friends is related to their persecution of him. Job alludes to this twice; both times his admonition is connected with accusation.

Accusation (B)

The common term that unites both the accusations of Job is רע. As we noticed in the study of technical terms, רע connotes the idea of hostility in persecution. We observed that often it was the לוח who pursued (רע) for the purpose of revenge. In that sense, God, too, is sometimes depicted as pursuing the enemies of the righteous. Yet more often, רע is used to describe the persecution of the innocent. That persecution is avenged by the לוח.

In B1, we are going to see that both the friends and God are accused of persecuting (רע) Job. In B2, Job accuses them of conniving together to persecute (רע) him.

Persecution (B1)

Why do you persecute me as God does? Will you never get enough of my flesh? (vs. 22).

45 Deut 19:5, 6; Josh 20:4, 5; Isa 41:3, 14.

46 With reference to the wicked: Ps 83:15/16, "So pursue (רע) them with your tempest;" and Ps 35:6, "the angel of the Lord pursuing (רע) them."

47 Pss 7:2, 6; 31:16; 35:3; 69:27; 71:11; 109:16; 119:84, 86, 157, 161; 142:7; 143:3; Jer 15:15; 17:18; 20:11.

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While the accusation is mainly directed to the friends who have persecuted him without showing signs of relenting, Job also makes an indirect accusation directed to God. What the friends are doing is what God has already done to him.

God as persecutor

The first question of the verse disturbs some because normally one is told to be like God, whereas here the friends are asked to be unlike God. The disturbed feeling comes from attributing to Job a distorted view of God as one who is unjust and indifferent to the cry of an offended party. In an effort to eliminate Job's accusation against God, some emend the Hebrew text to read (like these), or (like a stag), or (like an avenger). However, Gordis considers the "unrestrained vigor" suitable for Job in his agony. Job is suffering intensely and may be expected to say anything he

48 Simundson, 85, ascribes to Job the opinion that "God is an adversary who pursues specific human beings as if he had a personal vendetta against them."

49 Ibid.

50 Delitzsch, 350, cites others, but believes the reading very tame.

51 This is the reading of BHK prps. Dhorme, 281, cites Perles and Beer as supporters. See also Jastrow, 265.

Moreover, Job has already made reference to God in the previous verse as the source of his woes. By saying, "the hand of God has struck me," Job lays the foundation for his present indirect accusation of God.

The usage of רָדַּה in the book of Job is illuminating, and provides us additional support for seeing an accusation against God. In 13:25, Job accuses his companions of pursuing (רָדַּה) a "a wind-blown leaf" (רָדַּה). In 30:15, Job states that his honor/dignity is "driven (רָדַּה) away as by the wind."

The wind is one of the epithets of God. In the book of Job, God is associated with the whirlwind (chaps. 38-41). In speaking of the wind blowing him around, Job is consistent in his accusation that God is persecuting him.

Job has attributed רָדַּה activity to God first, and then to his companions. They possibly make no objection to this. Job is obviously God's enemy and deserves persecution. The friends therefore take upon themselves God's work. They themselves have said "Let us persecute him."

The psalm, which has already been referred to as

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53 Gordis, 203, rightly thinks such a view eliminates the need to emend the text.

54 Clines, Job 1-20, 454. The friends believe they are playing the role of avenger like God.

55 Job quotes them in vs. 28.
having many connections with Job, has a related verse:

For they persecute those you wound, and talk about the pain of those you hurt (Ps 69:26/27).

This psalm is another example of conventional wisdom which taught that sufferers were being punished by God, and hence were ripe for persecution. The three companions apply it to Job's situation.

God's persecution of Job is to be seen in the unfortunate situation in which Job finds himself. It is referred to in past, as well as in present terms. But the persecution by the friends is in the present. What they did that was construed as persecution will be determined next.

Indictment of the friends

There are various suggestions as to what the friends are condemned for. Some postulate that Job chastises his friends for usurping divine judicial authority, which is acting like God. When they think themselves as God, acting in a superior judgmental way, that is when they become flesh-eating monsters.

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56See Clines, Job 1-20, 466.

57Delitzsch, 350. He believes Job condemns them not only for adding to God's persecution, but for acting like him, (i.e., as superhuman, or inhuman). They look down at Job from a false sense of elevation.

The clause "getting his flesh," according to Tur-Sinai, had its origin in sexual abuse, but more commentators consider this to be a metaphor of wild beasts devouring an animal. Job is seen likening his torment at the hands of God and condemnatory friends to the image of an animal being devoured by other animals.

Clines suggests that another metaphor is superimposed. An "eater of pieces," is one who defames or slanders. Though some would prefer to stay with the idea of pain, perhaps both meanings of causing pain as well as slander can be considered intermingled. Obviously the friends are not literally eating his flesh or harming him physically. However, they are satisfying themselves at

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59 Tur-Sinai, 302, believes Job 31:31 uses the same metaphor. It is derived from the abuse of captives of war and other helpless persons. See also Pope, 143.

60 Hartley, 291, believes this metaphor captures the hostility that Job senses lying behind his friends' statements. See also Thomas, 238; and Habel, The Book of Job, CBC, 103.

61 Clines, Job 1-20, 454.

62 G. Gerleman, "דָּמָן," THAT, 1:140, cites the Akkadian and Arabic expression. The Sumerian EME.KU.KU (literally "tongue eat") is explained by the Akkadian AQIL QARCI or AQALU QARCI, common in all Assyrian periods with the meaning of slander. Also in Aramaic inscriptions, and in Syriac. See also Ball, 274. Cf. Dan 3:8; 6:25. The phrase might mean to slander in Ps 27:2, as in the RSV.

63 Gordis, The Book of Job, 203.

64 Dhorine, 281; and Ewald, 206.
Job's expense and could thus be accused of eating Job's flesh. The pain that they cause Job is mental— their false accusations which are slander and defaming him.

By slandering and falsely accusing Job they are like God who also appears to have prejudged him wrongly. For that same slanderous behavior, Job chastised them in the beginning of his speech. In the next accusation, Job accuses the friends of seeing within him the root of his trouble. Obviously, Job sees that as a false view, because he condemns them for it. This will be developed further in the next section.

**Plotting to Persecute (B2)**

If you say, "How we will persecute him" since the root of the trouble lies in him (vs. 28).

Job has just brought to an end his view of the eschaton and final vindication, concluding with an expression of intense yearning for his redeemer, who he is sure will help him.

Having viewed his dilemma from a different viewpoint, Job again regards his persecutors, but now his

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65 "Not to be satisfied with his flesh" means they cannot stop asserting his guilt. Clines, *Job 1-20*, 454. It is in this respect that they behave in the judgmental way God appears to be acting.

66 "You torment me and crush me with words" (vs. 2); and "you have reproached me; shamelessly you attack me" (vs. 3).
tone changes. The end of the speech is quite unlike what one would have expected at the beginning, though the motif remains.

Job's accusation

The concluding section resumes the accusation of persecution of vss. 21-22. Job is addressing his friends again, and he continues with the same train of thought as earlier--so closely, that some think that both vss. 22 and 28 stood together in the original. One cannot fail to recognize the connection.

In vs. 22 he had accused them of persecuting him. Now he accuses them of plotting to persecute him. Job quotes his friends as saying among themselves, "let us persecute him because the root of the trouble is in him" (vs. 28). We have already made the observation that Job has accused them of a false prejudice.

The friends have plotted together to accuse Job, and Job knows their plans. Furthermore, Job wants them to know that he knows of their plans, and so he quotes them. Hartley suggests that Job quotes the friends to shock them

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67 See Ewald, 209.
68 Kissane, 123, based on the repetition of הֶרֶץ.
69 Tur-Sinai, 306.
70 Kissane, 23.
into realizing what they are doing to him.

The companions' false accusation

The second part of this verse is to be understood as part of the thought process of the three companions, as perceived by Job. Though some suggest that the companions have sought a legal case against Job, it is at least evident that they have seen in Job himself the cause of his misfortune, and have accused Job of at least some sin in order to invite so heavy a punishment.

This false accusation is slanderous and is what torments Job. Once more, because the friends have not used any physical violence, it can only be this false accusation

71 Hartley, 298. He states that Job anticipates their blindness to the way they are persecuting him, and quotes them to penetrate their blindness.

The reverse has been suggested by Tur-Sinai, 106, in that the friends ask, after Job has accused them, "Do we really persecute Job?" Tur-Sinai points to the same type of argumentation in Malachi, e.g. 1:6: "It is you O priests, who show contempt for my name. But you ask, 'How have we shown contempt for your name?'" Yet Hartley's suggestion can be applied equally logically to Malachi's rhetorical style.

72 Freehof, 149.

73 Dhorme, 287, sees כזז as a legal term for 'case'. He understands the companions to be accused of trying to find a pretext for a lawsuit against Job.

74 See Ball, 281.

75 Gordis, 207.
that Job again refers to as persecution.\textsuperscript{76}

The unexpected element is that right after swooning at the anticipation of seeing God, Job should attack his friends with such vehemence. Presumably the friends were not converted by his assertion, but on the contrary, their gestures and facial expressions became hostile.\textsuperscript{77} At any rate, Job's perception of his redeemer appears to have given impetus to his dispute with the friends. His consciousness had observed another level, and with the confidence of that view he turns on his companions.

In both of Job's accusations, it is evident that he was distraught that his very last friends had failed him. The result is that he is going to have to stand completely without human support. His next words should be understood in this context.\textsuperscript{78} The search for a redeemer (יָשָׁר) must be appreciated in the context of persecution (חֲרַמָּו) by his closest human friends.

Aspiration (C)

As a background to Job's aspiration, we need to understand his feeling of abandonment and persecution by his

\textsuperscript{76}Clines, Job 1-20, 466.


\textsuperscript{78}Perhaps no one is going to do anything in the present, but there is hope for justice in the future, so he wishes a record of his case. Freehof, 147.
closest friends and relatives. He is left to suffer without support. His yearning must therefore be seen as directed not only to vindication, but also to a person who would stand by and accomplish this vindication for him. In C1, Job searches for someone who would do something specific for him. expresses his wish for that someone. It is a yearning not yet realized. But in C2, the next aspiration, expresses a yearning for someone known.

Job's yearning was not only for a person, but for what that person would do. Job has a specific act in mind. He wants someone to record his words. We will examine that need first and then see how that need actually focuses on a person.

First Yearning (C1)

Oh, that my words were recorded, that they were written on a scroll that they were inscribed with an iron tool on lead or engraved in rock forever! (vss. 23, 24).

Job's wish has been considered a forlorn hope. jobs had used the phrase to refer to other desired

79Dermot Cox, The Triumph of Impotence—Job and the Tradition of the Absurd, Analecta Gregoriana, vol. 212 (Roma: Universita Gregoriana Editrice, 1978), 33, believes that actually Job has no hope at all. The term , according to him, is used to introduce a wish that one does not expect to see fulfilled. Clines, Job 1-20 455, supports this view. See also B. Jongeling, "L'expression dans l'Ancien Testament," VT 24 (1974): 32-40, for some grammatical considerations.
situations, which have been all deemed futilities. The phrase is used for: (1) his wish to die, that he not deny the words of the Holy One, (2) his desire that the friends be altogether silent, (3) his wish to be hid in the grave, concealed till God's anger was passed, (4) his fancy of discovering God's dwelling place, (5) his longing for his life when God watched over him, and (6) his yearning for someone to hear him.

However, Job's wishes were no far-fetched fancies. Upon closer examination of Job's other wishes, it must be recognized that, as distant as any of those desires might have seemed at the time, many were fulfilled before his death.

He did indeed survive the ordeal without denying God. His friends were rather bluntly silenced. He

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80 Clines, "Belief, Desire and Wish," 364.
81 Job 6:8,10
82 Job 13:5.
83 Job 14:13.
84 Job 23:3.
85 Job 29:2.
86 Job 31:35. See Clines, Job 1-20, 455 and "Belief, Desire and Wish," 364.
87 Reichert, 99, understands the term "wish" to express a wish, but not a wish past realization.
88 In 42:7, God condemns the friends for speaking wrongly about him, but Job is commended.
89 The friends have no response to God's speeches.
achieved communication with God.\textsuperscript{90} He also got back his former blessed life, and God's watch care.\textsuperscript{91} And he did find someone to hear him.\textsuperscript{92} It should not be too much to assume that the wish to have his words recorded was also realized, that some kind of record was made.

It was not an impossible feat that Job envisaged if he meant it literally. Writing his words in a book should have been easy enough, engraving on rock more difficult. It has been suggested that Job's original wish was for writing in a scroll, but on further thought he decided something more permanent would be more desirable,\textsuperscript{93} because his vindication would take place at a time later than an ordinary book would last.

It is not necessary to get into a discussion of the writing materials involved; suffice it to say Job intended the most permanent record that technology of his day

\textsuperscript{90}To God, he was able to say, "I had heard of you earlier, but now I have seen you" (42:5).

\textsuperscript{91}Job 42:12. The Lord blessed the latter end of Job more than his beginning.

\textsuperscript{92}Job and God converse at the end. God's speeches are prefixed by "And the Lord answered Job" (38:1; 40:1), and Job's responses begin with "then Job answered the Lord" (40:3; 42:1).

\textsuperscript{93}See Clines, \textit{Job 1-20}, 455.
rendered possible. However, we need to arrive at Job's intention—what he wanted recorded, and for what reason. If he meant it literally, he could have fulfilled it himself. Therefore, rather than take Job's wish literally, it might be better to examine the imagery of such a concept.

Imagery of recording

It is possible that Job is issuing another retort to the speech of Bildad who had just said (with reference to the wicked):

The memory of him perishes from the earth; he has no name in the land (Job 18:17).

A good name was one of the things a righteous man retained beyond death, in contrast to the wicked, whose very name was soon forgotten. As the proverb puts it:

"The memory of the righteous will be a blessing, but the name of the wicked will rot" (Prov 10:7).

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See also Gehman, 303-307, for a discussion on the nature of engraving and inscribing in the ancient Near East. For a discussion on the chisel, see Burkitt, 380, 381, and Baker, 370-379. See Gordis, 204, for comments on the illuminating passage of Jeremiah:

Judah's sin is engraved with an iron tool, inscribed with a flint point, on the tablets of their hearts and on the horns of their altars (Jer 17:1).

95 Hartley, 280, believes that the removal of the wicked person's name makes the judgment against him full.
Perhaps Job shuddered at the thought of fading completely from this earth, like the wicked ones Bildad describes, and expressed a desire for continued memory. However, he specifies that it is his words he wants recorded, not his name.

Record of Job's words

Job did not express a temporary desire for literary fame, or a tombstone inscribed with his words. Neither could Job have intended either his succeeding words, or the whole book of Job. The language is clearly juridical, and Job's writing is to be interpreted in that sense.

Job does not specify the content of the desired record, but it probably included his lament, his avowal of innocence, his affirmation of trust in God, and his appeal for vindication.

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96 Terrien, Poet of Existence, 147, believes this is what Job initially wanted, but that he rejects this desire shortly, realizing its futility.


98 An inscription would not be expected to begin with "and." Clines, Job 1-20, 456.

99 Simundson, 84. Job hopes that the words spoken in defense of his integrity will not disappear when he dies. His wish was fulfilled in the book we are reading.

100 Clines, Job 1-20, 456.

101 See Hartley, 291.
Despite the failure to inscribe his testimony on rock, an apologia of Job's words is seen in a book that survives today as the genius of Hebrew poetry. But Richter gives the juridical even more value by comparing Job's record with written Egyptian prayers begging a favorable decision in the judgment. The reference to stone (and for that matter, the scroll) in that sense would be only figurative. The figure concretizes his desire.

Job's primary yearning was for understanding of his situation. He desired acceptance of his innocence, if not at the moment, then later. Without any human kinsman, his defense was left to him. Impending death would rob him of the opportunity to defend in person. The best he could do for himself was to have his words recorded. His words are his oral testimony. Job needs his witness written down now because he does not anticipate being present at the trial.

As Isaiah put it, the written record is a witness valid in

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102 Clines, *Job 1-20*, 456, believes the words Job wants recorded are the depositions that have been referred to in 13:3, 6, 13, 17, 18, and stated more or less directly in 13:23, 24. He believes the whole strophe is judicial.

103 Richter, 28, 90.

104 Clines, *Job 1-20*, 457, points to the practice of royal propagandist engravings in Egypt, Syria, and Persia.

105 The psalmist exHORTS the Israelites to relate (בראשית) God's goodness to the next generation (Pss 48:13/14; 78:4, 6) but for a more distant generation, they are asked to write (_terumah_) it down (Ps 102:18/19).
the absence of the person, such as after the death of the person:

Go now, write (בֵּיתֵ ה) it on a tablet for them,
inscribe (מוֹר) it on a scroll (רֶשֶׁךְ),
that for the days (נִנֵּחַ) to come
it may be an everlasting witness (יִרְדּוּ, Isa 30:8).

The cluster of terms from the associated field that largely is duplicated in this passage, Job 19:21-29 (בֵּיתֵ ה, מִֽוְר, נִנֵּחַ, and יִרְדּוּ), strongly suggests that Job is speaking of the same type of written witness (יִרְדּוּ). He wants an engraving on imperishable rock, indicating he desired it to endure till the last.

כֹּנֶן and מִֽוְר also remind one of the book that God is said to keep, which is opened at the final judgment,106 and from which names might be blotted out.107 It has been suggested that this book is what Job had in mind, and that is why he could not write in it himself.108

On the other hand, while Dhorme has pointed out that the book of God is not suggested in this context because the sole point at issue is the transmission to posterity of Job's words,109 yet that is not completely accurate. There

108 Though Ball, 275, gives two reasons why Job could not carry out the writing in a literal book: (1) the possible lack of Job's ability to write, and (2) Job was in no physical condition to carry out such a desire.
109 Dhorme, 281.
must be a purpose in transmission to posterity, beyond just being remembered favorably.  

It means nothing to Job, if twenty-five centuries later, strange critics and readers merely pored over his verse. Put in writing, Job presents his side of the case for judgment. Any who might read it would, he hoped, pass favorable judgment on him. That is the general purpose of the written witness.

But Job anticipates more than favorable judgment from men. He looks to an eschatological juridical event when God would acknowledge his innocence. His written witness serves toward that function, and in this context the purpose of the written witness he desires overlaps with the function of God's records, which are also utilized in the final judgment. The distance of that event required that the record endure till the end. Thus Job desired that it be hewn in rock.

The clause is also qualified by בְּשָׁלֵם. This is normally taken to mean 'forever', but some scholars read it as 'witness'. Both ancient earlier, is balanced by the

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110 Simundson, 85. Job hopes people will come to know the truth about him, and that he will be remembered as a good man treated unfairly, rather than as a bad man who suffered rightfully.

111 Terrien, Poet of Existence, 148.

112 Tur-Sinai, 304. See also our discussion of technical terms in chapter 2.
repetition of "I will see God," and "I myself will see him." 113 This indicates that the person "God" was the fulfillment of who/what he sought in the aspiration.

3. The fact that Job begins his 'conviction' with the conjunction ' shows that there is a connection between his 'conviction' and his preceding 'aspiration'.

4. Job's usage of יְהֵוָּנָּב indicates that his desires are towards persons.114 In one instance the context is the friends,115 but mostly it is a reaching out to God. The following are examples:

Oh, that I might have my request,
that God would grant what I hope for! (6:8).

If only you would hide me in the grave
and conceal me till your anger has passed! (14:13).

If only I knew where to find him;
if only I could go to his dwelling! (23:3).

How I long for the months gone by,
for the days when God watched over me. (29:2).

Oh that I had someone to hear me! (31:35).

These examples illustrate not only that Job's use of יְהֵוָּנָּב is animate (i.e., directed to a person), but that in these speeches that person is almost always God. The idea

113 Habel, The Book of Job, OTL, 297.

114 The term יְהֵוָּנָּב is often used as an impersonal idiom, but Job appears to use it personally.

115 Job 13:5, "If only you would be altogether silent!"
of aspiring toward a person is confirmed by C2, the following section.

Second yearning (C2)

How my heart yearns in my bosom (for him)! (vs. 27c).

 Hezbollahı literally refers to the kidneys, but as a vital organ, metaphorically signifies the seat of emotions.\textsuperscript{116} Hezbollahı is the equivalent of heart and is used in parallel construction five times.\textsuperscript{117} ὕπερ is usually translated bosom in the OT, and usually indicates metaphorically the feeling of man and wife for each other,\textsuperscript{118} but also the love of parent for child.\textsuperscript{119} Job's contemplation of the one who would redeem him fills his heart with similar yearning for God.

The previous optimism of this passage has been described as a momentary outburst, a triumph of faith on the part of the inspired poet;\textsuperscript{120} but "how my heart yearns" is considered by some a limp conclusion considering the

\begin{itemize}
    \item \textsuperscript{116}See Kissane, 122. He cites Ps 16:7; 73:21; Jer 12:2; and Prov 23:16.
    \item \textsuperscript{117}Ps 7:9; Jeremiah 11:20; 17:10; 20:12.
    \item \textsuperscript{118}Gen 16:5; Deut 13:6/7; 28:54, 56; 2 Sam 12:3; and Mic 7:5.
    \item \textsuperscript{119}Ruth 4:16; 1 Kgs 1:2; 3:20; and Jer 32:18.
    \item \textsuperscript{120}Thomas, 239.
\end{itemize}
confidence in the preceding verses of the passage.\textsuperscript{121}

However, יַּעַנְּבִּי is a positive expression compared with יַעַנְּבִּי. יַעַנְּבִּי expresses a vague longing for somebody to do something about a situation, like the English subjunctive. יַעַנְּבִּי is yearning for somebody that one knows is real.

Just as what Job envisioned in his conviction altered his attitude to his friends, it alters his own attitude. Having conceptualized his redeemer, he longs for him.

The phrases of yearning in C1 and C2 may easily be seen as part of a design intended to place Job's conviction in relief. We are now prepared to examine that conviction framed by Job's two expressions of yearning.

Conviction (D)

The unity of Job's conviction in vss. 25-27b may be demonstrated in a number of ways.

Emphasis is expressed in numerous ways and occurs distributed throughout this three-verse unit: (1) The presence of the pronoun "I" before the verb "know" in vs. 121 Pope, 147. Kraeling, 92, even considers the end of the verse of doubtful authenticity because it has a "ring of sadness not in keeping with the triumphant tone of the preceding."
25, as well as with the verb "see" in vs. 27;\textsuperscript{122} (2) the thrice repeated statement of seeing God (vss. 26, 27); 
(3) the clarification, "I myself";\textsuperscript{123} and (4) the other clarification "and not another" (vs. 27).

The double chiastic structure which we observed earlier also serves to bind all of vss. 25-27 together.

Some scholars believe that Job is only expressing a wish in vss. 26-27, as in a conditional clause: "If he were to see God, he would see Him as friendly."\textsuperscript{124} But this view has not gained much ground because of the collective strength of Job's assertions just observed.\textsuperscript{125}

Similar conviction is also expressed in the Ugaritic text announcing the rebirth of Baal, to which many commentators refer:

So I knew that alive was Puissant Baal; 
Existent the prince, Lord of the earth.\textsuperscript{126}

\textsuperscript{122}See Waltke and O'Connor, 293, 294, for emphasis indicated by pronoun plus verb.

\textsuperscript{123}Ibid., 305. The preposition with suffix following the verb has an additional emphatic nuance.

\textsuperscript{124}Simundson, 86, "If only it were true—if there is a continuance of life after this one, then it is possible for an innocent sufferer, who goes to the grave with no relief whatsoever, to have some hope of vindication." See also Freehof, 148.

\textsuperscript{125}Hartley, 296.

\textsuperscript{126}\textit{ANET}, 140.
Interestingly, usually no application is made to the Job text. Gordis asserts that such conviction is not possible for the Hebrew poet, as for the Ugaritic, whose god's (Baal's) life fluctuated with the seasons.¹²⁷

But we may detect a common thread that runs through the Ugaritic and the Joban texts, as well as in the lines from the Babylonian Job:

But I know the day when my tears will cease,  
On which, in the midst of the protecting deities,  
their divinity will show mercy.¹²⁸

Gordis points to the common factor as triumphant affirmation. Yet another common factor is the generally despondent context of the conviction.¹²⁹ And finally we may point to the new optimism in each example as focusing on and around the deity. It is Job's visualization of his redeemer that gives him hope. We will therefore study Job's conviction focusing on the נא, upon whom the conviction is based. As he said:

But I know that my Redeemer lives,  
and that in the end he will stand upon the dust.  
And after my skin has been restored,  
then in my flesh I will see God;  
I myself will see him—and not another. ²⁵-²⁷b

The central focus of the conviction is the נא. The preceding aspiration נא ננ sought a person to fulfill a

¹²⁷Gordis, 208 ff.
¹²⁸ANET, 435, 436.
¹²⁹See ANET, 140, 435, 436.
function. The דֵּיתָא is in response to that. In the conviction, the דֵּיתָא is the one whom Job knows, who lives, who will stand upon the earth, and whom Job will see. He is the one that Job yearns for, in the aspiration that follows.

We will first seek to identify this דֵּיתָא, and then to clarify the role that Job envisions him to fulfill.

Identity of the דֵּיתָא Redeemer

In interpreting Job's conviction, we need to identify whom Job speaks of, and to determine as much of the legal occasion as is possible. Below are four possibilities that have been suggested:

The דֵּיתָא is human

One alternative is that the דֵּיתָא is a human figure who will vindicate Job. This view is not supported by modern commentators, because if the דֵּיתָא is to be identified with Job's witness of 16:19, then the redeemer is to be found in the heavens. Furthermore Job's implication, through the numerous technical terms for

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130 Based on Ibn Ezra, and Malbim. See Freehof, 148.

131 See Gordis, The Book of Job, 206. Gordis argues that it is God, to whom Job appeals, and also provides the arguments above why the דֵּיתָא is not man.

132 Gordis, 206, rejects Ibn Ezra's interpretation on the grounds of 16:19. Also see Habel, Job, CBC, 100; Ball, 280; Pope, 146; Janzen, 135; Terrien, 151; and Hartley, 293. Most commentators tie Job 19 with Job 16.
death/resurrection which we examined in the previous
chapter, is that the יְהֹוָּה will arise at the eschaton.133 That
precludes the possibility of a human kinsman doing duty for
Job.

The יְהֹוָּה is Job's cry

Another alternative presented by Clines is that
there is no person envisaged, divine or human, who will
represent Job. Job's יְהֹוָּה, he proposes, is Job's cry.

This cry is to be identified with the witness, the
advocate, and also the intercessor of 16:18-21, all of which
are considered personification. Job's cry is his
spokesman.134

This view has the benefit that it does not involve
man or God whom Job views with suspicion, but it cannot
account for the strength of Job's attitude and confidence
here. Neither does it fulfill Job's desire for a person.

The יְהֹוָּה is God

The next alternative is that the יְהֹוָּה is God. Three
factors favor this view:

133 Note also Rashi: "After all the dwellers in the
dust will have completed their life's course, He will arise
at the last." See Freehof, 148.

134 Job objectifies his protestations of innocence
into an entity that has something of an existence of its own
and dwells in heaven where there is a better chance of an
encounter with God. Clines, Job 1-20, 457-460.
1. The term יְהוָה is used of God. Yahweh was protector of the nation, and יְהוָה describes his actions related to deliverance in two critical periods in Israel's history—the exodus from Egypt\(^{135}\) and the return from Babylon.\(^{136}\)

2. The adjective יְהִי (living) is a common epithet for God,\(^{137}\) and Job's logic could be that although he is about to die, there is one who does not die. This living One will assume the duties of survivor.\(^{138}\)

3. Job's expressed the idea of seeing God (יְהוָה). In the double chiasm of vss. 25-27 there is a strong link between יְהוָה and יְהִי. This confirms for some that the יְהוָה is to be identified with God.\(^{139}\)

Arguments which do not favor viewing God as Job's redeemer, are:

\(^{135}\)Johnson, 75, 76, points us to Exod 15:13; 6:6; Pss 74:2 and 106:10. See also our study of יְהוָה in the analysis of technical terminology.

\(^{136}\)Isa 43:1 and 44:6. See also Frye, 323 and note #9.

\(^{137}\)See Hartley, 281. Cf. Deut 5:26; Josh 3:10; Jer 10:10; 23:36; and even Job 27:2.

\(^{138}\)Ewald, 208, uses the term successor. The avenger visits the grave of the murdered person, and rises from it against the slayer.

\(^{139}\)Pope, 147, believes this to be the strongest argument in favor of identifying God as the יְהוָה.
1. It is not normally the individual that addresses God as his 'NÎNî. The suffix is usually in plural, and it is the corporate nation that calls God 'NÎNî. 140

2. It is through the agency of the redeemer that Job will see God. Job's expectation seems to be precisely that God is not his redeemer. 141

3. The context is Job's dispute with God. Job needs an arbiter between him and God; 142 he longs for an intercessor who will plead with God. 143 He needs a redeemer to counter God's persecution. 144 One would not expect God to appear as vindicator and legal attorney against himself. 145

4. At the end of the story when God appears to Job, it is not as vindicator of Job's character, but as

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140 Ellison, 70. Cf. Isa 47:4 and 63:16. An exception is Psalm 19:14. E'lission believes that Job's greatest advance here was in calling God his personal 'NÎNî. Note also that Yahweh has been described as the 'NÎNî deliverer of the fatherless and the widows and pleads their cause (ד"כ) in Proverbs, 23:11; and Jer 50:34. He is also the 'NÎNî deliverer for the one faced by enemies. And, saved from enemies utilizing a pit, stones, and drowning, the author of Lamentations cried to the Lord:

O Lord, you took up my case (ד"כ); You redeemed (פ"נ) my life (ד"נ, Lam 3:58).

141 Terrien, 151.

142 Job 9:33-35.

143 Job 16:18-21.

144 Job 19:22-25.

145 Pope, 146; and Clines, Job 1-20, 459. See also Mende, 15-35.
transcendent and holy deity to whom Job submits.\textsuperscript{146}

We have seen a number of arguments which indicate that the \( \text{Mk} \) is to be understood as God, but we have also seen opposing arguments as to why the \( \text{Mk} \) is not God. The apparent inconsistency may be explained in two ways.

1. For Job, God is both the enemy against whom he needs to be avenged and also the one who must do the avenging.\textsuperscript{147} Job has even declared, "though he slay me, yet will I hope in him."\textsuperscript{148} We have observed Job to change from the negative to the positive,\textsuperscript{149} and here too he is considered to reach out for a hope that contradicts all he has experienced.\textsuperscript{150}

According to this view, though the same God is referred to, the God Job knows by faith is in opposition to the God he knows by experience.\textsuperscript{151}

\textsuperscript{146}Terrien, "The Book of Job," IB, 3: 1052.

\textsuperscript{147}Simundson, 86. Note also the arguments of Gordis, 206, in favor of monotheism in Job. See also Roland de Pury, Job: ou l'homme revolte, Les Cahiers du Renouveau XII (Geneve: Labor et Fides, 1967), 29-32. The God that has accused Job, is the same God he runs to for refuge.

\textsuperscript{148}Job 13:15.

\textsuperscript{149}Job 14, on the hope of resurrection.

\textsuperscript{150}Habel, The Book of Job, OTL, 105.

The alternative is that Job might have reference to a third person, One who is divine, but who is not the one he sees as persecuting him. He is distinct from God the persecutor because he has to mediate between Job and God. We may refer to him as a heavenly mediator.  

The נָא as heavenly mediator

Some see a progression in Job's faith from a mediator (נַעַלְיָה, 9:33) to the witness-advocate-intercessor (נַעַלְיָה, 16:18-21) and finally a redeemer (נַעַלְיָה, 19:25).  

Many connections exist between these passages. The נַעַלְיָה of 16:20 does the work of a נַעַלְיָה described in 9:33 (נַעַלְיָה, 16:21). The work of the נַעַלְיָה (16:18-21) is also set

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153 Gordis, "Special Note #15 Arbiter-Witness-Redeemer--Job's Three Levels of Faith," The Book of Job (New York: Jewish Theological Seminary of America, 1978), 526. Also see Terrien, "The Book of Job," 1052; and William Irwin, "Job's Redeemer," JBL 81 (1962): 217. Pope, 147, believes that by identifying Job's שָׁם with the heavenly witness of chap. 16, we may alleviate difficulties. See also Gordis, 206; Dhorme, 283; Ball, 280; Janzen, 135; Terrien, 151; Hartley, 293; etc. Though Clines, "Belief, Desire and Wish," 364, denies that the שָׁם is a person, he nevertheless equates it with the witness of chap. 16.
in the same context as the work of the aviour, 19:25. The setting is of impending death and the search for a friend. Job is seen as "attempting new spiritual insight without the benefit of approved terminology."\textsuperscript{154}

He is thought to envision a new kind of friend from above, a mysterious redeemer, who would mediate like Moses. Habel sees in Job's statement a confidence that there was someone out there, a liberator greater than a witness, an arbiter who will vindicate him.\textsuperscript{155}

Polytheism would have easily allowed for Job to envision one deity interceding with another deity on his behalf,\textsuperscript{156} but the supposed monotheism of Job would not allow this.\textsuperscript{157} However, the later speech of Elihu can provide a way of understanding this concept. Elihu hypothesizes:

\begin{quote}
Yet if there is an angel (\textit{נֵבָה}) on his side as a mediator (\textit{נַכָּג}), one out of a thousand, to tell a man what is right for him, to be gracious to him and say, "Spare him from going down to the pit; I have found a ransom for him" (33: 23, 24).
\end{quote}

\textsuperscript{154}Terrien, Poet of Existence, 151.

\textsuperscript{155}Habel, The Book of Job, CBC, 104.

\textsuperscript{156}See Irwin, "Job's Redeemer," 217-229, for numerous examples.

\textsuperscript{157}Gordis, 206. In a special note #15, Gordis, 527, points to three texts that indicate there is one God in Job, not two. (1) 42:7, 9: God clarifies that Job has spoken the truth about Him; (2) 27:2, 10: Job "swears" by God's name. It is postulated that one swears only by names of those one loves; and (3) Job 13:15: Job asserts that though God slay him, he will still trust in him.
Elihu alludes to an angelic defender as the type of mediator that Job envisioned.\textsuperscript{158} The בְּרִיתְךָ is an advocate-mediator chosen for a specific function.\textsuperscript{159} Some suggest it corresponded to the Mesopotamian deities who spoke on behalf of humans in the divine council.\textsuperscript{160} Such a mediator is referred to in Zech 3:1-5 where Satan also appears as the accuser.\textsuperscript{161} The angel of Yahweh is considered by some scholars as equivalent to the לַמָּנוּ,\textsuperscript{162} and a forerunner of the concept of the role of Christ.\textsuperscript{163}

Another valuable point that Elihu contributes is that the mediator must pay a ransom (דָּמָם). A main function

\textsuperscript{158}Habel, The Book of Job, OTL, 470, ascribes to Elihu the intention to win Job to the logic of his argument by appropriating Job's concept of mediator. However Elihu's hidden motive is to persuade Job to confess. See vss. 26, 27. The purpose of Elihu's מִרְאֶה is more to lead the human to repentance than to assert his innocence.

\textsuperscript{159}M. A. Canney, "The Hebrew 'melis'," AJSL 40 (1923-1924): 135-137.

\textsuperscript{160}Samuel Noah Kramer, "'Man and His God,' A Sumerian Variation on the Job 'Motif,'" SVT 3 (1960): 170-182.

\textsuperscript{161}Peeters, 191, sees the angel of Yahweh as also fulfilling the role of judge.

\textsuperscript{162}See Westermann, Genesis 37-50, 190, and his accompanying bibliography.

of the נִטְנָה was to redeem. Redemption implied payment. Hence the most common parallel verb for נִטְנָה is רָכַם (ransom), and another is עָבָד (buy). This concept of payment to and for, implies that the נִטְנָה is a third party between God and man.

**Time of the Event**

Within Job's lifetime

Tur-Sinai asserts that Job's intention was for the present: "Yet I want to know my redeemer while alive, and out of my flesh (i.e. while my flesh is still on me)." Zink considers vindication after his death meager and bitter comfort. "Last" means at the last minute, to some, and Job's redeemer was to snatch him from the brink of death. This interpretation is coupled with Job's statement at the end of the drama, that whereas he had previously only heard of God, now he has seen God (Job 42:5). The opinion that Job had in mind an event for the present, must be addressed.

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164 Harris, "נִטְנָה," 351-353. See Hos 13:14; Isa 35:10; Jer 31:11; Ps 69:19; Ps 74:2.
165 Tur-Sinai, 305, 306.
167 Habel, The Book of Job, CBC, 104, 105. Still, Habel leaves open the possibility that Job imagines his vindication happening after death, "contradicting what he knew about death as the place of permanent annihilation."
We may begin by examining the objections to the view that what happened at the end of the drama was the solution Job envisioned in Job 19:25-27.

1. If נַלְגַּד is not taken to mean the eschaton, it can be considered within the metaphor of the court, where presumably the last to rise is the winner, or ostensibly the latter part of Job's life.

   In the drama, Job has the last word. But he may not be considered the winner of the dispute. His last speech was a speech of concession in favor of God. God's speech was indeed the last substantive one, yet it did nothing to vindicate Job. Rather than upholding the honor and integrity of the sufferer, "it casts him down into utter self-abhorrence and repentance."

2. Even in the epilogue when God rebukes the three friends, it is not for falsely accusing Job of sin, but for speaking wrongly about God. Neither is Job commended for being just, but rather for speaking rightly about God. The conclusion appears to vindicate God rather than Job.

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169 See Clines, Job 1-20, 460.

3. Whereas Job did state at the end of the drama that he had now seen God with his eyes, there was no question of even a vision. Job uses a figure of speech to convey the deeper conviction he now had of God. Job is describing a progression in his knowledge of God. Earlier he had known by hearing, but now he knows it as reality. It is difficult to perceive how a figurative "seeing" could be the fulfillment of what he so emphatically avowed earlier: "I, I will see," repeating "see" three times for emphasis; and finally ensuring its clarity by adding "I myself," referring to himself, and "and not another," referring to God.

At the Eschaton

It is difficult to align the ideas of Job's conviction with the confrontation he had with God at the end of the drama. There was no defense of Job, neither witness nor mediator for him, nor did he see God. On the contrary, several strong arguments lead one to place the event Job conceived in the eschaton.

1. It was observed that יְצַנֵּב has eschatological meaning when: (a) it occurs in proximity with synonyms for eternity; this passage has יְצַנֵּב, forever; (b) it is found in

171 See Kissane, 292. Earlier Job knew God only according to the traditions now he knew him personally. See also Terrien, "The Book of Job," IB 3:1193.
the context of death and resurrection—which our study of technical terminology demonstrated for our passage; and (c) it has implications for the rewards of the righteous and wicked, which is the theme of Job.

2. Because he is facing death, it is obvious that Job does not expect vindication within this life. In fact, Job would not have contemplated death with such despondency if he were sure he was going to be restored before he died. He states that vindication was expected after (דַּעַת) the destruction of his body.

3. Job used דַּעַת to denote the eschaton, to differ from Bildad's use of תּוֹלָדָה which signified the latter part within Job's lifetime. The narrator also used תּוֹלָדָה to describe the latter part of Job's life.

4. Furthermore, it appears that the living, enduring quality of Job's redeemer is emphasized in the context of the eschaton. Those qualities give confidence to Job. Because Job is near death, he needs an eternal redeemer.

5. The record, that Job desires, is to be as permanent as possible because it has to survive till the end of time. He would not have wanted such a permanent record if he expected to be vindicated within his lifetime.

The question of whether the event is in present time

172Job 8:7.
or eschatological is also related to the place where Job expects the event to take place. This is what we will consider next.

Place of the Event

Earth

Job's conviction states that the יָּהְפָּה will stand upon the earth. But the word used is not יָּהְפָּה, but יָּהְפָּה. "Standing upon the dust," as we noted, can be understood as a metaphor for conquest over death, and an image of resurrection. In that case the activity still involves the earth, where Job expects to be buried.

Heaven

On the other hand a number of arguments point to the event as taking place in heaven.

1. The connection of chap. 16 with chap. 19 (which we observed in the "identity of Job's redeemer") indicates that the יָּהְפָּה was expected to function in heaven. Job stated:

   Even now my witness is in heaven; my advocate is on high (16:19).

2. Job associates the event with God. The mediator pleads with God (Job 16:18-21), and Job expects to see God, and one would not expect him to do so on earth.

3. It is not likely that Job anticipates a vindication on earth because he has despaired of justice at
the local level. Negative moods coincide with a view from the local level. Change in mood is associated with the view of the eschaton.

4. Furthermore, observations of how Elihu understood Job concerning the and the angelic mediator made that even more clear. Job's confidence comes when he looks beyond this earth to heaven and the justice to be meted out there.

None of Job's expressions of confidence have been focused on anyone on this earth, or to any event located on the earth, or to any event in the present. All optimism has been directed to heaven and the eschaton.

The Activity

In chapter 2 it was demonstrated that the term belongs to both the fields of judgment and resurrection. We will therefore examine the function of with reference to both fields.

Juridical field

Job, in chap. 16, referred to one who would witness-advocate-intercede for him. In 19:25, more is required

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173 In 9:32, Job claims no opportunity to confront God in court; in 19:7 he declares he gets no response from God.
174 See our comments on the "judgment" of vs. 29 (A2).
175 Intercede with God "as a man pleads for his friend" (Job 16:21).
from his צד"א—which, namely, vindication. One may question whether this is the work of witness or judge.

In chapter 2 it was noted that many of the legal terms discussed had a range of interpretation, and that an individual could fill multiple roles. The term צד"א was used for the action of plaintiff, defendant, witness, advocate and judge. The צד"א functioned as witness, advocate, avenger, and judge. צד"א is used for both the record of the written witness and also of the sentence.

These observations allow us to believe that Job's צד"א will fulfill a number of functions: as witness for the defense (one who would attest to Job's innocence and loyalty to God), as well as judge (who would pronounce him innocent). We observed two texts where God was considered

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176 Ellison, 69.

177 G. Erikson and K. Jonasson, "Jobsbokens juridiska grundmonster [The Underlying Juridical Pattern of the Book of Job]," STK 65 (1989): 64-69, see the צד"א invited by Job to the legal process for the sole purpose of making it clear to the friends that Job was an innocent sufferer.

178 God has been invoked as witness in Gen 31:50; 1 Sam 12:5; 42:5; Mic 1:2; and Mal 2:14. In Jer 29:23, God declares (through the prophet) that He will witness against sins of the people.

179 God being invoked to rise and judge by saving is illustrated by Ps 3:7 ("Arise, O Lord! Deliver me"); Ps 74:22 ("Rise up, O God, and defend your cause"); and Ps 76:9: ("when you, O God, rose up to judge, to save all the afflicted of the land"). See Ps 82 where God is judge (vss. 1, 8) and defender (vss. 3, 4).
as well as judge.  

Note Malachi, where the God of justice (2:18) is judge and also witness:

"I will come near to you for judgment. I will be quick to testify against sorcerers, adulterers, and perjurers, against those who defraud laborers of their wages, who oppress the widows and the fatherless, and deprive aliens of justice, but do not fear me," says the Lord Almighty (Mal 3:5).

In the New Testament, too, though Christ is depicted as mediator, he is also judge. 

Both acts of witnessing to his innocence and adjudging him guiltless will vindicate Job--show that he was right all along.

The function of a was also to avenge persecution.  

Here the redeemer will take revenge on Job's human persecutors by putting them to the sword.

Death/resurrection field

The redeemer will not only avenge Job's persecution, but also his death. Job's Redeemer can do this by raising him from death.

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180Ps 119:154-156; and Mic 4:3-10.

1811 Tim 2:5; Heb 8:6; 9:15; and 12:24.


183God being called upon to punish enemies is attested in a number of psalms:

Arise, O Lord!
Deliver me, O my God!
For you have struck all my enemies on the jaw;
You have broken the teeth of the wicked (Ps 3:7).
We noted in chapter 2 that יְמֵנָה, especially when it followed יָפָה, suggested resurrection.\textsuperscript{184} We also noted that יָמִים often referred to the grave.\textsuperscript{185} These images combine to give "standing upon the dust" the picture of victory over death.\textsuperscript{186}

All commentators prefix their comments on these verses by acknowledging difficulties which are reflected even in the variations of the early versions,\textsuperscript{187} though it is being recognized that they represent a text substantially the same as the present Hebrew text.\textsuperscript{188}

Interpretation of vs. 26 is especially complex because of the number of variant translations possible and uncertainties present: (1) יָמִים can be either adverbial for

\textsuperscript{184} Isa 26:14, 19; and Hos 6:2.

\textsuperscript{185} In the book of Job, examples cited were: Job 7:21; 17:16; and 40:13.

\textsuperscript{186} See 2 Kgs 13:7: "For the king of Aram had destroyed the rest, and made them like the dust at threshing time" ("to trample on." See Delbert R. Hillers, "Dust: Some Aspects of Old Testament Imagery," Love and Death in the Ancient Near East: Essays in Honour of Marvin H. Pope, ed. John Marks and Robert Good [Guilford: Four Quarters, 1987], 106, for this metaphorical usage of victory and trampling in the dust); and Mal 4:3/3:21, "The wicked shall be like dust (יָמִים, ashes) under your feet."

\textsuperscript{187} See Dhorme, 284, for a fuller discussion. See also Kissane, 119.

\textsuperscript{188} Kissane, 119, asserts: "and so every explanation of the text must start from the Hebrew as a basis."
time or space, a conjunction, or a preposition;\textsuperscript{189} (2) means either "skin" or "awake;" (3) There are two roots \textit{ךָנַח}, one meaning strike down, and another meaning to surround;\textsuperscript{190} Moreover, \textit{ךָנַח} may be read either as a piel or a niphal,\textsuperscript{191} and has a plural subject which is not identified; (4) \textit{ךָנַח} is feminine, which makes it difficult to connect it with the other masculine elements in the phrase; (5) the \textit{ךָנַח} from \textit{ךָנַחַה} can either mean from (within), or away from (i.e., without).\textsuperscript{192} Following is a discussion of these five points:

1. The double chiasm indicates that \textit{ךָנַח} is to be taken as temporal—corresponding to \textit{ךָנַחַה} in 25b. The passage obviously refers to an event in time.

2. Because the context of the chapter mentions Job's \textit{ךָנַחַה} (2x in vs. 20), \textit{ךָנַחַה} must be taken to mean Job's skin, and by extension, his physical body. Yet, some take here the other meaning of \textit{ךָנַח}, to awake, and some both meanings, by allusion (a play on words).\textsuperscript{193}

\textsuperscript{189} Dhorme, 284.
\textsuperscript{190} Dhorme, 285.
\textsuperscript{192} Dhorme, 284.
The MT suggests that "m..." forms a thought unit. It implies the death of the body. The skin is a thing of the past. But the overall image is positive. Job has already depicted death with יָסָע, yet there is skin to which Job can refer.

3. Two factors indicate that נַפְס is to be understood in a positive sense: It echoes the sound of יָסָע of the preceding line, which has a positive thought, and it must in some way indicate a renewal of Job, for in the next phrase Job has his flesh again.

Most commentators compare this word נַפְס with the one used in Isaiah to refer to the hewing down of a tree. The meaning "strike," for trees, is also in Isa 17:6 and 24:13. This struck-down tree is precisely the image that Job has depicted in chap. 14.194 A tree which is cut down would not be normally expected to grow again. However, Job expressed hope for that cut tree stump to live again. At the scent of water, it would sprout (נֶפֶשׁ, vss. 7, 8). Job used the same verb root to indicate his own renewal (נֶפֶשׁ, vs. 14). Even if Job uses נַפְס, meaning "strike," to indicate his death, it seems that he has in mind death which is not final.

However, there is another root נַפְס which means "cycle" or "rotation." This root is attested twice in Job. In 1:5 it is used to describe the feasts running their

194Job uses the verb נֶפֶשׁ in chap. 14.
course, a cycle of feasts; and in this chapter, 19:6, to
develop the proposal of Job's cycle of existence. Janzen
suggests that Job is referring to man's cycle of existence.
The cycle is not birth-death, but rather, birth-death-
resurrection.195

It is entirely possible that ֖יָדְו has been used
precisely because it lends itself to double meaning, of
being struck down, but of also coming around again.

It makes little difference whether the stem is piel
or niphal. The sense may still be passive in the absence of
a definite subject or agent, especially with a plural form
as we have here. There are difficulties with any view.

4. Because ֖יָדְו is feminine, it is difficult to
connect it with any previous noun. It could qualify the
masculine noun ֖וָד, thereby suggesting the skin in a
weakened form. On the other hand, a pronoun which has no
ture antecedent is usually rendered in the feminine.196
Without an antecedent, ֖יָדְו can be understood as an
abstract,197 here referring to Job himself. What he is

195 See Janzen, 143.
196 See Bruce Waltke and M. O'Connor, 110.
197 Another example of such abstract usage is Gen 3: 13, 14, where God speaking to the woman and the serpent says
֖יָדְו. The feminine ֖יָדְו refers to all that has transpired. Earlier when the woman was brought to Adam, he
referred to her as ֖יָדְו, "This is now bone of my bones and
flesh of my flesh (Gen 2:23).
trying to say is that "this (whom you see before you)" will go through what I have said, namely death and resurrection.

5. With the interpretation above, there is no question about the meaning of the next phrase, "from my flesh I will see God." It is a reversal not only of the deterioration of his body in vss. 5-22, but also of the first meaning of 26a--his skin/body would be decimated, but he would regain it, in which state he would see God.

The solid element of the MT is considered the ב. Based on vs. 27, which confirms that Job expects to see with his very own eyes, the proposition must be taken to mean the position from which one looks. This expression "from/through my flesh," shows that it is Job in person who will be present at the ultimate drama.

One of the problems faced by commentators in accepting an existence after death and destruction of the flesh...

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198 Janzen, 144.

199 Tur-Sinai, 306, sees the two phrases in antithesis: "after my skin has rotted," and "out of my flesh."

200 Dahood, Psalms II, 196, infused new breath into this position by adjusting the pointings of יֶנָּהֲלָה to read as a pual participle with a suffix, translating into "refleshed by Him, I will gaze upon God."

201 Dhorme, 285, points us to parallels in Ps 33:14: נָתַןָה לֵבָּהֲתָה ("from his dwelling place he watches"); and Cant 2:9: נָתַןָה פִּי (gazing through the windows).

202 Dhorme, 285.
body is that Job has indicated that when man is gone, he is gone, but if Job's statements are taken to mean that though man is completely gone, he is not permanently gone, that difficulty is resolved. Job's problem with death was the immediate one—how would his friends know now, in the present, that he was innocent?

Clines proposes that must mean "from my flesh" (while I am still alive), because "without my flesh" implies "after my death," and raises the problem of how Job expected to see, if he has no body. He admits that "from my flesh" is a strange way of saying "while I am still alive." Job is not saying that. He is saying plainly that he expects to die and be gone, but that he would yet be raised physically and that he would see with his own eyes again.

Janzen comments on the structure that flanks clauses containing "my flesh" and "my eyes," before and after the clause that has the emphatic (but otherwise naked) clause with "I myself." For him, that gives a structural strength to the physical nature of Job's experience.

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203 Freehof, 148. See Job 7. Man is seen no longer, vs. 8; like a cloud he vanishes and is gone, vs. 9; he does not return to his house, vs. 10; though God search for him, he will be seen no more, vs. 21. These statements are to be taken as based on common observations.

204 Job asserts his renewal in 14:14, where he borrows terminology from the renewed sprouting of a hewn down tree (תַּמְלָק).

205 Clines, Job 1-20, 461.
The strong physical element of this passage is confirmed by the numerous repetitions of the first person pronouns (independent and in the prefixes and suffixes) in vss. 25-27 which are tied to each other in the double chiasm we illustrated. The ל in vs. 27 is an ethical dative which heightens the immediacy of the experience for Job. It is also confirmed by the phrases ליער (my skin), לאר (my flesh), and ליעי (my eyes).

These body parts confirm the physical nature of his restoration. There is no question that Job envisions death. The mention of יָּרֵע implied death and burial. At the same time, his identity and existence are just as concrete at the event beyond death as they were at the moment he spoke.

Summary

The expressions of wish served to introduce us to the different level, as the aspirations focused on a person at a higher level. The change in attitude to Job's friends is understandable after Job's contemplation of his redeemer. He no longer needs either them or their לְנָח (grace). Rather, he warns them that they are the ones facing judgment, and therefore they are the ones in need of mercy.

\[206\] Gordis, 207.

\[207\] Terrien, Poet of Existence, 150, 151.
On the verge of death, and in the frustration of being wrongly condemned, Job desires someone to record the truth on the most permanent material possible, that it might endure to the end of time. This record apparently would testify to his innocence beyond his death, until such a time when his name might be cleared.

Thinking of such a person who might do this, he is filled with confidence that a heavenly being does exist who would take up his case. One whom Job has known consciously all his years, would not let him down. He is one who has power over death. He not only will restore Job to full physical existence that he might sense the fulfillment of vindication, but he also functions to reconcile God to him, enabling Job to see God and yet live.

With that thought Job is filled with yearning for his redeemer. But his passion for his redeemer is contrasted with the presence of persecutors next to him. He comes back to present reality, and resumes his accusation of the friends, though now that he had conceptualized his final vindication, he is on the attack. He turns the tables on his friends and warns them that they are the ones slated for punishment. The judgment that brings vindication and life to Job, will bring punishment and death for his accusers. The juridical event that Job is convinced of, his friends will also come to know.
SUMMARY, CONCLUSIONS, AND IMPLICATIONS

The conclusion that we have come to in this research is that Job had described in 19:21-29 the concept of an eschatological judgment for the purpose of vindication.

Though Job often expressed a desire for a possible confrontation with God in the present, to protest injustice, he regularly dismissed that idea as impossible. However, when Job viewed his situation from a higher level, he was confident that a redeemer would vindicate him in the eschaton. He also indicated that the same legal trial would bring condemnation to the unrighteous.

The conclusion is based on the following arguments pursued in our study.

Arguments from Literary Analysis

Two arguments have emerged from this literary study: (1) the position of the passage in the structure of the book, and of the structure of the passage itself, stresses the importance of the message of the passage; and (2) the immediate context of the companion's speeches establishes that the debate in these speeches does concern the concept of an eschatological judgment.
Structure, and General Context

The sequence of Job's restoration, detailed in the epilogue of the book, was observed in the first chapter to be in a strict six-level palistrophic reversal of his loss recorded in the prologue. This chiastic structuring suggested the existence of a center of the literary work. That idea was reinforced by the observation that the book was structured in groups of threes at different levels (friends, and cycles of speeches). The number three lends itself readily to the location of a center, balance, and pivot.

Because the second half of the book of Job does not reflect the first half in content, the whole book cannot be convincingly outlined as a chiasm, despite serious efforts. However, one can easily present the second half of the book as structurally balancing the first half, thus allowing one to locate a structural pivot of the book.

According to such an analysis, chap. 19 can be easily observed as at the structural heart of the book. The dialogues are set in an outer framework of prose narration, and an inner framework of monologues. Within the dialogue, this speech is the middle of Job's three responses (to his three companions) occurring in the middle of three cycles of speeches. The accepted term 'cycle' itself suggests a pivot around which the structure revolves.

In the analysis of the passage, we first observed
that vss. 21-29, which brought chap. 19 to a conclusion, form a complex chiastic structure pointing to vss. 25-27 as the center. In addition, the passage is recognized to be the node of the whole speech. This is significant because the nineteenth chapter has already been identified as the pivot of the book. This chiastic structure and its heart, vss. 25-27, can now be observed as occupying a significant position in the structure of the book.

Immediate Context

Though the speeches of the characters of the drama are more like speeches in a debate, rather than in true conversational dialogue, there is nevertheless a definite relationship between the speeches.

In analyzing the speech of Job in comparison with previous speeches, it was concluded that the varying volume of verbal echoes suggests that Job in chapter 19 intends to respond to and contradict: (1) somewhat the friends in general, (2) more the two previous speeches of Bildad, but finally (3) most pointedly to the speech Bildad had just concluded in chap. 18.

More specifically, in contradiction to Bildad's tenets, which focus on the present solution, Job points to the future. He asserts in 19:21-29 both a future life and the dispensation of rewards at that time. He would be vindicated and his friends would be condemned.
Argument from Linguistic Study

The study of the technical terms of 19:21-29 (chapter 2) identified two associated fields of technical terminology that the terms are drawn from, eschatological and juridical.

The term נַחַר was adjudged to have eschatological and future-life intention when it occurs: (1) along with a synonym for eternity, which in our text is represented by לְעָד (forever); (2) in the context of the failure of justice in the present life; and (3) in the context of death and resurrection. Five such terms from the field of death and resurrection (עֵפֶר, the dust of death; לִי, to live; נַחַר and נָהַר, to see upon awakening; and נָשָׁר, to arise), all complement נַחַר and נַחַר in presenting an eschatological scenario.

The author also used six terms from the juridical field (רֵאֵם/רֵאֶם, court records; פָּדָה, to take the stand; רָנָא, redeemer; רַמָּה, the sword of judgment; and מַדְּמִית, judgment itself), thus giving the passage a strong legal context.

Other biblical passages have employed the same technical terms from these fields. The study of Isa 26:19, which has a cluster of similar terminology and is accepted by scholars as describing a resurrection, provides an additional basis for accepting an eschatological interpretation of our passage.
It was found that Jer 32, which employed similar legal words, illumined our understanding of the functioning of a ḫnš and other participants in a legal event.

Finally, the texts of Dan 7:9, 10, and 12:1, 2, were found to combine the two same contexts (the eschatological and the juridical) in a way similar to that of Job 19:21-29. That the passages in Daniel have been accepted as an eschatological judgment helped to establish the same context for Job 19:21-29.

An exegetical study of the form and content of the speech and our passage further confirmed that the eschatological judgment was indeed present in Job 19:21-29.

Despairing of justice on this earth, Job directs his thoughts to vindication in an eschatological judgment. One is directed to this other level of Job's participation by: (1) Job's expressions of yearning which frame his conviction and suggest the change to a different level and (2) the change in Job's attitude in the last part of the speech, in contrast with his negative attitude in the first three stanzas.

The conclusion that Job 19:21-29 speaks of an eschatological judgment and that the structure of the book is purposefully contrived and designed to enhance the concept of a central location, lead this research to several implications.
Implications of Conclusions

Literary

The fact that Job's conviction is set in the structural heart of the book suggests: (1) that the entire book as it stands is to be accepted as a literary unit with a systematic structure contrived to draw attention to the center; and (2) that the message of conviction in this center is the solution to the problem of Job. ¹

Theological

Job's problem is not only his suffering but the implications of suffering. He desired the removal of the stigma of false accusation. Though he wished it, he had accepted the futility of accomplishing that on earth. The question of the moral order of the world was real to him.

The technical terminology and analysis of Job's speech in the context of Bildad's and Zophar's, speeches suggested that the principal theological feature of Job 19:21-29 is the event of an eschatological judgment. At that event he would realize vindication. There is moral order when one's view is from a higher perspective that sweeps the eschaton.

¹It has been suggested that the author intentionally shrouded his true message with conflicting material and narrative framework so that his literary work might appeal to the conservatives who would otherwise have rejected it. See Kember Fullerton, "The Original Conclusion to the Book of Job," ZAW 42 (1924): 134.
The author's treatment of theological themes—
(1) the nature of God, his sovereignty and creatorship,
(2) the nature of man, especially with regard to death and resurrection, and (3) sin and atonement for sin—appears designed to support this concept that the eschatological judgment is central to the thinking of Job and the author. This is an area for future investigation.

The book of Job has often been viewed as without a solution to the problems it poses. This is the case if the only answer to the righteous Job, in the face of injustice from God, was to submit to the Sovereign, as the closing of the drama depicts.

It is inadequate to suggest to a righteous sufferer that one who knows best is judge—that what is happening to him is for the ultimate good of the universe. Neither is the universal solution to be found in the restoration of Job's possessions, as that was an isolated case. This research proposes that Job and the author of the book imply that the promise of vindication in an eschatological judgment can satisfy the existential issues of the book.

No matter how one views the problem of the book—whether it concerns the justice of God, or even the larger question of whether there is any moral order in the

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2Clines, Job 1-20, xxxviii, commenting on the origin and cause of suffering, asserts, "These are serious questions, but the Book of Job gives no satisfactory answer."
universe—the answer is implied in the theological solution. Sin and suffering will be brought to a conclusion in the eschatological judgment. When Job participated experientially in the eschatological solution, he was able to accept his situation. This is evident in his changed attitude to his friends.

The book of Job, then, is not only about the present justice of God or the imminent moral order of the universe: it is more about faith. It is about hope in the eschatological judgment, when the order of the universe will be restored.
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