

Points of Contact
between

Job and Psalms.

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Introduction.

It is not with feelings of apprehension or reluctance that I present this thesis to the Honorable Faculty of the Hebrew Union College. Representing, as it does, a great amount of time assiduously spent in finding points of contact between the books of Job and Psalms, I feel that it will be judged from the standpoint of investigation into duty performed rather than from that of searching criticism. The thesis has been written, by an inexperienced young man, not with the intention of conveying any new or startling discoveries but with the view of showing that a year's fellowship and communion with master-minds in the realms of religion have not been in vain; that the author of the follow-

ing pages retains a vivid recollection of some of the grandest thoughts that ever found utterance in the writings of men. The close study, which my work has entailed, has, I feel, yielded most fruitful results in acquainting me with the thoughts and feelings of princes in Israel and in opening up to my mental horizon a somewhat clear vision of the manners, customs and ideas of the people of the time.

The points of contact which may be formal or otherwise have not been used by me to decide such vexed questions as, the priority of Job to some of the Psalms and vice versa, nor have I ventured to give any judgment as to the dates of composition or real authors of the books. Not feeling sure of my footing on the treacherous

sands of biblical criticism, I have not allowed my comparative studies to bring me to a consideration of the above topics.

It was at the suggestion of Dr. Max Margolis that this thesis was undertaken. Now far I have realized his ideas of what a thesis on such a subject should be, I do not know. Suffice it to say, however, that before I took up my work, I was totally unaware of the many thoughts and phrases which these two books possess in common. Indeed, were it not for the occasional mention of parallel passages in some Bible commentaries, the reader, unless he were a very close student, would be unaware of the many and remarkable similarities in diction, phrasing and thought to be

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found in the various books of
the Bible. My studies have
so far benefited me, that Job
and Psalms under careful exam-
ination have revealed a great
number of synonymous words
and phrases; so many, indeed,
that I am led to believe that
the one author was acquainted
with the writings of the other.
(These word, phrase and thought
parallels have been collected
into two chapters, the first of
which gives a table of thought-
parallels, while the second con-
sists of a table of words, phrases
and forms found only in the
two books.) Furthermore, my
studies have enabled me to make
a comparison between the opin-
ions held by the authors on
such vital religious questions

as "The problem of Life" and "Immortality" and these opinions have been found to be nearly the same in both books.

The study of parallelisms has been greatly neglected by the critics, because they have deemed the various points of contact of little practical worth in determining dates, places of composition, authors and all such topics with which biblical criticism busies itself. However, an earnest examination on my part, has brought me to the conclusion that an earnest study and analysis of parallel passages is bound to reveal, to the scientific mind, searching for truth, many a valuable hint which will throw a flood of light on many questions which

are now obscure. I myself, have only been content to detect the common grounds on which Job and Psalms meet, but in the after years, when experience and ripeness shall have added to my mental store, I hope to take up the work now left off, and pursue it further.

In conclusion, would say that I cannot complain of lack of material with which to build, and so, if the structure is an unsatisfactory one, the fault must be attributed to the insufficiency of the builder. With the hope that this thesis will serve as an index to work earnestly performed, I respectfully submit it to the Honorable Faculty.

Chapter 1.

The Poetry of

Job and Psalms.

The Poetry of Job and Psalms.

The books of Job, Psalms, Proverbs and Song of Songs constitute the poetical books of the Bible. Inasmuch as they are the eloquent outbursts of inspired Hebrews, and as all Hebrew poetry is characterized by the parallelismus membrorum, they may be said to possess formal points of contact. Job and Psalms especially, are fine exemplifications of the old Hebrew genius and both meet on some common poetical ground.

The lyric and the didactic were the only kinds of poetry cultivated by the ancient Hebrews. The former was the direct outcome of the

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inspiration of the poet and his thoughts therefore took on the lyric form of religious sentiments, feelings and emotions. The didactic poems - as their name implies - were written to convey some instruction, to diffuse religious knowledge and to awaken holy resolutions. A little difficulty has been occasioned by the confusion of these two.

It is true that poems of a didactic character often rise, in many places, to a lyric pitch, but the general tone is didactic and the same is true of those of a lyric character. The two terms שיר and מִזְמֹר give an adequate name for the lyric and didactic. The Psalms are שִׁירִים,

while Proverbs and Job are ^{עליונים}

Form plays but a minor role in Hebrew poetry. It is the idea, the thought which is given prominence by the poet. We, therefore, are not surprised when we find little attention paid to metrical rhythm, measured syllables, rhyme and jingling verses.

It is the rhythm of thought, which sways the poet. But mere thought, no matter how eloquently expressed, does not constitute poetry. Isaiah, for instance, often reaches the sublime, but he is, nevertheless, no poet; his writings may be said to be poetical prose. It is the observance of the laws of proportion in the clauses which gives to

Hebrew poetry its claim and rights as poetry. It is by this parallelismus membrorum that the rhythm of thought of Job and Psalms is so artistically brought out.

The Hebrew rhythm, that is to say, the parallelism of members is nothing more or less than a rhythmical proportion between the larger members of a period. It is attained by dividing the thought into several corresponding and well proportioned propositions, which stand in such relation that the discourse rises in one and sinks in the other. The parallelism may consist of a resemblance or contrast between the two propositions or in a progression of thoughts.

We distinguish these kinds of parallelism by the names synonymous, antithetic and synthetic. Furthermore, the parallelism is said to be perfect or imperfect according as the different members of the verse consist of a like or unlike number of words. The lines usually consist of eight syllables. Job and Psalms afford splendid examples of the different kinds of parallelism.

I In the synonymous parallelism the thought may be simply repeated in other words as in Ps. 19².

Day unto day uttereth speech,
And night unto night sheweth knowledge. ^{8, 2, 2, 7, 2, 5, 8, 2} (Job 4, 7, 5, 6, 5, 2, 3)

B or the same thought may be expressed positively and negatively as, witness Job 4¹⁸.

"Behold he putteth no trust in his servants,
And his angels he chargeth with folly" (Ps. 17, 18²²)

© or the train of thought may be so distributed that the one proposition contains one more clause than the other.

Witness Ps. 68³

"But let the righteous be glad, let them exult before God,
Yea let them rejoice with gladness" (Job 11, 38⁵ Ps. 37, 48, 68³³)

II In the antithetical parallelism the second clause is the antithesis of the first, as in Ps. 1⁶.

"For the Lord knoweth the way of the righteous,
But the way of the wicked shall perish" (Job 10, Ps. 15, 19¹).

This is one of the most familiar forms of parallelistic poetry. Job and the Psalmists continually make effective use of the antithesis.

III In the synthetic parallelism the second clause may either affirm the thought of the

first or carry it forward and
complete it (e.g. Job 5²⁶

"Thou shalt come to thy grave in a full age,
Like as a shock of corn cometh in in its season."
(See also Job 10¹⁴, 20²⁶, Ps. 2⁶, 16¹, 19¹³, 22²¹, 31⁶, 42², 103¹³).

The couplet is the most familiar
versification of our authors
but we frequently find tristichs
and tetrastichs; indeed the finest
and most perfect specimens
of Hebrew poetry are to be
found in these two books,
where the parallelism is al-
most perfect and consists of
synonymous distichs and tet-
rastichs with occasional
tristichs. (Chapters 28 through
31 and 38 and 39 of Job and
Psalms 18, 29 and 104 are
most eloquent testimonials
of the poets' skill in hand-
ling parallelistic tetrastichs

127.
and distichs). We often meet
with two synonyms or anti-
thetical clauses standing in
opposition to a third propo-
sition in a tristich as in
Ps. 15⁵.

"He that putteth not out his money to usury,
Nor taketh reward against the innocent.

He that doeth these things shall never be moved"

(Job 10, 15³⁰ Ps. 2², 18¹⁴)

Driver adds to the above classi-
fication of Lowth's, another
kind of parallelism which he
styles the chiasmatic. In this,
the first line is incomplete
and the second completes it.
Thus in Ps. 29 we have:

"Give unto the Lord, O ye sons of the mighty,

Give unto the Lord glory and strength."

Frequent use is made of
this kind by the Psalmists.
Another characteristic

of Hebrew poetry is its use of certain rare words which though not found elsewhere, are synonyms for common words found in the prose books of the Bible. Thus in Job and Psalms, we find the following words which undoubtedly are preferred to their common synonyms in order to preserve the parallelism.

Hebrew Words

Equivalent Prose Words.

אמר	דבר
אנוש	אדם
ארח	דרך
אתה	בוא
בל	לא
גבר	איש
חנה	הגיד
חנה	ראה
מלה	דבר
נחת	ירד

Bestial Words

נָתִיב

קָרַב

שָׁפַר

Semivulgar Gross Words.

דָּרַךְ

מִלְחָמָה

יָפַר

In concluding this chapter I would say that the finest examples of poetical beauty, elegance of diction and grandeur of imagery are to be found in these two books. The authors were indeed touched with the divine spark (which ever glows within the breasts of God-inspired men. Their accurate and painstaking care in the construction of their sentences; their wonderful distribution of the respective members of their periods, their skill in the formation

of the difficult parallelism,
all testify to their greatness
as poets.

The poetry of David
may be said to be more
cultivated and more purely
grounded in Hebrew than
that of Job. The style, too,
is easier and flowing.

David is unequalled when
he describes the different
objects of nature - the fields,
woods, fountains and brooks.
But it is in the depth of
personal expression and
feeling that Job excels.

Job is alone in his struggle;
the world thinks otherwise
than he. He communes
with his inner self and ar-
raigns himself before his own
tribunal. The verdict is inno-

cent. It is therefore always, the individual ~~of~~ that speaks to us from ~~out~~ the distant past. Each word and sentence is the outburst of a heart laden with grief or made light by some new-found joy. His sufferings and experiences are the prototypes of every individual's trials and tribulations. No wonder then that we sympathize with him when ill fortune prevails and rejoice with him in his happy moments.

The Psalmists, too, for the most part speak for themselves. They express their own thoughts and feelings, not those of others. They are pre-eminently sub-

jective in all their writings, whose lyric character testify to this fact. Indeed those Psalms in which the most violent affections prevail, whether of sorrow or indignation, are the most striking pieces in the book. They do not, however, possess the general solemnity and awful sublimity, which characterizes the book of Job. David is also inferior to Job in loftiness of diction and boldness of description.

They are both however, poets in the truest sense of the term. Their poetry comes from the very depths of their souls, and to-day in its immortal freshness and power of reaching the

hearts of all men, it is as great as ever. The Jew, especially feels and appreciates the thrill of Hebrew poetry. For him the Psalmist strikes the sweetest tones, for him Job pours forth the inspiration for a better and higher life.



Chapter 2.

Table of Thought

Parallels.

Table of Thought Parallels.

Job. Chapter One

1
5
6
11
21
22

Chapter Two

8
10

Chapter 2 compare with Chapter Three

5
16
24
1-10

Psalms

37²⁷
10³
29', 103²¹
26²
22'', 49'', 113²³
27', 3

22^{14, 15}

39', 85¹³, 14', 17³

Psalms 1^{4, 5}, 11^{3, 7}, 37^{23, 25}

23⁴, 107^{10, 14}

58^{8, 9}

22', 38⁸

19³

The monologue is a poem of pessimism. Life is suffering. Its proud boasting is travail and suffering. Compare Ps. 90¹⁰ "The days of our years are three score years and ten. Or even by reason of strength four score years;

this with Ps. 90¹⁰.

Ept is pride but labor and sorrow,
For it is soon gone and we fly away."

Chapter Four

7	37 ²⁵
8	7 ¹⁴
10	58 ⁶
11	34 ^{10, 11}
14	119 ¹²⁰
20	90 ^{5, 6}
21	39" 44" ¹⁴

Chapter Five

1	16 ³
3	37 ^{35, 36}
4	7 ³ , 50 ²² , 109 ¹² , 119 ¹⁵⁵ , 127 ⁵
5	109"
9-10	40 ⁵ , 65 ^{9, 10} , 72 ¹⁸ , 145 ³ , 147 ⁸
11	113 ⁷
12	33 ¹⁰
13	9 ¹⁵ , 78 ⁴⁸⁵
15	35 ¹⁰ , 57 ⁵ , 107 ⁴¹
16	107 ⁴²
17	94 ¹²
19	34 ¹⁹ , 91 ¹⁰

Chapter Five Cont'd.

20

21

23

25

27

33¹⁹, 37¹⁹31²⁰91¹²72¹⁶, 112²111².

In verse 21 we have the evil tongue. In Psalms the evil tongue
 'There is no sincerity in the mouth of the wicked; their inward part is
 ruin. An open grave is their tongue, though they make smooth their
 tongue.

In Psalms the evil tongue plays an important part.
 Ps. 5¹⁰, 12^{3,5}, 15³, 28³,
 34¹⁴, 50¹⁹, 52^{4,6}, 64⁴, 101^{5,7}, 109²,
 120²⁻⁴, 140^{4,12}, 31²⁰.

Chapter Six

3

4

7

10

11

15

17

18

19

77⁴38², 58⁵, 88¹⁵⁻¹⁷42⁴, 77³⁴40¹¹, 119⁵⁰39⁵38¹², 41⁹101⁸1⁶72¹⁰

Chapter Six Cont'd

21

38"

23

107²

25

119¹⁰³

27

57⁶

Chapter Seven

1

39⁴

5

38⁷

6

90⁶, 102¹⁰, 103¹⁵, 144⁴

7

6⁵, 78³⁹, 89⁴⁷, 102¹⁰

10

103^{15, 16}

11

39^{1, 9}, 40⁹, 142³

13

142³

16

39¹³, 62⁹

17

8⁵, 144³

19

35¹⁷, 39¹⁴

20

31²³, 36⁶, 121⁴

21

90¹³⁻¹⁶

Chapter Eight

6

35²³

9

39⁵, 102¹⁰, 144⁴

12

129⁶

Chapter Eight-South

13

1⁶, 112¹⁰

18

37³⁶

19

113⁷

21

126²

22

35²⁶, 109²⁹

Chapter Nine

2

143²

5

35⁸

6

75³

8

104^{2, 3}

9

115¹⁵, 134³

10

71¹⁵, 145³

16

77², 120¹

27

39^{1, 3}

28-29

19¹³, 32¹⁵, 119¹²⁰

30

18²¹, 26⁶, 73¹³

31

41¹⁰

34

39¹⁰

Chapter Ten

1

39¹⁰, 142³

3

128², 138⁸

Chapter Ten - Tenth's

6

 $32^{15}, 90^8$

7

 $7^3, 50^{22}, 139^{12}$

8

 119^{23}

9-12

 139^{13-16}

12

 119^{167}

14

 39^2

15

 25^{18}

20

 $39^{5, 13, 14}$

21

 $23^4, 39^3, 88^{12}, 107^4$

Chapter Eleven

3

 127^5

7

 95^4

11

 $10^{11}, 26^4, 35^{22}, 94^{11}$

12

 $73^{22}, 92^6$

13

 $88^{8, 9}, 143^6$

14

 $90^{15}, 101^3$

15

 119^6

16

 90^{17}

17

 $37^6, 112^4$

18

 $35^4, 4^8$

19

 45^{12}

20

 142^5

Chapter Twelve

4

6

21

23

24

25

91¹⁵37^{1,35} 73^{11,12}107⁴⁰107³⁸107⁴⁰107²⁷

Chapter Thirteen

1

4

7

11

14

15

18

21

24

26

75⁶119⁶⁹75⁶18⁹⁻¹³119¹⁰⁹23⁴107²² 114²39¹⁰13² 44²⁵ 88¹⁵ 104²⁹25⁷

Chapter Fourteen

2

3

4

90^{5,6} 102¹¹ 103¹⁵ 109²³ 144⁴90⁶ 143²51⁵

Chapter Fourteen

6

 39^{13}

12

 $41^9 102^{26-27}$

16

 $56^8, 90^7, 139^{1-3}$

18

 90^8

19

 $90^{9,10}$

Chapter Fifteen

2

 17^{14}

6

 90^2

14

 $8^5, 14^3$

16

 $14^3, 53^{13}$

20

 90^{12}

23

 $59^{15}, 109^{10}$

24

 $119^{14,3}$

30

 33^6

32

 55^{23}

35

 $7^{14,15}$

Chapter Sixteen

4

 $22^7, 109^{25}$

9

 $35^{16}, 37^{12}, 112^{10}$

10

 $22^{13}, 35^{15}$

15

 7^5

Chapter Sixteen Cont'd

18-19

20

66¹⁸⁻¹⁹119²⁸

Chapter Seventeen

1

7

9

88^{3,4}6², 31⁹, 38¹⁰, 88⁹24⁴

Chapter Eighteen

3

6

8

14

17

21

73²²18²⁸9¹⁵ 35⁸112¹⁰34¹⁶ 109¹³73["]

Chapter Nineteen

5

8

9

13

19

20

21

38¹⁶39³ 88⁸89⁴⁴31["], 38["], 69⁸, 88^{8,18}41⁹ 55102^{5,6}38²

Chapter Nineteen Ends

22

26

29

69²⁶17¹⁵58^{10, 11}

Chapter Twenty

5

7

8

9

11

15

17

23

24

26

28

37^{35, 36}88¹⁰73²⁰ 90⁵37³⁶ 103¹⁵17¹⁴ 2578⁶36⁸117, 78^{30, 31, 49}18³⁵21⁹78⁴⁹

Chapter Twenty One

5

6

7

8

9

39⁹25⁶17^{10, 14} 73^{3, 7, 12}17¹⁴73⁵

Chapter Twenty One Contd.

11

17¹⁴, 107⁴¹

16

1'

15

14'

18

35⁵ 50³, 83¹⁴

20

75⁸

27-28

73^{2,8}

29-30

37²⁵⁻³⁶, 80¹³

Chapter Twenty Two

2

11⁷

3

16²

11

69^{1,2}, 124⁴

13

10", 14' 69', 73"

14

10⁴, 11¹³, 139^{11,12}

16

55²³, 102²⁴

17

4⁶

19

32", 34³, 58¹⁰, 107⁴²

22

119¹¹

25

12⁶

25-26

139¹⁰⁻¹⁵

27

50^{14,15}

Chapter Twenty Three

4
 10^2
 10^4
 11
 13
 16

$5^4, 71^8, 141^2$
 $139^{1,2,3}$
 $17^3, 66^{10}$
 44^{18}
 $115^3, 148^6$
 22^{14}

Chapter Twenty Four

1
 14
 15
 18
 20
 21
 23
 24

$84^{10}, 102^{24}$
 10^8
 $10''$
 83^{13}
 34^{16}
 69^{20}
 $11^4, 119^{15}$
 $37^{35}, 73^{18}, 102^{26}$

Chapter Twenty Five

4
 6

$130^3, 143^2$
 22^6

Chapter Twenty Six

5-6
 6

18^5
 $139^{8,11}$

Chapter Twenty Six Cont'd

7

8

9

10

12

13

14

24²18["]189["]33⁷, 104⁹74¹³, 89¹⁰19¹, 33⁶50³

Chapter Twenty Seven

2

3

6

9

13-15

15

16-17

19

20

22

23

94⁷, 94

57

119⁶18⁴¹, 109¹⁷55¹⁵78⁶⁴12⁶, 119⁶²75⁵50³9¹⁶, 94²²⁻²³11⁷, 58¹⁰

Chapter Twenty Eight

3	23^4
9	144^5
10	$38^6, 107^{35}$
12-15	104^{24}
20-21	$17^{15}, 34^5, 44^2$
24	104^3
25	135^7
26-27	$50^{16,17}$
28	111^{10}

Chapter Twenty Nine

3	$18^{28}, 23^5, 119^{105}$
4	$19^{14}, 25^{14}$
6	$63^5, 81^{16}$
7-10	$9^{13,14}$
9-10	107^{40}
10	137^6
12	72^{12}
14	132^9
15	$18^{44,45}$
17	58^6
18	$30^6, 84^3$

Chapter Twenty Nine Cont'd

19

20

22-23

24

25

1³7^{12,13}, 64³12²2¹², 38¹¹, 44⁴20⁴

Chapter Thirty

1

9

16

17

21

23

25

28

29

30

68²³35¹⁵, 69¹²42⁴44¹⁹86¹⁵89⁴⁸35^{13,14}38⁷, 42⁹, 43², 51¹¹102⁶31¹⁰, 102³, 119⁸³

Chapter Thirty One

14

18

25

44²¹22⁹62¹⁰

Chapter Thirty Two

11

12

Chapter Thirty Three

14

20

28

30

33

Chapter Thirty Four

8

10

11

14-15

16

21

22

27

28

Chapter Thirty Five

5

9

130⁵119⁹⁵

62"

107¹⁸55¹⁹56¹⁴, 106²³

34"

69, 14⁴102¹⁵72¹²104²⁹, 146⁴5²34¹⁵64³, 92⁸⁻¹⁰, 139¹²28⁵, 106⁷9¹³80¹⁵, 142¹⁵12⁵

Chapter Thirty Five Cont'd

10

13

14

15

42⁸ 77⁶66¹⁸37^{5, 6}89³²

Chapter Thirty Six

5

6

7

8

11

13-14

16

18

21

24

26

27

31

32

99⁴99, 96¹³33¹⁸, 34¹⁵, 113⁸107¹⁰16⁶55²³18¹⁹, 23⁵, 31⁸, 36⁸49⁷66¹⁸92⁵90², 92⁵, 102^{24, 27}147⁸7⁹, 96¹¹, 136²⁵147⁸

Chapter Thirty Seven

4	$18^{14,15} 29^9 68^{33}$
6	$147^{16,17}$
7	109^{27}
8	104^{22}
10	$147^{17,18}$
12	148^8
14	111^2
18	19^2
21	103^{16}

Chapter Thirty Eight

4	104^5
6	75^3
8	$33^7, 104^9$
9	97^2
11	$89^9, 93^4$
12	$74^{16}, 148^5$
13	104^{25}
15	10^{15}
16	77^{19}
17	$9^{14}, 107^{18}$
22	135^7

Chapter Thirty Eight-Fourth

26

27

29

36

39

40

41

107³⁵147⁸147¹⁶51⁸104²¹, 145¹⁵111²147⁹

Chapter Thirty Nine

1

41

29⁹, 104¹⁸111²

Chapter Forty

4-5

8

9

10

14

39⁹, 51⁴51⁴29^{3,4}93¹, 104¹71²²

Chapter Forty One

1

3

5

11

104²⁶16³104²⁶24¹, 50¹²

Chapter Forty Two

3

5

10

40⁵, 131', 139⁶

18⁴⁵

14⁷, 126'

Chapter 3.

Table of Words,

Phrases and Forms Found

only in Job and Psalms.

List of Words and Phrases found only in
Job and Psalms.

וְאַל־מִנֵּתִיו לֹא תִבְכֶּינָה Job 27¹⁵ and Psalm 78⁶⁴

וְיִמְאָפֶל Job 3⁶, 10²², 23⁷, 28³, 30 Psalm 11²; Is. 29¹⁷ is יִמְאָפֶל

בְּאֹר הַחַיִּים Job 33³⁰, Psalm 56¹⁴

בְּאֶרֶץ הַחַיִּים Job 28¹³, Psalm 142⁶ (found in one other place viz Is. 38¹¹)

אֶסְיִרִים Job 3¹⁸, Psalm 68⁷

מִנְבֶּטֶן אֶמִי Job 1²¹, 31¹⁸ Psalm 22¹¹ (once else in Judges 16¹⁷)

בִּינָה Job 34⁶, Psalm 5²

בְּלִי-כֹחַ Job 5¹¹ and Psalm 63²

גִּבֹּר Job 11⁴, Psalm 24⁴ (the root rare; these the only places it occurs in sing)

גִּבּוֹרֹת Job 41⁴, Ps. 106² (the only places having this plural form)

(וּבְבִשְׂרִי דִבַּקָּה עֲצָמִי } Job 19²⁰
 דִּבַּקָּה עֲצָמִי לְבִשְׂרִי } Psalm 102⁶

דָּן Job 6⁷, Psalm 47¹ (The root is found 5 other places, 3 times as
 an adjective and twice as מְדוּדָּה f. De 7¹⁵, 28⁶)

זָדִין עֲצָמִים Job 36³, Psalm 79, 96¹⁰

וְלֹא-דָמוֹ Job 30²⁷, Psalm 35¹⁵

הִגָּה Job 37², Psalm 90⁹ (found one other place Ezra 2¹⁰)

(וְהוֹד וְהִדָּר תִּלְבָּשׁ } Job 40¹⁰
 הוֹד וְהִדָּר לְבָשֶׁת } Psalm 104¹

הָנָה חַיִּי הָנָה Job 6³⁰, Ps. 5¹⁰, 38¹⁸, 52⁴, 55¹², 57², 91³, 94²⁰ (Words peculiar
 to Job, Psalms & Proverbs, found nowhere else)

יְהִי שֵׁם יְהוָה מְבֹרָךְ Job 1²¹, Psalm 113²

וְגַם-אֲנִי אֲדַבֵּר Job 40⁴, Psalm 71²²

הן יראת אדני היא חכמה } Job 28²⁸
 ראשית חכמה יראת יהוה } Psalm 111¹⁰

יחד Job 3⁶, Ps. 21 (the root חדה only one other place Ex. 18⁹)

חדה Job 32^{10, 17, 26}, 15¹⁷, 36², 13¹⁷ Ps. 19³ (the only places where root is found)

חיל Job 20²¹, Ps. 10⁵ (the only places where this root is found)

חפם Job 35¹¹, Psalm 105²², 119⁹⁸ (the only places where Piel form is found)

חלד Job 11¹⁷, Ps. 49², 89⁴⁸ (the root is found in three other places
Ps. 17¹⁴, 39⁶ Lev. 11²⁹)

חרק עלי בשני } Job 16⁹
 וחרק עליו שני } Psalm 35¹⁶

חשך וצלמות Job 3⁵, 10²¹, Psalm 107¹⁰

בטחות Job 38³⁶, 51⁴

טפל Job 13⁴, 14¹⁷ Psalm 119⁶⁹ (the only places where root is found)

בָּטָרַם אֶלֶךְ Job 10²¹, Psalm 39¹⁴

יָגִיעַ כַּפִּי Job 10³, Ps. 128² (the form יָגִיעַ found in Gen. 31⁴²)

מִיד-צָר Job 6²³, Psalm 107²

יָדִיָּה עֲבֹבֹנִי וַיַּעֲשֹׂנִי } Job 10⁸
יָדִיָּה עֲשֹׂנִי וַיִּכְוֶנֶנִי } Psalm 119⁷³

יָדַע אֵל Job 18²¹, 22¹³ and Psalm 73¹¹

יָפַע Job 3⁴, 10^{3, 22}, 37¹⁵, Ps. 50², 80², 94¹ (the root is found one
other place Lxx. 32²)

כִּי אֲדַבֵּר Job 37²⁰, Psalm 116¹⁰

כָּל-חַי Job 28²¹, 30²³, Psalm 143², 145¹⁶

כְּטוֹ-אֵשׁ Job 28⁵, Psalm 89⁴⁷

בִּכְתֵּם אוֹפִיר Job 28¹⁶ Psalm 45¹⁰

יִלְבָּשׁוּ-בִשְׂת Job 8²², Psalm 35²⁶

לא יִפְרְנוּ עוֹד מִקוֹמוֹ Job 7¹⁰, Psalm 113¹⁵

לְהִתֵּן Job 3⁸, 40²⁵ Ps. 74¹⁴, 104²⁶ (found once elsewhere Is. 27¹)

לְמִה-פָּנִיךָ תִּסְתִּיר Job 13²⁴, Ps. 44²⁵, 88¹⁰

יִלְעַג-לְמוֹ Job 22⁹, Psalm 2⁴

מֵאֲנָה נִפְשִׁי Job 6¹, Psalm 77³

נִפְאֵס Job 7⁵, Psalm 56⁶ (the only places where Niphal of פִּאֵס is found.)

מִיד-אֲנוּשׁ Job 7¹⁷, 15¹⁴, Psalm 8⁵

מִצָּח (root) Job 12²¹, Psalm 109¹⁹ (the only other place where root is found - Is. 23¹⁰)

מִכֶּכֶּ (root) Job 24²⁴, Ps. 106⁴³ (the root found one other place Eccl. 10¹⁸)

מִלֵּא שְׁחוֹק Job 8²¹, Psalm 126²

מִלֵּל Job 24²⁴, Psalm 37² (the root מִלֵּל found only in Job and Psalms, excepting Proverbs 6¹³)

מִזָּה Job 30⁹, Psalm 139⁴ (the various forms of this are
found 82 times in Job, once in Ps 23²,
once in Pro 23⁹, and twice in Psalms)

וּמִנּוֹס אֲבָד מִזָּה } Job 11²⁰
אֲבָד מִנּוֹס מִמֶּנִּי } Psalm 142⁵

מִשֶּׁךְ Job 28¹⁵, Psalm 126⁶

כִּי־תִי־שׂוֹא Job 11¹¹, Psalm 26⁴

הִבֵּט שָׁמַיִם וָרָאָה } Job 35⁵
הִבֵּט מִשְׁמַיִם וָרָאָה } Psalm 80¹⁰

לִנְגֹד עֵינַי Job 4¹⁶, Ps. 26³, 101⁷ (cf. also Ps. 5⁶, 18²⁵, 36², 282²⁵)

נִחְמָתִי Job 6¹⁰, Psalm 119⁵⁰ (the only places where noun
נִחְמָה is found)

עַד־אֵין מִסְפָּר Job 5⁹, 9¹⁰, Psalm 40³

עַל־כַּפַּיִם Job 36³² Ps. 91¹²

תַּעֲלָמוֹת Job 11⁶, Ps. 42²² (the root only found one place else Job 28¹¹)

כַּעֲשֵׁב הָאָרֶץ Job 5²⁵, Psalm 72¹⁶

עָשַׂת (root) Job 12⁵, Ps. 146⁴ (the root found only once elsewhere
Jonah 1⁵)

פָּעַלִי אֲנִי Job 34^{8, 22} Ps. 5⁵, 6⁹, 14⁴, 28³, 36¹³, 53⁵, 64³, 92^{5, 10}, 94^{2, 11}, 101⁸, 125⁵, 141⁵
(found two other places Is. 31², Hos. 6⁸)

פָּעַר (root) Job 16¹⁰, 29²³ Ps. 119¹³¹ (root found once elsewhere Is. 5¹⁴)

קוּם (root) Job 20²⁷, 27⁷ Ps. 17⁷, 59², 139²¹ (only places where Hithpael
form is found)

קִדָּר הַלְכֵתִי Job 30²⁵, Psalm 38⁷ (קִדָּר is found also in Ps. 35¹⁴, 42¹⁰
43² no place else)

קָטַל Job 13¹¹, 24¹⁴, Psalm 139¹⁵ (the root found once elsewhere in
Ob. 9 as a noun)

קָפַצה פִּיהָ Job 5¹⁶, Psalm 107⁴²

קָרָאתִי וַיַּעֲנֵנִי Job 9¹⁶, Psalm 120¹

יִרְאוּ צַדִּיקִים וַיִּשְׂמְחוּ } Job 22⁹
יִרְאוּ יֹשְׁמֵרוֹת } Psalm 107⁴²

רָאָה עֵינַי Job 13¹, Psalm 5⁴

רָהַב Job 9¹³, 26¹², Ps. 87⁴, 89¹¹ (also in Is. 30¹, 51⁹)

רוּחַ עֲבָרָה Job 37², Psalm 103¹⁶

בְּרוּחַ פִּי Job 15²⁰, Psalm 33⁶

רָנָה Job 9¹, 20⁵, 39¹³, Psalm 63⁶, 100²

רָסַן Job 30¹¹, 41⁵, Ps. 32⁹ (the root found only once elsewhere Is. 30²⁸)

רָעַם (root) Job 39^{19, 25}, Ps. 77¹⁹, 81⁸, 104⁷ (the verb a favorite of Job and Psalms. As a noun, root found once in Is. 29⁶)

רָתַם Job 30⁴, Ps. 120⁴ (root found once elsewhere. 1 R. 19⁴⁵)

רָגַע (root) Job 8⁷, Ps. 73¹² (Ps. 92³) (found also in Is. 17¹¹)

שָׁכַח אֵל } Job 8¹³
שָׁכַח אֱלֹהִים } Ps. 50²²

שׁוּפָר בּוֹזַע עַל-נְדִיבִים Job 12², Ps. 107⁴⁰

יִשְׁלַח בּוֹ חֶרֶן אֶפּוֹ } Job 20²⁵
יִשְׁלַח בָּם חֶרֶן אֶפּוֹ } Ps. 78⁴⁹

שִׁמְעֵלִי Job 31³⁵, 34³⁴ Ps. 81¹⁴ (found once elsewhere Pro. 8³⁴)

שִׁמְעָה Job 32¹⁰, 34¹⁶ Ps. 17¹, 39¹³, 50⁷, 61², 84⁹, 102², 119¹⁴⁹, 130² (found in Dan 9¹⁰)

לְשִׁמְעֵי אֶזְנִי Job 42⁵ Ps. 18⁴⁰

שָׁרַשׁ (root) Job 31^{8,12}, Ps. 52⁷ (peculiar to Job + Ps. in Hiphil)

תַּחַת לְשׁוֹנוֹ Job 20¹² Ps. 10⁷

תִּלְמִידָה Job 31³⁶ Ps. 65¹¹ (root found elsewhere Job 39¹⁰,
Hos 10¹⁴, 12¹²)

וַיִּתְּעֵם בְּתֵהוּ לֹא-דֶרֶךְ Job 12²⁴, Ps. 104⁴⁰



Forms Found only in Job & Psalms.

רָאִינִי Job 7⁸, 21 + Ps. 39¹⁴

אֲנַחֲתִי Job 3²⁵, 23² and Ps. 102⁶

אֶרְחִי Job 19⁸, Ps. 139³

אֶתְבַּוְּנָה Job 23²⁷, 31¹, 32¹² + Ps. 119⁹⁵, 100¹⁰⁰, 104¹ (the word בִּוְנָה a favorite of Job + Psalms)

מִבְּטַח־ Job 31²⁴, Ps. 71⁵

רָאֵבֶלֶת Job 9²⁷, 10²⁰, 39¹⁴ (the root רָבַל only found in two other places)

כִּגְבֵּר Job 38³, 40¹ Ps. 88⁵

דָּרְכוֹ Job 22¹⁵, 24¹, Ps. 64⁴

תִּהְבֵּלֶנּוּ Job 27¹² Ps. 62¹¹

יִדְרֹךְ Job 16⁶, 20²⁵ (14²⁰) Ps. 91⁶, 58⁹ (used only in Ps. + Job in this meaning)

הִלֵּכְתִּי Job 30²⁵ Ps. 38⁷, 131¹

וְהִפְכֵּנִי Job 17⁹, 41²⁰ Ps. 78⁵⁷

דָּרָה Job 19¹³, Ps. 78³⁰ (root found only twice outside of Job and Psalms)

אָחִזָּה Job 19^{26, 27}, 34³² Ps. 17⁵

וְחִטָּאתִי Job 13²³ Ps. 51¹ (cf. also Job 10⁶, 35³, Ps. 38⁹, 51⁴)

אָחִיזָה Job 7¹⁶, Ps. 118¹⁷, 119^{17, 77, 116, 144} (2 R 1²)

וְחִיָּתָם Job 36¹⁴, Ps. 78⁵⁸

לִסְמוֹן Job 31³³ Ps. 64⁶

לִסְרָף Job 24⁵, Ps. 104²¹

יִבְדֵּךְ Job 13⁹, Ps. 44²²

אִיחָל Job 6¹¹, 13¹⁴, 14¹⁴, Ps. 71¹⁴ (the root *אִיחָל* is a favorite of Job & Psalms)

הוֹחֵלֶתִי Job 32¹¹, Ps. 38¹⁶, 130⁵

יִסְרֶה Job 4³, Ps. 39¹²

יִצְיָעִי Job 17³, Ps. 63³, 132³

יִצְוֶה Job 28², 29⁴, 41¹⁰, 16

הוֹרֵנִי Job 34³ - Ps. 27⁸, 84¹¹, 119³³

וְתִרְדֵּ Job 12⁸, Ps. 45⁵

בְּרִשָּׁת Job 18⁴, Ps. 9¹⁶

יִתְרֶם Job 4², Ps. 17¹⁴

יִכְבְּדוּ Job 14², Ps. 38⁵

הַכִּינִי Job 11¹⁰, Ps. 74¹⁶

אֶבֶן Job 29⁷, Ps. 89⁵

נִכְוָזָה Job 42^{7,8} Ps. 5-¹⁰

אֶפְזָב Job 6²⁸, 34⁶, Ps. 89³⁶

כְּחֶדְתִּי Job 6¹⁰, Ps. 40¹¹

כְּלַמִּיתִי Job 20⁷, Ps. 44¹⁶

כְּסִיתִי Job 31³³, Ps. 32⁵, 40¹¹, 143⁹

לְבוּשִׁי Job 30¹⁸ Ps. 22¹⁹, 38¹³, 69¹²

בְּלֶחֶן Job 36¹⁰, Ps. 42¹⁰ 43²

יִלְטֹשׁ Job 16⁹, Ps. 71³ (the root found only 5 times in Bible)

לַעֲגָ Job 34⁷, Ps. 44¹⁴ 79⁴

יִלְעַג Job 9²³, 22¹⁹, Ps. 24

וּלְשׁוֹנִי Job 27⁴ Ps. 22¹⁴, 35²⁸

בִּלְשׁוֹנִי Job 6³⁰, Ps 39³⁴, 139⁴ (except Job 28²², 32², is found nowhere outside of Job and Psalms)

יִמְאָם Job 8²⁰, 36⁵, Ps 36⁵

כִּידָן Job 26¹², Ps 110⁵⁻⁶

לֵל found only in Job + Ps. Except Gen 21⁷

כִּרְנִי This poetical form found 18 times in Job, 8 times in Ps. twice in Is 46³ and twice in Judges 5¹⁴ Nowhere else.

תִּמְסַךְ Job 40²⁵ Ps. 85⁶

הַבִּיטוֹ Job 6⁹, Ps. 34⁶

תִּנְחַם Job 38²², Ps. 67⁵

כִּפְרֵנוֹ Job 7¹⁷ Ps. 109¹⁶

וַיִּפְשֵׁי Job 18¹⁴ Ps. 6⁴, 35⁹, 71²³, 139¹⁴

בְּיָלֶה Job 5¹⁹, Ps 91³

הַקִּיפוֹ Job 10¹⁸, Ps. 88¹⁸

נָתַב Job 18¹⁰, 28⁷, 21²⁴, Ps. 78⁵⁵ (the word is a favorite of Job and Psalms in all its forms)

נָתַבְתִּי Job 30¹³, Ps. 142⁴

סָבִיבוֹתָ Job 22¹⁰, Ps. 49⁹

יִסְפֹּר Job 31¹⁴, Ps. 87⁶

וַאֲסַפְרָה Job 15¹⁷, Ps. 66¹⁶

וַיִּסְפְּרוּ Job 12⁸, Ps. 78⁶, 107²²

הַיִּסְפֵּר Job 37²⁰, Ps. 88¹²

תִּסְתִּיר Job 13²⁴, Ps. 13², 44²⁵, 88¹⁵, 104²⁹

תִּסְתִּירֵנִי Job 14³, Ps. 17⁸, 64⁹

יַעֲוֶה Job 8⁸, 34²¹, Ps. 146⁹

עֲזָרְתִּי Job 6³, 31² Ps 27⁹, 40¹ (cf. also Ps. 22²⁰, 35⁷, 40¹⁴, 70⁷, 71¹²)

יִצְטָף Job 23⁹, Ps 73¹ (the root found only in 2 places in this sense Ps 65¹⁴, Is 32²)

עֲלוּמִי Job 33²⁵, 20¹¹, Ps 89⁴⁶ (the word עֲלוּמִים found in two other places Ps 90⁸, Is 54⁴)

עֲלִימוֹ Job 6¹⁶, 20²³, 21¹⁷, 22⁷, 27²³, 30²⁵, 29²⁷ Ps 15¹⁷, 55¹⁶, 64⁹
(found only one other place viz. Dt. 92²³)

רִאעֵנָה Job 32²⁰, Ps 119⁴²

אֶעֱנֶךָ Job 14¹⁰, 33⁷, Ps 81⁸ (the word עָנָה a frequent one in Job + Ps)

עֲצָכִי Job 30¹⁷ Ps 32³

(root) עִתָּךְ Job 14¹⁸, 18⁴, 21⁷, 9⁵, 32¹⁵; Ps 6⁶ (Pro. 25 / Gen 12⁸, 26²²)

(noun) לִפִּי Job 31²⁷ Ps 39⁷, 119¹⁰³, 141³

תַּפְרֵדוֹ Job 4¹¹, 41⁹ Ps. 92¹⁰

זֶעֱבֹר Job 27¹⁶ Ps. 39⁷

יִצְדָּק Job 4¹⁷, 9², 11², 15⁴, 25⁴, Ps. 143¹ (צדק a favorite of Job and
Psalms)

בְּצֹמֶר Job 15²⁶, Ps. 75⁶

צַפּוֹת Job 10¹⁵, 17⁴ Ps. 31²⁰

צָרוֹת Job 5¹⁹, Ps. 25¹⁷, 71²⁰

קִוִּי Job 6¹⁹, Ps. 15¹, 119⁸⁰

תְּקוּנָתִי Job 17¹⁵-19¹⁰ Ps. 62⁶, 71⁵

קָפִי Job 6¹¹, Ps. 39⁵

הַרְחִיק Job 19¹³ Ps. 103¹²

רִיבִי (1) Job 16², 19²¹ Ps. 38¹², 122⁴

רַעִיָּה Job 35⁴, 42⁷ Ps. 139¹⁷

תַּשְׁדֵּךְ Job 5²², Ps. 59⁹

אֶשְׂיָחָה Job 7¹¹, Ps. 55¹⁸, 77⁴, 77¹³, 119¹⁵, 145⁵

שִׂיחִי Job 9²⁷, 10¹, 21⁴, 23², Ps. 104³⁴, 42³ (1 S. 1¹⁶)

בְּשִׂיחִי Job 7¹³ Ps. 55³, 64²

שִׂיחָה Job 15⁴, Ps. 119⁹⁹

יִשְׁשִׁי Job 9²², Ps. 40¹¹, 70⁵

אֶשְׂכַּח Job 31²⁸, 29 Ps. 104³⁴

וַיִּשְׁכַּח Job 21¹², 22¹⁹ Ps. 5¹², 34³, 35²⁷, 40¹⁷, 70⁵, 107⁴², 119⁷⁴

מִשְׁנָה Job 31²⁹, Ps. 55¹³

וַשְׁכַּחַתִּי Job 8²¹, 15⁶, Ps. 34¹⁴ (שְׁכַחַתִּי found 14 times in Job. and Psalms)

שגג Job 12¹⁶, Ps. 119⁶⁷

כישוע Job 29¹², Ps. 72¹²

אשוע Job 19⁷, 30^{20, 28} Ps. 18⁷

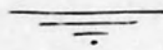
ישוע Job 35⁹, 36¹³, 38⁴¹ Ps. 18⁴²

ישוכני Job 9⁷, Ps. 139¹¹ (שך only 4 times, being found twice in Gen 3¹⁵)

בשדקים Job 37²¹, Ps. 68¹¹ שדק rarely found outside of Job and Ps.)

ישלי Job 12⁶, Ps. 122⁶

ותפלות Job 16¹⁷, Ps. 35¹³, 141⁵



Chapter II.

The Book of Job

and the Job-Psalms.

The Book of Job and the "Job Psalms."

Centuries before the book of Job was written the doctrine of the inseparable connection between sin and suffering was formulated, but it still held sway over the minds of men when the author of this divine poem appeared on the scene of history and offered as an offset to the old, comfortless teaching a new doctrine full of sublime hope. For centuries, men upon whom the heavy chill of affliction had seized, had gone down to their graves as godly men or as hypocritical felons according as they were restored to their former prosperous station, or

suffered the torments of the damned until welcome death ended all. "Suffering presupposes sin" said the ancients. A man reaps what he sows and therefore misfortune is but a sign of God's disfavor. If the righteous man, whom affliction had dealt a heavy blow took warning of the disciplinary nature of his punishment and underwent sincere penance all would be well in the end and the voice of rejoicing and salvation would be in the tents of the righteous (Ps. 118¹⁵). But the hypocrite, the man who had deceived his trusting friends for a long time, would finally stand revealed in all his nakedness and

as a sign of God's disfavor, would go down to the grave before his time with the chains of perverseness and wickedness unbroken. Such was the orthodox teaching as Bildad understood it when he said "God will not cast away a perfect man, neither will he uphold the evil-doers."

The author of Job is determined that such a pernicious teaching shall no longer enslave the minds of men. A hope-restoring message was needed in the time of the Exile, and we therefore find him producing a poem of optimism to supplant and counteract the pessimistic

teachings of centuries. The patriarch Job, whom legend pictured as the perfect and upright man, who feared God and eschewed evil is selected as his hero. His prosperity and uprightness, his subsequent misfortunes, doubts and fears, and his final reinstatement into God's favor are the instruments wherewith the poet works.

Job is represented as a pious man, who enjoyed all the blessings of a truly happy home. But suddenly and without any apparent reason to him, the scene of joy is changed into a drama of sorrow. Misfortunes crowd thick

and fast upon him and
he is in his darkest hour
when his three friends,
blind to everything else
except their antiquated
teaching, come upon him
and think they see in his
terrible misfortunes the
visitation of God's wrath.
To Eliphaz, Bildad and
Zophar, his sufferings are
plainly an indictment
by the Almighty, against
his moral integrity.

Job must be guilty of some
open or secret sin. It can
not be otherwise for God
does not pervert justice.
If he were really inno-
cent, if he were pure
and upright, God would
surely awake for him

and make the habitation
of his righteousness pros-
perous. ^{Note} The ideas of
guilt, punishment and
suffering were used inter-
changeably by the Hebrews
at this time. This can
be seen by the use of ^{נש} in
Ps. 38⁵, which denotes
not only wickedness but
also the suffering conse-
quent thereof. ^{נש} in Ps.
39⁹ means not only the
sin but also the punish-
ment and suffering con-
nected therewith. They
cannot refrain from ad-
vising him to do profound
penance for his sin for
then the ^{נש} ^{the} stroke of God,
would surely be healed.

And so these three

change from sympathizing friends to miserable comforters, whose narrow-minded treachery causes considerable pain. Job's physical torments, despite their enormity, become insignificant when compared to the stings which the unjust suspicions of his friends cause him. Nothing pains more than the consciousness of innocence unrecognized and ignored, and so Job is goaded on all the more fiercely to stand his ground. Now can his supposed friends dare to tell him that he is a guilty wretch when he avows that he is innocent? "Let them but

look upon him, for surely he would not lie to their face." 6²⁸. Job is exasperated beyond control and, in the bitterness of his soul, gives utterance to many an exaggerated statement. It appears to him that his sufferings are directly caused by the chastising hand of God, which continually rests heavily upon him and unceasingly torments him. (13²¹, 19²¹, 23²¹). The pains which he undergoes are like those caused by sharply pointed and deeply penetrating arrows and missiles of all kinds. A whole regiment of fiercely armed enemies continually storm his fortress. The arrows of the Almighty are within me. The fission

whereof drinketh up my spirit.
 The terrors of God do set them-
 selves in array against me ^{6⁴}
 The arrows of his hostile God
 are poisoned and his wrathful
 glances pierce him. (7, ⁹10, ¹¹14, ¹⁶18, ¹⁹30 ¹²⁻¹⁵)
 Terrible are the images con-
 jured up before the mind of a
 man whose body is racked
 with pain, whose soul is tor-
 mented by fearful doubts and
 whom disease has preyed
 upon! He feels that he is
 imprisoned in a trackless
 region of everlasting darkness
 8³, 19⁸; that lions hunt and
 run him down 10⁶, 16⁹; that
 unrelenting storms and
 fierce winds cruelly pursue
 and toss him on high, or
 dash him to pieces against
 projecting rocks. 7¹, 13²⁵, 30²²

Ah, surely it is the avenging
 wrath of an enraged Deity,
 that will not be appeased,
 which so persistently follows
 him! Job is not as firm now
 as he was in the beginning
 of his troubles when he ex-
 claimed: "What shall we
 receive good at the hand of
 God and shall we not
 receive evil?" The evil now
 far outbalances the good,
 and worse than all this, Job
 feels that God will not acquit
 him. 10¹⁴ 30²³. A ceaseless fore-
 boding seizes hold of him
 and it becomes more intense
 when the prospects of going
 down to an untimely death
 become more and more
 certain. The thoughts of
 a desperate man are

always confused and we do not wonder, therefore, at the wild statements made by Job when maddening desperation held the mastery over his calmer judgement.

His friends still pursue their evil tactics, and endeavor to persuade him of his wickedness. Their methods resemble those of the Inquisition which, by the aid of the rack, forced from innocent men confessions of heinous crimes. But the speeches of his quondam friends, far from securing from Job an acknowledgment of wrong-doing, serve only to increase the doubt concerning the correctness of their teaching. Job, after-

repeated heart-searchings,
has discovered nothing in
the way of transgressions,
which could cause such
severe sufferings. The doubt
grows stronger and stronger
until it blossoms into the
full-fledged certainty that
the old teaching is but a
wrong inference from out-
ward circumstances. Job
proceeds to prove his case.

He reconciles the con-
tradiction between the two
ways of regarding God (1)
as the hostile, unjust tor-
mentor and (2) as the
highest judge, from whom
no final wrong can come,
by thinking of Him as
only temporarily hostile.
Something else, than man's

fortune or misfortune must be secured as an index of God's favor or disfavor. It is true that the world seems to go wrong in everything.

Joh, when hindered by the old teaching and his own sufferings, often declared that experience showed the adversity of the righteous and the prosperity of the wicked. Wickedness and prosperity seemed to be joined hand to hand. "The wicked owned the earth" (22⁵); they stole and robbed and murdered and enslaved the fatherless etc. (24¹⁻²⁰). (cf. also ²²⁻²⁴12⁵⁻⁶21[?]; we shall see later on, how the Palmists too were deluded by outward appearances and how they finally came

to a right conception of the case). Job, however cannot finally accept this old teaching. He knows that he suffers innocently and so, in his calm moments he triumphantly declares that these outward signs of suffering do not necessarily involve the punishment of sins.

(The author has now come to his new doctrine and we see how admirably he destroys **the** props of the old notion.) Outward evil can befall the good and the bad just as Death finds upon the righteous and the wicked. Though visible evil destroy and rot away the body - the prison of the soul & it can not cause to perish the in-

mortal spirit of the man. Evil and good both have necessary places in the divine order of the world. They both serve different ends. He, who has suffered the most, who has drunk the deepest of the dregs of affliction can rise to a loftier height of purity and happiness than he who has not experienced pain.

And so the author arrives at the solution of the vexed problem. Suffering does not presuppose sin nor do the wicked enjoy real happiness though their riches be multiplied a thousandfold. Suffering serves beneficent ends. Trials successfully withstood and pains happily

overcome are no longer evils. The evolution of this thought is shown in the next chapter on Immortality, where the fact is revealed that suffering can easily be overcome by patience and fortitude; that somewhere and somehow the lots of all will be equalized; the wicked will be recompensed and the righteous rewarded for "there is a Divinity that shapes our ends".

In Psalms 49, 73 and 88, which have been styled the Job-Psalms, the same problem, which troubled Job so long, is considered. Indeed so similar are the parallels in thought and so striking the resemblances in diction that all could

easily have been written by one and the same hand. But while, in Job, the author is satisfied with only an imperfect solution, the writers of Psalms 49 and 73, who undoubtedly were acquainted with the book of Job, are not content with the conciliatory solutions so far arrived at. While Job compromises and hardly dares to hope that all will be well in the end, these two Psalms boldly declare against the seductions of the old sceptical view of life. Psalm 88 however, is more nearly like Job's earlier speeches, in the all-pervading tone of pessimism. Although these three Psalms treat of the same problem, I have thought it better to treat

them separately for the sake of clearness and comparison. I will therefore endeavor to show their respective relations to the book of Job.

In the forty-ninth Psalm, the Psalmist strikes a prophetic attitude at the outset. He demands the attention of all for he feels that his is an important message which will be of lasting benefit to the upright. Like Eliphaz he is full of words and his belly is as wine, which hath no vent, like new bottles it is ready to burst. (cf. Job 32¹⁸⁻²⁰) "His mouth shall speak wisdom on a subject, the dark side of which had hitherto only been exploited. The righteous should

not be discouraged at seeing
the welfare of the wicked.
When the outward conditions
of the evil-doers are compared
with their inward state, the
former can only suffer from
the comparison. Let the
wicked seemingly enjoy pros-
perity and the righteous
suffer adversity, yet will
there come a time when
things will readjust themselves.
Just as day is sure to follow
night so is the brightness of
final judgement sure to suc-
ceed the darkness of despair
which the old teachings caused.
With Job the Psalmist feels
that all men, "the wise, the
fool and the brutish perish" at
some time or other. All men,
are mortal and rich men,

therefore, should not be proud
of their wealth nor poor men
be dejected at their mean es-
tate. Wealth can not make
one truly happy nor should
poverty render one miserable.
All men have it in their
power to be satisfied with
their present lot if they will
but recognize what true hap-
piness is. Without God life
is utterly hopeless and value-
less; with Him life is worth
the living. A sense of the
friendship of God and confi-
dence in His protection will
more than compensate for all
the advantages of prosperous
wickedness. For parallel
passages here, compare Ps. 49.⁵
with Job 31.^{24, 25} 49.⁴ with Job 36.^{18, 19}
49.¹⁴ with Job 4.^{2, 18, 21} 49.¹⁷ with Job 27.¹⁹

49¹⁹ with Job 33³⁰; (See also Job
9²²⁻²⁴, 12⁵⁻⁶, 21^{6,7}, 23¹¹ and 24¹⁻²⁵).

It is natural to connect the Seventy-third with the Forty-ninth Psalm for the problem in both is the same. They both are troubled to know how to justify the ways of God to man and how to reconcile His seeming injustice to the doctrine of the Supreme Judge, who can work no punishment unjustly. This Psalm undoubtedly belongs to the last part of the Persian or the beginning of the Grecian period, for such a poem could only be written in disapproval of the wicked conditions then prevailing. The Jews had succumbed to the skepticism and pessimism of the day;

they had thrown off all
 reverent restraints and, in
 their richness and power,
 had oppressed their poorer
 brethren. To these latter,
 Providence seemed to smile
 auspiciously on all the
 wicked doings of the rich.
 The opening verse of the Psalm-
 ist strikes the keynote of the
 whole Psalm. "Truly God is
 good to Israel - To those who
 are pure in heart." The
 author, however, had also
 stumbled into the old error
 and was nonplussed for a
 long while when he con-
 templated the prosperity of
 the wicked. The ungodly
 heaped up riches and in
 their pride said, "How doth
 God know, how can there be

Knowledge with the Most High? The wicked's arrogance is so great and his suffering so intense that he begins to feel that he has cleansed his heart in vain. The synagogue, however, with its beacon light of hope, offers a most welcome solace. It is while meditating within its holy place that he concludes that everything is ordained by a wise Judge. In the latter days "the wicked become a desolation in a moment and are utterly consumed with terrors." But the righteous receive a glorious reward in the knowledge that God is ever with them; that, though their bodily strength

fail, God, their mighty fortress,
will protect them forever. (For
parallel passages, compare
Ps. 73⁵ with Job 21⁹; Ps. 73^{7,8} with
Job 21²⁷⁻²⁸; Ps. 73¹¹ with Job 18^{2,12,13};
Ps. 73^{11,12} with Job 12⁶; Ps. 73¹³ with Job
9³⁰; Ps. 73¹⁶ with Job 21²⁴; Ps. 73²⁰
with Job 20⁸; Ps. 73²² with Job 11^{2,18,31})

Psalm 88 is a Job Psalm
in a different sense than Psalms
49 and 73. The two latter deal
with the problem of the book of
Job. Psalm 88 on the other
hand, is a faithful picture of
the sufferings of one in the deep-
est of distress, who seems prej-
udiced in favor of the most
melancholy portions of the
book of Job. While the other
Psalms are permeated with
hope, this one is destitute
of even one ray of hope.

It undoubtedly belongs to the post-exilic-Maccabean period of Jewish history for it is one eloquent outburst of pessimistic sadness. The lamp of God burns very dimly in the breast of the author, while not one ray of hope seems to pierce the gloomy pall so hideously hurrying everywhere. The Psalmist, like Job, feels that it is an enraged deity, who is the cause of all his sufferings. The entire poem is an agonizing cry of one who feels himself excluded from God's presence. While in the other Psalms the righteous find comfort in the thought that God will finally awake for them, the

sufferer here gives way to a
 burning outburst of pessimism.
 He refers to and lingers on
 the grim eulogy of death,
 found in his favorite poem
 (Job 13^{19 etc.}). He sees only the
 gloomy side of things. God
 is not a merciful Judge,
 but a hostile Power, who
 not only has removed his
 friends far from him but
 has also in His enmity,
 pursued him even in Sheol.
 This is the hopeless conclus-
 ion arrived at by our poet.

For parallel passages compare
 Ps. 88^{3,4} with Job 17¹; Ps. 88⁸ with
 Job 19^{8,13}; Ps. 88⁸⁻⁹ with Job 11¹³;
 Ps. 88⁹ with Job 17⁷; Ps. 88¹⁰ with
 Job 20⁷; Ps. 88¹² with Job 10²¹; Ps.
 88¹⁵ with Job 6^{1,13}; Ps. 88¹⁸ with
 Job 19¹³.

Note One:

The controversy in Job and its results may be tabulated as follows.

I According to Zophar, Bildad and Eliphaz: (A) No man is free from sin. When calamities come upon us we must account for them by a reference to ourselves. Others are enabled to infer the guilt of anyone who suffers. The wicked are punished before the whole world. Such is their view of divine justice.

(B) The distress, which a man undergoes, proves not only that he has sinned, but it is also indicative of the degree and measure of his sin.

(C) Those whom affliction has seized upon, can regain

their former prosperous state, by acknowledgment of wrongdoing and sincere repentance.

(A) The really wicked, who do not repent, are finally punished and their seeming prosperity is short-lived.

II Job maintains, on the other hand, that (A) The most upright of men may be the most unfortunate. God uses his own discretion in discharging good and evil. His justice can not be understood by a reference to the order of things in this world or to our standards of justice. (B) The inference of a man's guilt or innocence from the condition of his temporal affairs is very illogical. Job shows from experience that the

righteous are often afflicted
and the wicked often prosper-
ous. (C) God is the Supreme
Judge of all. He is all-
wise, all-knowing and all-
merciful. He is to be obeyed
and worshiped, no matter if
good or ill fortune prevail.
Integrity in all relations
and devout faith in God can
exist independent of all ex-
ternal circumstances. With-
out God life is valueless, with
Him life is worth the living.

Note Two: For references
to the outward and inward
conditions of the righteous
and wicked compare in
Job. Chaps. 1¹, 2^{5,9,32,25,6,7,9,11,15,20}
9^{22,24}, 12^{4,5,6,32,14}, 16^{7,9,10,20}, 17^{6,19,21,22}
21^{6,7}, 23^{2,8,9,14,16}, 24^{11,25}, 30^{1,20,21} and
Psalms 6^{7,8}, 10¹, 13^{2,3}, 35¹¹, 38^{3,12,15}

39^{11, 14}, 41⁶, 49, 69^{5 etc.}, 88^{16, 8, 9, 19}. See
 also Psalms 16, 17, 37, 39, 49,
 73 and 88, all of which touch
 on the condition of the
 righteous and the wicked.



Chapter 5.

Immortality in

Isaiah and Job.

Immortality in Psalms & Job.

The authors of Psalms and Job were God-inspired men. God was the sum and substance of their whole existence. Around the Creator of the Universe, the uncompromising Judge of good and evil, the Source of all joy and sorrow, their fanciful as well as serious moods learned to weave grateful garlands of praise and thanks. Theirs was a simple, unadorned way of life, but it is the very simplicity which gives added purity to their teachings. They felt that they had a special mission to perform, and we therefore, see them straining every nerve and sinew to formulate and preserve the truth of monotheism. All obscure things became as clear as the noon-day sun, when illumined by God's truths.

Some biblical critics, realizing that monotheism was the all absorbing principle, have declared that no Hebrew writer, prior to the fourth century B. C., promulgated the doctrine of immortality, and that this teaching is distinctively a product of that century. While not agreeing with that enthusiastic critic, who, casting all exegesis to the wind, boldly claimed that the main purpose of the writer of the ~~Book~~ Book of Job was to prove the doctrine of immortality, we nevertheless feel constrained to combat those other critics. If their opinion is correct, Job and the majority of the Psalms, which are the creations of an earlier period, cannot be

said to teach immortality. It is my intention to show that while the doctrine is not openly promulgated, the teaching is, nevertheless the direct outgrowth of the seeds sown by the Psalmists and Job; that a close study will reveal the germs which only needed the sunshine of brighter days to spring into real existence; that the truth of immortality, struggling with ancient views, only appears as a surmise and intuition, and always remains in the background. Let us examine the case.

In Psalm 88, the Psalmist in deep distress, abandoned by friends and apparently forsaken by God, pessimistically cries out:

"Wilt thou show wonders to the dead?
 Shall the dead arise and praise thee?
 Shall thy wonders be known in the dark?
 And thy righteousness in the land of forgetfulness?"

Job, too, thinking that he is going to a land whence he will not return - to a land where the light is as darkness - doubtfully asks:

"If a man die, shall he live again?"

We find here an intimation of discontentment with the old teaching. According to the old Mosiac doctrine, Job and the Psalmist suffer for secret or other sins, for are not righteousness and prosperity, wickedness and adversity inseparably linked together? We will see later on how this is combatted by Job and the Psalmist, and how

their doctrine that there can be adversity with God and prosperity without God - a doctrine seemingly contradicted in this life - necessitated a solution in a life to come.

The authors are agreed that death puts an end to mortal existence; that the dead are ushered into a vast, subterranean kingdom, involved in thick darkness, and shut in on all sides by strong gates which preclude the possibility of escape. There is a shadowy empire, a land of forgetfulness, wherein the ^{נפשות} dead lead a shadowy existence, and are deprived of all that belongs to life. Without strength, dull, and like men in slumber, the dead rest in

silence. Job in the early stages of his debates, as in 7, 9 sq., and 10, 20-22, and the early Psalmists (see #6 5-6, and 115, 17 et. al.) are firm believers in the old Hebrew notion of Sheol. There seemed ^{to} be no possible return from Sheol, and the dread, therefore, of being compelled to early enter into the region of night before wrinkled old age came upon them, is very great. Their hopes go down into the abysses of the earth, to remain shut up forever. "But most painful conclusion of all" In death there is no mention of thee, in Sheol who will give thee thanks? It is a terrible thought, but nevertheless true for them, that in Sheol there

is a cessation of the life of prayer and praise. This thought seems to reach its culmination in Job's lamentation over man's transitoriness and his dull, insensate existence in the underworld. Upon how many melancholy disquisitions does Job enter before his sighs are brought to a close by the truth which comes to him in his darkest hours with the rapidity of the lightning flash! Read with me the following poem of pessimism, and then we can understand the greatness and power of that truth which prevented him from succumbing to cruel suffering.

Job 7, 9 sq:

Gone is the cloud and vanished,
So he that went down in the underworld, ^{not up,} cometh

Returneth not any more to his house,
 And not any more doth his place shew him.
 Therefore I will not refrain my mouth;
 I will speak in the anguish of spirit;
 I will complain in the bitterness of my soul.
 Am I sea or a whale that thou settest a watch ^{over me?}
 When I say, my bed shall comfort me,
 My couch shall ease my complaint;
 Then thou scarest me with dreams
 And terrifiest me through visions;
 So that my soul chooseth strangling
 And death rather than life.

Job 3, 13 Sq.:

For then, should I, having sunk down, be at rest,
 Having fallen asleep then there were rest for me.
 With kings and councillors of the earth,
 Who built for themselves pyramids,
 Or also with princes rich in gold,
 Who filled their houses with silver;
 There the wicked cease from raging,
 And there rest those exhausted of strength.
 Altogether the prisoners cease from toil,

Never hearing the voice of the slave-driver;
 Small and great are there the same,
 The slave is free from his lord.

Job 14, 12:

So when men have laid down, they never ^{rise}
 Until the heavens vanish, they never awake.
 They are not aroused from their sleep."

This comfortless poem of pessimism,
 which has its parallels in the Psalms,
 gives a much better conception of Job's
 early views than any word painting,
 indulged in by me, could possibly do.
 It would only serve to mar the life-like
 picture so admirably drawn, in all its
 shades and colors, by our artist.

Thus for my task seems a hope-
 less one. The Psalmist and Job,
 far from advocating an eternal
 life, deny its very existence. The
 old doctrine with its comfortless
 teaching, fails to offer a solace.

Death triumphs over the rich and the poor, the righteous and the wicked, and they are no more. They go down into the waters of the underworld, where the breakers of Death silence every voice of praise and prayer. Job and the Psalmist have reached the slough of despond, and it is not until the last convulsive sigh brings to an end their agonizing thoughts, that a new light of dazzling brilliancy is ready to break in on their darkest thoughts. So dazzling is it that it blinds; but the old doctrine has run its course; it has lost its magic sceptre, and no longer does it becloud the minds of men conscious of their innocence. A new teaching is the all conquering factor in the solution of the problem of suffering.

It appears only as a flash, a surmise, a hope, a wish hardly to be fulfilled, but how strongly does it comfort aching hearts and strengthen tottering limbs!

We can truly say that in Job, the birth of the sentiment of immortality takes place. Job, we have seen, felt that death was about to snatch him away before his time, and that his innocence was not to be vindicated. Accordingly we find him, in the moment of maddening pain, longing for the quickest death. But he knows that he is innocent; even God will not deny this. Consequently he advances a step in his melancholy reflections, but still entertains the thought that he will not be justified.

God, some day will desire to acknowledge the justice of Job's cause and restore him to his due, but He would search for him on earth in vain. It is a painful, comfortless thought without a ray of hope. But the consciousness of his innocence, the thought that he is guilty of no grievous sin will not down. His friends say he is guilty; his conscience tells him he is innocent. Suddenly, an idea full of comfort that opens up to him a world of hope, forces itself upon his mind. The old doctrine may, after all, be wrong. "If a man die shall he live again?" Perhaps he will, and possibly his innocence may be acknowledged in a new life after death.

Ah, if it were only so! How gladly would he rush to the underworld there to stay until the divine call to judgment should come!

"Would that in the underworld thou didst ^{see!} hide
 Didst conceal me till thy wrath turned,
 Didst set me a term - and rememberest me!
 All my service-time would I hope
 Until my relief came."

Truth is here struggling to throw off the ancient trammels, but it struggles in vain. The old teaching is too powerful an opponent and its adherents are not prepared to listen to a new doctrine. The thought is therefore quickly cast aside as too good to be true, but it flashes up again in 16, 18 sq., and 19, 25-27,

only to be again abandoned. How glorious the case would be if it were a reality! Nevertheless, this wish, which first sees the light in Job, becomes the father of the thought as found in Psalms 49 and 73.

M. Nalevy concludes, from Psalms 16, 49 and 73, that "the pious Hebrew hoped to escape from Sheol either by ascending alive into Heaven or by being received after a short sojourn in Shades into the presence of Jehovah seated at whose right hand, he would enjoy everlasting delights." Psalm 16, however, is a cry from David for help from the monstrous persecutions of Saul. Verses 10-11 have been variously

explained. The forty ninth and seventy third Psalms may be classed in the literature of post-exilic character, and undoubtedly they take up and develop the hint dropped by Job in chapter 14, verse 4. They ponder over the same problem that troubled Job, but they rise to a positive hope, as witness their soliloquies: (Psalm 49, 11 ff.)

"Truly, see he must that wise men die,
The fool and the brutish man alike perish,
And give up their riches to others.
The graves are their houses forever,
Their habitations for generation to generation,
Forgotten are they whose names
Men spoke with honor in the lands.
But man, in splendor, hath no continuance;
He is become as the beasts that are cut off.

This is the fortune of those who have self-confi-^{dence}
 And of those, who, after them, applaud their speech.
 Like sheep they are folded in Sheol:
 Death is their shepherd and their forms shall ^{waste away}
 Sheol shall be their castle forever,
 And the upright shall trample upon them in the ^{morning}.
 Nevertheless, God shall free my soul
 From the hand of Sheol shall he take ^{me}.

And so, in Psalm 73, the Psalm-
 ist, at first, states the mental conflict
 which he underwent. He was
 envious of the boasters, for they
 suffered no torments, nor were
 they plagued like other men.
 He gives way to an outburst
 of burning pessimism at seeing
 the welfare of the ungodly.
 But his sentiments change
 as he depicts in verses
 17ff:

" Until I went into the sanctuary of God,
 And gave heed unto their latter end -
 Surely, thou settest them in slippery places,
 Thou castest them down into ruins.
 Now are they made desolate in a moment,
 Swept off, undone by calamities:
 As a dream when one has awaked, so
 Lord, when thou art aroused,
 Thou wilt despise their semblance.
 And yet, I am continually with thee;
 Thou hast taken hold of my right hand.
 According to thy purpose wilt thou lead me,
 And afterward receive me with glory.
 But they, that go afar from thee shall perish;
 Every one that wantonly deserts thee, dost thou ^{put out.} clean

These psalms are the first and
 strongest protests against the old
 notion of Sheol, a notion which
 conduces to the selfish tyranny of
 the rich and prosperous. Life in
 Sheol is not altogether joyless,

nor is the voice of prayer forever hushed. All faithful Israelites who have gone down into the dust will have the privilege of worship. The righteous man will be able to say: "Even here doth thy hand lead me, and thy right hand doth guide me." The righteous should not be disturbed by the pride and oppression of the wicked. It is impossible that their prosperity should last forever. They will all die. The rich man will carry nothing away, nor will his glory descend after him. They will all be driven to Sheol, where death will feed upon them. God, however, will deliver the soul of the righteous from the power of Sheol and will receive them to himself.

And so, I think, I have shown the evolution of this doctrine of immortality. For Job and the Psalmist it finally becomes a contradiction to say that God enters into a close, personal relation with man in this world, and then, unconcerned, leaves him to a sleep of ages in the netherworld. "It is true that the Psalms and Job are saturated with the doctrine of the inseparable connection between righteousness and prosperity, - wickedness and adversity. This, however, is only the case because outward circumstances seemed to confirm such a doctrine. The suffering Psalmist and Job refuse to longer cherish such a delusion. They feel, or rather hope, that such a state of

affairs cannot last forever;
 that there will be a time when
 the righteous will be rewarded
 and the wicked punished.
 God will not leave their souls
 in Sheol, but will show "the
 path of life" which leads to
 His presence, "where there is
 fulness of joy and pleasure
 for ever more."

Summing up my readings
 from Job and drawing conclusions
 therefrom, I would say
 that.

(A) He makes no distinct
 and formal statement of the
 immortality of the soul.

(B) Heaven is not men-
 tioned as a place of rest or
 an abode of holiness.

(C) Job does not believe

that the body will be resurrected.
cf. Chap. 7⁹⁻¹⁰, 14.

(D) The doctrine of future retribution is not brought forward as if it were understood.

(E) A future state of reward and punishment is not considered.

(F) However, Job does believe in a life after death and that death does not end all. ① The grave is a quiet resting place where toil and trouble cease. ch. 3, 17¹¹⁻¹⁶, 16²², 14¹⁸⁻²⁰.

② The grave is the entrance to an abode to which man is destined.

(Ch. 10²⁰⁻²², 26⁴). ③ In that future world, however dark (and gloomy it might be, there would be a separation of the good from the bad. (Chap. 21^{30-2.33}).

For striking passages in

the two books concerning
Heath and Sheol, see in
Psalms, Chaps. 9¹⁸, 16¹⁰, 18⁶, 30⁴,
31¹⁸, 49¹⁵⁻¹⁶, 55¹⁶, 86¹³, 88⁴, 89⁴⁹, 116³, 139⁸,
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17¹³⁻¹⁶, 21¹³, 24¹⁹, 26⁶.



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